



Strategy For Supporting The Strengthening Of Religious Moderation Among Students At Dayah Markaz Al-Ishlah Al-Aziziyah Banda Aceh

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Abstract

The problems in strengthening religious moderation at Dayah Markaz Al-Ishlah Al-Aziziyah are related to challenges in integrating the values of moderation, especially overcoming internal and external differences in religion and the application of the principle of non-violence among students. The purpose of the study is to be able to improve this strengthening, a suitable and appropriate mentoring pattern is needed considering that the students of the Markaz Al-Ishlah Al-Aziziyah Dayah come from orphans who are victims of the conflict in Aceh and orphans who are victims of natural disasters. This service method uses Participation Action Research (PAR). The number of mentoring samples was 32 students (10%) and 2 ustadz/ustazah and 1 dayah leader. The results of the study showed that 1). The Mentoring Pattern for Strengthening Religious Moderation at the Markaz Al-Ishlah Al-Aziziyah Dayah Students in Banda Aceh is that the dayah leader builds a pattern of strengthening religious moderation based on the values of family, brotherhood, and equality among fellow students. This pattern includes close relationships like parents and children, siblings and older siblings, and grandparents. 2). The materials for mentoring the strengthening of religious moderation in students of Dayah Markaz Al-Ishlah Al-Aziziyah Banda Aceh are First, Balance (*Tawazun*). Second, Tolerance (*Tasamuh*). Third, Justice (*Adl*). Fourth, Humanity (*Insaniyah*). Fifth, Anti-Violence (*Laa Unf*). Sixth, Openness (*Infitah*), which invites to be open to changes in the times without sacrificing the basic principles of religion, and Seventh, Deliberation (*Syura*).

Keywords: Accompaniment, Strengthening, Religious Moderation, Aceh Dayah.

Abstrak

Problematika dalam penguatan moderasi beragama di Dayah Markaz Al-Ishlah Al-Aziziyah terkait tantangan dalam mengintegrasikan nilai-nilai moderasi terutama mengatasi perbedaan internal dan eksternal agama serta penerapan prinsip tanpa kekerasan di kalangan santri. Tujuan penelitian adalah untuk dapat meningkatkan penguatan ini diperlukan pola pendampingan yang cocok dan tepat mengingat santri dayah markaz al-Ishlah Al-Aziziyah ini berasal dari anak yatim ekses korban konflik di Aceh dan anak yatim korban bencana alam. Metode pengabdian ini menggunakan participation Action Research (PAR). Jumlah sampel pendampingan ini sebanyak 32 santri (10%) dan 2 orang ustadz/ustazah dan 1 orang pimpinan dayah. Hasil penelitian menunjukkan, bahwa 1). Pola Pendampingan Penguatan Moderasi Beragama Pada Santri Dayah Markaz Al-Ishlah Al-Aziziyah Banda Aceh adalah Pimpinan dayah membangun pola penguatan moderasi beragama yang berlandaskan nilai kekeluargaan, persaudaraan, dan persamaan antar sesama santri. Pola ini mencakup hubungan yang erat layaknya orang tua dan anak, adik dan kakak, serta nenek dan kakek. 2). Materi Pendampingan Penguatan Moderasi Beragama Pada Santri Dayah Markaz Al-Ishlah Al-Aziziyah Banda Aceh adalah Pertama, Keseimbangan (Tawazun). Kedua, Toleransi (Tasamuh). Ketiga, Keadilan (Adl). Keempat, Kemanusiaan (Insaniyah). Kelima, Anti Kekerasan (Laa Unf). Keenam, Keterbukaan (Infitah), yang mengajak untuk terbuka terhadap perubahan zaman tanpa mengorbankan prinsip dasar agama, dan Ketujuh, Musyawarah (Syura).

Kata Kunci: Pendampingan, Penguatan, Moderasi Beragama, Dayah Aceh.

Introduction

Strengthening religious moderation among students is a strategic step in maintaining harmony amidst diversity. The phenomenon of intolerance and radical religious understanding among some santri poses a challenge that needs to be addressed through a holistic and contextual educational approach. The gap in this study lies in the challenges in the implementation and in-depth understanding of religious moderation among students of Dayah Markaz Al-Ishlah Al-Aziziyah. Although there are mentoring efforts and materials delivered to strengthen religious moderation, the reality found in the field shows a gap between the theory taught and the real application of religious moderation values in the daily lives of students.

