

# Diversity Literacy: Transforming Pesantren Education from Doctrinal Memorization to an Interpretive Approach

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## ABSTRACT

This research is motivated by the dominant paradigm of religious learning in Islamic boarding schools (pesantren) which still emphasizes memorization, so that space for interpretation, critical reflection, and dialogue regarding the reality of diversity has not developed optimally. This condition has the potential to limit the strengthening of religious moderation in multicultural Indonesian society. This study aims to analyze the transformation of diversity literacy in Islamic boarding schools from a doctrinal memorization pattern to an interpretive approach through a synthesis of Robert Jackson's thoughts and Azyumardi Azra's Islamic pluralism. The study used a qualitative approach with a library research type. Data were obtained from various literature on Islamic boarding school education, religious moderation, multicultural education, yellow book learning, and bahtsul masa'il activities, then analyzed using content analysis techniques. The results of the study indicate that diversity literacy in Islamic boarding schools has shifted from memorization-oriented learning to a more dialogical, reflective, and contextual process. In addition, Azyumardi Azra's concept of Islamic pluralism is relevant in strengthening religious moderation through the values of wasathiyah, tolerance, and ukhuwah basyariyah. The integration of interpretive approaches and Islamic pluralism also contributes to the development of multicultural education in Islamic boarding schools by encouraging openness, respect for differences, and a culture of deliberation through discussions of religious texts and bahtsul masa'il (Islamic discourse). These findings underscore the potential of Islamic boarding schools to develop students who are religious, moderate, and adaptable to a diverse society.

## 1. INTRODUCTION

The development of an increasingly pluralistic global society demands that education not only function as a space for transfer but also as a means of fostering multicultural awareness and the ability to coexist peacefully (Danurahman et al., 2021; Susanto, Rohmah, et al., 2023). As a multicultural country with diverse religions, cultures, ethnicities, and languages, education has a strategic responsibility in fostering a tolerant, inclusive, and moderate attitude (Faqihuddin, 2021). Islamic education, particularly Islamic boarding schools (pesantren), has long been recognized as an institution that plays a crucial role in preserving the tradition of Islamic scholarship while shaping the moral character of the community (Kariyanto, 2020). Pesantren serve not only as centers for the transmission of religious knowledge but also as a bulwark for the preservation of Islamic values passed down through the tradition of studying the yellow books, the sorogan method, the bandongan method, and memorizing the matan (Susanto & Sugiyar, 2023). However, amidst increasingly complex social changes, the educational model that places too much emphasis on memorizing doctrine without room for critical interpretation is beginning to face new challenges. Today, the increasing phenomenon of intolerance, identity polarization, and the emergence of religious

exclusivism in public spaces and digital media indicates that diversity literacy among the younger generation has not yet developed optimally (Supriadi et al., 2020). The unfiltered flow of digital information often reinforces "social bubbles," which cause individuals to only accept views that align with their own beliefs. This condition also has implications for Islamic educational environments, including Islamic boarding schools (*pesantren*), where some students are sometimes more accustomed to understanding religion textually and normatively than contextually and dialogically. As a result, the resulting religious understanding tends to be black-and-white, prone to judgment of other groups, and less able to interpret social realities wisely (Yunus, 2017). In a pluralistic society like Indonesia, this condition has the potential to give rise to social tensions and hinder the creation of harmony between religious communities (Idris et al., 2013). The main problem in this research is the continued dominance of rote-based religious learning in Islamic boarding schools, which does not provide optimal space for the development of interpretation, reflection, and dialogue skills regarding the reality of diversity. This condition has the potential to produce religious understanding that tends to be textual and less adaptive to a multicultural society. Religious learning is more oriented towards mastering the content of the text rather than understanding the universal values contained within it. Yet, the challenges of modern society demand that students have the ability to think critically, empathically, and reflectively about diversity. If this condition persists without pedagogical reorientation, Islamic boarding schools risk producing graduates who are textually strong but less adaptive to the dynamics of a multicultural and global society.

