

## Dissemination of Religious Moderation for Students in Strengthening Inclusive Islam at Pesantren of Jekulo Kudus

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### Abstract

*The issue of religious moderation is a government programme aimed at countering narratives, attitudes, and actions of intolerance. However, this programme is not widely disseminated in communities such as Islamic boarding schools. Activities carried out at the Jekulo Kudus Islamic Boarding School aim to empower students to promote religious moderation and tolerance. The aim is to reveal the lack of study of the works of Indonesian scholars in various Islamic boarding schools, while the works of Middle Eastern scholars still dominate. The method used is PAR, which directly involves students in studying the book *Risalah Tawhid* by Mbah Hasyim Asy'ari and the book *Faidhul Rahman* by Mbah Shaleh Darat. The findings indicate that students remain unfamiliar with Indonesian scholars, possess minimal knowledge about the moderate teachings of Nusantara scholars, and have a partial understanding of the teachings of religious moderation, both from the ministry and from religious perspectives. This article contributes to illustrating that santri need to be introduced to and taught the works of Nusantara scholars.*

**Keywords:** *religious moderation, pesantren, turats Nusantara.*

### Introduction

Pesantren is the center of Indonesian Islamic civilization, serving as a place for ulama cadres who continuously teach the primary sources of religion. Pesantren are an important element of education in Indonesia.

Islamic boarding school educates students to understand and practice religion with a sense of tolerance and moderation (Hefni & Uyun, 2020).

The existence of pesantren as an Islamic educational institution has experienced various challenges in the form of both the system built and the studies taught, but pesantren can survive with its own values and patterns of life, which are described by independent attitudes, universal teachings, and values that are different from life outside pesantren (Wahid, 2007, p. 136). The independence of pesantren in studying Islamic sources is taught repeatedly from one level to the next, usually directly by a *kiai* or *ustadz*, such as the study of tafsir and aqidah.

The majority of pesantren in Indonesia use *Tafsir Jalalain* and *Tuhfatul al-Murid al-Jauharul Taubid* as study materials. A *kiai* or an ustad typically teaches both books in several pesantren as a basis for introducing Islamic teachings to students, as in several Islamic boarding schools in Jekulo Kudus District, especially in the Kauman neighborhood, which comprises eight pesantren. The teaching system of *Tafsir Jalalain* and *Kitab Tuhfatul al-Murid al-Jauharul Taubid*, which is still in use, is characterized by *sorogan* and *bandongan*, directly supervised by the *kiai*, as stated by Zamakhsyari Dhofier. These two models are widely employed by pesantren (Dhofier, 1994b). The teaching system with the *sorogan* and *bandongan* models does not provide room for student discussion, as the model is one-way, both from the *kiai* and the students' perspective.

Observing the characteristics of *Kitab Tafsir Jalalain*, which is used as a study tool in pesantren, reveals that it is a book of interpretation characterized by linguistics (*lungawi*), as it provides brief explanations for each word of the Quran. Likewise, the *Kitab Tuhfatul al-Murid al-Jauharul Taubid* has an eschatological character that explains aspects of Allah, the Messenger, the Day of Judgment, and everything related to pure aqidah. Dogmatically, these two books reinforce the basic religious understanding of santri. Still, substantively, these two books do not reflect the local religious, cultural, and Indonesian aspects that teach about moderate religion. This reality is worrying about the sustainability of santri as cadres of ulama when they cannot interact with religious knowledge, culture, and nationality.

In addition, studies that are monotonous and prioritize one Islamic scientific fun also cause people to have a stagnant nature in opinion, because

religious stagnation does not only occur in returning to the Quran but also returning to fiqh or other fun, as expressed by Ahmadi (not his real name).

*Santri sing ngajine sa' fun Ilmu Islamic science biasane luweh keras nek ndumwe pendapat, soale nganggep iku sing luwe benar, contohoe nekaji nahwu utowo fiqh lan liyane yo iku sing utamake ra gelem ilmu Islam liyani.* (Students who study only one Islamic science are limited in understanding religion, because they think it is the most correct, for example, when learning nawhu or fiqh, and others who prioritize not wanting to learn other sciences.)

