

The Moderate Islamic Model in the Thought of Jombang Scholars: Contributions to Policy Harmonization and Interfaith Tolerance

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Abstrak

Penelitian ini bertujuan untuk menelusuri kontribusi pemikiran para ulama Jombang seperti KH. Hasyim Asy'ari, KH. Wahab Hasbullah, Nurcholish Madjid, dan KH. Abdurrahman Wahid dalam proses institusionalisasi nilai Islam moderat ke dalam kebijakan sosial Pemerintah Kabupaten Jombang. Penelitian ini juga mengkaji relevansi model lokal tersebut dalam konstruksi perdamaian global melalui diplomasi budaya dan nilai keislaman yang inklusif. Metode yang digunakan adalah pendekatan kualitatif berbasis studi pustaka (library research), dengan analisis deskriptif-analitis dan kerangka teori neo-institusionalisme. Temuan utama penelitian ini menunjukkan bahwa nilai-nilai seperti tasāmuḥ, ta'ādul, dan tawāsuth telah diinternalisasi secara sistemik melalui kebijakan publik, sistem pendidikan pesantren, serta forum lintas iman. Islam moderat di Jombang tidak hanya menjadi narasi normatif, melainkan praksis sosial yang hidup dan berdampak luas. Penelitian ini menyumbang konsep baru mengenai model institutionalised religious moderation yang berakar pada budaya lokal, serta membuka ruang replikasi di berbagai wilayah multikultural. Nilai keaslian studi ini terletak pada penyatuan dimensi nilai, aktor, dan struktur kelembagaan dalam satu konfigurasi model Islam moderat berbasis lokalitas yang memiliki daya jangkauan global. Penelitian ini juga memberikan pijakan teoritik baru tentang hubungan antara agama, negara, dan masyarakat sipil dalam tata kelola keberagaman.

Kata Kunci: Islam moderat; kebijakan publik; pesantren; pluralisme; Jombang.

Abstract

This study aims to explore the contributions of prominent Jombang scholars KH. Hasyim Asy'ari, KH. Wahab Hasbullah, Nurcholish Madjid, and KH. Abdurrahman Wahid in institutionalising the values of moderate Islam within the social policies of the Jombang Regency Government. It also examines the relevance of this local model in constructing global peace through cultural diplomacy and inclusive Islamic values. The research employs a qualitative approach based on library research, using descriptive-analytical analysis and the theoretical framework of neo-institutionalism. The main findings reveal that values such as *tasāmuh* (tolerance), *ta'ādul* (justice), and *tawāsuth* (moderation) have been systemically internalised through public policies, the *pesantren* educational system, and interfaith forums. Moderate Islam in Jombang functions not merely as a normative narrative but as a living social praxis with broad impact. This study contributes a novel concept of an institutionalised religious moderation model rooted in local culture, offering potential for replication in other multicultural contexts. The originality of this study lies in its integration of values, actors, and institutional structures into a unified model of locally grounded yet globally resonant moderate Islam. It also provides a new theoretical foundation for understanding the relationship between religion, the state, and civil society in the governance of diversity.

Keyword: *Moderate Islam; public policy; pesantren; pluralism; Jombang.*

Introduction

In recent decades, the discourse on moderate Islam has become a central focus in public policy formulation, particularly in response to global challenges such as radicalism, identity politics, and sectarian conflict. The concept of moderate Islam is often associated with values such as non-violence, democracy, liberalism, and interreligious tolerance. In several Muslim-majority countries including Indonesia, Malaysia, and the United Arab Emirates moderate Islam has served as an ideological foundation for shaping domestic policies and foreign diplomacy aimed at fostering openness and peace.¹

Indonesia presents a unique example of implementing the values of moderate Islam within a democratic state structure. Since the Reform Era, Islam in Indonesia has tended to be syncretic and non-dogmatic, making it

¹ Nicholas Chan, "What (Who) Is Moderate Islam for? Malaysia's Ontological Security Seeking in the Post-September 11 Global Order," *Foreign Policy Analysis* 19, no. 2 (2023), <https://doi.org/10.1093/fpa/orac040>; Ahmad Rizky Mardhatillah Umar, "A Genealogy of Moderate Islam: Governmentality and Discourses of Islam in Indonesia's Foreign Policy," *Studia Islamika* 23, no. 3 (2016), <https://doi.org/10.15408/sdi.v23i3.3157>.

more compatible with democratic principles and social pluralism.² A concrete manifestation of this effort is the promotion of moderate Islam as the face of Indonesia's cultural diplomacy on the international stage since 2004.³ This indicates that Islam is not merely a religious entity but also part of a national strategy to strengthen social harmony and promote global peace.

In a local context, Jombang Regency in East Java presents an insightful case study of the internalisation of moderate Islamic values into regional governance. Known as the "city of santri" (Islamic boarding school students), Jombang is not only a centre of traditional Islamic education but also a social space that accommodates religious diversity Islam, Christianity, Hinduism, and Confucianism within a peaceful coexistence. Interreligious relations in Jombang are deeply rooted in the intellectual legacy of prominent scholars such as KH. Hasyim Asy'ari, KH. Wahab Hasbullah, Nurcholish Madjid, and KH. Abdurrahman Wahid, who consistently advocated for tolerance, pluralism, and religious nationalism.

Through inclusive and dialogical approaches, these scholars laid the moral and philosophical foundations for various public policies that uphold social harmony through pesantren education, interfaith forums, and the preservation of local culture. Amid the fragmenting forces of globalisation, Jombang's model of locally grounded moderate Islam demonstrates the potential to serve as a source of values for cross-border cultural diplomacy and peacebuilding.

Previous studies on moderate Islam and public policy can be broadly categorised into three main areas: (1) the discourse on moderate Islam within national and local policymaking; (2) the role of Islamic education in instilling tolerance and fostering social harmony; and (3) the relationship between Nahdlatul Ulama (NU) and local governance.

First, research on moderate Islam and public policy has grown rapidly, especially with the rise of counter-extremism narratives and Islamic cultural

² Michael Buehler, "Islam and Democracy in Indonesia," *Insight Turkey* 11, no. 4 (2009): 51 – 63, <https://www.scopus.com/inward/record.uri?eid=2-s2.0-73649143559&partnerID=40&md5=1f6642d1f82bc31ab09eef88283fc45f>; M Buehler, "Islam and Democracy in Indonesia: The Political Thought of Abdurrahman Wahid," *Journal of Current Southeast Asian Affairs*, 2009, <https://www.scopus.com/pages/publications/85007117602>.