The solution to these problems is to strengthen diversity literacy and religious moderation in Islamic boarding schools through the application of the interpretive approach developed by Robert Jackson. This approach offers a paradigm for religious learning that is not only oriented towards mastering doctrine, but also on developing the ability to understand, interpret, and critically reflect on social reality. Jackson emphasizes three main pillars: representation, interpretation, and reflection. Representation aims to present a diverse and non-monolithic understanding of religion, interpretation encourages students to understand the relationship between religious texts and social contexts, while reflection helps students reevaluate their views and attitudes toward other groups. Through this approach, religious learning can transform from mere memorization to a dialogical process that fosters critical awareness, inclusive attitudes, and respect for diversity. In Islamic boarding schools, this approach can be implemented through book discussions, *bahtsul masa'il* (religious discourse), and analysis of various socio-religious issues so that students not only understand the law literally but also are able to grasp the humanitarian values and welfare contained in religious texts. However, the application of an interpretive approach in Islamic boarding schools requires a strong theological foundation to avoid being perceived as a westernization of Islamic education. In this regard, Azyumardi Azra's thoughts on Islamic pluralism are highly relevant. Azra asserts that pluralism is not merely acknowledging the existence of other groups, but active involvement in building a peaceful and just life together (Azra, 2007). Through his thoughts on *wasathiyah* Islam, Azra places tolerance, moderation, and *ukhuwah basyariyah* as integral parts of Islamic teachings. Thus, the integration of Jackson's interpretive approach and Azra's Islamic pluralism can serve as a model of diversity literacy that remains rooted in the Islamic tradition of Islamic boarding schools while also being responsive to the challenges of modern society. The urgency of this research lies in the need to reconstruct a more relevant, holistic, and contextual paradigm of religious education amidst the growing challenges of intolerance and social fragmentation. As the oldest Islamic educational institutions in Indonesia, Islamic boarding schools (*pesantren*) have great potential to become laboratories for peace and centers for strengthening religious moderation. Therefore, developing a diversity literacy model that integrates *pesantren* traditions with modern interpretive approaches is crucial to ensure that *pesantren* remain relevant in responding to the challenges of the times without losing their Islamic identity. Based on the foregoing discussion, this study seeks to explore the

transformation of diversity literacy in Islamic boarding schools by examining the tradition of yellow-book learning, which has long emphasized memorization, literal textual understanding, and teacher authority. Furthermore, it investigates the relevance of Azyumardi Azra's concept of Islamic pluralism in strengthening religious moderation and analyzes how Robert Jackson's interpretive approach contributes to the development of multicultural education within the pesantren context. Through this perspective, the study aims to offer a more contextual and inclusive framework for religious learning in contemporary Islamic education. The novelty of this study lies in the integrative efforts between interpretative-based Western religious education theory and Indonesian Islamic pluralism thinking as the basis for developing diversity literacy in Islamic boarding schools. In addition, this study offers a new paradigm of Islamic boarding school education that not only maintains the transmission of classical scientific traditions, but also forms the profile of "cosmopolitan students" who are able to dialogue with global realities in a moderate, humanistic, and contextual manner.

## 2. METHODS

This study uses a qualitative approach with library research. The focus of this study is the transformation of diversity literacy in Islamic boarding school education through a synthesis of Robert Jackson's thought and Azyumardi Azra's Islamic pluralism. The qualitative approach was chosen because this study aims to deeply understand the paradigms, ideas, and theoretical constructs related to the interpretive approach and Islamic pluralism in the context of multicultural education in Islamic boarding schools. Library research is used to examine various relevant scientific sources to obtain a comprehensive understanding of the concept of diversity literacy that is contextual and inclusive (Sugiyono, 2016). The data sources in this study are divided into two, namely primary sources and secondary sources. Primary sources come from the main works of Robert Jackson, especially *Religious Education: An Interpretive Approach*, (Jackson, 2004) and the works of Azyumardi Azra who discuss Islamic pluralism, religious moderation, and multiculturalism (Azra, 2007). Secondary literature was identified through systematic searches in academic databases, including Google Scholar, Scopus-indexed journals, and other reputable scholarly sources. The search process employed keywords such as interpretive approach, religious moderation, Islamic pluralism, multicultural education, diversity literacy, and Islamic boarding schools (pesantren), while prioritizing publications with strong academic relevance, credibility, and alignment with the research objectives.