Several studies related to religious moderation in Islamic boarding schools, such as findings stating that the role of Islamic boarding schools is not only as a medium for Islamic preaching but also in industry and work, so that students are not only pious in the hereafter but also pious in this world and beneficial to fellow Muslims (Sutrisnawati & Pangestuti, 2024). This is reinforced by Vaesol's (2023) research, which states that Islamic boarding schools play an important role in preserving and sustaining Islamic culture and traditions in Indonesia, as well as shaping the character and morality of the younger generation. Religious moderation in Islamic boarding schools is shaped through the educational and learning system within the boarding school (Suryana, Hilmi, & Maryana, 2023).

This study focuses on Islamic boarding schools that promote inclusive theology represented by religious moderation. This aspect has not been widely studied previously, as religious moderation has only been understood as an elastic movement of religious understanding. However, its theological aspect has not been considered as a source of pure religion.

This reality is quite worrying for santri in Kauman Jekulo, as the pesantren's location is next to the North Coast of Java road, situated in the midst of an open society that promotes religious understanding. Therefore, santri are required to be able to adapt to the situation in the pesantren environment. At the same time, the challenge of extremism related to Islamic ideology is increasingly evident, such as santri who still dispute Pancasila as the ideology of the nation, preferring Islamic law (especially fiqh) compared to state law and identity political extremism that began to infect pesantren circles.

## Method

This community service activity employed a Participatory Action Research (PAR) approach. The PAR framework was chosen because it allows the researchers, facilitators, and community members—in this case, *santri*, *ustadz*, and pesantren administrators—to collaborate actively in diagnosing problems, designing interventions, implementing programs, and reflecting on the outcomes together. The participatory model is considered the most relevant for pesantren-based empowerment because it promotes mutual learning (*learning by doing*), emphasizes reflection on local religious culture, and encourages social transformation aligned with the values of inclusive Islam.

The activity was conducted at Pondok Pesantren in the Jekulo District of Kudus Regency, Central Java, from December 10–17, 2022. The participants consisted of 40 *santri* (students from Islamic boarding schools) from several pesantren (Islamic boarding schools) around Kauman Village, including *An-Nur al-Islamy*, *al-Qoumaniyah*, and *al-Yasir*, along with five accompanying *ustadz* and two pesantren administrators acting as facilitators. (Zubaedi, 2013)

Data were collected using multiple qualitative and quantitative techniques, namely:

- (1) observation, to capture the *santri*'s initial understanding of religious moderation and their interaction patterns during the sessions;
- (2) pre-test and post-test questionnaires, distributed via Google Form, to measure changes in participants' conceptual understanding and awareness levels;
- (3) focus group discussions (FGD), to elicit in-depth reflections, collective insights, and the participants' interpretation of *Nusantara turats*; and
- (4) documentation, including activity notes, photos, and participants' written reflections as supporting data for triangulation.

The entire activity was carried out through three main phases:

1. Preparation and Problem Identification Phase

The service team conducted preliminary observations and informal interviews to identify the *santri*'s prior knowledge and challenges regarding the study of *turats* (classical Islamic manuscripts). Findings revealed that most students were more familiar with the works of Middle Eastern scholars than those of Nusantara (Indonesian) scholars. Based on this, the team designed an intervention

emphasizing *Nusantara turats* as the foundation for strengthening moderate Islamic thought. During this phase, pre-test instruments were also administered to measure the baseline level of understanding related to the concepts, indicators, and urgency of religious moderation.

## 2. Implementation Phase

The implementation was divided into three FGD-based learning cycles.

- a. The first FGD focused on awareness-building through dialogue on the definition, urgency, and values of religious moderation, fostering shared understanding among santri.
- b. The second FGD involved book studies of two *Nusantara turats*: *Risalah al-Taubid* by KH Hasyim Asy'ari and *Faidhu al-Rahman* by KH Sholeh Darat. This session served as both a learning and reflective process to rediscover local Islamic heritage as a source of inclusive theological insight.
- c. The third FGD concluded with open discussions, feedback, and reflection facilitated by the *ustadz*, encouraging participants to connect theoretical knowledge with practical implications in pesantren life.