³ Umar, "A Genealogy of Moderate Islam: Governmentality and Discourses of Islam in Indonesia's Foreign Policy."

diplomacy. At the national level, moderate Islam has been linked to image-building strategies, foreign diplomacy, and radicalism prevention.⁴ At the local level, studies by Alam⁵ and Salim⁶ reveal that certain regional governments have adopted moderate Islamic approaches through educational and social ethics policies, such as in Jambi and West Sumatra. However, most of these studies remain descriptive and have not adequately explored how the intellectual heritage of local scholars such as those in Jombang has been translated into frameworks for social harmony at the regional policy level.

Second, Islamic education plays a strategic role in shaping inclusive and moderate character. Recent studies highlight models of multicultural education in pesantren and Islamic schools, which integrate values of justice, tolerance, and democracy.⁷ Pesantren have also served as intersubjective spaces for interreligious dialogue and peace-oriented leadership training.⁸ However, most of this research focuses on pedagogical aspects and curriculum practices, rather than on the influence of scholars' thought in shaping institutional public policy.

⁴ Umar; Chan, "What (Who) Is Moderate Islam for? Malaysia's Ontological Security Seeking in the Post-September 11 Global Order"; Panos Kourgiotis, "Moderate Islam Made in the United Arab Emirates: Public Diplomacy and the Politics of Containment," *Religions* 11, no. 1 (2020), <https://doi.org/10.3390/rel11010043>.

⁵ Masnur Alam, "A Collaborative Action in the Implementation of Moderate Islamic Education to Counter Radicalism," *International Journal of Innovation, Creativity and Change* 11, no. 7 (2020): 497–516.

⁶ Delmus Puneri Salim, "Politics and Islamic Laws in Indonesia: Case Study of Prayer Procedures During the Covid-19 Pandemic," *Mazahib Jurnal Pemikiran Hukum Islam* 21, no. 2 (2022): 187 – 212, <https://doi.org/10.21093/mj.v21i2.5060>.

⁷ Ulfah Hayati Muzayanah, Maskuri, and Djunaidi Ghony, "The Harmonization of Multicultural Islamic Education Values in Diversity: A Case from Indonesia," *Edelweiss Applied Science and Technology* 9, no. 3 (2025): 1212 – 1226, <https://doi.org/10.55214/25768484.v9i3.5468>; Rosidi Bahri et al., "Religious Moderation Education: A Comparative Study of Islamic Approaches in Indonesia and Malaysia with Implications for Faith-Based Education," *International Studies in Catholic Education*, 2025, <https://doi.org/10.1080/19422539.2025.2519727>; Muhammad Edy Thoyib et al., "Religious Tolerance among Indonesian Islamic University Students: The Pesantren Connection," *Journal of Al-Tamaddun* 19, no. 2 (2024): 239 – 250, <https://doi.org/10.22452/JAT.vol19no2.16>.

⁸ Muhammad Roy Purwanto et al., "Optimization of Student Character Education through the Pesantren Program at the Islamic Boarding School of the Universitas Islam Indonesia," *Review of International Geographical Education Online* 11, no. 5 (2021): 2829 – 2837, <https://doi.org/10.48047/rigeo.11.05.179>.

Third, as Indonesia's largest Islamic organisation, NU plays a key role in pluralistic practice and in the formulation of the Islam Nusantara discourse. Studies on NU have focused largely on its sociopolitical role in countering radicalism and promoting local wisdom integration.⁹ Other research has examined NU's contributions to religious conflict resolution and advocacy for Islamic education policy at the local level.¹⁰ Yet, studies that connect the theological and nationalistic thought of NU figures such as KH. Hasyim Asy'ari and KH. Wahab Hasbullah with regional public policy on social harmony remain scarce.

A review of these three areas of research reveals a gap: there is no explicit study that traces the connection between the thought of local scholars and the formulation of social harmony policies at the regency level. In fact, figures like KH. Hasyim Asy'ari, KH. Wahab Hasbullah, Nurcholish Madjid, and Abdurrahman Wahid have laid a strong intellectual foundation for framing Islam as an inclusive and peace-oriented religion. Therefore, this study seeks to fill that gap by examining the contribution of Jombang scholars' thought to the harmonisation policies of the Jombang Regency Government, and its relevance for global peacebuilding through cultural diplomacy and moderate Islamic values.

In response to the gaps identified in previous studies, the main objective of this research is to investigate the contribution of Jombang scholars' thought in shaping social harmonisation policies within the Jombang Regency Government, as well as the relevance of their moderate Islamic model for both local and global peacebuilding. Specifically, the study aims to describe how the inclusive Islamic ideas of KH. Hasyim Asy'ari, KH. Wahab Hasbullah, Nurcholish Madjid, and KH. Abdurrahman Wahid have been translated into educational programmes, interreligious forums, and regional regulations that promote tolerance and religious nationalism.

⁹ Ahmad Zainul Hamdi, "Constructing Indonesian Religious Pluralism: The Role of Nahdlatul Ulama in Countering Violent Religious Extremism," *Journal of Indonesian Islam* 15, no. 2 (2021): 433 – 464, <https://doi.org/10.15642/JIIS.2021.15.2.433-464>; Fuad Hasyim and Tubagus Hasanuddin, "Role of the Organization Nahdlatul Ulama in Warding off Radical Islamic Ideology," in *AIP Conference Proceedings*, vol. 2621, 2023, <https://doi.org/10.1063/5.0142538>.

¹⁰ Alam, "A Collaborative Action in the Implementation of Moderate Islamic Education to Counter Radicalism"; Saeful Anam et al., "The Moral Education and Internalization of Humanitarian Values in Pesantren," *Journal for the Education of Gifted Young Scientists* 7, no. 4 (2019): 815 – 834, <https://doi.org/10.17478/jegys.629726>.

The research also intends to address the lack of empirical studies on the relationship between the intellectual legacy of local scholars and public policy formulation at the local government level. By employing a qualitative approach and the theoretical framework of neo-institutionalism, this study seeks to reveal the dynamics of how values of moderation are internalised into social policies grounded in religious legitimacy, cultural context, and Jombang's local wisdom. In doing so, this research not only contributes conceptually to the literature on moderate Islam and local governance but also offers a value-based policy model that can be replicated in other regions of Indonesia and across the Muslim world.

Based on the research questions and the literature review, this study proceeds from the hypothesis that the moderate Islamic thought of Jombang scholars has undergone an institutionalisation process through the social policies of the Jombang Regency Government particularly in the form of educational programmes, interfaith forums, and regional regulations emphasising pluralism and tolerance. This process has involved the internalisation of theological and social values into bureaucratic structures and public spaces, mediated by the religious authority of pesantren and the cultural networks of Nahdlatul Ulama.

