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JURNAL STUDI AGAMA-AGAMA

RELIGIOUS MODERATION AT THE USHULUDDIN ISLAMIC BOARDING SCHOOL IN KALIANDA, SOUTH LAMPUNG: A THEOLOGICAL STUDY

Pasya Alkhairi, Ahmad Muttaqin, Nesia Mu'asyara, Idrus Ruslan

THE PROBLEM OF EVIL IN ISLAMIC AND CATHOLIC PHILOSOPHY OF GOD: AN ANALYSIS OF THE TRIADIC STRUCTURE OF THE EVIL PROBLEM

Hasna Safarina Rasyidah, Robby Habiba Abror, Munawar Ahmad

HARMONY BUILDING BETWEEN MUSLIM AND CATHOLIC COMMUNITIES IN PASURUAN VILLAGE, SOUTH LAMPUNG

Muhammad Fauzi Muslim, Suhandi, Willia Novi Aryani, Muslimin

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Muhammad Fadhil Wathani, M. Ikrum Idris

THE FAMILY'S EFFORTS AS A PLACE TO NURTURE THE SEEDS OF THE CALL TO SERVICE LIFE ACCORDING TO THE FAMILIARIS CONSORTIO DOCUMENT NO. 53 AT THE HOLY CROSS STATION OF PASAR V ST. JOHN PAUL II NAMOPECAWIR

Laita Lasmaida Tumanggor, M. Maribot Simanjuntak

NUWO JEJAMO LAMPUNG COMMUNITY EFFORTS IN PROMOTING RELIGIOUS TOLERANCE IN BANDAR LAMPUNG CITY

Fitri Nadila, Ahmad Muttaqin, Isti Arini

TRANSTEXTUAL ANALYSIS OF FAMILY OBLIGATIONS IN THE QUR'AN AND THE BIBLE: ANALYSIS ON QS AT-TAHIRM (66:6) AND 1 TIMOTHY 5:8

Ro'is Mas'udi

MULTICULTURALISM ON CONFUCIANISM PERSPECTIVE

Liem Ciang Santoso, Fajar Arianto, Martadi

HARMONY OF CULTURE, RELIGION, AND ENVIRONMENT: AN ANALYSIS OF THE ONE SURO RITUAL IN KEMIRI HAMLET IN THE PERSPECTIVE OF BUDDHIST ECOTHEOLOGY

Rosalina Desi Paramita, Mujiyanto, Situ Asih

MOSES LEADERSHIP MODEL ON EXODUS 18:13-27 AND ITS IMPLICATIONS FOR PASTORAL LEADERSHIP OF PARISH PRIEST AT SAINT PETER AND PAUL PARISH PARONGIL

Tiosari Manurung, M. Maribot Simanjuntak

PALEMAHAN AND BALINESE HINDU ECOLOGICAL THEOLOGY: RELIGIOUS PRACTICES OF VILLAGE CREDIT INSTITUTIONS AS A FACTOR IN ENVIRONMENTAL SUSTAINABILITY

I Nyoman Bontot, Ahmad Subagyo, Martino Wibowo, Anas Iswanto Anwar

THE ACCULTURATION OF SUFISM AND JAVA CULTURE IN THE AL-KHIDMAH DZIKIR SUROAN AND BANYU MANAQIB LOCAL TRADITIONS

Farihatul Mufidah Ali Rohman, Tasmuji

THE PEOPLE OF EMBONG KALIASIN VILLAGE VIEWS ON THE CHANGE IN THE FUNCTION OF THE BEIT HASHEM SYNAGOGUE SITE IN SURABAYA

Rahmat Fajri, Achmad Fajrul Alim

GENDER JUSTICE CONSTRUCTION IN AMINA WADUD'S THOUGHT: A CRITICAL EPISTEMOLOGICAL PERSPECTIVE

Lenni Marlina Br Purba, Ryandi

THE ZERO MIND PROCESS FROM THE PERSPECTIVE OF TAKHALLI: A CONCEPTUAL STUDY OF THE SOUL-PURIFICATION PROCESS IN ARY GINANJAR'S ESQ

Eka Vindana Dulasta, Gbozi

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RELIGI

Jurnal Studi Agama-Agama

ISSN 1412-2634 (p); 2548-4753 (e)

Volume 23, Nomor 2, Juli–Oktober 2026

RELIGI: Jurnal Studi Agama-agama is an academic journal on the religious studies, published twice a year (January-June and July-December) by the Religious Studies Department, Faculty of Ushuluddin an Islamic Thought, State Islamic University (UIN) Sunan Kalijaga Yogyakarta in collaboration with Asosiasi Studi Agama Indonesia (ASAI). The Journal was launched in 2002 by the Religious Studies, Faculty of Ushuluddin and Islamic Thought, State Islamic University (UIN) of Sunan Kalijaga Yogyakarta. This journal was accredited by the Ministry of Education of the Republic of Indonesia based on the Decree of the Directorate General of Higher Education, No: 10/C/C3/DT.05.00/2025.

RELIGI: Jurnal Studi Agama-agama is an open access peer reviewed research journal published by Department of Religious Studies, UIN Sunan Kalijaga Yogyakarta. Religi: Jurnal Studi Agama-agama is providing a platform for the researchers, academics, professional, practitioners and students to impart and share knowledge in the form of empirical and theoretical research papers, case studies, and literature reviews. The Journal welcomes and acknowledges theoretical and empirical research papers and literature reviews from researchers, academics, professional, practitioners and students from all over the world. This publication concern includes studies of world religions such as Islam, Christianity, Buddhism, Hinduism, Judaism, and other religions. Interdisciplinary studies may include the studies of religion in the fields of anthropology, sociology, philosophy, psychology of religion; and other cultural studies.

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DAFTAR ISI

RELIGIOUS MODERATION AT THE USHULUDDIN ISLAMIC BOARDING SCHOOL IN KALIANDA, SOUTH LAMPUNG: A THEOLOGICAL STUDY	315
---	------------

Pasya Alkhairi, Ahmad Muttaqin, Nesia Mu'asyara, Idrus Ruslan

THE PROBLEM OF EVIL IN ISLAMIC AND CATHOLIC PHILOSOPHY OF GOD: AN ANALYSIS OF THE TRIADIC STRUCTURE OF THE EVIL PROBLEM	345
--	------------

Hasna Safarina Rasyidah, Robby Habiba Abror, Munawar Ahmad

HARMONY BUILDING BETWEEN MUSLIM AND CATHOLIC COMMUNITIES IN PASURUAN VILLAGE, SOUTH LAMPUNG	365
--	------------

Muhammad Fauzi Muslim, Suhandi, Willia Novi Aryani, Muslimin

ISLAMOPHOBIA AFTER THE QUR'AN BURNING IN SCANDINAVIA: THE ROLE OF INTERFAITH DIALOGUE	385
--	------------

Muhammad Fadhil Wathani, M. Ikram Idris

THE FAMILY'S EFFORTS AS A PLACE TO NURTURE THE SEEDS OF THE CALL TO SERVICE LIFE ACCORDING TO THE FAMILIARIS CONSORTIO DOCUMENT NO. 53 AT THE HOLY CROSS STATION OF PASAR V ST. JOHN PAUL II NAMOPECAWIR.....	407
--	------------

Laita Lasmaida Tumanggor, M. Marihot Simanjuntak

NUWO JEJAMO LAMPUNG COMMUNITY EFFORTS IN PROMOTING RELIGIOUS TOLERANCE IN BANDAR LAMPUNG CITY.....	421
---	------------

Fitri Nadila, Ahmad Muttaqin, Isti Arini

TRANSTEXTUAL ANALYSIS OF FAMILY OBLIGATIONS IN THE QUR'AN AND THE BIBLE: ANALYSIS ON QS AT-TAHIM (66:6) AND 1 TIMOTHY 5:8	445
--	------------

Ro'is Mas'udi

MULTICULTURALISM ON CONFUCIANISM PERSPECTIVE	467
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Liem Ciang Santoso, Fajar Arianto, Martadi

HARMONY OF CULTURE, RELIGION, AND ENVIRONMENT: AN ANALYSIS OF THE ONE SURO RITUAL IN KEMIRI HAMLET IN THE PERSPECTIVE OF BUDDHIST ECOTHEOLOGY.....	485
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Rosalina Desi Paramita, Mujiyanto, Situ Asih

MOSES LEADERSHIP MODEL ON EXODUS 18:13-27 AND ITS IMPLICATIONS FOR PASTORAL LEADERSHIP OF PARISH PRIEST AT SAINT PETER AND PAUL PARISH PARONGIL	507
--	------------

Tiosari Manurung, M. Marihot Simanjuntak

PALEMAHAN AND BALINESE HINDU ECOLOGICAL THEOLOGY: RELIGIOUS PRACTICES OF VILLAGE CREDIT INSTITUTIONS AS A FACTOR IN ENVIRONMENTAL SUSTAINABILITY.....	521
--	------------

I Nyoman Bontot, Ahmad Subagyo, Martino Wibowo, Anas Iswanto Anwar

THE ACCULTURATION OF SUFISM AND JAVA CULTURE IN THE AL-KHIDMAH DZIKIR SUROAN AND BANYU MANAQIB LOCAL TRADITIONS.....	543
---	------------