However, even though these values have been taught, gaps arise in terms of understanding and consistent application among students. Sometimes, the values of religious moderation such as tolerance and anti-violence are not fully understood or accepted by all students, especially in the

context of differences of opinion and more conservative understanding of religion. This creates a gap between the objectives of mentoring and the reality of implementation in the field. Thus, even though mentoring and materials are quite good, there is still room to improve the understanding and application of religious moderation among students, especially in overcoming social and cultural barriers that can hinder the application of moderation values more effectively. This study is important to provide a clearer picture of how the values of religious moderation can be more effectively integrated into the lives of students at dayah.

Azra emphasizes that religious moderation is a hallmark of Indonesian Islam that develops through dialogue between local traditions and universal Islamic values. Dayah, as a traditional educational institution, has great potential in strengthening these values of moderation.¹ The good religious education should shape individuals who are not only obedient in worship but also capable of living alongside others in a harmonious atmosphere. Religious moderation is the key to creating a peaceful and balanced society.² Maliki stated that adaptive religious education must adjust to the needs of modern society. In the context of dayah, moderate and inclusive teaching is very important to prevent the development of extremist thinking.³

The radicalism often arises from frustration with modernization, which is perceived as a threat to religious traditions. Therefore, it is important to accompany students so that they can understand modernity without losing their religious values.⁴ The religious moderation can be encouraged through education that instills the values of democracy and pluralism. In the dayah, this approach is relevant for teaching respect for cultural and religious differences.⁵ Juergensmeyer emphasizes that religious education should serve as a medium to build collective awareness of the importance of peace

¹ Azyumardi Azra, *Islam Nusantara: Jaringan Global dan Lokal* (Jakarta: Mizan, 2019).

² Komaruddin Hidayat, *Agama untuk Peradaban* (Jakarta: Kompas Gramedia, 2016).

³ Zainuddin Maliki, *Sosiologi Agama: Kajian pada Masyarakat Muslim* (Surabaya: Pustaka Ilmu, 2020).

⁴ Karen Armstrong, *The Battle for God* (New York: Alfred A. Knopf, 2000).

⁵ John L Esposito, *Islam and Democracy* (Oxford: Oxford University Press, 1996).

and harmony. In the context of *dayah*, this strategy can be implemented through a learning approach that emphasizes inclusive values.⁶

The strategy of mentoring the strengthening of religious moderation among students in Islamic boarding schools is an important effort in creating a harmonious environment and preventing radicalization. Various studies show that the application of religious moderation values can be carried out through a structured and sustainable educational approach.

The internalization of religious moderation values in Islamic boarding schools can be achieved through educational programs that involve innovative learning methods. Raharja et al. emphasize the importance of instilling attitudes of *tawassuth* (moderation) and *i'tidal* (justice) in the learning activities of students to counter radicalism⁷. Additionally, Chrisantina demonstrates that a multimedia-based learning model can enhance the effectiveness of teaching religious moderation in *madrassas*⁸. This shows that the use of technology in education can strengthen students' understanding of moderation values.

Strengthening religious moderation can also be achieved through the development of religious and interfaith literacy. Raikhan mentioned that involving educators in religious moderation programs in educational institutions, including Islamic boarding schools, is very important to create an inclusive and tolerant environment⁹. Furthermore, multicultural

⁶ Mark Juergensmeyer, *Global Rebellion: Religious Challenges to the Secular State* (Berkeley: University of California Press, 2008).

⁷ Sigit Satria Raharja, Andi Arif Rifa'i, dan Fitri Wulandari, "Internalisasi moderasi beragama di pondok pesantren tahfidzul wa ta'limul qur'an masjid agung surakarta menangkal radikalisme," *Al-Mutharahah Jurnal Penelitian Dan Kajian Sosial Keagamaan* 1, no. 20 (2023): 160–72, <https://doi.org/10.46781/al-mutharahah.v20i1.748>.

