



**International Conference on Islam, Law, and Society (INCOILS)**  
**Conference Proceedings 2025**  
Yogyakarta, November 21-23, 2025  
E-ISSN: 2985-7392  
Published by: FORDIPAS PTKIN

## **Islamic Moderation in Indonesia: A Case Study in Tanon Village, Papar District**

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### **ABSTRACT :**

This study explores the practice of Islamic moderation in Tanon Village, Papar Subdistrict, aiming to understand how wasathiyah values are implemented in the socio-religious life of the local community, the role of religious leaders and community figures in reinforcing moderation, and the challenges faced in maintaining a moderate stance. The research employs a qualitative case study method, including participatory observation, in-depth interviews with key informants (religious leaders, community figures, citizens), and analysis of local documentation. The findings reveal that Islamic moderation in Tanon is internalized through national-commitment practices, interfaith tolerance, rejection of violence via dialogue and deliberation, and cultural accommodation such as the tradition of *selamatan* and mutual cooperation. Religious and community leaders actively serve as moral and social mediators, instilling values of tolerance and balance within the community. Despite challenges such as digital information flows and generational differences, the community has adopted proactive strategies, including religious literacy programs and cross-group dialogue. The findings underscore that grassroots moderation can serve as a sustainable social model, strengthening harmony and communal cohesion in a plural society like Indonesia.

**Keywords:** : *Islamic Moderation, Interreligious Harmonys, Social Dynamics, Tanon Village.*

## **INTRODUCTION**

Indonesia is known as the country with the largest Muslim population in the world. The diversity of cultures, ethnicities, and traditions in Indonesia influences how Muslims teach their religion. (Setiawan & Sagara, 2024) In this context, Islamic moderation has emerged as an important approach that prioritizes tolerance, tolerance, and harmony between religious communities and between individuals within society. The foundation of Islamic moderation is the primary foundation for maintaining harmony and preventing extremism that could threaten national unity. (Qomar, 2021)

Moderate Islam demands that Muslims be able to accept differences. This means that differences between religions and sects should not be equated, and similarities between them should not be differentiated or contrasted. Differences are part of God's law and cannot be changed or erased. This is God's destiny; humans simply need to learn to recognize it for themselves.

At the local level, the practice of Islamic moderation can vary depending on the social, cultural, and economic characteristics of the community in a particular region. Tanon Village,

located in Papar District, is an example of a Muslim community in Indonesia with unique social dynamics and religious practices. Through a case study of Tanon Village, this research aims to explore how moderate Islam is implemented in the daily lives of the local community, the challenges faced, and the role of religious and community leaders in maintaining this moderate stance. It also identifies key gaps in the empirical understanding of Islamic moderation practices in grassroots communities, where Indonesia's cultural diversity influences religious teachings but is vulnerable to extremism. Specific research questions include: What is the form and implementation of Islamic moderation in the daily lives of the Tanon Village community And what is the role of religious and community leaders in maintaining this moderate stance.

This research is crucial for providing an empirical picture of Islamic moderation at the grassroots level, which can serve as a reference for developing religious education policies, strengthening social harmony, and preventing radicalism. By understanding the practice of Islamic moderation in Tanon Village, it is hoped that appropriate and relevant solutions can be found for the local context, while strengthening the values of tolerance and harmony in Indonesia in general.

## **METHODS**

This research uses a qualitative approach with a case study design to deeply understand the practice of Islamic moderation within the social context of Tanon Village, Papar District. Data were obtained through in-depth interviews with religious leaders, community leaders, village officials, and residents selected using a purposive sampling technique. In addition, the researchers conducted participant observation during various socio-religious activities and collected data through documentation in the form of village archives, photographs, and activity logs.

Data analysis followed the Miles and Huberman model, which includes data reduction, data presentation, and conclusion drawing. Data validity was ensured through triangulation of sources and methods, member checking, and discussions with colleagues. The entire research process adhered to scientific ethics, including informed consent and maintaining the confidentiality of informants.