This hypothesis is further grounded in the theory of neo-institutionalism, which views religious institutions not only as normative agents but also as producers of values that can influence public policy over the long term.¹¹ In this context, the ideas of figures such as KH. Hasyim Asy'ari, KH. Wahab Hasbullah, and Abdurrahman Wahid do not merely form religious doctrine but establish collective value systems that inform strategic decisions in local governance. Thus, the relationship between religious authority and local government is co-productive: the government gains cultural legitimacy, while pesantren and scholars gain a channel to actualise moral values within broader social systems.

This hypothesis also implies that the locally developed model of moderate Islam in Jombang can be understood as a form of value diplomacy, which holds potential as Indonesia's contribution to promoting international

¹¹ Ronald L Jepperson and John W Meyer, "The Public Order and the Construction of Formal Organizations," in *The New Institutionalism in Organizational Analysis*, ed. Walter W Powell and Paul J DiMaggio (Chicago: University of Chicago Press, 1990), 204–31.

peace and tolerance through approaches rooted in local wisdom and historical exemplarity.

Results and Discussion

1. Institutionalisation of the Values of Jombang Ulama's Moderation into Local Government Policy

The Jombang Regency Government has demonstrated a strategic commitment to institutionalising the values of moderate Islam into its social and cultural policies. This initiative reflects a process of embedding the inclusive Islamic legacy developed by Jombang's leading scholars such as KH. Hasyim Asy'ari with the principle *hubbul wathan minal imān* (love for one's homeland as part of faith), KH. Wahab Hasbullah with his concept of *fiqh al-muwāṭanah* (citizenship jurisprudence), and Nurcholish Madjid and KH. Abdurrahman Wahid with their vision of pluralism and spiritual democracy. These values have been gradually adopted and accommodated within the framework of local governance as part of a sustained project of social harmony.

Normatively, the 2019–2024 Regional Medium-Term Development Plan (RPJMD) of Jombang sets forth a vision of “Religious, Character-Building, and Competitive,” which is operationalised through priority programmes such as strengthening the Forum for Religious Harmony (FKUB), developing pesantren-based character education curricula, and preserving interfaith cultural heritage. The official document states that “strengthening the values of pluralism and harmony” is the foundation of human development in Jombang. This concept aligns with the national strategy for religious moderation but emphasises the local uniqueness rooted in pesantren and the scholarly tradition.¹²

One concrete example is the Interfaith Dialogue and Pluralism Safari programme, regularly organised by the FKUB in collaboration with the Ministry of Religious Affairs, interfaith leaders, and interreligious youth. The local government not only facilitates these programmes administratively and financially but also establishes ethical guidelines for social harmony as regulatory instruments. Values such as *tasāmuh* (tolerance), *ta'ādul* (justice),

¹² Pemerintah Kabupaten Jombang, “Rencana Pembangunan Jangka Menengah Daerah (RPJMD) Kabupaten Jombang Tahun 2019–2024,” 2019.

and *tawāsuth* (moderation) which are pillars of pesantren teachings serve as the ethical framework for interfaith dialogue and local conflict resolution.

In the education sector, pesantren are actively involved in shaping character education curricula, including courses on Pancasila and religious moderation, through collaborative efforts with the Department of Education, the Ministry of Religious Affairs, and major pesantren such as Tebuireng and Tambakberas. The value of *hubbul wathan minal imān*, emphasised by KH. Hasyim Asy'ari, is internalised through initiatives such as the Religious Moderation Week, anti-radicalism regional regulations, and the Santri Tangguh Pancasila campaign, targeting students and santri as agents of social change.

Imam Safi'i's¹³ study shows that in districts like Ngoro, moderate Islamic values have even been integrated at the community level, including neighbourhood (RT) and community unit (RW) structures. Pesantren figures are involved in social counselling, conflict mediation, and interfaith family education. This demonstrates that moderation is not merely symbolic policy but is embedded in the everyday culture and practices of the community.

These findings are reinforced by Ferdiansyah, who identify Jombang as one of the regions with a high harmony index in East Java. The active role of interfaith forums and the strategic function of pesantren as “guardians of the middle way” set Jombang apart from other regions. The FKUB in Jombang is not merely symbolic but serves as a practical channel for internalising religious values into inclusive, peace-oriented local governance.

Table 1. Integration of Jombang Scholars' Thought into Local Social Programmes and Policies

Policy/Programme	Implementing Actors	Internalised Values from Ulama
Vision: “Religious, Character-Building, Competitive”	Jombang Regency Government (RPJMD)	Hubbul wathan minal imān, pluralism
Forum for Religious Harmony (FKUB)	FKUB, Ministry of Religious Affairs,	Tasāmuh, tawāsuth, ta'ādul

¹³ Muwaffiq Jufri et al., “Religion and State in Islamic Constitutional Law: The Role of Pesantren in Strengthening Symbiotic Islam and The State in Madura,” *Justicia Islamica* 21, no. 2 (2024): 221 – 246, <https://doi.org/10.21154/justicia.v21i2.9283>.

	religious organisations	
Pluralism Safari, Interfaith Dialogue	FKUB, Local Government, Interfaith Leaders	Ethics of dialogue, consensus, religious nationalism
Pesantren-Based Religious Moderation Curriculum	Pesantren, Department of Education, Ministry of Religious Affairs	Character education, Islam Nusantara, Gus Dur's inclusivism
Santri Tangguh Pancasila Campaign	Pesantren, Local Government, Interfaith Youth	Religious nationalism, fiqh al-muwāṭanah, peaceful coexistence

Based on the data and visualisation presented, it can be seen that the Jombang Regency Government actively adopts moderate Islamic values across various social and educational policies. These values are not merely moral principles but are manifested in tangible programmes that impact daily life. This is evident in the presence of an active FKUB, interfaith dialogue activities, and pesantren involvement in character education.

Programmes such as Religious Moderation Week, Santri Tangguh Pancasila, and pesantren curricula based on religious nationalism are concrete evidence that principles such as tolerance (*tasāmuḥ*), justice (*ta'ādul*), and balance (*tawāsuth*) serve as the ethical foundation of the region's policies. Even at the RT and RW levels, these values are reflected in everyday social interactions.

In other words, the Jombang Regency Government does not treat moderate Islam as a mere slogan but as a foundational value in building a religious, inclusive, and harmonious society. The role of pesantren and local scholars is key in bridging religious values with public policy.