⁸ Vita Santa Chrisantina, "Efektifitas model pembelajaran moderasi beragama dengan berbasis multimedia pada peserta didik madrasah ibtidaiyah," *Jurnal Edutrained Jurnal Pendidikan Dan Pelatihan* 2, no. 5 (2021): 79–92, <https://doi.org/10.37730/edutraind.v5i2.155>.

⁹ Raikhan, "Penguatan moderasi beragama: revitalisasi guru dalam pembelajaran pendidikan agama islam di madrasah," *Jurnal Pembelajaran Pemberdayaan Masyarakat (jp2m)* 3, no. 4 (2023): 629–43, <https://doi.org/10.33474/jp2m.v4i3.20917>.

education in elementary schools can help build an understanding of religious moderation from an early age, as expressed by Putri and Budiman¹⁰.

Social media can be an effective tool in spreading the values of religious moderation, especially among the millennial generation. Anwar et al. stated that platforms like Instagram and YouTube can be used to internalize the values of religious moderation in the digital era¹¹. This shows that a diverse and adaptive approach is necessary to reach students and the wider community.

Community service activities such as Huma Tabela conducted in Tumbang Tanjung Village demonstrate that a participatory approach can enhance the community's understanding of religious moderation¹². In addition, programs that involve dialogue based on local wisdom can also strengthen religious moderation in the community, as shown by Djami et al.¹³.

So, it is important to involve all stakeholders, including the government, academics, and the community, in the socialization of religious moderation. Hasyim emphasized that massive and collaborative socialization can reduce exclusivism and radicalism among students¹⁴. Thus, a comprehensive and integrated mentoring strategy is essential to strengthen religious moderation among students.

The problems that arise from that paragraph indicate significant challenges in the implementation of religious moderation among students at

¹⁰ Shely Nasya Putri dan Arif Budiman, "Penguatan moderasi beragama melalui implementasi pendidikan multikultural pada pendidikan sekolah dasar," *Ikhtisar Jurnal Pengetahuan Islam* 2, no. 2 (2022): 241, <https://doi.org/10.55062/ijpi.2022.v2i2.131>.

¹¹ Andi Saefulloh Anwar et al., "Internalisasi nilai-nilai moderasi beragama abad 21 melalui media sosial," *Jiip - Jurnal Ilmiah Ilmu Pendidikan* 8, no. 5 (2022): 3044–52, <https://doi.org/10.54371/jiip.v5i8.795>.

¹² Jasiah Jasiah, "Implementasi nilai-nilai moderasi beragama melalui kegiatan huma tabela di desa tumbang tanjung," *Jurnal Inovasi Pengabdian Dan Pemberdayaan Masyarakat* 2, no. 3 (2023): 493–500, <https://doi.org/10.54082/jippm.162>.

¹³ Marla Marisa Djami et al., "Dialog aksi berbasis kearifan lokal dalam rangka penguatan moderasi beragama di desa tesbatan, kec. amarasi, kab. kupang," *Losari Jurnal Pengabdian Kepada Masyarakat* 1, no. 4 (2022): 17–22, <https://doi.org/10.53860/losari.v4i1.79>.

¹⁴ Fuad Hasyim, "Penguatan moderasi beragama sebagai upaya pencegahan radikalisme dan intoleransi pelajar di karesidenan surakarta," *Jurnal Pemberdayaan Masyarakat Universitas Al Azhar Indonesia* 1, no. 6 (2023): 1, <https://doi.org/10.36722/jpm.v6i1.2141>.

the dayah. First, not all students have an adequate understanding of religious moderation, so the goals of Islamic education in the dayah have not been fully achieved. Second, the decline in the competence of teachers (Teungku) in Aceh has become a serious obstacle, caused by the lack of budget allocation for teacher education and training. Third, the indication of radical thinking among students, influenced by the views of dayah educators who tend to be anti-moderation, further exacerbates this issue. All these factors pose a threat to efforts to establish religious moderation in the dayah environment and the wider community.

Another fact shows that the diversity of religions in Indonesia is an asset that enriches the religious life in Indonesia, but on the other hand, religious diversity also has the potential to become a threat to the unity of the Republic of Indonesia. Here, the involvement of all members of society is necessary to achieve peace, including the role and guidance of dayah students and leaders so that they have a shared understanding of religious moderation.