## **RESULT**

According to experts, religious moderation is an inclusive, just, balanced, and pro-nationalist religious ethic that actively rejects extremism in order to maintain harmony and social cohesion. This is based on a qualitative case study in Tanon Village, Papar District, which provides key findings regarding the practice and dynamics of Islamic moderation (Wasathiyah) in Indonesia. It also addresses the research problem, internalized and implemented through key practices aligned

with the moderation indicator of National Commitment. This is reflected in residents' active participation in national and village activities (such as Independence Day celebrations and village meetings), demonstrating the view that Islamic teachings and national identity are mutually reinforcing and not contradictory.

Tolerance and Interfaith Interaction are manifested through concrete interactions such as joint social service, traditional activities, and community dialogues involving residents of various faiths. This reflects the character of active tolerance that strengthens social cohesion. Specific examples include the involvement of youth and non-Muslim residents in cleaning mosques/prayer rooms and maintaining security during Eid al-Fitr/Eid al-Adha celebrations, while the Muslim community maintains security during Christmas and Nyepi celebrations. Rejection of Violence: Conflict resolution, which often gives rise to the potential for religious conflict, is always managed through dialogue and deliberation as the primary resolution mechanism. This involves mediation by religious and community leaders. This model aligns with the principle of *ishlah* (peace) in Islamic *wasathiyah* thought.

Cultural Accommodation, implemented through local traditions such as thanksgiving and mutual cooperation, is practiced together without causing religious tension. Religious leaders emphasize that these practices can be accommodated as long as they are interpreted with a tolerant and contextual understanding, without sacrificing core Islamic principles. In implementing the *wasathiyah* principle, local actors play a strategic role in strengthening moderation. Religious leaders act as moral mediators who disseminate *wasathiyah* teachings through lectures and studies, actively mediate conflicts, provide spaces for interfaith dialogue, and serve as role models of social ethics (Cultural Brokers). Community leaders, as social guarantors, complement the role of religious leaders by planning joint social activities, facilitating cross-group forums, and organizing social conflict resolution. The synergy between the two creates a social system that supports moderation as a lifestyle.

Despite the strength of moderation, challenges remain: the flow of digital information, which can potentially infiltrate radical ideas or narrow interpretations of religion through social media, potentially influencing the younger generation. Generational differences can also create friction in religious interpretation, with older generations tending to uphold local traditions, while younger generations are more critical. A proactive strategy adopted to address these challenges has resulted in a religious literacy program designed to strengthen moderate religious understanding through regular studies and thematic discussions. The theory of Islamic moderation (*wasthiyah*) is implemented through the instillation of values of tolerance from an early age. Cross-group dialogue

is implemented through intergenerational and intergroup dialogue. Capacity building for religious leaders can strengthen their role as mediators.

Overall, Islamic Moderation in Tanon Village is a sustainable, inclusive social model strengthened by the collective implementation and internalization of moderation values, as well as the appropriate and relevant application of wasathiyah theory. A strong social network between religious and community leaders, cultural adaptations relevant to local wisdom, and a preventative approach through dialogue in conflict resolution and ongoing moderation education are employed. This model strengthens harmony and communal cohesion in Indonesia's pluralistic society. This research contributes to the development of a moderate religious education curriculum at UIN Syekh Wasil Kediri through grassroots, empirically based policy recommendations. These findings can serve as a case study model for programs to prevent radicalism and strengthen harmony in state Islamic educational institutions, as well as supplement qualitative teaching materials for Ushuluddin or Tarbiyah faculties, such as local research on wasathiyah in East Java, particularly in Kediri.

## **DISCUSSION**

### **1. *Theoretical Study***

#### **The Concept of Islamic Moderation (Wasathiyah)**

Conceptually, Islamic moderation is rooted in the Arabic term al-wasathiyah, which lexically means middle, balanced, and just. In contemporary Islamic studies, wasathiyah is understood as a religious paradigm that rejects all forms of extremism, both textual and liberal extremism. Moderation does not mean compromising values, but rather a perspective oriented toward proportionality, rationality, and social welfare. (Wasathiyah: Islamic Insight on Religious Moderation, 2020).