Farihatul Mufidah Ali Rohman, Tasmuji

THE PEOPLE OF EMBONG KALIASIN VILLAGE VIEWS ON THE CHANGE IN THE FUNCTION OF THE BEIT HASHEM SYNAGOGUE SITE IN SURABAYA	563
--	------------

Rahmat Fajri, Achmad Fajrul Alim

GENDER JUSTICE CONSTRUCTION IN AMINA WADUD'S THOUGHT: A CRITICAL EPISTEMOLOGICAL PERSPECTIVE	589
---	------------

Lenni Marlina Br Purba, Ryandi

**THE ZERO MIND PROCESS FROM THE PERSPECTIVE OF *TAKHALLI*:
A CONCEPTUAL STUDY OF THE SOUL-PURIFICATION PROCESS IN
ARY GINANJAR’S ESQ.....609**
Eka Vindana Dulasta, Ghozi

**RECLAIMING BASOTHO INDIGENOUS RELIGION (BIR): TOWARDS
DECOLONISED AND TRANSFORMATIVE CITIZENSHIP EDUCATION
IN LESOTHO SECONDARY SCHOOLS.....629**
Rasebate Isaac Mokotso

RELIGIOUS MODERATION AT THE USHULUDDIN ISLAMIC BOARDING SCHOOL IN KALIANDA, SOUTH LAMPUNG: A THEOLOGICAL STUDY

Pasya Alkhairi (1), Ahmad Muttaqin (2), Nesia Mu'asyara (3),
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Abstract

This article aims to analyze “the implementation of religious moderation in the Ushuluddin Islamic Boarding School through a theological approach. *This* study is motivated by the emergence of various phenomena of religious intolerance, radicalism, and extremism that require strengthening moderate religious understanding and based on Islamic values of rahmatan lil ‘alamin. Using a descriptive research strategy, this study adopts a qualitative approach. After data collection (through observation, interviews, and documentation), a review is conducted (through data screening, data exposure, and conclusion determination). The results of the research indicate that religious moderation at the Ushuluddin Islamic Boarding School is realized through a theological understanding based on the teachings of “monotheism, the principle of balance (*tawazun*), the middle way (*tawasuth*), justice (*i’tidal*), and tolerance (*tasamuh*).” These values are internalized in the learning process, religious activities, and social life of students in the pesantren environment. Theologically, religious moderation is understood as the implementation of Islamic teachings that reject extreme attitudes (*ghuluw*) or excessive attitudes in ignoring religious teachings (*tafrith*), as well as encouraging an inclusive, proportional, and respectful attitude of religious beliefs. The following article states that the Ushuluddin Islamic Boarding School plays a central position to foster a firm student personality based on theology while prioritizing moderation when interacting in the community, so that it has the potential to become a reference for the development of religious moderation in Islamic educational institutions.

Keywords: *religious moderation, theological studies, Islamic boarding schools, wasathiyah values, Islamic education.*

Abstrak

Artikel ini bertujuan untuk menganalisis “implementasi moderasi beragama di Pondok Pesantren Ushuluddin melalui pendekatan teologis.” Kajian ini dilatarbelakangi oleh munculnya berbagai fenomena intoleransi, radikalisme, dan ekstremisme keagamaan yang memerlukan penguatan pemahaman keagamaan yang moderat dan berlandaskan nilai-nilai Islam rahmatan lil ‘alamin. Dengan memakai strategi penelitian deskriptif, penelitian ini mengadopsi pendekatan kualitatif. Setelah pengumpulan data (melalui observasi, wawancara, serta dokumentasi), diselenggarakan penelaahan (melalui penyaringan data, pemaparan data, serta penetapan kesimpulan). Perolehan penelitian mengindikasikan moderasi beragama di Pondok Pesantren Ushuluddin diwujudkan melalui pemahaman teologis yang berlandaskan ajaran “tauhid, prinsip keseimbangan (*tawazun*), jalan tengah (*tawasuth*), keadilan (*i’tidal*), dan toleransi (*tasamuh*).” Nilai-nilai ini diinternalisasikan dalam proses pembelajaran, kegiatan keagamaan, dan kehidupan sosial santri di lingkungan pesantren. Secara teologis, moderasi beragama dipahami sebagai implementasi ajaran Islam yang menolak sikap ekstrem (*ghuluw*) ataupun sikap berlebihan dalam mengabaikan ajaran agama (*tafrith*), serta mendorong sikap keberagamaan yang inklusif, proporsional, dan menghargai keberagaman. Artikel berikut menyatakan Pondok Pesantren Ushuluddin menjalankan kedudukan sentral guna membina pribadi santri yang teguh berdasarkan teologi sekaligus mengedepankan kemoderatan ketika berinteraksi di tengah masyarakat, sehingga berpotensi menjadi rujukan pengembangan moderasi beragama pada institusi pendidikan Islam.

Kata kunci: moderasi beragama, studi teologis, pondok pesantren, nilai-nilai wasathiyah, pendidikan Islam.

INTRODUCTION

Religion, ethnicity, culture, and local customs contribute to shaping Indonesia's image as a very diverse society. Although this diversity is the strength of our nation, it is sometimes difficult to make everyone feel happy and satisfied. In recent years, various problems such as intolerance, radicalism, and religion-based extremism are still issues that require serious attention. These phenomena are generally triggered by religious understandings that are narrow, exclusive, and incapable of accommodating the reality of a pluralistic society¹. If this condition is not properly anticipated, it can cause social conflicts and weaken the unity of the nation. On this basis, in an effort to foster a harmonious religious life, characterized by mutual respect and a commitment to moderation, religious moderation is seen as a very important strategy.

The diversity of Indonesian society also needs to be understood as a social context that demands the development of religious ways that are able to maintain unity without eliminating their respective religious identities. Idrus Ruslan explained that pluralism and multiculturalism are an important part of understanding religious moderation in Indonesia. In the context of a society consisting of various religions, ethnicities, languages, and races, diversity should not be seen as a threat, but as a social reality that requires mutual respect and brotherhood. Ruslan emphasized the importance of

¹ Azizi, Alfian Qodri., Faiq, Muhammad., Taufiq, Thiyas Tono (2021). Building the Foundation of Religious Tolerance and Countering Radicalism Ideology in Indonesia. *Journal of Sociology of Religion* 15 (2): 221–238.

ukhuwah wathaniyyah as a brotherhood of fellow citizens and ukhuwah insaniyyah as a brotherhood on the basis of humanity. Thus, religious moderation is not only related to how a person exercises his or her beliefs in a balanced manner, but also how religious values are manifested in common life through respect for differences, concern for others, and commitment to maintaining national unity².

This perspective has a strong relevance to the Islamic education environment, especially pesantren that brings together students from various social and cultural backgrounds. Ruslan pointed out that the cultivation of religious moderation through educational institutions is directed to form a generation that has moderate and inclusive insights. In fact, pluralism and multiculturalism are seen as related to education because these values can be instilled through the religious education environment, including madrasas and pesantren³. Therefore, pesantren not only have a function in strengthening students' religious understanding, but also have a strategic space to form the ability to live together in diversity. This perspective is relevant in studying the Ushuluddin Kalianda Islamic Boarding School which is inhabited by students from various regions and backgrounds, so that pesantren life can be an important space for the process of internalizing religious moderation values

Being moderate in religion means having a balanced religious understanding, beliefs, and practices without weakening the essential principles of one's beliefs. Religious moderation is not intended to confuse religious teachings or reduce constancy in religion, but rather to be a way of understanding and practicing religious teachings in a proportionate manner⁴. From an Islamic perspective, the concept is closely related to the principle of wasathiyah which places Muslims as the ummatan wasathan. The Qur'an emphasizes in QS. *al-Baqarah* [2]:143 regarding the position of Muslims as a middle ummah. The principle of wasathiyah can then be realized through the values of *tawasuth* (middle way), *i'tidal* (justice), *tasamuh* (tolerance), and *tawazun* (balance). Through these principles, Muslims are expected to be able to carry out their religious teachings consistently while respecting the existence of other parties in social life⁵.

The normative basis of religious moderation can also be found in various teachings of the Qur'an. QS. *al-Nahl* [16]:90 emphasizes the importance of justice and virtue, while QS. *al-Hujurat* [49]:13 explains that human diversity is part of the decree of

² Idrus Ruslan, *Negotiating Religious Moderation and Identity Politics*. Purbalingga: Eureka Media Aksara. 2023, p.7-8.

³ Idrus Ruslan, *Negotiating Religious Moderation and Identity Politics*, p. 7-8.

⁴ Fahri, Mohamad., Zainuri, Ahmad. (2019). Religious Moderation in Indonesia. *Intiqar* 25,(2): 95–100, <https://doi.org/10.19109/intiqar.v25i2.5640>

⁵ Ministry of Religion of the Republic of Indonesia. (2019). *Implementation of Religious Moderation in Islamic Education*. Jakarta: Directorate General of Islamic Education, Ministry of Religion of the Republic of Indonesia., p.10-13

Allah SWT. which should be the basis for knowing and respecting each other. These values show that steadfastness in religion is not contrary to the attitude of respecting differences. On the contrary, a complete understanding of religion should be able to give birth to a just, tolerant, balanced, and responsible attitude in social life. Thus, religious moderation cannot be interpreted as a form of adjustment to religious doctrine, but as an effort to present an inclusive, adaptive interpretation of Islam, and still adhere to the basic principles of Islamic teachings.