The purpose of this study is to describe the form of mentoring patterns and materials applied in strengthening religious moderation. In this case, the theory of religious moderation focuses on the application of values such as *tawazun* (balance), *tasamuh* (tolerance), *adl* (justice), *insaniyah* (humanity), *laa unfa* (anti-violence), *infisah* (openness), and *syura* (deliberation). These value patterns are implemented in daily activities at Dayah in the form of family and brotherhood relationships between students and teachings that prioritize mutual respect, cooperation, and mutual cooperation.

This service is important to carry out, considering that educators in dayahs occupy a strategic position in preparing the nation's cadres who possess moderate character and abilities amidst the rampant issues of intolerance and radicalism in society. The community currently needs educators to have a moderate understanding of religious teachings. Teachers at the dayah become the frontline in neutralizing intolerant and radical religious attitudes in the diverse life of the community. The selection of Dayah Markaz Al-Ishlah Al-Aziziyah as the location for service is because the recruitment of these students includes orphans who are victims of the conflict between the Indonesian National Armed Forces (TNI) and the Free Aceh

Movement (GAM), as well as children who are victims of natural disasters in Aceh.

Method

The method in this research uses Participatory Action Research (PAR). There are 4 steps taken in this PAR research, namely: problem identification, data collection, data analysis and interpretation, and action planning. The first step taken in this method is that the facilitator positions themselves as a moderator or facilitator who acts as an intermediary between the speaker (dayah manager) and the respondent (student). The team formulates the concept that has been established participatively. Then the initial activity was to conduct a pre-test for the students regarding their understanding of religious moderation, followed by providing reinforcement material on religious moderation about Islam rahmatan lil 'alamin, which is full of love and peace towards others, by the dayah leaders.

After being equipped with the material, the next step is to conduct a post-test to determine the level of understanding of the students before and after they are provided with the reinforcement of religious moderation material. The next step is to conduct a Focus Group Discussion (FGD) with representatives of the students and the head of the dayah, in order to align perceptions about the boundaries of religious moderation. This religious moderation strengthening assistance system positions the assistants as facilitators, moderators, and motivators in the implementation of religious moderation within the Markaz Al-Ishlah Al-Aziziyah Banda Aceh dayah environment.

To obtain more accurate data, the volunteers employed observation techniques, interviews, and document studies. The number of students who received this assistance was 32 students (10%) and 2 ustadz/ustazah. 1 head of the dayah. Data analysis techniques are conducted openly, axially, and selectively. Such a system is recognized as an effective way in data collection, analysis, and reporting. After the data is collected, we organize the data based on open coding, which involves generating data based on the occurrence of the data. Data from observations, interviews, and documentation studies and

document analysis were then triangulated using the triangulation method. The following is a table that illustrates the above statement. **Table 1**

Data Collection and Analysis Techniques Table

Aspect	Description
Data Collection Techniques	Observation, interviews, document studies.
Number of Participants	32 students (10%), 2 teachers (ustadz/ustazah), 1 leader of the dayah.
Data Analysis Techniques	Data analysis is conducted openly, axially, and selectively.
Data Management Method	Open coding, generating data based on the emergence of data.
Triangulation	Data obtained from observation, interviews, and document studies are then analyzed using the triangulation method.
Effectiveness of the System	This system is recognized as an effective method for data collection, analysis, and reporting.

Result And Discussion

Pattern of Accompaniment for Strengthening Religious Moderation Among Students of Dayah Markaz Al-Ishlah Al-Aziziyah Banda Aceh

According to the results of field research through observation, interviews, and documentation studies, it shows that the pattern of strengthening religious moderation at the Markaz Al-Ishlah Al-Aziziyah Banda Aceh has been implemented as it should be. Even the founding ideals of this dayah were to avoid prolonged conflicts and revenge among the orphaned children who were victims of the TNI and GAM conflict in Aceh. The pattern built by the dayah leaders is a familial pattern (parents and children, siblings, grandparents), brotherhood (among Muslims), equality (no one is superior to another), within the framework of rahmatan lil' alamin. This pattern takes the form of a nurturing approach that instills a sense of responsibility, independence, cooperation, mutual assistance, and affection.