The Qur'an, in Surah Al-Baqarah: 143, positions Muslims as a community of wasathan, a community that represents justice and balance. This shows that the orientation of moderation is not merely a social ethic, but rather an epistemological character and religious ethos inherent in Islamic teachings. (Rahmawati, 2021) The thoughts of scholars such as Quraish Shihab reinforce that wasathiyah requires the ability to read religious texts comprehensively by considering the social, cultural, and pluralistic contexts of society. (Wasathiyah: Islamic insight into religious moderation, 2020).

Wasathiyah (moderate understanding) is one of the distinctive characteristics of Islam that is not shared by other religions. Moderate understanding leads to a tolerant Islamic preaching, opposing all forms of liberal and radical actions and thoughts. Liberalism means understanding

Islam based on the standards of pure desire and logic, which tends to seek justifications that are not scientific and based on common sense.

Radicalism means interpreting Islam at a textual level, eliminating the flexibility of its teachings, making it appear rigid and unable to understand the realities of life. Islam's wasathiyah stance is a rejection of extremism in the form of injustice and falsehood. It is nothing more than a reflection of the pure, original nature of humanity, untainted by negative influences. (Ibn 'Asyur, *Usul an-Nizham al-Ijtimā'i fi al-Islām*, 1979:17).

### **Normative Foundations of Religious Moderation and Indicators of Religious Moderation**

Religious moderation has a strong normative foundation in Islamic teachings. The Qur'an emphasizes (QS. Al-Kafirun: 6) the principles of balance in moderation (QS. Al-Mulk: 3), justice (QS. An-Nisa: 58), and proportionality in worldly and afterlife affairs (QS. Al-Qasas: 77). The Prophet's hadith also rejects excessive behavior (*ghuluw*), justifies the *taysir* (ease) approach, and emphasizes conflict resolution through deliberation and a peaceful approach (Ari Apriani, 2025). This normative foundation demonstrates that moderation is not merely an adaptive idea, but a theological principle integral to Islamic teachings. Therefore, moderation can be positioned as a religious ethos with sharia legitimacy and social relevance.

National literature reviews on religious moderation, including those compiled by the Ministry of Religious Affairs, have formulated several indicators to measure moderate character in socio-religious practices, namely:

1. National Commitment, namely acceptance of the national consensus in the form of Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia (NKRI), and *Bhinneka Tunggal Ika* (Unity in Diversity). This commitment is a prerequisite for harmonizing religious life in Indonesia.
2. Tolerance, namely providing space for differences in beliefs, religious practices, and cultural expressions among religious adherents.
3. Anti-Violence, namely an orientation toward peaceful problem solving and a rejection of all forms of physical and symbolic violence.
4. Accommodation of Local Culture, namely a willingness to integrate cultural values that do not conflict with Islamic principles into daily life.
5. These indicators serve not only as evaluative parameters but also as an analytical framework for examining the dynamics of moderation at the local level, including in *Tanon Village*.

## **The Role of Religious and Community Leaders**

Religious leaders occupy a strategic position as authoritative references in the community's interpretation of religion. Their roles encompass educational, mediative, and transformational functions. From a sociology of religion perspective, religious leaders function as cultural brokers, translating religious values into social practices acceptable to the wider community. Their moral authority enables the strengthening of tolerance, interfaith dialogue, and the prevention of potential religious conflict. (Mortier et al., 2021).

Community leaders complement the function of religious leaders through the social authority inherent in community structures. They play a role in social consolidation, strengthening cohesion, and managing public spaces so that all religious groups can participate equally. The synergy between religious and community leaders creates a social ecosystem that enables sustainable religious moderation. Islam in Indonesia developed through a peaceful and dialogical cultural process, giving rise to patterns of religious practice that are adaptive, tolerant, and oriented toward social harmony. Moderation at the village level is determined not only by the community's theological understanding, but also by a social structure that emphasizes mutual cooperation, deliberation, and respect for tradition. (Alfanny et al., 2025).