Data collection techniques were conducted through documentation studies by identifying, reading, classifying, and recording various important information from the selected literature. Next, the data were analyzed using content analysis techniques. This technique is used to systematically and in-depth interpret the meaning, ideas, and thought patterns contained in various library sources. The analysis was carried out through several stages: data reduction, theme categorization, concept interpretation, and conclusion drawing. Data validity was then checked through source triangulation and cross-checking with relevant literature. In the analysis process, the researcher focused the study on three main aspects. First, analyzing criticism of the educational model based on rote doctrine in the Islamic boarding school tradition. Second, identifying the implementation of Robert Jackson's three pillars of the Interpretive Approach, namely representation, interpretation, and reflection in the learning of yellow books. Third, analyzing Azyumardi Azra's concept of Islamic pluralism as a theological foundation for strengthening diversity literacy in Islamic boarding schools. Through these stages, this research is expected to produce a conceptual construction of a more inclusive, dialogical, and responsive Islamic boarding school educational model to the realities of a multicultural society without losing its roots in Islamic tradition.

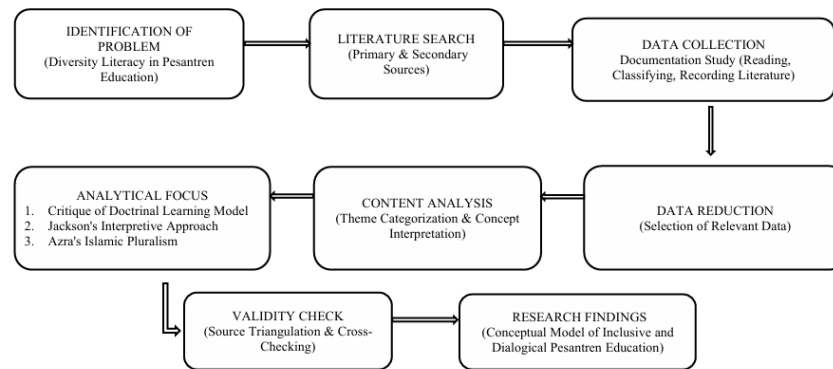


Chart 1.1 Research Steps

### 3. RESULT AND DISCUSSION

#### 3.1 The Transformation of the Diversity Literacy Paradigm from Doctrinal to Interpretative

The paradigm shift in diversity literacy in Islamic boarding schools can be seen in the dynamics of learning the yellow books, which have long been the core of traditional Islamic education. In practice, learning in Islamic boarding schools is still largely oriented toward the doctrinal transmission of knowledge through the *bandongan* method (Kamal, 2020), *sorogan*, and memorization (Romziana dkk, 2021) which includes the Qur'an, hadith, texts of the book, *nadzam*, the rules of *nahwu-sharaf*, and traditional texts. This learning pattern plays a crucial role in maintaining the continuity of the *sanad* of knowledge, strengthening mastery of religious material, and preserving the classical Islamic intellectual tradition that has developed in the *pesantren* environment. Another example can be found in the study of the *fiqh* book *Fath al-Qarib*, taught to students at the elementary and junior high levels in various *salaf pesantren*. In this learning process, students are generally directed to understand the laws of worship textually based on explanations from *kiai* or *ustadz* without much room for critical dialogue regarding the social context behind the birth of these laws. The focus of learning is more directed at accurately reading the text, understanding its literal meaning, and memorizing certain *fiqh* rules. This learning pattern demonstrates that the authority of the text and the authority of the teacher remain the main focus in the *pesantren* education process. Apart from *fiqh* books, a similar pattern is also seen in the study of moral poetry such as *Ta'lim al-Muta'allim* and *Aqidatul Awam*. In this learning, students are accustomed to memorizing *nadzam* as a form of internalizing moral values and beliefs (Karim, 2018). Memorization practices do indeed have an important function in maintaining the intellectual tradition of Islamic boarding schools and fostering student discipline. However, in some situations, a learning process that is too oriented towards memorization can cause students' understanding to stop at normative aspects without reaching the stage of social reflection. For example, when discussing interfaith relations or differences in schools of thought, some students still understand the differences within a binary framework of "right" and "wrong." This condition is evident in certain class discussions where students tend to repeat the content of the text without connecting it to the reality of the diversity of Indonesian society. This phenomenon is also evident in the daily practices of students in the Islamic boarding school environment. Students' social interactions generally take place within communities that are homogeneous in terms of religion, culture, and scientific traditions. This relatively homogeneous environment indirectly creates a "closed social space" that causes students to have limited experience in interacting with different groups (Rizal, 2023). In some learning activities, such as Islamic jurisprudence (*fiqh*) regarding non-Muslims or discussions on local traditions, some students tend to understand texts literally without considering the broader social context. This indicates that diversity literacy in Islamic boarding schools still needs