The pattern of mentoring to strengthen religious moderation among the students of Dayah Markaz Al-Ishlah Al-Aziziyah Banda Aceh is an important approach in the context of Islamic education in Indonesia, especially in facing

the increasing challenges of radicalization and intolerance. Religious moderation, defined as a tolerant and balanced attitude in practicing religion, is essential for creating harmony in a diverse society. In this context, Islamic religious education plays a crucial role in building moderate character among students, who are the next generation in society.

Religious moderation education in pesantren, such as that practiced at Dayah Markaz Al-Ishlah Al-Aziziyah, can adopt various methods that have proven effective in strengthening religious moderation. One of the methods that can be applied is through the strengthening of Islamic education values oriented towards moderation, such as tawassut (middle ground), tawazun (balance), and tasamuh (tolerance)¹⁵. Research shows that instilling these values through formal and informal methods in Islamic boarding schools can help students understand the importance of coexisting with followers of other religions¹⁶.

In addition, mentoring programs that involve parents and the surrounding community are also very important. Parental involvement in religious moderation education can strengthen students' understanding of the values of tolerance and harmony. Research shows that strengthening religious moderation is not only the responsibility of educational institutions but also must involve families and communities. Thus, a mentoring pattern that involves all parties will create a conducive environment for the development of moderate attitudes among students.

Teaching methods based on local wisdom can also be an effective strategy in strengthening religious moderation. Local wisdom that emphasizes values of togetherness and mutual respect can be integrated into the educational curriculum in Islamic boarding schools (pesantren). This is in line with research that shows that strengthening religious moderation can be

¹⁵ Sahrudin Sahrudin, "Penanaman nilai-nilai pendidikan islam dalam membangun moderasi beragama pada pondok pesantren ahlush suffah kabupaten bantaeng," *Fikrotuna Jurnal Pendidikan Dan Manajemen Islam* 12, no. 02 (2023): 128–44, <https://doi.org/10.32806/jf.v12i02.7380>.

¹⁶ Ahmad Mustafidin, "Moderasi beragama dalam islam dan relevansinya dengan konteks keindonesiaan," *Jurnal Progress Wahana Kreativitas Dan Intelektualitas* 2, no. 9 (2021): 208, <https://doi.org/10.31942/pgrs.v9i2.5713>.

achieved through cultural acculturation and inclusive education¹⁷. By teaching students to appreciate differences and understand the socio-cultural context around them, it is hoped that they can grow into moderate and tolerant individuals.

In the context of Dayah Markaz Al-Ishlah Al-Aziziyah, it is important to develop programs that directly involve students in social activities that promote religious moderation. Activities such as interfaith dialogues, seminars, and group discussions can serve as means to enhance the students' understanding of the importance of religious moderation. Research shows that dialogue and discussions can enhance the community's awareness and understanding of the values of religious moderation¹⁸. By involving students in activities like this, they will be better prepared to face the challenges present in society.

The use of information technology can also be utilized to support this mentoring pattern. In the current digital era, information about religious moderation can be easily accessed through various platforms. Therefore, it is important for Islamic boarding schools to utilize technology in disseminating the values of religious moderation. Research shows that the use of social media and other digital platforms can be an effective tool in spreading messages of moderation to the younger generation¹⁹. Thus, students can become active agents of change in promoting religious moderation in their environment.

The importance of character education based on religious moderation cannot be overlooked either. Character education that emphasizes moderate values must begin early, especially among children and adolescents. Research shows that good character education can shape moderate attitudes and behaviors in children, allowing them to grow into tolerant individuals

¹⁷ Elhefni Elhefni, "Penguatan moderasi beragama melalui nilai-nilai pendidikan islam dalam kearifan lokal sedekah pedusunan," *Ta Awun* 1, no. 4 (2024): 66-77, <https://doi.org/10.37850/taawun.v4i01.596>.

¹⁸ Djami et al., "Dialog aksi berbasis kearifan lokal dalam rangka penguatan moderasi beragama di desa tesbatan, kec. amarasi, kab. kupang."