In the context of Tanon Village, the socially and religiously pluralistic character of the community creates a conducive space for the manifestation of moderation. Daily practices such as interfaith community service, collaboration in traditional events, community dialogue, and the involvement of religious leaders in dispute resolution are concrete representations of the theory of religious moderation. Thus, the implementation of Islamic moderation in the village can be understood as the result of the interaction between normative religious values, local culture, and an inclusive social structure.

## **2. *Implementation of Moderation Values in Social Life***

### **Islamic Moderation as a Social and Religious Identity at the Local Level**

Moderasi Islam (or wasathiyah) in Tanon Village is not merely a theological understanding, but has become a socio-religious identity shared by the community. Conceptually, wasathiyah emphasizes balance, justice, and a middle ground that rejects both left- and right-wing extremism. This wasathiyah ideology has been put forward by contemporary Islamic scholars such as Azyumardi Azra, who states that middle-ground Islam is a path of religious moderation that can maintain social cohesion in a pluralistic nation like Indonesia (Azra, 2004).

In Tanon Village, this moderate identity emerged from the internalization of religious values alongside national values. Villagers view religion not merely as a private ritual, but as an

integral element of collective social life, in mutual cooperation, in caring for others, and in village deliberations. This model reflects a *wasathiyah* understanding that aligns with the moderation framework initiated by the Indonesian Ministry of Religious Affairs, which emphasizes tolerance, nonviolence, and a commitment to nationalism as the core of religious moderation. Thus, the practice of moderation in Tanon is not merely the result of formal education but rather a social construct formed from ongoing interactions between residents, religious leaders, and the village community structure. This identity enables the community to strengthen collective bonds based on Islamic values while maintaining national unity.

### **National Commitment**

The commitment to nationalism in Tanon is reflected in the behavior of residents who actively participate in national and village activities, such as Independence Day celebrations, community meetings, and support for national symbols. This attitude demonstrates that residents have internalized the view that Islamic teachings and national identity are not contradictory, but rather mutually reinforcing. In the literature, Islamic moderation as a "gateway to religious democracy" has been studied as a way for Muslims in Indonesia to embrace an inclusive democratic system and avoid fundamentalism that rejects the values of the modern state. Residents' involvement in national activities also demonstrates that they interpret moderation as a socio-religious responsibility. The value of moderation encourages residents to be agents of peace, maintaining interfaith harmony while upholding national identity. This is important because in many communities, the greatest challenge of moderation is bridging religious teachings with state practices in a pluralistic society.

### **Tolerance and Interaction between Religious Communities**

Tolerance in Tanon is not merely rhetoric, but is realized in real interactions: residents of various faiths engage in joint social work, traditional events, and community dialogues. This interaction pattern reflects the character of active tolerance, where the presence of interfaith communities is not merely shared in physical space, but interacts with mutual respect and collaboration (Sa'diyah et al., 2024). The theory of moderation through the concept of *wasathiyah* states that Islam's social model not only rejects extremism but must also be inclusive of diversity. In Tanon, interfaith cooperation in social activities serves as a concrete channel for this principle of moderation. Such relationships strengthen community cohesion, as differences in belief are not seen as a divider, but as a source of social wealth.

## **Rejection of Violence and Conflict Resolution**

One of the most important values of moderation is the rejection of violence as a method of conflict resolution. In Tanon, potential religious conflicts are always managed through mediation between religious and community leaders, using deliberation and dialogue as the primary resolution mechanisms. This model aligns with the principle of *islah* (peace) in *wasathiyah* Islamic thought, where social conflicts are resolved through a peaceful and dialogical approach. (Muhammad Al Fikri & Qathrun Nada, 2024) In many theoretical studies, moderation is considered an alternative to forms of extremism that prioritize violence or rigidity in religious interpretation. Furthermore, this culture of peace does not simply emerge but is part of a community identity built together within the village's social structure: religious and community leaders actively uphold social norms that value deliberation, and residents are accustomed to resolving disputes collectively. (Hudayana, 2021).