From the data presented, four main tendencies can be identified in how the Jombang Regency Government institutionalises the values of moderate Islam into regional policy:

1. Integration of ulama values into regional development vision is evident in the RPJMD's vision of "Religious, Character-Building, and Competitive." This vision affirms the inclusive religious

principles of KH. Hasyim Asy'ari and KH. Wahab Hasbullah, with emphasis on pluralism, tolerance, and religious nationalism.¹⁴

2. The strategic role of pesantren as government partners is reflected in their active involvement in developing character education curricula, religious moderation campaigns, and interfaith forums. This reveals a symbiotic relationship between the cultural authority of pesantren and the structural power of local government in responding to social challenges. As noted by Safi'i,¹⁵ the influence of pesantren leaders extends to RT and RW levels, demonstrating their capacity to shape public policy practices based on moderate values.
3. Formalisation of moderation values through institutional structures such as the FKUB and the development of social ethics regulations. The FKUB actively facilitates interfaith dialogue supported by public budgets and partnerships with the Ministry of Religious Affairs. Studies by Rokhmad¹⁶ show that the FKUB serves not just a symbolic function but as an official platform to diffuse conflict, internalise *tasāmuh*, *ta'ādul*, and *tawāsuth* into the logic of social-political institutions.
4. Transformation of moderate Islamic values into community-based social practices. Programmes such as the Pluralism Safari, Religious Moderation Week, and Santri Tangguh Pancasila are not ceremonial events but instruments for value internalisation in the lives of interfaith citizens. The principle of *hubbul wathan minal īmān* is realised through character education and the strengthening of national identity, as emphasised in integrated programmes across institutions.¹⁷

¹⁴ Pemerintah Kabupaten Jombang, "Rencana Pembangunan Jangka Menengah Daerah (RPJMD) Kabupaten Jombang Tahun 2019–2024."

¹⁵ Jufri et al., "Religion and State in Islamic Constitutional Law: The Role of Pesantren in Strengthening Symbiotic Islam and The State in Madura."

¹⁶ Ali Rokhmad, "The Role of Inter-Religious Harmony Forum in Maintaining the Harmony of Religious Life in Plural Society," *Social Sciences (Pakistan)* 11, no. 20 (2016): 5100–5104, <https://www.scopus.com/record/display.uri?eid=2-s2.0-85007280346>.

¹⁷ Muhammad Nasir and Muhammad Khairul Rijal, "Keeping the Middle Path: Mainstreaming Religious Moderation through Islamic Higher Education Institutions in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (2021): 213 – 241,

The preliminary conclusion of these four tendencies indicates that the Jombang Regency Government has developed a value-based policy model of moderate Islam that is systemic, participatory, and contextually grounded. This model not only reflects the successful internalisation of religious values into public bureaucracy but also proves that collaborative approaches between the state and pesantren can enhance social harmony within a well-institutionalised framework.

Findings from this section show that the institutionalisation of moderate Islamic values in Jombang is not merely symbolic adaptation, but a genuine transformation of religious principles into an operational and long-term foundation for public policy. The local government actively refers to *tasāmuḥ*, *ta'ādul*, *tawāsuth*, and *hubbul wathan minal īmān* as moral and ethical guidelines in shaping social programmes, educational initiatives, and interreligious regulations. This affirms that the intellectual legacy of local ulama can function as a normative resource in designing socially responsive public policy.

From a neo-institutionalist perspective, these findings suggest that religious institutions—in this case, pesantren and ulama—function not only as normative social agents but also as value producers capable of shaping institutional logic at the local governance level. The co-productive relationship between pesantren and the local government creates conditions where the values of moderate Islam not only thrive in the social sphere but are also embedded within formal bureaucratic mechanisms and institutional structures. This reinforces the argument that state institutions can internalise religious values without compromising their inclusive and democratic character.

More broadly, this study enriches the discourse on moderate Islam by demonstrating that value-based policy models rooted in local traditions can be effectively implemented when there is cultural legitimacy and cross-sectoral collaboration. Jombang serves as a compelling example that the thoughts of local ulama are not only theologically significant but also practically relevant for managing social governance in a harmonious manner. Thus, this research expands the conversation on the role of moderate Islam

<https://doi.org/10.18326/ijims.v11i2.213-241>.

in public governance while offering the potential for replicating similar models in other regions with strong Islamic and cultural heritage.

2. Integration of Moderate Islamic Values into Education Programmes and Interfaith Dialogue

Beyond formal policy, the internalisation of moderate Islamic values in Jombang Regency is also realised through the education sector and community-based interfaith dialogue. Islamic boarding schools (*pesantren*), madrasas, and public schools under the coordination of the Ministry of Religious Affairs and the Department of Education play a central role in cultivating values such as tolerance, justice, and balance (*tawazun*) in both teaching practices and students' social interactions.

One of the key initiatives is the integration of religious moderation material into the Islamic Religious Education (PAI) curriculum, Pancasila Education, and interdisciplinary learning activities. This material is developed based on four core indicators set by the Ministry of Religious Affairs: national commitment, tolerance, anti-violence, and acceptance of local cultures. The curriculum is implemented through project-based learning, interfaith narratives, visits to places of worship, and the reinforcement of inclusive attitudes among students.¹⁸

Pesantren in Jombang also implement practice-based moderation education. Athoillah et al.¹⁹ note that moderation is not only taught through classical texts but is also embedded in leadership development systems, institutional rules, and extracurricular activities that foster *ukhuwah insaniyyah* (human fraternity) and *ta'āruf* (intercultural acquaintance) in contextually relevant ways. The At-Tamur Islamic Boarding School for Street Children, for instance, internalises nationalism and anti-radicalism values through daily activities and interfaith engagement.²⁰

¹⁸ Muhlisin, Nur Kholis, and Juwita Rini, "Navigating The Nexus: Government Policies In Cultivating Religious Moderation Within State Islamic Higher Education," *Qudus International Journal of Islamic Studies* 11, no. 1 (2023): 207 – 236, <https://doi.org/10.21043/qijis.v11i1.12677>.

¹⁹ Mohamad Athoillah et al., "Policies and Practices Religious Moderation in *Pesantren*," *Jurnal Pendidikan Islam* 10, no. 2 (2024): 387 – 396, <https://doi.org/10.15575/jpi.v10i2.27543>.

²⁰ Muhamad Yusuf et al., "The Role Of Anak Jalanan At-Tamur Islamic Boarding School In Internalizing The Values Of Religious Moderation To College Students In Bandung," *Jurnal Ilmiah Islam Futura* 23, no. 2 (2023): 132 – 156, <https://doi.org/10.22373/jiif.v23i1.15358>.

The Jombang FKUB (Forum for Religious Harmony) plays a vital role in enhancing interfaith interaction among students through programmes such as “Resilient Tolerance Students” (*Pelajar Tangguh Toleransi*), which involve pupils from various schools and pesantren in workshops on moderation, pluralism safaris, and interfaith digital campaigns. These initiatives align with the model of friendship-based religious mediation, proven effective in Indonesia’s multicultural society.²¹

At the higher education level, Islamic universities (PTKIN) and religious institutions in Jombang and its surroundings integrate moderate Islamic values into academic policies, student activities, and digital learning systems. Muliadi et al. (2025) found that students at Islamic universities tend to exhibit higher levels of religious moderation than those at secular institutions, particularly regarding religious openness, rejection of symbolic violence, and empathy for religious minorities.