¹⁹ Hasyim, "Penguatan moderasi beragama sebagai upaya pencegahan radikalisme dan intoleransi pelajar di karesidenan surakarta."

who appreciate differences²⁰. Therefore, Dayah Markaz Al-Ishlah Al-Aziziyah needs to integrate moderation-based character education into their curriculum. The data underlying this statement can come from the results of observations, interviews and documentation studies conducted in research on the pattern of mentoring to strengthen religious moderation at the dayah. This study reveals the importance of character education that integrates the values of religious moderation to form students who are tolerant and respect differences.

In its implementation, the pattern of mentoring to strengthen religious moderation at Dayah Markaz Al-Ishlah Al-Aziziyah must involve various parties, including the government, the community, and other educational institutions. Collaboration between pesantren and other institutions that share the same vision and mission in promoting religious moderation will strengthen these efforts. Research shows that collaboration between various parties can enhance the effectiveness of religious moderation education programs²¹. Thus, the synergy between Islamic boarding schools and the community will create an ecosystem that supports the strengthening of religious moderation.

Next, evaluation and monitoring of the programs that have been implemented are also very important. By conducting periodic evaluations, the pesantren can determine the extent to which these programs succeed in achieving the goal of strengthening religious moderation. Research shows that good evaluation can help in the improvement and development of more effective programs in the future²². Therefore, it is important for Dayah

²⁰ Marjoni Imamora Ali Umar, Feiby Ismail, dan Nizma Syawie, "Implementasi pendidikan karakter berbasis moderasi beragama pada jenjang pendidikan anak usia dini," *Edukasi Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 19, no. 1 (2021): 101–11, <https://doi.org/10.32729/edukasi.v19i1.798>.

²¹ Toguan Rambe, "Rumah moderasi beragama di ptkin: potret kebijakan dan strategi mewujudkan beragama moderat di perguruan tinggi," *Abrahamic Religions Jurnal Studi Agama-Agama* 2, no. 3 (2023): 214, <https://doi.org/10.22373/arj.v3i2.19826>.

²² Muhammad Nur Adnan Saputra et al., "Deradikalisasi paham radikal di indonesia: penguatan kurikulum pendidikan islam berbasis moderasi," *Jurnal Pendidikan Agama Islam Al-Thariqah* 6, no. 2 (2021): 282–96, [https://doi.org/10.25299/al-thariqah.2021.vol6\(2\).6109](https://doi.org/10.25299/al-thariqah.2021.vol6(2).6109).

Markaz Al-Ishlah Al-Aziziyah to have a clear and measurable evaluation system.

In facing the challenges of radicalization and intolerance, the mentoring pattern for strengthening religious moderation at Dayah Markaz Al-Ishlah Al-Aziziyah must continue to adapt and evolve. Considering the ever-changing social and cultural dynamics, Islamic boarding schools need to be flexible in implementing their programs. Research shows that adapting to social changes is crucial for maintaining the relevance of religious moderation education²³. Thus, students will be better prepared to face the challenges present in society.

Strengthening religious moderation at Dayah Markaz Al-Ishlah Al-Aziziyah is not only the responsibility of educational institutions but also a shared responsibility of all elements of society. By building collective awareness of the importance of religious moderation, it is hoped that society can live in harmony and mutual respect, regardless of differences in religion, culture, and background. Research shows that this collective awareness can serve as a strong foundation for creating a peaceful and prosperous society²⁴.

So, the pattern of mentoring to strengthen religious moderation among the students of Dayah Markaz Al-Ishlah Al-Aziziyah Banda Aceh must involve a holistic approach, engage all parties, and continuously adapt to existing changes. Through quality education and well-planned programs, it is hoped that the students can grow into a generation that is moderate, tolerant, and ready to face future challenges.

Material for Strengthening Religious Moderation Among Students at Dayah Markaz Al-Ishlah Al-Aziziyah Banda Aceh

According to the results of field research through observation, interviews, and documentation studies, it shows that the materials for strengthening religious moderation consist of:

²³ Yance Z Rumahuru, "Pendidikan agama inklusif sebagai fondasi moderasi beragama: strategi merawat keberagaman di indonesia," *Kurios* 2, no. 7 (2021), <https://doi.org/10.30995/kur.v7i2.323>.

²⁴ Mustafidin, "Moderasi beragama dalam islam dan relevansinya dengan konteks keindonesiaan."