From the perspective of Islamic theology, *the Qur'an* and hadith function as the main foothold in religious moderation. The teachings of monotheism are not limited to emphasizing the relationship between humans and Allah SWT, but also direct humans to build social relationships based on justice, compassion, and respect for others⁶. A complete theological understanding will give birth to a wise religious attitude, prevent a person from excessive behavior in religion, and it is not easy to give misguided or infidel judgments to other parties. In addition, differences are seen as part of Allah's provisions that must be addressed wisely. Therefore, the discussion of religious moderation through a theological approach is important to show the true values of moderation, which are elements inherent in Islamic teachings.

The urgency of strengthening religious moderation is increasingly important in the implementation of Islamic education. Education not only functions as a means of conveying knowledge, but also plays a role in shaping the religious mindset, character, and attitude of students. Islamic educational institutions have a strategic position in this process because religious values are not only conveyed through formal learning, but also through the example of educators, habituation, religious activities, social interactions, and the culture of educational institutions. In the context of Islamic boarding schools, the educational process takes place even more intensively because the lives of students are not only limited to learning activities in the classroom, but also include various religious and social activities in daily life.

In Islamic education policy, the strengthening of religious moderation has also received attention from the Ministry of Religious Affairs. Religious moderation does not have to be placed as a separate subject, but can be integrated into the curriculum, learning process, character formation, and culture of educational institutions. The Ministry of Religion has prepared a Learning and Assessment Guide for Islamic Religious

⁶ Rahmawati, Fitri. (2021). *The Concept of Moderate Da'wah: A Review of the Wasathan Ummatan in the Qur'an Surah Al-Baqarah:143*. Studia Quranika 6, (1): 51–68, <https://doi.org/10.21111/studiquran.v6i1.5570>. Ismail saw all are based on the teaching of *tauhid* in Islam, See. Roni Ismail, "Hakikat Monoteisme Islam (Kajian atas Konsep Tauhid *Laa Ilaaha Illallah*)", *Religi*, Vol. X, No. 2, Juli 2014., and from psychology perspective, religious moderation seen as an indicator of mature religion. Roni Ismail, "Konsep Toleransi dalam Psikologi Agama (Tinjauan Kematangan Beragama)", *Religi: Jurnal Studi Agama-Agama*, Vol. 8, No. 1, 2012. 1-12;

Education based on Religious Moderation as part of strengthening PAI learning in the implementation of the Independent Curriculum⁷. In addition, strengthening religious moderation also receives a policy basis through the Regulation of the Minister of Religion Number 3 of 2024 concerning Procedures for Coordination, Monitoring, Evaluation, and Reporting on the Implementation of Strengthening Religious Moderation. Thus, strengthening religious moderation in education is more appropriately understood as the process of integrating the values of moderation into various components of education, not solely through the formation of special subjects. In the context of Islamic boarding schools, these values can be internalized through learning aqidah, morals, fiqh, the Qur'an and hadith, the recitation of the yellow book, the example of kiai and ustaz, and the habituation of student life.

The Ushuluddin Kalianda Islamic Boarding School, South Lampung, is one of the Islamic educational institutions that has these characteristics. Based on the data listed in the pesantren document, in the 2025/2026 school year, the number of students of the Ushuluddin Integrated Islamic Boarding School was recorded at 625 people from various regions, such as Lampung, Palembang, Batam, Banten, Jakarta, Bekasi, Depok, West Java, and Central Java. The diversity of regional origins shows the diversity of social backgrounds, cultures, and religious experiences of students. This condition makes the pesantren environment a dynamic space for social interaction so that strengthening the values of religious moderation is important to create a harmonious, tolerant, and mutually respectful pesantren life⁸.

The characteristics of education at the Ushuluddin Integrated Islamic Boarding School reflect the integration between the development of faith, moral development, the improvement of intellectual abilities, and the cultivation of social awareness. The pesantren implements an education system that combines the tradition of salaf pesantren and the modern pesantren approach. The curriculum implemented is the result of integration between the curriculum of the Ministry of Religion, the national curriculum, and the typical curriculum of pesantren. The combination is directed to create a balance between the mastery of religious sciences and general sciences. Thus, the existence of the curriculum provides space for the formation of students who not only have academic abilities and religious understanding, but also have a character that is in accordance with the needs of people's lives⁹.

⁷ Ministry of Religion of the Republic of Indonesia. (2019). *Religious Moderation*. Jakarta: Research and Development and Training Agency of the Ministry of Religion of the Republic of Indonesia., p. 15-17

⁸ Interview with KH. Ahmad Rafiq Udin , Leader of the Ushuluddin Integrated Islamic Boarding School. Ushuluddin Integrated Islamic Boarding School, Kalianda, South Lampung, May 21, 2026.

⁹ Interview with KH. Ahmad Rafiq Udin , Leader of the Ushuluddin Integrated Islamic Boarding School. Ushuluddin Integrated Islamic Boarding School, Kalianda, South Lampung, May 21, 2026.

The implementation of education at the Ushuluddin Islamic Boarding School is also not limited to formal learning in the classroom. The life of the students lasts for twenty-four hours through various activities such as congregational prayers, recitation of the yellow book, tadarus Al-Qur'an, formal learning, extracurricular activities, and evening learning under the supervision of teachers and pesantren caregivers¹⁰. This condition shows that the pesantren is not only a place for knowledge transfer, but also a space for the formation of the culture, character, and religious behavior of students. Therefore, the values of religious moderation can be studied not only from the learning materials provided, but also from the daily life practices that take place in the pesantren environment.

However, the existence of a curriculum that integrates the curriculum of the Ministry of Religion, the national curriculum, and the typical curriculum of Islamic boarding schools has not automatically explained how the values of religious moderation are constructed, interpreted, and internalized in the life of the Islamic boarding school. The academic issues that arise are how the theological foundation of religious moderation is understood in aqidah education, how the principles of *tawasuth*, *i'tidal*, *tasamuh*, and *tawazun* are applied in the educational process and daily life of students, and how these values contribute to the formation of religious attitudes of students. This issue has become increasingly important in the midst of the development of information technology and social media that makes it easier for students and the public to access various religious understandings, including exclusive, intolerant, and extreme understandings.

A number of previous studies have discussed religious moderation in the Islamic education environment and Islamic boarding schools. These studies generally show that pesantren have a strategic position in instilling the values of tolerance, balance, justice, and openness through learning, educator examples, religious activities, and pesantren culture. Studies on religious moderation have also linked it to the concept of wasathiyah and values such as *tawasuth*, *i'tidal*, *tasamuh*, and *tawazun*. However, research that specifically examines the relationship between theological foundations, aqidah education, and the implementation of religious moderation at the Ushuluddin Kalianda Islamic Boarding School still needs to be deepened. This research not only sees religious moderation as a normative concept, but also seeks to examine how the concept is understood and manifested in the educational process and socio-religious life of students. Thus, the research *gap* lies in the effort to connect the theological dimension with the concrete practice of religious moderation in the specific context of the Ushuluddin Kalianda Islamic Boarding School.

¹⁰ Interview with Didik Darmadi, Secretary 2 of Pondok Ushuluddin. Ushuluddin Integrated Islamic Boarding School, Kalianda, South Lampung, May 21, 2026.

These academic problems are important because aqidah education has a fundamental position in the formation of students' religious perspectives. A strong aqidah ideally does not give birth to exclusive and extreme attitudes, but becomes the foundation for the formation of religious attitudes that are fair, tolerant, balanced, and able to respect differences¹¹. Therefore, it is necessary to study how aqidah education in the pesantren environment can be a means of internalizing religious moderation without eliminating the substance of Islamic teachings. The study is also important to see the compatibility between the normative values contained in Islamic teachings and the educational practices and social interactions that take place in the life of the Islamic boarding school.

This research has both academic and practical urgency. Academically, this research is expected to enrich the treasures of Religious Studies, especially the study of the relationship between Islamic theology, pesantren education, and religious moderation. This research also seeks to bring together the normative dimension of Islamic teachings with socio-religious practices that take place in the life of Islamic boarding schools. Practically, the results of the research are expected to provide an overview of the process of internalizing the value of moderation through aqidah education, learning, example, and pesantren culture so that it can be a consideration for Islamic educational institutions in developing religious education that remains theologically strong while being able to form an open and harmonious religious attitude.

Based on this description, research on religious moderation at the Ushuluddin Islamic Boarding School through a theological approach has an urgency to be carried out. This research is directed to examine the theological foundation that is the basis for the development of religious moderation in the pesantren environment, describe the form of its implementation in various educational activities, and analyze its implications for the formation of the character and attitude of religious beliefs of students. The results of the research are expected to enrich the scientific treasures regarding religious moderation, especially in the perspective of Islamic theology, as well as become a reference material for Islamic educational institutions in developing education that is able to produce a generation of Muslims who have strong faiths, moderate views, uphold tolerance, and can coexist harmoniously in the midst of a diverse society.

Explanation Of The Object Of Study

The object that is the focus of this article is the application of religious moderation in the Ushuluddin Islamic Boarding School which is studied through a theological perspective. The purpose of this research is to reveal how certain moderate concepts are

¹¹ Ministry of Religion of the Republic of Indonesia. (2019). *Religious Moderation*. Jakarta: Research and Development and Training Agency of the Ministry of Religion of the Republic of Indonesia., p. 15-17

interpreted as elements in Islamic teachings, which are then applied and interpreted in various aspects of life in Islamic boarding schools. This study covers the learning process, the implementation of religious activities, and social interaction between parents, guardians, and students in their lives.