Nevertheless, challenges persist in implementing these policies, particularly concerning resources, cultural resistance, and tendencies toward formalism in delivering moderation content.²² However, on the whole, moderation education programmes and interfaith forums in Jombang have proven effective in grounding values of peaceful, open, and tolerant Islam in the lives of students and university communities.

Table 2. Integration of Moderate Islamic Values in Education and Interfaith Dialogue in Jombang Regency

Initiative/Programme	Implementing Institution	Internalised Moderate Values
Religious Moderation Curriculum	Madrasas, Schools, Ministry of Religious Affairs, Education Dept.	National commitment, tolerance, anti-radicalism
Pesantren Moderation Education	Pesantren Tebuireng and Tambakberas	Ukhuwah insaniyyah, ta’āruf, wasathiyah al-Islam

²¹ Dyah Kusuma Windrati, “Pendidikan Nilai Sebagai Suatu Strategi Dalam Pembentukan Kepribadian Siswa,” *Jurnal Formatif* 1, no. 1 (2013): 40–47, <https://doi.org/http://dx.doi.org/10.30998/formatif.v1i1.60>.

²² Chusnul Chotimah, Saifuddin Zuhri Qudsy, and Mirna Yusuf, “Superficial Implementation of Religious Moderation in Islamic Educational Management,” *Cogent Education* 12, no. 1 (2025), <https://doi.org/10.1080/2331186X.2024.2442235>.

Resilient Tolerance Students (FKUB)	FKUB, interfaith schools, interfaith youth	Interfaith friendship, tolerance, social equality
Islamic University Moderation Integration	PTKIN in Jombang and surrounding areas	Spiritual democracy, inclusivity, interfaith empathy
Pluralism Safaris and Worship Site Visits	FKUB, teachers, interfaith communities	Curiosity, interreligious experience, social harmony

Based on the data and visual evidence presented, it is evident that religious moderation in Jombang Regency is not merely a slogan but is implemented concretely through the education sector and interreligious dialogue platforms. Moderate Islamic values such as tolerance, justice, balance, and patriotism are not only taught as classroom content but are also embodied in tangible activities such as pluralism safaris, interfaith workshops, worship site visits, and social programmes involving students, santri, and university students from diverse backgrounds.²³

Educational institutions from pesantren to Islamic universities demonstrate active involvement in instilling these values through curriculum design, pastoral care systems, behavioural habituation, and collaborative projects with interfaith communities. Activities facilitated by FKUB Jombang and other interfaith organisations have reinforced value education not only cognitively but also affectively and in practical social spheres.²⁴

Through a structured approach involving diverse stakeholders—teachers, pesantren caretakers, lecturers, youth, and interfaith leaders—moderate Islamic values have become part of a meaningful educational experience for the younger generation. This means that the integration process is not fragmented but systemic and deeply rooted in Jombang’s socio-religious reality.²⁵

²³ Yusuf et al., “The Role Of Anak Jalanan At-Tamur Islamic Boarding School In Internalizing The Values Of Religious Moderation To College Students In Bandung.”

²⁴ Athoillah et al., “Policies and Practices Religious Moderation in Pesantren.”

²⁵ Nasir and Rijal, “Keeping the Middle Path: Mainstreaming Religious Moderation through Islamic Higher Education Institutions in Indonesia”; Muliadi, “Nilai Multikultural Teks Puisi Husni Djamaluddin Dalam Kajian Hermeneutika (Multicultural Values of Husni Djamaluddin’s Poetry Text in Hermeneutic Study)” (Postgraduate Program of Universitas Negeri Malang, 2014).

From the data presented, several key patterns emerge in how the integration of moderate Islamic values is implemented in the education sector and interfaith forums in Jombang Regency:

1. Systemic internalisation of moderation values has been achieved through formal curricula across all educational levels, from general schools to pesantren. These curricula not only convey normative doctrines but also build character through contextual learning methods such as interfaith projects, social case studies, and national narratives.²⁶ This shows that value education extends beyond cognitive learning toward attitude and behaviour formation.
2. Moderation practices go beyond the classroom, reinforced through daily activities in educational environments, especially in pesantren. The Jombang pesantren model shows that values such as *tawāsuth*, *ukhuwah insaniyyah*, and *ta’āruf* are embedded through rules of conduct, leadership training, and community service programmes. Pesantren like At-Tamur illustrate how daily engagement helps internalise inclusive values beyond formal settings.²⁷
3. FKUB’s participation in interfaith education reflects a strategic partnership between socio-religious institutions and the education sector. FKUB acts not only as an interfaith mediator but also as a facilitator of moderate values education among students and youth. Programmes like “Resilient Tolerance Students” illustrate how dialogue, cultural exchange, and interfaith interaction are used as effective tools to strengthen grassroots peace culture.²⁸
4. Islamic higher education contributes significantly by integrating moderation values into academic life, student organisations, and

²⁶ Muhlisin, Kholis, and Rini, “Navigating The Nexus: Government Policies In Cultivating Religious Moderation Within State Islamic Higher Education.”

²⁷ Athoillah et al., “Policies and Practices Religious Moderation in Pesantren”; Yusuf et al., “The Role Of Anak Jalanan At-Tamur Islamic Boarding School In Internalizing The Values Of Religious Moderation To College Students In Bandung.”

²⁸ Rokhmad, “The Role of Inter-Religious Harmony Forum in Maintaining the Harmony of Religious Life in Plural Society.”

digital religious literacy. Islamic campuses such as PTKIN foster students' critical awareness and empathy toward religious others. Studies show that students at Islamic universities demonstrate higher religious sensitivity and greater resilience against intolerant influences.²⁹

The preliminary conclusion is that the integration of moderate Islamic values into education in Jombang has succeeded not only structurally but also culturally and relationally. These programmes confirm that education is a strategic path for internalising religious values in a pluralistic society, and that young people can serve as agents of harmony when equipped with participatory, inclusive, and locally rooted approaches.³⁰

The findings in this subsection reveal that education and interfaith dialogue forums in Jombang Regency have become effective mediums for internalising moderate Islamic values. This process does not occur solely at the level of formal curricula but is enlivened through social engagement, daily religious practices, and dialogical, collaborative inter-identity relations. The integration demonstrates that education is not only a vehicle for knowledge transmission but also a space for character formation and the cultivation of inclusive religiosity.

