



RELIGIOUS MODERATION IN KAMPOENG PERCIK COMMUNITY

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ABSTRACT

The study of religious moderation is pivotal in countering the growing threats of extremism, radicalism, and intolerance that disrupt social cohesion and communal harmony. This research explores the internalization of inclusive religious values as practiced in Kampoeng Percik, a community recognized for its interfaith harmony. Employing a qualitative literature review approach grounded in the sociology of religion, data were gathered through observation, interviews, and documentation. The study reveals three key findings: (1) the implementation of inclusive religious education fostering tolerance and moderation; (2) the practice of justice and fairness in interreligious interactions; and (3) the emergence of a moderate ethos that supports interfaith coexistence. Additionally, the research identifies contemporary challenges posed by digitalization and highlights adaptive strategies undertaken by the Kampoeng Percik community. These findings contribute to the discourse on religious moderation by offering a community-based model of inclusivism that is resilient in the face of socioreligious tension and technological disruption.

Keywords: Religious moderation; tolerance; Indonesia

ABSTRAK

Kajian tentang moderasi beragama menjadi hal yang krusial dalam menangkal maraknya ancaman ekstremisme, radikalisme, dan intoleransi yang mengganggu kohesi sosial serta harmoni antar komunitas. Penelitian ini mengkaji internalisasi nilai-nilai keagamaan yang inklusif sebagaimana diterapkan oleh masyarakat Kampoeng Percik, yang dikenal atas keharmonisan antarumat beragama. Dengan menggunakan pendekatan literatur review kualitatif dalam kerangka sosiologi agama, data dikumpulkan melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan tiga temuan utama: (1) penerapan pendidikan agama yang inklusif yang menanamkan nilai moderasi dan toleransi; (2) praktik keadilan dalam interaksi antarumat beragama; dan (3) munculnya etos moderat yang mendorong kehidupan lintas agama yang harmonis. Selain itu, penelitian ini mengidentifikasi tantangan era digitalisasi serta strategi adaptif yang dilakukan oleh masyarakat Kampoeng Percik. Temuan ini memberikan kontribusi terhadap wacana moderasi beragama melalui model komunitas berbasis inklusivisme yang tangguh dalam menghadapi ketegangan sosial-keagamaan dan disrupsi teknologi.

Keywords: moderasi beragama; toleransi; Indonesia

Introduction

The nation of Indonesia operates under a constitutional framework, emphasizing its status as a constitutional state rather than a theocracy. The 1945 Constitution, specifically paragraphs 1 and 2 of article 29, grants the Indonesian people the right to practice monotheism, choosing from the six recognized beliefs of the Republic of Indonesia. The Ministry of Religious Affairs (Kemenag) has taken the lead in promoting religious moderation as a means to uphold human rights.¹ This ministry, responsible for overseeing the religious sector, has pioneered efforts in this regard. It is important to note that religious freedom is upheld in Indonesia, allowing individuals to worship and practice their faith freely while also promoting tolerance among different religious communities based on the teachings of their respective religions. However, it is imperative for the government to strike a balance between granting freedom to individuals in practicing their religion and ensuring ethical conduct in religious life.²

Religious education is the beginning of a moral and character to give birth to an inclusive soul and thinking. Religious education is expected to shape one's intellectual and emotional skills in appreciating equal friends so that the existence of religious education can be a way of every problem of exclusivism and fanaticism that occurs in the modernization era until the author wants to explain inclusive religious education as one of the methods and media in religious moderation to appreciate religious diversity in Indonesia.³

Inclusive comes from English, which means "up to" or "including." This word indicates an attitude or condition that views another group as part of or included in that state. Or the truth contained in one religion is also true in another religion. Thus, the essence of this inclusiveness is a desire for mutual understanding and understanding between groups. One teaching, religion, or belief does not emphasize this person or group. But it is enough to claim truth as well as salvation about the religion he adheres to.⁴

¹ Aqil Teguh Fathani and Zuly Qodir, "AGAMA MUSUH PANCASILA? STUDI SEJARAH DAN PERAN AGAMA DALAM LAHIRNYA PANCASILA," *Al-Qalam* 26, no. 1 (2020): 117, <https://doi.org/10.31969/alq.v26i1.828>.

² Widia Astuti, Muhammad Hafizh, Sarah Dina, Mudzakkir Ali, "Interpretation of Tasawwuf in Islamic Education to Improve Religious Tolerance," *Islamuna: Jurnal Studi Islam* 10, no. 1 (2023), <https://doi.org/https://doi.org/10.19105/islamuna.v10i1.9053>.

³ Yance Z. Rumahuru, "Pendidikan agama inklusif sebagai fondasi moderasi beragama: Strategi merawat keberagaman di Indonesia," *KURIOS* 7, no. 2 (November 2021): 464, <https://doi.org/10.30995/kur.v7i2.323>.

⁴ Zain Abidin, "Islam Inklusif: Telaah Atas Doktrin dan Sejarah," *Humaniora* 4, no. 2 (October 2013): 1277, <https://doi.org/10.21512/humaniora.v4i2.3571>.