Given the importance of the strategic role of pesantren as a PAI institution that has a great influence in shaping the religious views of its students, the following research chose to focus on the Ushuluddin Islamic Boarding School. Through an education system that combines the mastery of Islamic sciences with moral and character development, pesantren contribute to building the theological perspective of students. This perspective then becomes the foundation for forming a moderate religious attitude, tolerance, and being able to adapt to the life of people who have diverse religious, cultural, and social backgrounds.

Religious moderation is a way of viewing, attitudes, and religious practices that emphasizes the principles of balance (*tawassuth*), justice (*i'tidal*), tolerance (*tasamuh*), and staying away from extreme and excessive attitudes (*ghuluw*) in understanding and practicing religious teachings. Religious moderation is a concept that refers to a balanced and moderate approach in practicing and understanding religion.¹² In addition, religious moderation can be seen as a way to keep a person's viewpoint and perspective moderate, or balanced, when practicing their beliefs. This includes understanding and applying religious principles without being extremist¹³. All aspects of Islam, including beliefs, worship, social behavior, and even interactions between Muslims and adherents of other religions, are moderate.¹⁴ In the context of this study, religious moderation is understood as religious values that are instilled in students to have a balanced, tolerant, and responsible religious attitude.

The theological study in this study is directed to examine the theological foundation that is the basis for the development of religious moderation in the Ushuluddin Islamic Boarding School. The study is focused on tracing the theological foundations that underlie the development of moderation values in the pesantren environment. The analysis is carried out on the understanding of the concept of monotheism as the foundation of Islamic teachings, its relationship with the formation of moderate religious attitudes, and the process of instilling the values of *tawasuth*, *i'tidal*, *tasamuh*, and *tawazun* in

¹² Islam, I. A., & Lhokseumawe, N. (n.d.). Religious Moderation in Indonesia: Basic Concepts and Its Influence Nurlaili*, Fitriana, Cut Ulfa Millah, Elya Munawarah Nasution. *Moderation: Journal of Religious Harmony*, 1(1). <https://doi.org/10.47766/moderation.v1i1.2707>, see also Roni Ismail, *Menuju Muslim Rahmatan Lil'Alamin* (Yogyakarta: Suka Press, 2016), p. 48-52.

¹³ Fatihatushshofwa, M., Haekal Fatahillah Akbar, M., Hamzah Nashrullah, M., Abdul Muhyi, A., & Sunan Gunung Djati Bandung, U. (2023). Postal Code 45554 (Vol. 3, Issue 1). www.stiq-almultazam.ac.id

¹⁴ Moderation + Religion + In + Perspective + Islam + Maintaining + Harmony + Nature + Diversity. (n.d.).

the daily lives of students. In addition to examining conceptual aspects, this study also observes how these values are manifested in educational practices, pesantren culture, and character building processes that take place continuously.

Ushuluddin Kalianda Islamic Boarding School is a pesantren-based Islamic educational institution that is a research location. The selection of this pesantren is based on its role in fostering aqidah and shaping the character and religious behavior of students. In addition, the Ushuluddin Islamic Boarding School is considered to have characteristics that are in accordance with the research objectives because it integrates the strengthening of aqidah with the practice of the principle of religious moderation in learning activities and life in the pesantren area. In the midst of the rapid flow of globalization and easy access to information that also opens up space for the development of exclusive, intolerant, and even radical religious beliefs, this pesantren shows consistent efforts in instilling moderate religious attitudes through various education and coaching programs.

Based on the affirmation of the objects of study in this article, it focuses on the analysis of the theological construction of religious moderation at the Ushuluddin Kalianda Islamic Boarding School. Thus, this study is expected to provide a complete and comprehensive picture of the role of faith-based Islamic education oriented to religious moderation in shaping the religious character of students at the Ushuluddin Kalianda Islamic Boarding School.

RESULTS AND DISCUSSIONS

Religious Moderation at the Ushuluddin Islamic Boarding School

Religious moderation in the Islamic education environment is one of the approaches that has an important function when dealing with various religious problems in the modern era. The increasing cases of *intolerance*, *extremism*, and *radicalism* show that the challenges of religious life are not only related to the implementation of worship or aspects of belief, but also concern the way individuals understand religious teachings, build a mindset, and apply them in daily attitudes and behaviors¹⁵. Therefore, Islamic educational institutions, especially Islamic boarding schools, bear an important obligation in building a religious understanding that is proportionate, open, and based on the value of human values without eliminating the substance of Islamic teachings.

The results of the study show that in the Ushuluddin Kalianda Islamic Boarding School, religious moderation is positioned as a value framework that is firmly rooted

¹⁵ Habibie, M., Hakim, Luqmanul., Kautsar, Muhammad Syakir Al., Wachidah, Nor Rochmatul., and Sugeng, Anggoro. (2021). Religious Moderation in Islamic Education in Indonesia. *Moderatio: Journal of Religious Moderation* 1,(1): 121–141.

in Islamic aqidah education. Aqidah is not understood solely as a dogmatic theological belief system, but also as an ethical foundation that guides students in understanding, internalizing, and practicing Islamic teachings proportionately and contextually. These findings show that aqidah education is directed to form solid beliefs as well as religious attitudes that are open to pluralistic social realities. This approach is in line with *the concept of Islamic wasathiyah* which emphasizes a balance between the steadfastness of faith and social openness. In the perspective of M. Quraish Shihab, religious moderation is an inherent character of Islamic teachings that rejects extreme attitudes, both in the form of *ifrāt* (excesses in religion) and *tafrīt* (disregard for the basic principles of Islamic teachings). ¹⁶The main idea here is that faith is a solid foundation that forms the basis for the vertical relationship between man and God and the horizontal interaction between humans.

Religious moderation plays a role as a guideline in forming a balanced religious perspective so that it can prevent a person from understanding religion that is narrow, exclusive, and only oriented to textual meaning. In the context of pesantren education, the application of religious moderation is not understood as an effort to reduce or change the principles of Islamic faith. On the contrary, to instill religious, Islamic, and ihsan values deeply in the pesantren environment, the principles of religious moderation are applied throughout the educational process and daily activities. The following shows that a solid aqidah is not synonymous with a rigid religious attitude, but rather becomes a source of social ethics that fosters an understanding of the urgency of living a harmonious life together in the midst of a pluralistic society ¹⁷.

The findings of this study are also relevant to the conception of religious moderation formulated by the Ministry of Religion of the Republic of Indonesia, which states that religious moderation is a way of thinking, feeling, and practicing religion that is moderate in its religious beliefs and practices, but still respects human and national values¹⁸. Thus, religious moderation in aqidah education at the Ushuluddin Kalianda Islamic Boarding School can be understood as an effort to strengthen aqidah directed at the formation of a way of thinking, attitude, and religious behavior of students that is oriented towards benefit, justice, and social harmony.

¹⁶ Shihab, M. Quraish. (2019). Wasathiyah: Islamic insights on religious moderation. Lantern of the Heart. <https://digilib.iainkhozin.ac.id/wasathiyah-wawasan-islam-tentang-moderasi-beragama/>

¹⁷ Sakiratuka, A. A., Ahmad Shofiyuddin, & Ahmad Muthi'uddin. (2023). ACTUALIZATION OF RELIGIOUS MODERATION IN ISLAMIC RELIGIOUS EDUCATION AND ETHICS LEARNING AT SMP NEGERI 5 BOJONEGORO. *AL-AUFA: JOURNAL OF ISLAMIC EDUCATION AND STUDIES*, 5(2). <https://doi.org/10.32665/alaufa.v5i2.2132>

¹⁸ Ministry of Religion of the Republic of Indonesia. (2019). *Religious Moderation*. Research and Development Agency and Training of the Ministry of Religion of the Republic of Indonesia.

The Principle of *Tawasuth* in the Understanding of Aqidah

The application of the principle of *tawasuth* in the understanding of aqidah is carried out through an educational process that teaches Islamic teachings in a balanced, proportionate manner, and avoids the tendency of excessive attitudes in religion. In the learning process, students are given an understanding of the development of Islam inseparable from the diversity of views and results of *ijtihad* of scholars. These differences are seen as part of the Islamic intellectual tradition that enriches scientific treasures, not as a threat to the purity of the faith.

The cultivation of *tawasuth* values in aqidah education is also directed to prevent the development of excessive fanaticism and the tendency of radicalism in understanding religious teachings. Through this approach, students are accustomed to realize that differences of opinion are something natural in the history of Islamic thought. This awareness is expected to be able to form the character of students who think critically, respect diversity of views, and have a humble attitude when responding to religious issues. This view is in line with the thinking of M. Quraish Shihab who explained that moderation is one of the main characters in Islamic teachings. According to him, Islam teaches its people to avoid two opposite forms of attitudes, namely *ifrāt* (excessive behavior in practicing religion) and *tafrīt* (ignoring or underestimating religious teachings). Therefore, religious moderation cannot be interpreted as a form of reduction to the principles of faith, but as a form of religious understanding that is mature, rational, and oriented towards the common good. Thus, the principle of *tawasuth* in aqidah education is not only reflected in social relations, but also becomes an epistemological foundation in understanding Islamic teachings. Aqidah is the basis for thinking that directs students to interpret religious postulates wisely, understand social reality objectively, and respond to diversity in society with a fair, balanced, and respectful attitude towards differences.