## 3. Evaluation and Reflection Phase

Evaluation was conducted through post-test assessments, focus group reflections, and observation checklists. The evaluation indicators included (a) cognitive improvement in understanding religious moderation concepts, (b) affective indicators such as tolerance and inclusiveness in discussion, and (c) behavioral indicators reflecting openness and cooperation during activities. Results were analyzed descriptively to determine the effectiveness of the mentoring process. The final reflection meeting also provided constructive recommendations for pesantren stakeholders to sustain religious moderation learning through continuous study of *turats* and peer mentoring.

Through these stages, the PAR approach not only strengthened the participants' knowledge and skills but also fostered an inclusive learning culture rooted in Nusantara Islamic values.

## **Result**

In this session, the santri were introduced to the basis of religious moderation. The history of religious moderation was presented in the context of anxiety over religious polarization, which was reinforced by truth claims made by some religious communities and/or religious organizations. The santri initially did not know what religious moderation was, as the Ministry of Religious Affairs did not yet initiate it. For the santri, the socialization of religious moderation was still limited to universities, regional, and district ministries. The urgency of religious moderation was also conveyed to provide an understanding for santri that various people have two patterns that must be maintained in balance, namely, textualists (extreme right) and those who hold liberal views (extreme left) (RI, 2019).

Furthermore, the speaker explained the concept of religious moderation in simple language, in the style of *pesantren*, which is what is meant by diverse moderation: thoughts, attitudes, and behaviors that do not tend to be rigid or textualist in their religious understanding. In *pesantren*, moderation is always practiced by *kiai*, *ustad*, and teachers, as seen in expressions such as "*wa Allah al A'lam*" and "*InsyaAllah*," and several sentences commonly used to avoid being trapped in arrogance. Likewise, for *pesantren* life, mutual cooperation (*roan*), helping, and other social activities can strengthen moderate understanding (Ruslan, Irham, & Salim, 2023).

According to *Santri* al Yasir, this practice represents a moderate attitude among *santri*, stemming from the realization that there is nothing that is all-capable and all-knowing except Allah, the All-Knowing Essence. In a different aspect, the expression *wa Allah al A'lam* is a form of avoiding the truth conveyed, so that arrogance does not arise, and recognizes that other people also have the truth from the reading results. This is a form of tolerance of religious knowledge that gives mutual appreciation.

In this second session, it was delivered about *Ablu Sunnah wa al Jamaah* and *bid'ah*. The speaker began with the chapter on *sunnah* and *bid'ah*, as this is crucial for strengthening *aqidah*, particularly in terms of religious understanding (Tauhid, n.d.). The phenomenon of modern society is that many use the *sunnah* as a justification for absolute truth, and conversely, use the issue of *bid'ah* to punish (accuse) others of not practicing religious teachings. When this theme was explained, the *santri* seemed enthusiastic, as

the word *sunnah* is not only attributed to the Prophet but also to the companions and saints of God, who practiced goodness.

Religious practices that have developed in *pesantren* as a whole are not found in the *Qur'an* and *hadith* texts. Still, they also accommodate the *ijtihad* results of scholars from both, such as *ngalap berkah*, *kiai hand kissing*, and walking on one's knees. For *santri* An Nur al Islamy, some of the practices in our *pesantren* adhere to the certificates given by the *kiai*, such as reciting the *simtut dhurar*, reciting the *Quran*, praying in congregation, and several other practices, which we do not adhere to.

In *Tafsir Faidhu Rahman*, Mbah Shaleh Darat begins the explanation of *QS al Baqarah 143* with *asbabun nusul*, which is interpreted in Javanese *Pegon* that it is obligatory for Muslims to know the teachings of the verse, which teaches about the attitude of Muslims about the middle attitude, namely not making the Prophet Isa as God, as believed by the Christians, and also not ignoring the messenger of God rationally only, like the Jews (Darat, n.d.).