strengthening so that students not only understand religion textually but also are able to read social realities contextually and humanistically (Sulaiman, 2017).

The data from these learning practices can then be analyzed using Robert Jackson's interpretive approach. Jackson emphasized that religious education should not stop at the transfer of doctrine, but rather develop students' abilities to understand religion as a living and dynamic reality. From Jackson's perspective, religious learning needs to be built on three main pillars: representation, interpretation, and reflection (Jackson, 2004). In the study of the Fath al-Qarib book, representation can be achieved by demonstrating that fiqh is not a single, static product, but rather the result of scholarly ijhtihad, born from a specific social context. Students need to be introduced to the diversity of scholarly opinions so they understand that differences are part of the Islamic intellectual tradition itself. Furthermore, in the interpretation stage, students are not only guided to understand the text's literal content but are also encouraged to engage in dialogue with contemporary realities. In fiqh lessons on muamalah or social relations, for example, students can be invited to discuss how the values of justice, tolerance, and welfare are applied in Indonesia's multicultural society. This approach allows students to see that religious texts have a broad social dimension and are relevant to modern life. Thus, the study of the yellow book is no longer merely textual-doctrinal, but develops into a contextual and dialogical intellectual process. The reflection stage in Jackson's approach is a crucial part of transforming the diversity literacy paradigm. Reflection encourages students to reevaluate their perspectives on other groups and understand that diversity is an unavoidable social reality. In the context of Islamic boarding school life, reflection can be conducted through class discussions, *bahtsul masa'il* (religious discourse), and socio-religious studies that link classical texts to the problems of modern society. This process helps students develop critical awareness and social empathy so they are less likely to fall into exclusive or intolerant attitudes. The above explanation is reinforced by Azyumardi Azra's perspective of Islamic pluralism. Azra emphasizes that Indonesian Islam has a strong tradition of moderation through the values of *wasathiyah* (moderation), *tasamuh* (compassion), and *ukhuwah basyariyah* (community brotherhood). In Azra's view, Islamic education must foster inclusive awareness without diminishing students' Islamic identity (Azra, 2007). Therefore, learning practices in Islamic boarding schools need to be directed not only at strengthening internal identity but also at developing the ability to coexist peacefully in a pluralistic society. Azra's concept of pluralism serves as a theological foundation that strengthens Jackson's interpretive approach, ensuring its relevance to the Islamic boarding school tradition and the context of Indonesian Islam. Thus, the paradigm shift of diversity literacy in Islamic boarding schools can be understood as a shift from doctrinal rote learning to interpretive-reflective learning. The tradition of memorization and mastery of religious texts remains as the *pesantren*'s identity, but is enriched by processes of dialogue, interpretation, and social reflection. With this approach, *pesantrens* not only produce students with strong mastery of religious texts but also possess multicultural awareness, moderate attitudes, and the ability to build social harmony in a diverse society.