## **Local Cultural Accommodation**

Accommodation of local cultural values in Tanon is an important mechanism in implementing moderation. Local traditions such as thanksgiving, mutual cooperation, and traditional rituals are practiced together without causing religious tension. Religious leaders emphasize that these practices do not conflict with Islamic principles, as long as they are interpreted with a tolerant and contextual understanding. Literature on moderate Islam in Indonesia notes that *wasathiyah* supports the integration of local values into religious practice without compromising core Islamic teachings. Thus, communities like Tanon demonstrate how Islamic moderation can be implemented in a "cultural" manner: religion does not reject local culture, but accommodates it while maintaining theological and moral principles.

### **3. *The Role of Local Actors in Strengthening Moderation***

#### **Religious Figures as Moral Mediators**

Religious leaders in Tanon play a strategic role in spreading *wasathiyah* teachings to the community. They not only teach moderate values through sermons and religious studies, but also actively mediate potential conflicts, provide spaces for interfaith dialogue, and serve as role models of social ethics. In the literature, the role of such religious leaders is often described as cultural brokers, figures who interpret religious teachings to suit local and social contexts. Such religious leaders are crucial in realizing moderation, as they bridge the gap between religious texts and societal realities.

## **Community Leaders as Social Guarantor**

In addition to religious leaders, community leaders also play a crucial role in upholding the value of moderation. They plan joint social activities, facilitate cross-group forums, and organize social conflict resolution. Collaboration between religious and community leaders creates a structural yet flexible social system that supports moderation as a community lifestyle. This collaborative model is crucial because it enables the dissemination of moderate values not only through religious preaching but also through inclusive and participatory social mechanisms. Community leaders connect local interests, community aspirations, and religious values within a collaborative framework.

## **Education and Literacy Moderation**

Some residents in Tanon also receive education through religious studies, religious discussions, and social activities that emphasize the importance of tolerance, dialogue, and peace. Religious leaders, along with the community, organize discussion forums and thematic religious studies that instill an understanding of moderation from an early age. These findings align with research examining the role of Islamic education in villages in instilling religious moderation values in the younger generation. For example, research in Balun Village showed that participation in religious studies and interfaith dialogue strengthens tolerant morals and upholds the values of diversity.

## **Challenges and Dynamics of Moderation in Tanon Village**

Although moderation in Tanon appears strong and stable, several significant challenges require attention. First, the flow of digital information and social media has the potential to bring radical ideas or narrow religious interpretations into rural communities. Younger generations may be more susceptible to extreme narratives if they lack a solid foundation in religious literacy. Second, generational differences in religious interpretations sometimes create friction. Older residents tend to maintain local traditions, while younger generations may be more critical and open to new ideas. Tanon demonstrates flexibility in managing these differences through intergenerational dialogue, but this requires ongoing efforts by religious and community leaders. Third, external pressure from ideological or political groups seeking to exploit religion for their own agendas can threaten the stability of local moderation. If local religious leaders lack strong moral legitimacy or social support networks, they may struggle to resist the infiltration of radical ideologies.

However, the Tanon community has responded to these challenges with preventative strategies: strengthening religious literacy through moderate religious studies, increasing the capacity of religious leaders as mediators, and involving youth in social and religious activities. These strategies demonstrate that moderation in the village is not passive, but active and proactive. Despite this, interfaith conflict has almost never occurred in Tanon village. This is evident in the large number of youth and residents who participate in religious celebrations and participate in securing the event. For example, during the Eid al-Fitr celebration, youth and non-Muslim residents participate in cleaning prayer rooms and mosques, and guarding places of worship during Eid al-Fitr and Eid al-Adha prayers. The Muslim community also participates in securing Christmas and Nyepi celebrations. During Nyepi celebrations, Muslims typically provide security and maintain peace so that Hindus observing Nyepi feel safe and comfortable without hearing any noise. This demonstrates that moderation in Tanon village is well-maintained. Communication between religious leaders is essential to maintaining this moderation.