The explanation provides knowledge for *Jekulo santri* on the teachings of the *Quranic* verses, which always pay attention to the attitude of openness and acceptance. And not being an arrogant *santri* like the Jews who believe in being God's chosen nation. For the speaker, the steps taken by Mbah Shaleh Dart are contextual meanings that occur in the midst of the Archipelago community, because the Archipelago community upholds the practice and teachings brought by the *Walisanga*, who broadcast Islam in accordance with community conditions, such as spreading Islam with puppet culture, *sekatenan* activities, and other forms of practice that adjust to local culture.

This explanation provides additional knowledge for *santri* on the history of the spread of Islam in Indonesia in the early days, which did not go through war, but in a friendly way, such as trade, marriage, and culture. The use of Javanese *Pegon* writing culture by Mbah Shaleh Darat is a form of moderate teaching in the archipelago because people are limited to reading pure Arabic. The speaker gave a very applicable example in the *Jekulo pesantren*, namely the existence of non-Muslim *pesantren* neighbors, but there is no suggestion or order to be hostile.

After conducting a study of diverse moderation in the context of dissemination to *santri* in *Jekulo Kudus*, it can be mapped as follows:

Table 1 Mapping results of religious moderation studies

Day/Date	Material	Description	Development
Thursday, December 15, 2022	History of Religious Moderation	Not knowing the history of religious moderation	Begin to know the history of religious moderation
	Definition of Religious Moderation	An understanding of religious moderation is still minimal	Can understand moderation from religious aspects according to ability
	Indicators of Religious Moderation	Do not know the indicators even though they are practiced	Can know the arguments and practice directly
	Urgency of Religious Moderation	Understand religious differences/understandings reasonably.	Begin to accept differences/understandings as human nature.

After knowing the basic religious moderation, discussions and sharing between santri are sometimes involved with the help of assistants and sometimes servants. Of the many santri who attended from several invited pesantren, only 15% of santri understood and heard the word religious moderation. However, it must be recognized that the teachings of religious moderation have been taught in pesantren, such as pesantren An Nur al Islamy, al Qoumaniyah, al Yasir, and several surrounding pesantren. The santri who follow are santri who are also students around the coast. Many factors cause various moderations to be less familiar among pesantren, but with high enthusiasm, the santri can follow the devotion that is directed to become a pioneer of religious influencers.

Analysis of Religious Moderation Understanding. First, the history of Religious Moderation. The results indicate that most participants initially did not know the history of religious moderation, but have now begun to recognize and understand its background. This reflects an emerging awareness



of the importance of historical context in comprehending the concept of moderation. Although the understanding is still basic, this early awareness forms a foundation for building a more comprehensive understanding of the roots of moderation in religious and social practices in Indonesia.

Second, the definition of Religious Moderation. Participants generally have a limited understanding of the definition of religious moderation, but they have started to grasp its meaning from a religious perspective, according to their individual capacity. This suggests that the internalization process is ongoing. Conceptual reinforcement through systematic learning and dialogue is still needed so that participants can move from merely knowing the concept to applying it contextually and meaningfully in daily life.

Thirds, indicators of Religious Moderation. The findings show that participants do not yet fully recognize the indicators of religious moderation, although some of them have unconsciously practiced these values in daily life. Encouragingly, participants have started to identify the arguments and consciously apply the indicators in practice. This demonstrates a shift from intuitive actions toward knowledge-based and value-driven behavior, indicating progress in awareness and implementation.

Fourth, the urgency of Religious Moderation. Participants have shown significant progress in understanding and accepting religious and interpretative diversity as part of human nature. This awareness represents the essence of religious moderation — the ability to accept differences rationally, proportionally, and with tolerance. The transition from merely understanding diversity to consciously embracing it signifies intellectual and spiritual maturity.

Table 2 Results of the Turats Nusantara mapping study

Day/Date	Material	Description	Development
Thursday, December 15, 2022	Ahlu Sunnah wa al Jamaah and innovators	Not knowing the difference between sunnah experts and heretics	Beginning to know the difference between the beliefs of the Sunnah experts and the heretics.