1. Balance (*Tawazun*): Students are taught to maintain a balance between religious understanding and daily life, such as combining religious obligations with social activities without neglecting either aspect. They are also valued for local opinions or traditions that are in line with Islamic teachings, such as in terms of positive customs and habits.
2. Tolerance (*Tasamuh*): Students are taught to respect differences between each other, both in religion and sect. For example, they are invited to work together with people of other religions in social activities regardless of differences in beliefs, and within the internal scope of religion, differences in views are considered something that is normal and respected.
3. Justice (*Adl*): Students are trained to always be fair in all actions, such as giving equal opportunities to all friends, respecting the rights of each individual, and applying the principle of justice in resolving conflicts between fellow students without discrimination.
4. Humanity (*Insaniyah*): In social activities, students are often involved in humanitarian actions, such as helping others in need regardless of their ethnicity, religion, or background. They are trained to view each individual with respect and respect for human dignity.
5. Anti-Violence (*Laa Unf*): Students are encouraged to resolve conflicts peacefully through dialogue, such as when there is a dispute between fellow students, they prefer to discuss and find a solution together rather than resorting to physical violence.
6. Openness (*Infitah*): Students are taught to be open to developments in the era and modern science, such as accepting new technology and information that can help in religious learning, as long as it does not conflict with the basic principles of Islam.
7. Deliberation (*Syura*): In making decisions related to dayah activities, students are invited to deliberate, such as in electing the head of the student organization or when planning social activities. All opinions are valued and considered together to reach the best decision.

Religious moderation is an important concept in the context of education in Indonesia, especially in the environment of pesantren such as Dayah Markaz Al-Ishlah Al-Aziziyah in Banda Aceh. The values of religious

moderation taught to the students at this pesantren encompass various aspects aimed at shaping character and fostering a tolerant attitude amidst religious and cultural diversity. In this context, religious moderation is not just a theory, but is also implemented in daily practices involving various learning methods and social activities.

One of the main values in religious moderation is *tawassuth*, which means a middle or moderate attitude. This value is taught to avoid extremism in religion, both in the form of radicalism and in the form of rejecting differences. Research shows that the value of *tawassuth* is internalized through various activities in pesantren, both in formal and non-formal education, such as discussions, religious studies, and social activities involving the surrounding community²⁵. Additionally, the value of *i'tidal*, which means maintaining balance and not being easily provoked, is also heavily emphasized in religious moderation education at pesantren²⁶.

Students at Dayah Markaz Al-Ishlah Al-Aziziyah are taught to appreciate differences and understand the importance of tolerance. This is in line with the principle of *wasathiyah* in Islam, which teaches that Muslims should be a just and balanced community in all matters, including in interacting with followers of other religions²⁷. Activities such as interfaith dialogues, seminars on tolerance, and leadership training are held to strengthen the students' understanding of the importance of religious moderation in daily life²⁸.

In addition, the strengthening of religious moderation values at Dayah Markaz Al-Ishlah Al-Aziziyah also involves the active role of teachers and

²⁵ Sahrudin, "Penanaman nilai-nilai pendidikan islam dalam membangun moderasi beragama pada pondok pesantren ahlush suffah kabupaten bantaeng."

²⁶ Siti Juhaeriyah, "Internalisasi nilai moderasi beragama sebagai upaya pencegahan radikalisme pada santri di pondok pesantren al-qur'an ath-thabraniyyah," *Al-Hikmah* 8, no. 1 (2022): 131, <https://doi.org/10.30651/ah.v8i1.12981>.

²⁷ Deni Puji Utomo dan Rachmat Adiwijaya, "Representasi moderasi beragama dalam dakwah habib husein ja'far al-hadar pada konten podcast noice 'berbeda tapi bersama,'" *Pusaka* 10, no. 1 (2022): 212–23, <https://doi.org/10.31969/pusaka.v10i1.675>.

²⁸ Dony Rano Virdaus dan Khaidarulloh Khaidarulloh, "Pengabdian masyarakat berbasis moderasi beragama: studi implementasi kkn nusantara iain ponorogo tahun 2021 di daerah 3 t, konawe, sulawesi tenggara," *Inej Indonesian Engagement Journal* 2, no. 2 (2021), <https://doi.org/10.21154/inej.v2i2.3762>.

ustadz. They serve as role models who demonstrate moderate attitudes in everyday life. Through interactive and contextual learning methods, students are taught to think critically and be open to differences²⁹. This is important for building attitudes of mutual respect and understanding, which are the core of religious moderation.