### **3.2 The Relevance of Azyumardi Azra's Islamic Pluralism in Strengthening Religious Moderation**

The reality of learning in Islamic boarding schools, which is still dominated by doctrinal patterns, as seen in the study of the Fath al-Qarib book, the learning of moral poetry, and the daily practices of students, shows that strengthening diversity literacy is not sufficient only through changes in learning methods. The learning data shows that students basically have a strong religious foundation, but in some situations still experience limitations in understanding differences contextually. In discussions about relations between schools of thought, community religious traditions, or issues of relations with non-Muslims, some students still tend to understand the texts literally and normatively (Ihsan et al., 2021). As a result, differences are often positioned as a form of deviation, rather than as a social reality and intellectual treasure that needs to be understood wisely.

This situation suggests that pedagogical transformation through an interpretive approach needs to be strengthened with a theological foundation capable of providing religious legitimacy for the importance of an inclusive and moderate attitude (Basyar, 2025). In Azyumardi Azra's Islamic pluralism, the above is relevant as a conceptual foundation for strengthening religious moderation in Islamic boarding schools. Azra views pluralism as not merely acknowledging the existence of other groups, but also active involvement in building a peaceful, just, and humane life together. Pluralism, in Azra's perspective, is rooted in the values of *wasathiyah* Islam, which places balance, tolerance, and respect for humanity at the core of Islamic teachings (Azra, 2007). Therefore, diversity is not understood as a threat to faith, but rather as a *sunnatullah* (the law of God) that must be managed through a moderate and dialogical approach. In the study of Islamic jurisprudence, the diversity of opinions among scholars, previously understood only as variations in law, can be reconstructed as a medium for learning intra-religious tolerance. Differences of opinion between schools of thought are no longer viewed as a source of conflict, but as evidence that Islam has an intellectual tradition open to diverse interpretations (Noor, 2023). In this way, students can learn that *ikhtilaf* is part of the dynamics of Islamic knowledge that must be appreciated, not contested.

The relevance of Azra's pluralism is also evident in the social practices of students in Islamic boarding schools. The relatively homogeneous environment of Islamic boarding schools often limits students' experiences of diversity. From Azra's perspective, this condition needs to be balanced by strengthening national insight, humanity, and *ukhuwah basyariyah* (brotherhood of Islam) to prevent students from developing an exclusive mindset. Therefore, activities such as *bahtsul masa'il* (religious dialogue), socio-religious discussions, and cross-cultural studies are crucial as spaces for dialogue that bring together religious texts with the realities of a pluralistic society. Through this process, students not only understand religious law normatively but are also able to see the social, humanitarian, and welfare dimensions of every Islamic teaching (Pratomo, 2020). Azra's thinking, then, has strong relevance for strengthening religious moderation because it positions Islamic boarding schools as agents of social peace. Religious moderation in this context does not mean reducing religious commitment, but rather developing a just, proportional, and non-extremist way of practicing religion. A moderate attitude is reflected in the ability to accept differences, respect local traditions, and reject violence in the name of religion. In Islamic boarding school educational practices, these values of moderation can be internalized through a more reflective and dialogical learning approach, as developed in Robert Jackson's interpretive approach. Thus, Azra's Islamic pluralism serves as a theological foundation that strengthens the transformation of the Islamic boarding school educational paradigm from an exclusive pattern to an inclusive-multicultural one. Ultimately, the relevance of Azyumardi Azra's Islamic pluralism in strengthening religious moderation lies in its ability to bridge the traditions of Islamic boarding schools with the demands of a modern pluralistic society. Azra's thinking helps Islamic boarding schools maintain their Islamic identity while simultaneously opening up a space for dialogue regarding social and cultural diversity. Through the integration of pluralistic values, Islamic boarding schools function not only as centers for the transmission of religious knowledge but also as spaces for the formation of moderate students who possess a sense of humanity, tolerance, and the ability to coexist peacefully in a multicultural society.