	Archipelagos and madhhabs that are believed in	Not knowing the entire madhhab that is believed	Knowing the schools of religion, fiqh, theology, and Sufism.
	Attributes of Allah and the Messenger that must be believed	Know the attributes of Allah and the Messenger in ijmal (general) and in detail (tafsili).	Described the attributes of Allah and the messenger in tafsili (detail) and recited aqli and naqli proofs.
	Arguments for following the Ulama	Still don't know the arguments for following the Ulama	Knows some of the arguments for following the Ulama

After completing the discussion of the book *Risalah Tauhid*, discussion and sharing between students were assisted by the assistant. The task of the assistant is to direct and coordinate the discussion, and when necessary, provide arguments and cases that participants can build upon. Of the many santri who attended from several invited pesantren, only 50% of santri understood and knew the sunnah and bid'ah, as well as the theme of madzhab that developed in Indonesia. As for the arguments related to the aqli and naqli attributes of Allah and His Messenger, the santri are still confused. Likewise, with the argumentation that states that it is permissible to do taqlid, the students still remember and look at the notes that have been delivered by the speaker.

Analysis of Understanding Ahl al-Sunnah wa al-Jama'ah. First, hhl al-Sunnah wa al-Jama'ah and Innovators (Heretics). Participants initially did not know the difference between the beliefs of the Sunnah experts and the heretics, indicating a lack of fundamental doctrinal understanding. However, there has been progress as participants began to recognize the distinctions between orthodox Sunni beliefs and deviant or heretical ideologies. This shows a developing awareness of theological boundaries and the importance

of maintaining sound creed (aqidah) in accordance with Ahl al-Sunnah principles.

Second, archipelagos and Madhhabs that Are Believed In. At first, participants did not know the entire madhhab (school of thought) that they adhered to. Following the learning process, they gained knowledge about the schools of religion, fiqh (jurisprudence), theology (kalam), and Sufism. This indicates an improved understanding of the diversity within Islamic scholarship and the role of various madhhabs in shaping Islamic intellectual traditions.

Thirst, attributes of Allah and the Messenger that Must Be Believed. Participants demonstrated notable progress in this aspect. Initially, they knew the attributes of Allah and the Prophet both generally (ijmali) and in detail (tafsili), and then advanced to being able to describe those attributes in detail, supported by rational ('aqli) and textual (naqli) evidence. This reflects deeper theological comprehension and the ability to articulate faith-based concepts systematically and intellectually.

Fourth, arguments for following the Ulama (Religious Scholars). Initially, participants were unfamiliar with the arguments for following the Ulama, indicating a limited understanding of the epistemological foundation for scholarly authority in Islam. Afterward, participants came to understand some of the arguments supporting the necessity of following qualified scholars, showing an emerging appreciation of the scholarly tradition and its significance in preserving authentic religious understanding.

Table 3 Results of the Nusantara Tafsir Turast Study

Day/Date	Material	Description	Development
Friday, December 16, 2022	Verses of religious moderation in the Qur'an	Not knowing the verse about religious moderation.	Start to know the verse of religious moderation.

	Interpretation of religious moderation in Tafsir	Do not know the interpretation of the Qur'an related to religious moderation.	Knowing the interpretation of religious moderation historically and substantively
	The teaching of religious moderation in the archipelago	Still minimal to know the diverse teachings of moderation in the archipelago	Knowing the argumentation of religious moderation comprehensively in the archipelago
	Practice of religious moderation in pesantren	Do not know exactly what the practice of religious moderation	Already know the practices and indicators of religious moderation.

After completing the discussion of the book by Faidhu Rahman, discussion and sharing between students were assisted by the companion. The task of the companion is to direct and coordinate the discussion, and when necessary, provide arguments and cases that participants can build upon. Of the many santri who attended from several invited pesantren, only 80% of santri understood and knew the verse of religious moderation, as well as other themes that had been explained by the speaker, such as history and the practice of religious moderation.

Analysis of Religious Moderation Understanding. First, verses of Religious Moderation in the Qur'an. Initially, participants did not know the Qur'anic verses related to religious moderation, indicating a lack of textual foundation in understanding the concept. After the learning intervention, participants began to recognize the verses concerning religious moderation, marking a positive step toward scriptural literacy. This progress reflects an initial awareness of how the Qur'an emphasizes balance, justice, and tolerance as core Islamic values.