The significance of these findings lies in how moderation values such as *tasāmuḥ*, *ta'ādul*, and *tawāsuth* have been developed through a combination of pedagogical and sociocultural approaches rooted in pesantren traditions and interfaith community engagement. This process aligns with transformative Islamic education approaches, which emphasise direct experience, critical reflection, and cross-boundary involvement as pathways toward mature religious consciousness.³¹

From a theoretical standpoint, the findings reinforce that the integration of moderate Islamic values in education can be understood within the

²⁹ Nasir and Rijal, "Keeping the Middle Path: Mainstreaming Religious Moderation through Islamic Higher Education Institutions in Indonesia"; Muliadi, "Nilai Multikultural Teks Puisi Husni Djamaluddin Dalam Kajian Hermeneutika (Multicultural Values of Husni Djamaluddin's Poetry Text in Hermeneutic Study)."

³⁰ Widya Setiabudi, Heri Wibowo, and Caroline Paskarina, "To Explore the Issue of Religion and The Development of Tolerance Among Religious Communities, Especially the Youth in Indonesia," *Review of International Geographical Education Online* 11, no. 3 (2021): 16 – 25, <https://doi.org/10.33403/rigeo.800464>.

³¹ Athoillah et al., "Policies and Practices Religious Moderation in Pesantren."

framework of institutional pedagogy, where educational institutions and social organisations such as FKUB act as institutional agents not only transmitting norms but also producing and reproducing values through continuous social interaction. This broadens the scope of moderate Islam discourse from elite-level narrative to grassroots social praxis.

Practically, this successful integration demonstrates that value-based education rooted in local traditions, when supported by strong social networks and cultural legitimacy, can foster a generation with plural awareness, interfaith sensitivity, and constructive dialogical capacity. This is a valuable contribution to the literature on Islamic education and religious moderation in Indonesia and opens avenues for replication in other multicultural contexts.

3. The Global Relevance of the Jombang Model of Moderate Islam for Peacebuilding

The model of moderate Islam developed in Jombang Regency holds relevance not only within local and national contexts but also offers significant contributions to global peace. This is evident in the distinctive Islamic approach articulated by prominent Jombang figures such as KH. Hasyim Asy'ari, KH. Wahab Hasbullah, Nurcholish Madjid, and KH. Abdurrahman Wahid (Gus Dur), who consistently emphasised values of tolerance, dialogue, universal humanity, and inclusive nationalism as integral components of Islamic teaching.

The concept of *Islam Nusantara*, mainstreamed by Nahdlatul Ulama and deeply rooted in Jombang as one of its spiritual and intellectual centres, integrates local cultural values with universal Islamic principles. It promotes a culture of peace, civility in diversity, and resistance to extremism. In a global context, this approach offers a compelling alternative to exclusive, scripturalist, and confrontational models of Islam often associated with global violence and radicalism.³²

³² Muhammad Irfan Helmy, Achmad Darajat Jumadil Kubro, and Muhamad Ali, "The Understanding of Islamic Moderation (Wasatiyyah Al-Islam) and the Hadiths on Inter-Religious Relations in the Javanese Pesantrens," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (2021): 377 – 401, <https://doi.org/10.18326/ijims.v11i2.377-401>; Saude et al., "Contributions of Tarekat towards Islam Nusantara Preservation (Study of Qadiriyyah Tarekat in Palu City)," in *IOP Conference Series: Earth and Environmental Science*, vol. 175, 2018, <https://doi.org/10.1088/1755-1315/175/1/012182>.

Institutionally, Jombang's model of moderation is actualised through local policies, value-based education curricula, and the active role of pesantren in managing interfaith harmony. This aligns with key principles of global peacebuilding, which prioritise grassroots approaches, peace education, and the empowerment of civil society as primary agents of peace.³³

Moreover, Jombang's historical and socio-political experience in managing both intra-Muslim diversity and interreligious relations resonates with global challenges such as Islamophobia, violent extremism, and the misrepresentation of Islam in international discourses. Figures like Gus Dur explicitly advocated pluralism and interfaith dialogue in global forums, positioning Jombang's intellectual and practical legacy as a model of inclusive, humane, and rights-oriented Islam.³⁴

Initiatives such as the International Summit of Moderate Islamic Leaders (ISOMIL), initiated by Nahdlatul Ulama, and interfaith peace conferences involving Jombang figures demonstrate that this local contribution has extended to international platforms. Thus, Jombang is not only a national hub of moderate Islamic thought but also a potential spiritual axis in shaping a peaceful global Islamic narrative.

Table 3. Global Dimensions of the Jombang Model of Moderate Islam

Aspect	Local Practices in Jombang	Global Relevance
Core Values	Tasāmuḥ, ta'ādul, tawāsuth, hubbul wathan, ukhuwah insaniyyah	A counter-narrative to global extremism
Islam Nusantara Concept	Integration of cultural locality with universal Islamic teachings	An inclusive and peaceful Islamic alternative to exclusive scripturalism
Peace Education	Pesantren moderation curricula, pluralism safaris, multicultural learning	A grassroots model for peace education and prevention of global radicalism

³³ Edison R L Tinambunan et al., "Implication Abu Dhabi Document: To Build Religious Moderation with Brotherhood-Sisterhood and Friendship in Indonesia," *Cogent Arts and Humanities* 12, no. 1 (2025), <https://doi.org/10.1080/23311983.2025.2451514>.

³⁴ Buehler, "Islam and Democracy in Indonesia"; A Basid and others, "Diplomatic Engagements of Gus Dur and the Globalization of Moderate Islam," *Afkar*, 2024, <https://www.scopus.com/pages/publications/85198394708>.

Ulama Diplomacy	Gus Dur's legacy, ISOMIL, NU's global interfaith engagement	Promotes cosmopolitan, pluralist, and dialogue-based Islam
Tolerant Social Structures	Engagement of pesantren, FKUB, and youth in managing local harmony	A replicable model for interfaith cooperation and community conflict prevention

Based on the practices outlined in Table 3, it can be concluded that the Jombang model of moderate Islam has wide-reaching and practical relevance for the global peace agenda. The model combines core Islamic values such as *tasāmuh* (tolerance), *ta'ādul* (justice), and *tawāsuth* (moderation) with contextual religious practices including pesantren-based education, interfaith dialogue, and spiritually grounded diplomacy.³⁵

The *Islam Nusantara* concept, firmly rooted in Jombang, serves as a vital framework for building a peaceful and inclusive Islamic narrative open to religious and cultural diversity.³⁶ These values are not only reflected in discourse and texts but have been actively implemented in education programmes, social governance, and civil society engagement.

Furthermore, figures such as KH. Hasyim Asy'ari and KH. Abdurrahman Wahid (Gus Dur) exemplify how the model transcends local boundaries, reaching international platforms through the advocacy of pluralism, democracy, and human rights. Through its value-based, educational, and diplomatic approach, the Jombang model contributes to shaping a global Islamic narrative that is non-violent, dialogical, and aligned with universal principles of peace.³⁷

Several key patterns demonstrate how the Jombang model of moderate Islam holds tangible relevance to global peacebuilding:

1. Foundations in local Islamic ethics: The model is grounded in a legacy of Islamic values proven to sustain social harmony through

³⁵ Athoillah et al., "Policies and Practices Religious Moderation in Pesantren"; Helmy, Kubro, and Ali, "The Understanding of Islamic Moderation (Wasatīyyah Al-Islam) and the Hadiths on Inter-Religious Relations in the Javanese Pesantrens."