P'idal Principles in Building Religious Attitudes

The value of *of'i'tidal* is a fundamental principle for religious moderation that prioritizes objective, correct, and proportionate behavior when facing differences, both in the religious and social spheres. Aqidah education emphasizes that justice is a logical consequence of faith in Allah, so that all forms of discriminatory, exclusive, and one-sided judgments are contrary to the basic values of Islamic ¹⁹teachings.

In the pesantren environment, the principle of *of'i'tidal* is instilled through a learning and coaching process that encourages students to be objective when responding to

¹⁹ Ministry of Religion of the Republic of Indonesia. (2019). *Religious Moderation*. Jakarta: Research and Development Agency and Training of the Ministry of Religion of the Republic of Indonesia. https://balitbangdiklat.kemenag.go.id/upload/files/Moderasi_Beragama.pdf

differences. Students are given an understanding of the diversity of sects, religious traditions, and social backgrounds as part of the reality that has long developed in Islamic history and people's lives. With this understanding, students are expected to be able to respect differences without ignoring the beliefs they adhere. This view is in line with the thinking of M. Quraish Shihab who explained that justice in Islam requires every Muslim to act objectively and not be excessive in judging others, even though there are differences in religious beliefs or practices.

The inculcation of *i'tidal values* also plays a role in shaping the mindset of students so that they are more rational, wise, and not easily provoked by differences that arise in society. The results of research on religious moderation in a number of Islamic boarding schools prove that aqidah education that focuses on the value of justice and balance can form an increasingly inclusive religious attitude while minimizing the vulnerability of students from the influence of extreme ideologies. Aqidah education oriented towards *i'tidal values* is able to shape the awareness of students to place differences as a space for dialogue and critical reflection, not as a source of conflict and social polarization²⁰. With this provision, students do not view differences as a threat, but as an opportunity to dialogue, understand each other, and expand religious insights.

In addition, the instillation of *i'tidal values* in aqidah education also strengthens the function of pesantren as a space for the formation of social ethics for students. Thus, *i'tidal*-based aqidah education plays a strategic role as a means to shape students' personalities so that they develop as individuals who are able to interact in harmony in the midst of social life with diversity and plurality, without losing their commitment to their religious beliefs²¹.

The Principle of *Tasamuh* in the Life of Islamic Boarding Schools

The principle of *tasamuh* is a main pillar of religious moderation that centers tolerance, mutual respect, and respect for differences without sacrificing the principles of religious beliefs. Aqidah education emphasizes that tolerance is an integral part of Islamic teachings that teach respect for human dignity and recognition of diversity as a social reality. Students are guided to realize that differences in religious views, habits, and expressions are part of sunnatullah that must be addressed with wisdom and ethics, not with an attitude of rejection or unilateral judgment.

²⁰ Hasan, Noorhaidi. (2016). Religious Education and the Formation of Moderate Attitudes. *Al-Jami'ah: Journal of Islamic Studies* 54 (2) , 389–412. <https://aljamiah.or.id/index.php/AJIS/article/download/54102/1517>

²¹ Aisyah, Siti., Syafarani, France. (2023) . Model of Internalization of Religious Moderation in Islamic Boarding School Education. *Sirajuddin Journal* 3,(1) <https://journal.stismu.ac.id/ojs/index.php/sirajuddin/article/download/1697/1045>

Tasamuh in aqidah education is directed to form an awareness of respecting differences does not mean weakening the commitment of faith. On the contrary, a tolerant attitude is born from mature beliefs and a correct understanding of aqidah. This view is in line with the thinking of M. Quraish Shihab who emphasized that Islam teaches tolerance based on justice and morals, not tolerance that mixes truth and error in the area of aqidah. Thus, *tasamuh* in the life of the pesantren functions as an instrument for the formation of the character of students who are firm in their beliefs as well as polite in social association.

The results of this study confirm that the internalization of *tasamuh* values rooted in aqidah education in pesantren actually strengthens the religious identity of students. Aqidah education that emphasizes tolerance produces students who are not reactive to differences, have mutual respect, and are able to maintain social harmony without losing their commitment to the Islamic beliefs they adhere. These findings show that *tasamuh* and the firmness of aqidah are not two things that contradict each other, but rather strengthen each other in forming mature and civilized religiosity.

Thus, the principle of *tasamuh* in the life of Islamic boarding schools has strategic implications in building a culture of peace and inclusion in a pluralistic society. Islamic boarding schools, through the internalization of *tasamuh* values, play an important role in producing a generation of Muslims who are able to maintain a balance between religious commitment and social responsibility²².

The Principle of *Tawazun* between the Dimensions of Faith and Social

In religious education, the concept of *tawazun* emphasizes the importance of balancing one's obligations to fellow human beings with their relationship with Allah SWT. Therefore, pesantren strongly emphasize the development of students to have social care, in addition to teaching them to strengthen their faith and be more diligent in worship. The balance between "*ḥabl min Allāh* and *ḥabl min al-nās*" is the foundation in fostering the character of students so that they have a strong spirituality as well as concern for the surrounding environment. The application of *tawazun* values is realized through various coaching activities that integrate spiritual aspects with the formation of social attitudes. Various religious activities, such as the implementation of congregational prayers, book studies, and the habit of *dhikr*, are not only intended to improve the quality of worship, but also as a means of fostering a sense of empathy, care, and social responsibility. With this approach, students are directed to understand good faith not only reflected in the seriousness of carrying out worship individually, but also from the

²² Rohmanu, Abid. (2019). "Internalization of the Value of Religious Moderation in Islamic Education." *At-Ta'dib* 14,(1). <https://ejournal.unida.gontor.ac.id/index.php/tadib/article/download/3115/1993>

ability to apply Islamic values in community life through an attitude of fairness, care, and respect for others.

Tawazun-based aqidah education also functions as an instrument to prevent the birth of exclusive and individualistic religious attitudes. Masmuni's research shows that pesantren that integrate religious moderation in Islamic education are able to form students who do not separate the dimensions of worship and social responsibility. The findings confirm that excessive emphasis on one dimension, both spiritual and social, has the potential to give birth to an unequal religious understanding and is less responsive to the reality of society²³.

In the context of pesantren life, the internalization of *tawazun values* is realized through the involvement of students in various socio-religious activities. Mutual cooperation activities, community service, and the habit of living a simple and mutually helpful life become a praxis space for the integration of aqidah values and social ethics. This interaction forms a collective awareness that religious teachings must provide social benefits and contribute to the creation of harmony.

The findings of Raharja, et al., strengthen this argument by proving that the internalization of the value of religious moderation in Islamic boarding schools, including the principle of tawazun, contributes significantly to the formation of inclusive and non-reactive religious attitudes. Students who are fostered with a balanced approach tend to be able to respond to differences maturely, avoid extreme attitudes, and place religion as a source of social ethics that encourages peace and solidarity²⁴. Thus, the principle of *tawazun* not only strengthens the dimension of students' faith, but also prepares individuals so that they are able to blend without conflict in the midst of a multicultural social order.

Theological Study of Religious Moderation at the Ushuluddin Islamic Boarding School

A comprehensive understanding of the implementation of religious moderation needs to begin by recognizing the characteristics of the Ushuluddin Integrated Islamic Boarding School as an educational environment that is a place for the development of aqidah and the cultivation of Islamic values. The characteristics of this institution are an important aspect to be studied because the educational system, pesantren culture,

²³ Masmuni. (2021). Religious Moderation Education at Sunanul Huda Islamic Boarding School in Sukabumi, West Java. *Islamic Education: Journal of Islamic Education* 11,(4). <https://jurnal.staialhidayahbogor.ac.id/index.php/ei/article/download/3716/2045>

²⁴ Raharja, Sigit, et al. (2021). Internalization of Religious Moderation at the Tahfidzul Walan Ta'limul Qur'an Islamic Boarding School of the Great Mosque of Surakarta. *Al-Mutharahab* 20, (1). <https://ojs.diniyah.ac.id/index.php/Al-Mutharahab/article/download/748/507>

and the values developed have an influence on the process of forming religious attitudes and behaviors of students.

Ushuluddin Integrated Islamic Boarding School is an Islamic educational institution whose establishment was initiated by Dr. KH. Ahmad Rafiq Udin, S.Ag., M.S.I. on the inspiration and mandate of his late father, H. Udin. This Islamic boarding school officially began operating on September 25, 2001 in Belambangan Village, Penengahan District, South Lampung Regency. In the early days of its establishment, educational activities were held on grant land covering an area of approximately one hectare. Along with the development of the institution and the increasing need for educational facilities, the area of the pesantren increased to about seven hectares.

The birth of the Ushuluddin Integrated Islamic Boarding School was driven by concern for various moral issues faced by the younger generation in the midst of the rapid development of globalization. In addition, this pesantren was established to answer the community's need for Islamic educational institutions that are able to combine the mastery of "science and technology" (IPTEK) with "fostering faith and piety" (IMTAQ). By combining these two things, the pesantren aims to produce graduates who become figures who have a balance of thinking skills accompanied by commendable morals and broad Islamic insights, and are socially ready to face the world.