Second, the interpretation of Religious Moderation in Tafsir. Before participating, most did not know the Qur'anic interpretation related to moderation, showing limited exposure to classical or contemporary tafsir literature. Afterward, participants were able to understand the interpretation of religious moderation both historically and substantively, indicating improved comprehension of how moderation has been contextualized across different scholarly periods. This demonstrates the development of analytical skills in linking textual understanding with socio-religious realities.

Third, Teaching of Religious Moderation in the Archipelago (Nusantara). Participants initially had minimal understanding of the diverse expressions of moderation within the Indonesian archipelago, where local traditions and Islamic values have long been harmonized. Following the program, they gained comprehensive knowledge of the arguments and practices of religious moderation in the archipelagic context, reflecting a deeper appreciation of Indonesia's cultural-religious pluralism and its role in maintaining social harmony.

Fourth, Practice of Religious Moderation in Pesantren (Islamic Boarding Schools). At first, participants did not know exactly what constituted the practice of religious moderation, showing a gap between theoretical understanding and practical implementation. Afterward, they became familiar with the practices and indicators of religious moderation within the pesantren environment, suggesting a successful transfer of knowledge from conceptual to practical levels. This also reflects the pesantren's continuing role as a center for nurturing balanced and tolerant Islamic values.

## **Discussion**

The findings from the dissemination of religious moderation in several pesantren in Jekulo Kudus demonstrate a gradual yet significant shift in the *santri's* understanding of inclusive Islamic values. During the pre-test, only about 15% of participants had previously heard or understood the concept of religious moderation. After a series of focus group discussions and guided *turats* studies, this number increased to 80%, showing notable improvement in both conceptual understanding and the ability to connect moderation values to their daily religious practices. This progression indicates that the participatory mentoring model was effective in enhancing awareness and comprehension of moderation among *santri* who were previously exposed

only to dogmatic interpretations of faith. These results support Guskey's (Guskey, 2002) argument that professional learning programs grounded in active reflection can produce long-term attitudinal change.

This improvement in understanding also aligns with Kolb's (1984) experiential learning theory, which posits that knowledge is constructed through concrete experiences followed by reflection and conceptualization. Through direct engagement in *FGD* sessions, students were not merely passive recipients of information but active participants who analyzed verses, discussed classical texts, and contextualized them in the Nusantara cultural framework. The finding that most *santri* began to recognize verses of moderation in the Qur'an after the activity reflects this learning cycle in action. Such awareness is crucial, considering that before the program, many participants were unable to identify Qur'anic foundations for moderation. By understanding the Qur'anic concept of *wasathiyah* (QS al-Baqarah: 143), students could reinterpret moderation not merely as neutrality but as a balanced stance characterized by justice and steadfastness (Tilbury, 2011).

The analysis of participants' reflections shows that the strengthening of moderation awareness is closely tied to their exposure to *Nusantara turats*. When learning the *Risalah al-Ta'uhid* by KH Hasyim Asy'ari and *Faidhu al-Rahman* by KH Sholeh Darat, *santri* began to appreciate how Indonesian scholars localized Islamic values through contextual interpretation. These works bridge doctrinal theology with cultural wisdom, encouraging tolerance and respect for diversity—an approach consistent with Abdurrahman Wahid's (2007) idea of *Islam Kosmopolitan*, which harmonizes universal Islamic teachings with local culture. The introduction of these texts provided participants with alternative references beyond Middle Eastern classics, expanding their intellectual horizons and reducing exclusivist tendencies that often arise from single-source learning.

Field observations during the mentoring further revealed a transformation in participants' attitudes toward intergroup and interreligious diversity. Initially, several *santri* expressed discomfort when discussing pluralism and differences in theological schools (*madzhab*). However, after interactive discussions and exposure to the inclusive teachings of *Nusantara ulama*, participants began to accept such diversity as a natural and divinely intended aspect of human life. This behavioral shift supports Fredricks et al.

(2004), who argue that engagement through dialogue and relevance-based learning enhances cognitive and affective internalization. The improved acceptance of difference among *santri* also resonates with Quraish Shihab's (2020) interpretation of *wasathiyah* as "a path of justice and compassion," which promotes coexistence and rejects extremism.