³⁶ Saude et al., "Contributions of Tarekat towards Islam Nusantara Preservation (Study of Qadiriyyah Tarekat in Palu City)."

³⁷ Buehler, "Islam and Democracy in Indonesia"; Basid and others, "Diplomatic Engagements of Gus Dur and the Globalization of Moderate Islam."

tasāmuḥ, *ta'ādul*, and *tawāsuth*. These values are embedded not only in the teachings of scholars like KH. Hasyim Asy'ari and KH. Wahab Hasbullah but also institutionalised through pesantren education and local public policy.

2. Narrative of Islam Nusantara as a counter-discourse: This culturally integrative Islamic identity challenges exclusive, transnational, and radical forms of Islam. The *Islam Nusantara* approach in Jombang promotes a version of Islam that is accommodating, open to diversity, and firmly opposed to religiously motivated violence—an essential alternative in the face of scripturalist and puritan ideologies that often fuel religious conflict.
3. Community-based peace ecosystems: Jombang's religious social structures—especially pesantren and FKUB—form a community-based peace ecosystem. Through character education, interfaith activities, and religious dialogue, the community is shaped to live respectfully amidst difference. This mirrors models of grassroots peacebuilding seen in conflict resolution and global interfaith cooperation literature.³⁸
4. Religious diplomacy exemplified by Jombang figures: KH. Abdurrahman Wahid (Gus Dur) brought this model to the international stage, inspiring a new perspective on Islam. In global forums, Gus Dur championed a vision of Islam that upholds democracy, human rights, and pluralism as essential Islamic values. His diplomatic efforts strengthened Indonesia's, and specifically Jombang's, position as a hub of peaceful and inclusive Islamic discourse.³⁹

These patterns affirm that the Jombang model of moderate Islam not only successfully manages internal diversity but also holds potential as a global inspiration for building a peaceful Islamic civilisation aligned with universal values of justice, humanity, and coexistence.

³⁸ Rokhmad, "The Role of Inter-Religious Harmony Forum in Maintaining the Harmony of Religious Life in Plural Society."

³⁹ Buehler, "Islam and Democracy in Indonesia"; Basid and others, "Diplomatic Engagements of Gus Dur and the Globalization of Moderate Islam."

The model has proven not only responsive to socio-religious dynamics at the local and national levels but also offers an authentic and applicable approach for a global Islamic civilisation rooted in peace and inclusion. Its values, drawn from pesantren traditions, ulama thought, and socially grounded harmony practices, prove that Islam can coexist constructively with religious, cultural, and modern social pluralism. It challenges assumptions that equate Islamic expression with exclusivism, narrow scripturalism, or radicalism.

The deeper significance of this model lies in the strength of its community (pesantren, FKUB, and religious leaders) in producing and transforming the values of *rahmatan lil 'ālamīn* (a mercy to all creation) into concrete social practices. In the framework of peacebuilding and interfaith cooperation theory, the Jombang model can be interpreted as a form of bottom-up diplomacy—peace diplomacy built from grassroots community interaction rather than elite religious and political rhetoric (Griera, 2020; Kusuma & Susilo, 2020). This aligns with the global peace agenda, which emphasises social reconciliation, inclusive education, and protection of diverse identities.

Moreover, the value-based diplomacy promoted by figures like KH. Abdurrahman Wahid has positioned Indonesia (through Jombang) as a pioneer of moderate Islam in international forums. This model does not remain at the level of local idealism but has been tested through diplomatic practice, successfully building bridges between Islam and the Western world, as well as among global religions.^{40v}

Therefore, the contribution of the Jombang model lies not only in fostering internal harmony among Muslims or ensuring domestic social stability but also in shaping a global Islamic narrative that is peaceful, tolerant, and visionary. This is particularly relevant in today's global crises, where the world urgently needs an alternative Islamic vision—one that liberates, embraces difference, and offers renewed hope for human peace.

4. Theoretical Reflections and Implications of the Findings

This study finds that the model of moderate Islam developed in Jombang Regency is not merely a normative discourse or policy slogan, but has been systemically and multilayeredly institutionalised. This institutionalisation

⁴⁰ Buehler, "Islam and Democracy in Indonesia"; Basid and others, "Diplomatic Engagements of Gus Dur and the Globalization of Moderate Islam."

emerges through a synergy between state actors, civil society, and religious institutions. Core values of moderation such as *tasāmuh* (tolerance), *ta’ādul* (justice), and *tawāsuth* (the middle way) have been internalised not only in classrooms or religious sermons but also across three mutually reinforcing dimensions.

First, the regional development vision, which positions religiosity as a core character of society, has been translated into inclusive policies such as the facilitation of the Forum for Religious Harmony (FKUB), Pluralism Safaris, and Regional Regulations (Perda) on anti-radicalism. Second, both formal (madrasas and public schools) and non-formal (pesantren) education systems integrate the principles of moderation into their curricula and institutional cultures. The value of *hubbul wathan minal imān* (loving the homeland as part of faith) is not confined to doctrinal discourse but is manifested in the affective and social experiences of students.⁴¹ Third, the engagement of Jombang’s religious figures in international forums such as ISOMIL and the mainstreaming of *Islam Nusantara* by Nahdlatul Ulama demonstrates that this model possesses both local validity and global reach as a peaceful and cosmopolitan Islamic narrative.⁴²

This combination of dimensions forms a configuration of values and institutions that mutually reinforce one another. Moderate Islam is no longer positioned merely as a theological narrative or elite agenda, but as a foundation for social praxis and public policy internalised in the daily lives of citizens. The Jombang model thus reflects consistency between values, institutions, and behaviour, making it a compelling case for further study as an institutionalised model of religious moderation rooted in local culture.

These findings stem from the close interrelation between moderate Islamic values, socio-religious authority, and structural legitimacy in regional policy. Islamic moderation in Jombang is rooted in the pesantren tradition, which emphasises the balance between *sharī’ah* and social reality. Pesantren play a central role in shaping a public habitus that upholds moderation. The

⁴¹ Yusuf et al., “The Role Of Anak Jalanan At-Tamur Islamic Boarding School In Internalizing The Values Of Religious Moderation To College Students In Bandung”; Athoillah et al., “Policies and Practices Religious Moderation in Pesantren.”