The vision of the Ushuluddin Integrated Islamic Boarding School is "To make a superior pesantren towards the realization of a generation that is *khoiru ummah*, quality, populist, and Islamic." To realize this vision, the pesantren carries out the mission of "instilling faith, piety, morality, concern for cleanliness and science, as well as awareness of healthy and beneficial life for society, religion, and the state. In addition, pesantren also provides integral education that combines the pesantren curriculum and the national curriculum, develops insights, skills, and entrepreneurship, and creates a conducive, harmonious, democratic, and professional learning environment." The vision and mission show that the educational orientation at the Ushuluddin Islamic Boarding School is not limited to prioritizing the mastery of religious knowledge, but also in the formation of character and social responsibility of students ²⁵.

In the 2025/2026 academic year, the number of students of the Ushuluddin Integrated Islamic Boarding School was recorded at 625 people from various regions, such as Lampung, Palembang, Batam, Banten, Jakarta, Bekasi, Depok, West Java, Central Java, and other regions. The diversity of social, cultural, and geographical backgrounds of students makes pesantren a dynamic social interaction space. This condition is also an important factor that encourages the need to strengthen the values of religious

²⁵ Interview with KH. Ahmad Rafiq Udin, Head of the Ushuluddin Integrated Islamic Boarding School. Ushuluddin Integrated Islamic Boarding School, Kalianda, South Lampung, May 21, 2026.

moderation in order to realize a harmonious, tolerant, and mutually respectful pesantren life in the midst of diversity.

The characteristics of education at the Ushuluddin Integrated Islamic Boarding School reflect the integration between the development of aqidah, moral development, the improvement of intellectual abilities, and the cultivation of social awareness. These four aspects are the foundation in the implementation of education so that the learning process is not limited to focusing on gaining knowledge, but also the creation of the character and personality of the students comprehensively. In the implementation of its education, the Ushuluddin Integrated Islamic Boarding School implements an integrated system by combining the tradition of salaf pesantren and the modern pesantren approach. The educational model allows students to gain a strong understanding of Islam while being able to follow the development of science and the needs of society. The curriculum implemented is the result of integration between the curriculum of the Ministry of Religion, the national curriculum, and the typical curriculum of the Islamic boarding school. Through this combination, the educational process is directed to create a balance between the mastery of religious sciences and general sciences so that students have academic competence that is in line with the strengthening of Islamic values²⁶.

The implementation of education in Islamic boarding schools is not carried out with formal learning stages in the classroom, but also with various Islamic boarding school activities that last for twenty-four hours. The daily activities of the students include congregational prayers, recitation of the yellow book, recitation of the Qur'an, formal learning, extracurricular activities, and evening learning under the supervision of teachers and caregivers of the Islamic boarding school. Thanks to this educational paradigm, pesantren is not only a place to impart knowledge; it is also a place where culture, character, and religious rituals continue to be developed.

In the scientific aspect, the Ushuluddin Islamic Boarding School teaches various Islamic books that combine the traditions of modern Islamic boarding schools and salaf, such as *Nahwul Wadhih*, *Sharaf*, *Fathul Qarib*, *Jurumiyah*, *Ta'lim al-Muta'allim*, *Tijan ad-Darari*, *Safinatun Najah*, and various other books. The integration between modern Islamic boarding school literature and classical books shows the efforts of Islamic boarding schools to build a comprehensive, deep, and open religious understanding of the diversity of Islamic scientific treasures. This approach has a strong relevance to the development of religious moderation because students are accustomed to understanding Islam through various scientific perspectives that are still based on the aqidah of Ahlusunnah wal Jama'ah.

²⁶ Interview with KH. Ahmad Rafiq Udin, Head of the Ushuluddin Integrated Islamic Boarding School. Ushuluddin Integrated Islamic Boarding School, Kalianda, South Lampung, May 21, 2026.

In addition, the example of kiai and ustadz occupies a central position in the educational process. Educators not only convey teachings, but also become role models in realizing the values of religious moderation, ethics, and faith in their daily lives. Participation in various social and religious activities helps students apply moderate Islamic principles in their daily lives. These activities include monthly religious learning sessions, community service activities, charity for orphans, celebrations of major Islamic holidays, Scout activities, academic discussions, and many more. Thus, the internalization of religious moderation at the Ushuluddin Integrated Islamic Boarding School takes place through an integrated cognitive, affective, and behavioral approach.

Based on these characteristics, the Ushuluddin Integrated Islamic Boarding School has an educational environment that is conducive to the development of religious moderation in the perspective of Islamic beliefs. The integration between strengthening monotheism, moral development, intellectual development, life discipline, and social concern proves that religious moderation in pesantren is not limited to being taught as a normative concept, but is internalized through the entire educational system and pesantren culture. This condition then becomes the foundation for the formation of students who have a strong religious commitment while being able to be fair, balanced, tolerant, and adaptive in community life.

The educational conditions that develop at the Ushuluddin Integrated Islamic Boarding School have a strong connection to the concept of religious moderation in Islam. Religious moderation in a theological perspective at the Ushuluddin Kalianda Islamic Boarding School departs from the understanding that Islam is the “*religion of rahmatan lil ‘ālamīn*” which teaches balance, justice, and compassion in all aspects of life. This theological foundation is rooted in the instructions of the Qur’an and hadith that describe Muslims as *ummatan wasaṭan* (middle ummah), which is a group that prioritizes balance, justice, and does not act excessively when interpreting or practicing religion²⁷. This concept shows that religious moderation is not a new idea in Islam, but an inherent part of the teachings of Islamic beliefs themselves.

This theological study shows that religious moderation at the Ushuluddin Islamic Boarding School is not just a social approach, but has a strong foundation of faith. The values of moderation are instilled through an understanding of the teachings of monotheism that centers a balance between vertical correlation with “*Allah (ḥabl min Allāh)*” and horizontal relationship with man (*ḥabl min al-nās*).” In this perspective, spiritual piety cannot be separated from social responsibility. Students are not only directed to be obedient people of worship, but also individuals who are able to maintain

²⁷ Shihab, M. Quraish. (2019). *Wasathiyah: Islamic Insights on Religious Moderation*. Tangerang: Lentera Hati, p. 35.

peace, justice, and harmony in community life²⁸. This understanding is the basis for the formation of an inclusive religious pattern without reducing the firmness in holding the principles of Islamic faith.

In addition, the theological approach to religious moderation in pesantren can be seen from an educational pattern that integrates the learning of the books of aqidah with the development of morals and culture of the pesantren. The example of kiai and ustaz is the main medium in internalizing the value of moderation, because students do not only receive material. This process shows that religious moderation from the perspective of aqidah is not a form of compromise on Islamic principles, but a manifestation of a mature, deep, and oriented understanding of religion that is oriented to the benefit of the people.

To strengthen the findings of the research, the researcher conducted in-depth interviews with ustadz who play a role in fostering aqidah and the formation of the character of students and students at the Ushuluddin Islamic Boarding School. The interviews were prepared based on four main principles of religious moderation from the perspective of Islamic faith, namely the principles of “balance (*tawazun*), middle way (*tawasuth*), justice (*i'tidal*), and tolerance (*tasamuh*).” Through this interview, the researcher obtained information about the strategy of instilling the values of religious moderation, the form of its implementation in the life of the Islamic boarding school, and the views of the ustadz on the formation of religious attitudes of students. The findings of the interviews serve as supporting evidence to improve the results of observations and documentation so that the interpretation compiled is more comprehensive and in-depth.

The results of the study prove that the implementation of religious moderation at the Ushuluddin Islamic Boarding School shows that the implementation of religious moderation at the Ushuluddin Islamic Boarding School can be analyzed with four main principles of Islamic faith, namely “the principle of balance (*tawazun*), the middle way (*tawasuth*), justice (*i'tidal*), and tolerance (*tasamuh*).” Based on the results of interviews with the ustadz, these four principles are not only taught as learning materials, but also become values that shape the culture of the pesantren and the behavior of students in their lives.

The first principle is balance (*tawazun*), which is the attitude of maintaining harmony and proportionality in various aspects of life, especially the balance between “human relations with Allah (*habl min Allah*) and relationships with fellow human beings (*habl min al-nas*).” From the perspective of Islamic theology, the principle of *tawazun* teaches that a person's religious identity is not only measured by the intensity of his ritual worship, but also by the ability to build harmonious social relationships, caring for others, and

²⁸ Nata, Abuddin. (2015). *Comprehensive Islamic Studies*. Jakarta: Kencana, p.23.

responsibility in community life. Based on the results of interviews with the ustadz and caregivers of the Ushuluddin Islamic Boarding School, information was obtained *that the value of tawazun* was instilled through a balanced habit of life between spiritual strengthening and strengthening social piety. The ustadz explained that students are encouraged not only to be diligent in worship and study religious knowledge, but also to have concern for the condition of society, respect for others, and be able to coexist harmoniously with various ²⁹circles.

These findings then need to be confirmed through the statements of the students. Based on the results of interviews with students who said that religious activities such as the recitation of the book, tahsin Al-Qur'an, and congregational prayers are understood not only as individual obligations, but also as part of the formation of attitudes and discipline in life together. In addition, social activities such as mutual cooperation, social service, and joint activities are a means for students to learn to work together and help others³⁰. The data shows that the information of the ustaz regarding the balance between spiritual and social piety is confirmed by the experience of the students.