Another important finding relates to the issue of *taqlid* (following religious authorities). Before the activity, most *santri* adhered strictly to what they had been taught by their *keiai*, without understanding the epistemological basis of *taqlid*. Through the discussions, participants learned that *taqlid* is permissible for those lacking *ijtihad* competence but should be accompanied by awareness and rational comprehension of its principles. This new perspective helped students appreciate the balance between obedience to religious authority and intellectual responsibility. It also reduced the rigidity that sometimes characterizes *pesantren* students' approach to jurisprudence, thereby reinforcing moderate and reflective religious reasoning.

From a broader perspective, the findings confirm that *pesantren* remain vital agents of *religious moderation* in Indonesia's plural society. The dissemination of moderation values through contextual learning has demonstrated that *pesantren*-based education can be both faithful to tradition and responsive to contemporary challenges such as intolerance, radicalism, and identity politics (Sutrisnawati & Pangestuti, 2024). The positive behavioral changes among *santri*—such as respect for peers from other *pesantren* and rejection of exclusivist views—illustrate how experiential learning rooted in local scholarship fosters inclusive Islamic character. This outcome strengthens previous studies (Hefni & Uyun, 2020; Ruslan et al., 2023), asserting that *pesantren* education, when combined with structured mentoring and community participation, effectively cultivates tolerant and socially engaged Muslim youth.

In conclusion, the discussion of *religious moderation dissemination* in Jekulo Kudus shows that structured mentoring based on *Nusantara turats* and participatory dialogue can significantly enhance theological understanding, tolerance, and civic responsibility among *santri*. The activity not only supports existing theories of participatory learning but also contributes new insight: that the revitalization of local Islamic manuscripts can serve as a pedagogical model for integrating moderation into Islamic education. The broader

implication is that Islamic boarding schools can adopt similar reflective learning strategies to strengthen inclusive Islamic education practices, ensuring that future generations of *santri* embody balanced, compassionate, and contextually grounded religiosity.

### Conclusion and Suggestion

The results of this community service activity reveal that the dissemination of *religious moderation* among *santri* in the Jekulo Islamic boarding schools has significantly increased their awareness and understanding of *moderate Islam* rooted in *Nusantara* heritage. Initially, most students were unfamiliar with Indonesian classical Islamic scholarship, relying primarily on Middle Eastern sources such as *Tafsir Jalalain* and *Tuhfatul al-Murid*. Through structured mentoring, *focus group discussions*, and *turats* studies, participants began to recognize the richness of *Nusantara* literature—particularly the works of KH Hasyim Asy’ari and KH Sholeh Darat—as authentic references for inclusive Islamic learning. This change was reflected in post-activity observations, where students demonstrated greater openness, tolerance, and appreciation for local Islamic traditions.

The activity also strengthened the students’ conceptual and practical understanding of *religious moderation*. Based on the evaluation results, participants’ comprehension improved markedly—from limited awareness to the ability to articulate the meaning, indicators, and urgency of moderation in both theological and social contexts. Students not only learned about moderation as a doctrine but also applied it through cooperative learning, respectful dialogue, and community interaction. These findings indicate that *pesantren*, when equipped with participatory and culturally grounded learning methods, can serve as effective agents of social transformation in promoting inclusive Islam (Sutrisnawati & Pangestuti, 2024).

The main implication of this study is that *Nusantara turats* learning can become a strategic model for integrating moderation into Islamic education. The use of local scholars’ works not only preserves Indonesia’s intellectual legacy but also nurtures a contextual understanding of Islam that is peaceful and adaptive to a plural society. Therefore, continuous mentoring is recommended for *pesantren* in Jekulo and other regions to strengthen *religious moderation* and preserve *Nusantara* intellectual traditions in *aqidah*, *tafsir*, *hadith*, and *tasawuf*. Through this sustained effort, *pesantren* can continue producing



generations of *santri* who embody balanced, tolerant, and nationally committed Islamic values that support sustainable peace and unity in Indonesia.

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