### **3.3 Implications of the Interpretive Approach and Islamic Pluralism for Multicultural Education**

The application of Robert Jackson's interpretive approach and Azyumardi Azra's Islamic pluralism has significantly influenced the development of multicultural education in Islamic boarding schools. Islamic boarding schools are renowned for their strong emphasis on mastering the yellow texts, memorizing the texts, and developing the morals of their students (Susanto, Yahuda, et al., 2023).

However, in an increasingly diverse society, Islamic boarding schools also need to equip their students with the skills to understand differences, respect others' opinions, and live peacefully side by side. Therefore, an interpretive approach and Islamic pluralism are crucial to helping Islamic boarding schools adapt to the challenges of the times without abandoning their scholarly traditions. One visible impact is a change in the way students learn in class. If previously learning centered more on memorization and teacher explanations, now students are starting to be invited to discuss, ask questions, and understand the reasons behind a law or the opinion of ulama (Anshori, 2025; Mustafa et al., 2023; Rizal, 2023). In studying Islamic jurisprudence (fiqh) books like Fath al-Qarib, students are not only asked to understand the text's content but also to observe how Islamic law is applied in different communities. This way, students learn that within Islam, there are many opinions from scholars, each with its own scientific basis. This makes them more open-minded and less prone to blaming other groups. Another implication is evident in the Bahtsul Masa'il (Islamic discussion) activities at Islamic boarding schools (pesantren). This activity serves as a concrete example of dialogical and open learning. In these forums, students sit together to discuss religious issues, seeking answers from various books and the opinions of scholars. Each group presents arguments, which are then discussed together through deliberation. Through these activities, students learn to respect differences of opinion and cultivate polite discussions. Through Bahtsul Masa'il, students not only learn to explore religious law but also learn to collaborate, listen to others' opinions, and understand that differences are part of the Islamic scholarly tradition. This approach aligns with the thinking of Robert Jackson, who emphasized the importance of understanding, interpretation, and reflection in religious studies (Jackson, 2004). Students don't just passively receive material, but also participate in thinking and understanding the relationship between religious texts and current societal conditions. Furthermore, Azyumardi Azra's thoughts on Islamic pluralism are also highly relevant for developing multicultural education in Islamic boarding schools. Azra explains that Islam teaches a moderate attitude, or *wasathiyah*, that is, an attitude that is moderate and respectful of differences (Azra, 2007). This value is important to instill in students so they develop a tolerant attitude without losing their Islamic identity. With this understanding, students can grow into religious individuals while remaining open to the diversity of cultures, traditions, and perspectives of other communities.

It should be emphasized, however, that the purpose of Bahtsul Masa'il in the pesantren tradition is not merely to celebrate diversity of opinions without reaching a conclusion. Traditionally, Bahtsul Masa'il aims to formulate the strongest legal position through collective deliberation based on authoritative textual references. In this study, the relevance of Bahtsul Masa'il to Robert Jackson's interpretive approach lies not primarily in its final legal decision, but in the dialogical process through which arguments are presented, debated, evaluated, and negotiated. The values of interpretation and reflection emerge from this process of scholarly deliberation, where students learn to understand multiple perspectives, critically assess evidence, and reconsider their own assumptions before arriving at a reasoned conclusion. Thus, the educational significance of Bahtsul Masa'il is found in its intellectual and deliberative dynamics rather than solely in the legal outcome it produces. The interpretive and pluralistic approach to Islam also helps Islamic boarding schools create a more welcoming and inclusive learning environment. Students are taught not only about the relationship between humans and God, but also about relationships among themselves. They learn that maintaining harmony, respecting differences, and avoiding excessive fanaticism are part of Islamic teachings. This is especially important in Indonesia, which has many ethnicities, cultures, and religions. Therefore, it can be concluded that the implementation of the interpretive and pluralistic approach to Islam makes Islamic boarding schools not only places to study religious knowledge but also places to develop the students' social character. Islamic boarding schools are able to produce a generation that is not only intelligent in understanding the scriptures but also able to live peacefully, appreciate differences, and

maintain unity in a diverse society.