The condition of the students at the Ushuluddin Islamic Boarding School shows the formation of a character that emphasizes the balance between the spiritual and social dimensions. In addition to participating in religious activities such as the recitation of the book, tahsin Al-Qur'an, and congregational prayers, the students are also active in mutual cooperation activities, social service, contributing to the community through religious activities, and strengthening social relations with the community around the pesantren. The ustadz explained that "the participation of students in various social activities is directed to develop sensitivity, a sense of responsibility, and concern for others as a form of applying Islamic values". The implementation of *the tawazun principle* is also seen in life in the pesantren. The kiai and ustadz accustom the students to not only focus on individual worship, but also pay attention to the rights of others, maintain the cleanliness of the environment, help each other among students, and respect teachers and the community. The ustadz emphasized that a person's piety is not perfect if it is only manifested in the form of ritual worship without being accompanied by good social behavior. Therefore, students are guided to understand that devotion to Allah must be reflected in an attitude of compassion, help, and concern for the needs of the community.

From a theological perspective, the kiai teach that human beings are created as "*khalifah fil ardh*" (leaders on earth) who have the responsibility to maintain the harmony of social life and create benefits for others. This understanding encourages students to

²⁹ Interview with Didik Darmadi, Secretary 2 of Pondok Ushuluddin. Ushuluddin Integrated Islamic Boarding School, Kalianda, South Lampung, May 21, 2026.

³⁰ Interview with Ali Sobur, Santri Pondok Ushuluddin. Ushuluddin Integrated Islamic Boarding School, Kalianda, South Lampung, May 21, 2026.

view social activities as part of worship and a form of practicing Islamic values. Thus, the relationship with Allah is not separated from social responsibility towards humans and the environment. The results of observations show that the implementation of *the tawazun* principle at the Ushuluddin Islamic Boarding School has formed the character of students who have a balance between spiritual piety and social piety. Students not only show discipline in worship, but also have an attitude of empathy, concern for others, the ability to work together, and the awareness to contribute to community life. Thus, based on the results of the triangulation of these sources and techniques, the principle of *tawazun* in the Ushuluddin Islamic Boarding School can be understood as an effort to develop a balance between spiritual and social dimensions. These findings show that *tawazun* is not only present as a normative concept in religious learning, but also seeks to be realized through the habituation of worship, social activities, interaction between students, and responsibility for the *pesantren* environment as a tangible manifestation of the implementation of religious moderation in a theological perspective.

The second principle is the middle way (*tawasuth*), which is a moderate attitude that avoids excessive behavior (*ghuluw*) and an attitude of underestimating religious teachings (*tafrith*). In the Islamic theological perspective, *tawasuth* is an implementation of the concept of *wasathan ummatan* as mentioned in QS. Al-Baqarah verse 143, which describes Muslims as a group that upholds justice, prioritizes balance, and deserves to be used as role models in the midst of people's lives. This principle emphasizes the importance of moderation, respecting differences, and prioritizing brotherhood and mutual benefit. Based on the results of interviews with the ustadz and caregivers of the Ushuluddin Islamic Boarding School, information was obtained that the value of *tawasuth* was instilled through life habits that prioritize the act of respecting each other accompanied by acceptance of the diversity that each person has. The ustadz explained that students are taught not to easily judge, blame, or consider their group as the most correct. On the contrary, they are guided to realize that diversity of perspectives and the implementation of religious teachings are elements of the dynamics of the life of Muslims that need to be responded to wisely and tolerantly³¹.

Meanwhile, the results of interviews with students show that diversity of backgrounds is not always seen as an obstacle in *pesantren* life, but is part of the learning process to know and respect each other. Students come from different regions, family environments, and habits so that in daily life there are differences in how to communicate, habits, and ways of understanding a problem. However, these differences are faced with an attitude of mutual respect and not imposing their will on others. Students understand that each

³¹ Interview with Didik Darmadi, Secretary 2 of Pondok Ushuluddin. Ushuluddin Integrated Islamic Boarding School, Kalianda, South Lampung, May 21, 2026.

individual has different backgrounds and habits, so an open attitude and mutual respect are needed so that life together continues to run harmoniously³².

When there is a difference of opinion or misunderstanding between students, the settlement is carried out by prioritizing communication and deliberation. Students are not directed to resolve differences through quarrels or blaming each other, but are encouraged to convey problems well and find solutions that can be accepted together. Under certain conditions, ustaz also provide direction and help students understand problems in a more proportionate manner. This pattern of settlement shows that differences are seen as something that can be resolved through dialogue, not as an excuse to break relationships or cause conflicts.

The information from the students strengthens the explanation submitted by the ustaz regarding the application of *the tawasuth* principle in the life of the pesantren. If the information from the educator shows that the students are directed not to easily judge and appreciate differences, the experience of the students shows that these values are also felt in daily interactions. Thus, the principle of *tawasuth* is not only seen in the aspect of religious understanding, but is also reflected in the way the students face differences, resolve misunderstandings, and maintain fraternal relationships in the pesantren environment.

The condition of students at the Ushuluddin Islamic Boarding School who come from a number of regions, such as Lampung, Palembang, Banten, Jakarta, West Java, and Central Java, is an effective means in fostering *an attitude of tawasuth*. Differences in cultural backgrounds, traditions, languages, and habits give birth to diversity in daily life. According to the ustadz, this diversity is actually a learning medium for students to build mutual respect, accept differences, and maintain brotherhood without differentiating regional origin or their respective backgrounds. The implementation of *tawasuth* values is also seen in social interaction between students. When there are differences of opinion or misunderstandings, the students are guided to resolve them through dialogue and deliberation, not with quarrels or blaming each other. The kiai and ustadz always emphasize the importance of maintaining ukhuwah Islamiyah and prioritizing a gentle attitude, mutual respect, and avoiding behavior that can cause division³³.

From a theological perspective, the ustadz explained that a moderate attitude is part of Islamic morals given by the Prophet PBUH. A Muslim is not only required to carry out his religious teachings, but also maintain harmonious social relations, respect

³² Interview with Ali Sobur, Santri Pondok Ushuluddin. Ushuluddin Integrated Islamic Boarding School, Kalianda, South Lampung, May 21, 2026.

³³ Interview with Didik Darmadi, Secretary 2 of Pondok Ushuluddin. Ushuluddin Integrated Islamic Boarding School, Kalianda, South Lampung, May 21, 2026.

differences, and spread peace in the community. Therefore, students are accustomed to interacting with the community in a polite manner, helping others, and building good relationships with anyone regardless of their background. The value of *tawasuth* is also reflected in various social activities at Islamic boarding schools, such as community service, community activities, social services, and the involvement of students in helping the surrounding community. Through these activities, students learn moderate religion not only in a balanced religious understanding, but also in social behavior that prioritizes care, brotherhood, and mutual benefit.

The results of observations show that the implementation of *the tawasuth* principle has formed students who are sensible, respect diversity, and able to get along with others. Students show mutual respect, are not easily provoked by differences, and have an awareness of unity and brotherhood are an important part of Islamic teachings. Thus, the principle of middle ground (*tawasuth*) at the Ushuluddin Islamic Boarding School as a normative concept, this has permeated the religious and social life of the students and has become the basis for fostering harmonious relationships in a country rich in cultural diversity.

The third principle is justice (*i'tidal*), which is the attitude of placing something proportionately in accordance with its rights and obligations. In the Islamic theological perspective, *i'tidal* is a manifestation of the command of Allah SWT to act justly as described in QS. An-Nahl verse 90. Justice is not only interpreted as an objective attitude in making decisions, but also as the ability to treat fellow human beings equally, respect differences, and give rights to everyone without discrimination. Based on the results of interviews with the ustadz and caregivers of the Ushuluddin Islamic Boarding School, information was obtained that *the value of i'tidal* was instilled through the habit of living together which emphasized the importance of fairness, mutual respect, and responsibility. The ustadz explained that students are guided not to discriminate between friends based on regional origin, family background, and academic ability. In the pesantren, each student is expected to participate and respect each other's boundaries, which helps create a community colored by a sense of brotherhood³⁴.

Meanwhile, the results of interviews with students show that the principle of *i'tidal* in pesantren life is understood through fair treatment and does not discriminate against students based on regional origin, family background, or academic ability. The differences in backgrounds that the students have are not the basis for providing different treatment in daily life. Students get the opportunity to participate in various pesantren activities and carry out their responsibilities in accordance with applicable rules. This condition shows

³⁴ Interview with Didik Darmadi, Secretary 2 of Pondok Ushuluddin. Ushuluddin Integrated Islamic Boarding School, Kalianda, South Lampung, May 21, 2026.

that the value of justice is not only understood as a concept in religious learning, but also felt through interaction and life together in the pesantren environment. In addition, the students explained that when there is a dispute or problem between students, the solution is carried out by listening to the problems of the parties involved before being given directions or decisions. Students are directed not to directly blame one party, but first understand the problem in its entirety³⁵. Under certain conditions, ustaz plays a role in providing direction and helping students solve problems wisely. This pattern shows that there is an effort to place each party proportionally and provide equal opportunities to express their opinions.

The information from the students reinforced the results of interviews with the ustaz who stated that the value of *i'tidal* is instilled through the habit of acting fairly, respecting the rights of others, and not discriminating against others. From a theological perspective, the kiai teach that justice is one of the manifestations of obedience to Allah SWT. Therefore, students are accustomed to respecting the rights of others, maintaining trust, helping friends who are experiencing difficulties, and also placing collective needs above individual interests. These attitudes are seen as a form of practicing Islamic teachings that place humans as social beings who are responsible for creating a peaceful and just life.