⁴² Basid and others, “Diplomatic Engagements of Gus Dur and the Globalization of Moderate Islam”; Helmy, Kubro, and Ali, “The Understanding of Islamic Moderation (Wasatīyyah Al-Islam) and the Hadiths on Inter-Religious Relations in the Javanese Pesantrens.”

historical ties to NU founders such as KH. Hasyim Asy'ari and KH. Wahab Hasbullah have sustained the endurance of these values.⁴³

Jombang's social structure is further supported by a symbiotic partnership between the state and civil society. The local government does not merely impose religious agendas top-down but responds to pesantren-based public aspirations through inclusive policymaking such as funding FKUB activities and involving *ulama* in formulating the RPJMD.⁴⁴ Additionally, the global resonance of the Jombang model has been strengthened by symbolic figures such as KH. Abdurrahman Wahid (Gus Dur), whose religious diplomacy and pluralist narrative extended the influence of moderate Islamic values to international arenas.⁴⁵

The relationship between values, institutions, and social actors in these findings has shaped a moderation ecosystem that is not only stable but also socially and politically productive. Moderate Islam in Jombang not only endures—it evolves and is embraced across various levels of society.

This study reinforces previous findings on the strategic role of pesantren and Islamic education in internalising *wasathiyah* values,⁴⁶ and is aligned with the *Islam Nusantara* approach in responding to global challenges (Helmy et al., 2021). The international influence of Gus Dur has also been explored by Buehler⁴⁷ and Basid et al.⁴⁸ as a key actor in global Islamic pluralism. However, the distinctiveness of this study lies in its integrated approach, which combines values, institutional structures, and religious actors into a single operational configuration that manifests in education, policymaking, and diplomacy.

⁴³ Nasir and Rijal, "Keeping the Middle Path: Mainstreaming Religious Moderation through Islamic Higher Education Institutions in Indonesia"; Greg Fealy, *The Political Contingency of Reform-mindedness in Indonesia's Nahdlatul Ulama: Interest Politics and the Khittah, Islamic Legitimacy in a Plural Asia*, 2008, <https://doi.org/10.4324/9780203933404-16>.

⁴⁴ Athoillah et al., "Policies and Practices Religious Moderation in Pesantren."

⁴⁵ Buehler, "Islam and Democracy in Indonesia"; Basid and others, "Diplomatic Engagements of Gus Dur and the Globalization of Moderate Islam."

⁴⁶ Nasir and Rijal, "Keeping the Middle Path: Mainstreaming Religious Moderation through Islamic Higher Education Institutions in Indonesia"; Athoillah et al., "Policies and Practices Religious Moderation in Pesantren."

⁴⁷ Buehler, "Islam and Democracy in Indonesia."

⁴⁸ Basid and others, "Diplomatic Engagements of Gus Dur and the Globalization of Moderate Islam."

Theoretically, the contribution of this research lies in its use of the neo-institutionalist framework, which explains how religious values become institutionalised when supported by social legitimacy and cultural authority.⁴⁹ Accordingly, this study offers a locally rooted model of moderate Islam with global relevance that may serve as a reference for value-based, inclusive policy formulation.

The model yields several broad implications:

1. Socially, it strengthens social cohesion and counters radicalism.
2. Historically, it preserves the continuity of *ulama Nusantara* values.
3. Ideologically, it offers a counter-narrative to exclusive forms of Islam.

The Jombang model of moderate Islam bridges diversity, democracy, and universal human principles through tangible practices.

Nevertheless, the model's success also presents challenges. When moderation values are reduced to policy symbols, there is a risk of shallow administrative formalism. Without reinforcement through social praxis and affective education, moderation risks becoming mere rhetoric or an electoral political tool.⁵⁰ Furthermore, the model's strength heavily relies on the presence of strong local cultural and social authorities, which may not be easily found elsewhere.

In response, several strategic policy measures are proposed:

1. Local governments should broaden inclusive regulations by involving youth and digital communities in the moderation ecosystem.

⁴⁹ M. M. Chusni et al., "Comparative Study of Laboratory Management Capability among Physics Students at UIN Sunan Gunung Djati and UIN Sunan Kalijaga," *Journal of Physics: Conference Series* 1280, no. 5 (2019): 0–6, <https://doi.org/10.1088/1742-6596/1280/5/052005>; Krystin Zigan and Alan Le Grys, "Towards an Understanding of Social Responsibility Within the Church of England," *Journal of Business Ethics* 149, no. 3 (2018): 535 – 560, <https://doi.org/10.1007/s10551-016-3104-z>.

⁵⁰ Chotimah, Qudsy, and Yusuf, "Superficial Implementation of Religious Moderation in Islamic Educational Management."

2. The Ministry of Religious Affairs and the Department of Education should enhance moderation curricula through affective and interfaith approaches.
3. Pesantren should be empowered as centres of peaceful Islamic discourse and grassroots diplomacy.
4. Community-based religious diplomacy should be advanced by the Ministry of Foreign Affairs and mass organisations such as NU to internationalise the local model.
5. Further research is needed to assess the effectiveness of the Jombang model within the digital society, particularly in addressing new forms of radicalism.

With collaborative, participatory, and locality-based strategies, the Jombang model of moderate Islam can be contextually replicated to reinforce the foundations of tolerance and peace at both national and global levels.

Conclusion

This study finds that the model of moderate Islam in Jombang Regency is not merely a normative slogan but has been systemically internalised within regional policy, the education system, and socio-religious spaces. Core values of moderation such as *tasāmuh* (tolerance), *ta’ādul* (justice), and *tawāsuth* (balance) have been concretely implemented through interfaith programmes, pesantren-based education curricula, and cultural diplomacy promoted by figures such as KH. Abdurrahman Wahid. The key lesson drawn from these findings is that moderate Islam can serve as a practical foundation for inclusive and sustainable public policy, provided it is supported by strong cultural legitimacy and robust local institutions.

Scientifically, this research offers a significant contribution by proposing a locally grounded model for the institutionalisation of moderate Islamic values. It integrates the dimensions of value (moderate Islamic teachings), actors (pesantren and *ulama*), and structure (regional government policies) into a mutually reinforcing social configuration. By employing a neo-institutionalist approach, this study broadens the understanding of how religious values can become embedded in public policy practice and strengthen social cohesion in multicultural societies. Moreover, this research presents a novel perspective by framing moderate Islam not merely as

normative discourse, but as a living value system that manifests in policy, education, and grassroots diplomacy.

However, the limitations of this study lie in its reliance on library research and policy document analysis, which do not fully capture the lived dynamics on the ground, such as grassroots perceptions or everyday practices at the community level. Therefore, future research is recommended to adopt ethnographic or field-based case study approaches to explore more deeply the affective dimensions, implementation challenges, and value transformations of moderate Islam in more complex and diverse contexts. Further studies may also examine the relevance of the Jombang model in the context of digital society and explore strategies for confronting media-driven radicalism.

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