#### ***4. Islamic Moderation in Tanon Village as a Sustainable Inclusive Social Model***

Based on the above analysis, Islamic moderation in Tanon Village can be seen as a highly relevant, inclusive social model that can serve as a reference for other communities, both in rural and urban areas. There are several reasons why this model is sustainable and replicable: the internalization of Moderate Values, the values of balance, tolerance, and national commitment have been collectively internalized, not only taught but also practiced in daily interactions. Strong Social Networks, collaboration between religious leaders and the community, create a social leadership structure capable of responding to conflict dynamics while strengthening a moderate identity. Cultural Adaptation, the accommodation of local traditions, demonstrates that Islamic moderation can function without sacrificing local wisdom, making it relevant and accepted by the community. A Preventive Approach to Conflict, the use of deliberation, dialogue, and mediation as the primary method for resolving social and religious issues, reduces the potential for escalation.

Continuous Moderation Education, regular interfaith religious study activities, and discussions build moderate literacy that fosters the regeneration of moderate values among the younger generation. By considering these factors, Tanon Village demonstrates that Islamic moderation is not merely a theological ideal, but a social reality that can be implemented and maintained. This model demonstrates that rural community-based social structures can be a crucial foundation for strengthening and building interfaith harmony in Indonesia.

### **Theoretical Contribution**

This research complements the concept of wasathiyah with empirical evidence from rural communities, emphasizing the role of religious leaders as moral mediators and community leaders as social guarantors. This complements the Ministry of Religious Affairs' moderation indicator framework (national commitment, tolerance, non-violence, cultural investment) through an analysis of the social dynamics of Tanon. The findings demonstrate that moderation is not merely a doctrine, but rather a sustainable social identity, relevant to the study of Islam Nusantara at UIN Syekh Wasil Kediri.

### **Methodological Contribution**

The use of a qualitative case study method with participant observation, in-depth interviews, and data triangulation offers a robust field research model for the study of grassroots moderation. This approach can be replicated on campus for similar research in the Kediri area, focusing on religious literacy and intergenerational dialogue.

### **Practical Contribution to UIN Syekh Wasil**

This article serves as a reference for the development of Islamic Education Management curricula, such as moderation literacy programs and village kiai training. As an inclusive social model, the results support UIN's mission to prevent radicalism through locally based wasathiyah education, strengthening the university's role as a center for moderation studies in East Java.

## **CONCLUSION**

This research confirms that Islamic moderation in Tanon Village, Papar District, is the result of a dynamic interaction between religious values, social structures, and local culture that are deeply rooted in community life. The practice of moderation is driven not only by theological teachings on wasathiyah (moderation), but also by social traditions that emphasize mutual cooperation, openness, and acceptance of differences. Interfaith harmony in this village is created through effective social mechanisms, such as cross-cultural communication, cooperation in community activities, and the active involvement of all levels of society.

Religious and community leaders play a central role as guardians and promoters of moderate values. They not only provide religious education emphasizing balance and tolerance but also serve as conflict mediators, moral role models, and facilitators of interfaith dialogue. This role strengthens the community's capacity to address potential social friction.

Supporting factors such as inclusive local traditions, adaptive village institutions, and a culture of mutual cooperation provide a solid foundation for a harmonious life. However, several obstacles remain, particularly those related to the low religious literacy of the younger generation, the influence of rapid social change, and the potential for misunderstandings between groups with different backgrounds. These obstacles highlight the need for strengthening religious literacy, ongoing dialogue, and revitalizing the role of community leaders in maintaining social stability.

Overall, this research confirms that Islamic moderation at the community level is not merely a normative concept, but a lived practice reproduced through collective action, social relations, and local wisdom. These findings provide an important contribution to the development of a community-based model of religious moderation that can be implemented across Indonesia as a strategy to strengthen harmony and prevent the infiltration of extremist ideology.

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