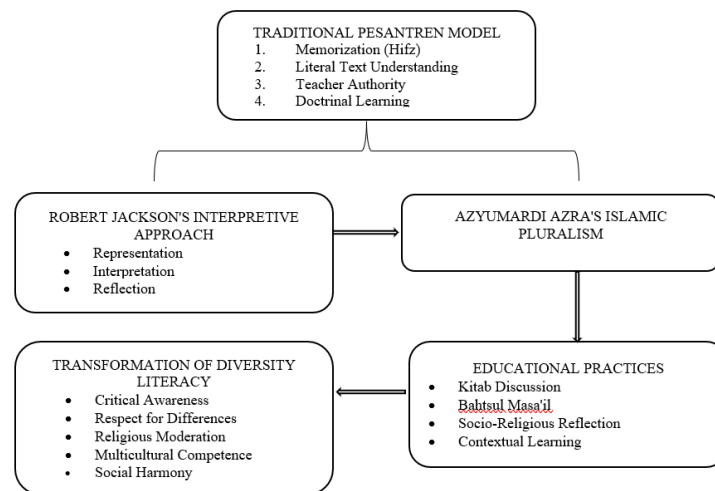


Chart 1.2 Conceptual Model of Diversity Literacy Transformation in Islamic Boarding Schools through Robert Jackson's Interpretive Approach and Azyumardi Azra's Islamic Pluralism.

#### 4. CONCLUSION

Based on the discussion above, this study shows that diversity literacy in Islamic boarding schools has undergone the following transformation: First, the learning of yellow books in Islamic boarding schools, which had previously focused on memorization, literal understanding of the text, and teacher authority, has begun to be directed towards the process of dialogue, interpretation, and social reflection. Through Robert Jackson's interpretive approach, students not only understand the content of religious texts but also learn to relate Islamic values to the reality of diverse societies. This approach helps students understand that differences of opinion in Islam are part of an intellectual tradition that must be respected. Second, Azyumardi Azra's Islamic pluralism has strong relevance in strengthening religious moderation in Islamic boarding schools. The concepts of *wasathiyah*, tolerance, and *ukhuwah basyariyah* developed by Azra serve as an important foundation for building an open, peaceful, and respectful attitude towards diversity. Through this thinking, pluralism is not understood as a threat to Islamic identity, but rather as a form of awareness to live side by side harmoniously in a multicultural society. Third, the application of the interpretive approach and Islamic pluralism has positive implications for multicultural education in Islamic boarding schools. Learning activities such as book discussions and *bahtsul masa'il* (religious discourse) provide a space for dialogue that trains students to think critically, respect differences of opinion, and resolve issues through deliberation. Thus, Islamic boarding schools serve not only as a place to transmit religious knowledge but also as a space for developing the character of students who are moderate, inclusive, and capable of maintaining social harmony in a pluralistic society. However, this study still has several limitations, primarily because the study focused more on a library approach and conceptual analysis, thus not fully describing the implementation in various Islamic boarding schools with different characteristics. Furthermore, the data used is still limited to specific learning practices such as book studies and *bahtsul masa'il* activities. Therefore, future researchers are advised to conduct more in-depth field research involving observation, interviews, and comparative studies between Islamic boarding schools to obtain a broader picture of the application of interpretive approaches and Islamic pluralism in strengthening religious moderation and multicultural education.

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