Social activities involving the community also become an integral part of religious moderation education at this pesantren. Through community service programs, students are involved in activities that promote tolerance and harmony among religious communities. For example, they participate in social service activities that involve various elements of society, including followers of other religions, to build a sense of togetherness and mutual understanding³⁰. These activities not only strengthen the values of moderation but also provide students with firsthand experience of the importance of living together in diversity.

The importance of religious moderation education in pesantren is also reflected in efforts to prevent radicalization. Research shows that by internalizing the values of religious moderation, students can be better prepared to face negative influences that can lead to extremism³¹. Education that emphasizes a tolerant attitude and appreciation of differences is expected to serve as a fortress for students in facing the social and cultural challenges present in society.

In this context, the values of religious moderation taught at Dayah Markaz Al-Ishlah Al-Aziziyah are not only relevant to the students but also to the wider community. By equipping students with a good understanding of religious moderation, the pesantren contributes to creating a more tolerant and harmonious society. This is in line with the efforts of the government and

²⁹ H Albana, "Implementasi pendidikan moderasi beragama di sekolah menengah atas," *Jurnal Smart (Studi Masyarakat Religi Dan Tradisi)* 9, no. 1 (2023): 49–64, <https://doi.org/10.18784/smart.v9i1.1849>.

³⁰ Virdaus dan Khaidarulloh, "Pengabdian masyarakat berbasis moderasi beragama: studi implementasi kkn nusantara iain ponorogo tahun 2021 di daerah 3 t, konawe, sulawesi tenggara."

³¹ Hasyim, "Penguatan moderasi beragama sebagai upaya pencegahan radikalisme dan intoleransi pelajar di karesidenan surakarta."

related institutions in promoting religious moderation as part of national character building³².

So, the values of religious moderation taught at Dayah Markaz Al-Ishlah Al-Aziziyah include attitudes of *tawassuth*, *i'tidal*, and appreciation for differences. Through various learning methods and social activities, the students are taught to become tolerant individuals who can adapt in a diverse society. Thus, religious moderation education in this pesantren not only serves as an effort to prevent radicalization but also as a foundation for building a peaceful and harmonious society.

Conclusion

The support for strengthening religious moderation at Dayah Markaz Al-Ishlah Al-Aziziyah Banda Aceh requires a systematic, structured, and contextual approach. This mentoring pattern focuses on the internalization of moderate values such as tolerance, mutual respect, and harmony in diversity. In its implementation, this approach involves several key elements, namely an integrated curriculum, teacher role models, dialogue and discussion, and extracurricular activities. This pattern is designed to prevent the emergence of radical and intolerant ideologies among students while also shaping individuals who can become agents of peace and harmony in society. With a comprehensive approach, this mentoring pattern is expected to create a generation of *santri* who are moderate, inclusive, and positively contribute to maintaining the integrity of the nation.

The materials for supporting the strengthening of religious moderation for students at Dayah Markaz Al-Ishlah Al-Aziziyah Banda Aceh are designed to instill core values in balanced, inclusive, and tolerant religious practices. This material covers several important aspects tailored to the needs of the students, including the understanding of religious moderation values, the application of national values in religion, anti-radicalism studies, the

³² Dewi Masitoh, Sarah Ayu Ramadhani, dan Fitri Kumala Sari, "Penguatan peran perempuan dalam penanaman nilai-nilai moderasi beragama pada keluarga di majelis taklim desa negeri ulangan, kabupaten pesawaran," *Dedikasi Jurnal Pengabdian Masyarakat* 5, no. 1 (2023): 41, <https://doi.org/10.32332/d.v5i1.6235>.

practice of moderation in daily life, and studies on pluralistic jurisprudence. With this comprehensive approach to the material, it is hoped that the students will not only understand the importance of religious moderation theoretically but also be able to apply it in their daily lives. This material aims to produce moderate, broad-minded students who can become agents of peace in a diverse society.

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