The principle of justice is also reflected in the involvement of students in various social activities, such as community service, community activities, and religious activities in the environment around the pesantren. Through these activities, students learn justice not only as a normative concept, but must be realized in the form of care, mutual aid, and respect for the rights of others. The results of observations show that the implementation of *the i'tidal* principle has formed the character of students who have an objective, responsible attitude, and are able to establish social relationships in harmony. Students show mutual respect, non-discrimination, and have awareness to maintain justice in life together. Thus, the principle of *i'tidal* in the Ushuluddin Islamic Boarding School is not limited to being understood as a theological concept, but has been internalized in the socio-religious life of students as part of the implementation of religious moderation.

The fourth principle is tolerance (*tasamuh*), which is the attitude of respecting and appreciating differences, both differences of opinion, social background, culture, and religious views, without sacrificing the principles of the Islamic faith. From a theological perspective, *tasamuh* is a manifestation of Islamic teachings that view differences as *sunnatullah* and teach Muslims to establish harmonious, peaceful, and respectful relationships with fellow human beings. The attitude of tolerance in Islam is not interpreted as mixing beliefs, but as a recognition of the right of each individual

³⁵ Interview with Ali Sobur, Santri Pondok Ushuluddin. Ushuluddin Integrated Islamic Boarding School, Kalianda, South Lampung, May 21, 2026.

to practice his or her own beliefs and views. Based on the results of interviews with the ustadz and caregivers of the Ushuluddin Islamic Boarding School, information was obtained that the value of *tasamuh* was instilled through the habit of living together that prioritizes mutual respect, respect for differences, and maintaining brotherhood. The ustadz explained that students are taught to understand that each individual comes from different cultures, customs, and viewpoints so that diversity is not suitable to be used as a justification to harass or antagonize other parties³⁶.

Meanwhile, the results of interviews with students showed that the principle of *tasamuh* was realized through mutual respect for differences, both differences in backgrounds, habits, and opinions between students. Students were directed not to impose their will and to maintain good relations even though there were differences. When there was a misunderstanding, students tried to resolve it through communication and direction of the ustaz. This information strengthened the explanation of the ustaz that the value of *tasamuh* is not only conveyed in religious learning, but also applied in daily interactions.³⁷ The results of this interview are strengthened through observation of the relationship between students which shows an attitude of mutual respect and maintaining harmony in the life of the Islamic boarding school.

The diversity of regional origins of students who come from various regions in Indonesia is a real means of fostering an attitude of tolerance. In their lives, students are accustomed to living side by side, cooperating, and helping each other without differentiating regional origins or social backgrounds. According to the ustadz, living together in *pesantren* teaches students to build a sense of brotherhood (*ukhuwah*) and realize that differences are wealth that can strengthen social relationships. The implementation of *tasamuh* values is also seen in the interaction between students and the relationship between the *pesantren* and the surrounding community. When differences of opinion or misunderstandings arise, the students are guided to resolve them through dialogue, deliberation, and mutual understanding. The kiai and ustadz always emphasize the importance of maintaining harmony, avoiding feeling the most right, and prioritizing a gentle and affectionate attitude when interacting with others.

In the theological perspective of the ustadz, the Prophet PBUH explained that the Prophet PBUH gave an example of the importance of respecting fellow human beings and establishing good social relationships despite differences. Therefore, students are accustomed to cultivate a sense of empathy, respect for the opinions of others, and maintain harmonious relationships with society. The attitude of tolerance is understood

³⁶ Interview with Didik Darmadi, Secretary 2 of Pondok Ushuluddin. Ushuluddin Integrated Islamic Boarding School, Kalianda, South Lampung, May 21, 2026.

³⁷ Interview with Ali Sobur, Santri Pondok Ushuluddin. Ushuluddin Integrated Islamic Boarding School, Kalianda, South Lampung, May 21, 2026.

as part of noble morals that implement the teachings of Islam which *are rahmatan lil 'alamin*. The value of *tasamuh* is also manifested through the involvement of students in various social and community activities, such as community service, religious activities in the community, and other social activities involving various circles. Through these activities, students learn to interact positively with diverse communities and foster mutual respect and care for others³⁸.

The results of the observation show that the implementation of *the tasamuh* principle has been in an effort to foster a student community that respects diversity while showing the ability to coexist peacefully, and has high social concern. Students reflect the character of mutual respect and are not easily ignited by differences, and having an awareness of maintaining harmony and brotherhood is an important part of practicing Islamic teachings. Thus, the principle of tolerance (*tasamuh*) at the Ushuluddin Islamic Boarding School is not only understood as a normative concept, but has been internalized in the socio-religious life of students as a tangible manifestation of the implementation of religious moderation in a theological perspective.

Based on the analysis of these four principles, it can be stated that religious moderation in the Ushuluddin Islamic Boarding School has a strong theological foundation and is implemented in real terms in the educational system and culture of the Islamic boarding school. The value of *monotheism* forms an inclusive spiritual awareness, the value of justice gives birth to an objective attitude in responding to differences, the value of balance forms a proportionate pattern of religiosity, while the value of tolerance encourages the creation of harmonious social relations in the midst of diversity. These four principles are not limited to learning aqidah, but are also internalized through the example of kiai, pesantren traditions, religious activities, and daily social interaction.

Thus, the acquisition of this article states that religious moderation at the Ushuluddin Islamic Boarding School is not just a normative concept or institutional program, but has become an integral part of the Islamic boarding school education system. This finding emphasizes that aqidah education is oriented towards strengthening the values of monotheism, justice, balance, and students who are very religious and also the ability to interact harmoniously in the midst of heterogeneous groups can be realized by an atmosphere that supports respect for diversity. This condition proves that religious moderation at the Ushuluddin Islamic Boarding School has a strong and relevant theological legitimacy as a model of Islamic education in facing religious challenges in the contemporary era.

³⁸ Asrori, Saifudin. (2020). The Landscape of Religious Moderation of Santri, Reflections on Islamic Boarding School Education Patterns. *Indonesian Journal of Social Sciences* 1(1). <https://doi.org/10.15408/jisi.v1i1.17110>

Scientific Development

Research on religious moderation as the basis for Islamic aqidah education at the Ushuluddin Kalianda Islamic Boarding School makes an important contribution to the development of Religious Studies, especially in the relationship between Islamic theological studies and socio-religious practices in Islamic boarding schools. The findings of the research indicate that religious moderation is not only normative, but can also be internalized in real terms through aqidah education. Theologically, religious moderation is rooted in the concept of wasathiyah as affirmed in the Qur'an (QS. al-Baqarah [2]: 143), emphasizing a fair, balanced, and rejecting *extremism (ifrāt)* and an attitude of underestimating religious teachings (*tafrīt*). This study strengthens the view that aqidah is not only perceived as a dogmatic faith structure, but at the same time serves as a foothold for the formation of moderate, tolerant, and inclusive religious perspectives, dispositions, and practices.

This research also expands the study of religious moderation by showing that aqidah education in pesantren can be a strategic medium in internalizing the values of *tawasuth*, *i'tidal*, *tasamuh*, and *tawazun*. Through a descriptive qualitative approach, this research is able to describe the process of forming students' religious attitudes in a more in-depth way through social interaction, example, and pesantren culture. From a scientific perspective, this research uses a multidisciplinary approach that combines aspects of theology, sociology of religion, and Islamic pedagogy. Pesantren is understood not only as a religious education institution, but also as a social space that shapes the character and ethics of the religious behavior of students. Thus, this study emphasizes that the aqidah taught in moderation actually gives birth to a just, open, and adaptive religious attitude towards a pluralistic society.

Theoretically, this article contributes to the development of the study of religious moderation based on Islamic aqidah education. Practically, this study conveys a conceptual explanation of the role of Islamic boarding schools in building moderate, inclusive, and civilized religiosity through aqidah learning combined with the principles of religious moderation.

CONCLUSION

This article shows that at the Ushuluddin Kalianda Islamic Boarding School, students are taught to be moderate, inclusive, and civilized in terms of their religious beliefs through the lens of Islamic theology. Aqidah education is not only understood as strengthening theological beliefs, but also as a process of forming religious ways of thinking, attitudes, and behaviors that are oriented to the values of *tawasuth*, *i'tidal*, *tasamuh*, and *tawazun*. These values are internalized through learning aqidah, the example of kiai and ustaz,

and the culture of pesantren life that emphasizes a balance between spiritual and social dimensions.

Theologically, this article emphasizes that Islamic aqidah has a strong relationship with religious moderation. A strong aqidah does not give birth to an exclusive and extreme attitude, but rather becomes a foundation for building tolerant, just, and harmonious attitudes in the midst of a pluralistic society. Thus, aqidah education based on religious moderation can be a model for the development of Islamic education that maintains theological integrity while being responsive to contemporary religious challenges.

Practically, this article contributes to the development of pesantren education in compiling aqidah learning that is more contextual and oriented towards the formation of the socio-religious character of students. This approach is expected to be able to give birth to a generation of Muslims who have the firmness of faith while being able to coexist peacefully in a pluralistic society. This article still has limitations in the scope of the study that focuses on one pesantren and aspects of the religious attitude of the students. Therefore, further research can be directed to comparative studies between Islamic boarding schools or broader studies on the impact of religious moderation based aqidah education on the social life of the community.

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