Religious moderation is one approach to building harmony and harmony between religions. If a country practices religious moderation, it will create a society that respects each other's differences and lives side by side to produce complete national unity. Indonesia is a country of considerable religious diversity, with a population that encompasses a multitude of religious traditions. It is starting with tribes, ethnicities, cultures, and religions. To make Indonesian society an "integrating force" or become multicultural and bind each other.⁵

Kampoeng Percik, located in Salatiga, Central Java, represents a distinctive socio-religious community that actively practices inclusive religious values and upholds the principles of religious moderation. Since its establishment in 1996, Kampoeng Percik—short for the Center for Democracy and Human Rights Education (Pusat Pendidikan untuk Demokrasi dan Hak Asasi Manusia)—has functioned as an independent institution committed to promoting democratic values, conducting social research, providing legal advocacy, and facilitating interfaith dialogue. Its uniqueness lies in its sustained efforts to foster interreligious harmony through participatory approaches rooted in humanitarian values. Despite its longstanding role and contributions to grassroots transformation, Kampoeng Percik remains underexplored in academic literature, particularly in the context of religious moderation practices at the community level. This research, therefore, aims to examine the internalization of inclusive religious values within Kampoeng Percik by focusing on four key areas: the role of inclusive religious education in cultivating interfaith tolerance; strategies employed to maintain interreligious harmony; challenges arising in the digital era; and the community's adaptive responses and problem-solving initiatives.⁶ This study contributes to the broader discourse on pluralism by offering a community-based model of religious moderation.

This study employs a qualitative field research approach grounded in the sociology of religion. The sociology of religion framework enables an in-depth examination of religious practices, intergroup relations, and the dynamics of inclusivism within a specific community context.⁷ Data collection was conducted through direct field observations, in-depth interviews, and document analysis, allowing the researchers to capture the lived experiences and values of

⁵ Muhammad Akmal Ramadhan, Haifa Aziza, and Muning, "Moderasi Beragama Dalam Keberagaman Di Indonesia," *Religion : Jurnal Agama, Sosial, Dan Budaya* 1, no. 6 (November 2023): 2, <https://doi.org/10.55606/religion.v1i6.736>.

⁶ "Percik.or.id – The Institute for Social Research, Democracy and Social Justice" (2023).

⁷ "PANDUAN-SKRIPSI-LITERATURE-REVIEW-FIXX.pdf" (n.d.), 4.



the Kampoeng Percik community.⁸ This approach is appropriate for understanding how religious moderation is internalized and practiced in everyday life, especially within a pluralistic and participatory social setting.⁹

Results

The internalization of religious moderation in Kampoeng Percik is manifested through inclusive education, interfaith collaboration, and community-based peace-building efforts. One of the most significant findings is the role of religious education in promoting tolerance. The community conducts dialogical learning activities—such as youth forums and cultural exchange programs—that are rooted in universal human values. These practices align with the broader culture of religious tolerance in Salatiga, a city recognized for its multicultural harmony and inclusive religious practices.¹⁰ Kampoeng Percik also applies strategic models of conflict resolution through interreligious dialogue, community service, and active involvement in local governance. These efforts resemble those of the Forum Kerukunan Umat Beragama (FKUB), which supports religious harmony through social engagement and cross-faith communication.¹¹ In the face of digitalization, Kampoeng Percik addresses challenges such as online radicalism and misinformation by fostering digital literacy and critical thinking, especially among the youth. This strategy mirrors similar initiatives by academic institutions in Salatiga, which use social media as a platform for religious moderation.¹² Thus, the implementation of religious moderation within Kampoeng Percik embodies a practical manifestation of the theoretical paradigm of moderation as a centrist approach—positioned between religious fundamentalism

⁸ Jonathan Sarwono, *Metode Penelitian Kuntitatif Dan Kualitatif*, 1st ed. (Yogyakarta: Penerbit Graha Ilmu, 2006).

⁹ “Faesol and Si - 2020 - FAKULTAS DAKWAH INSTITUT AGAMA ISLAM NEGERI (IAIN).pdf” (n.d.), 5.

¹⁰ Muhammad Aji Nugroho, “Religious Tolerance Model in Salatiga: Analysis of the Implementation of Religious Moderation Concept in a Multicultural City,” *IJoASER (International Journal on Advanced Science, Education, and Religion)* 7, no. 4 (2024), <https://doi.org/https://doi.org/10.33648/ijoaser.v7i4.732>.

¹¹ Ulfah Hidayanti and Mukti Ali, “Communication of the Religious Harmony Forum (FKUB) in Developing Religious Moderation in Salatiga City,” *Islamic Communication Journal* 8, no. 2 (2023): 267-84, <https://doi.org/10.21580/icj.2023.8.2.16207>.

¹² Wuri Arenggoasih and Nova Mega Pertiwi, “CARING FOR RELIGIOUS MODERATION THROUGH THE MANAGEMENT OF SOCIAL MEDIA ON THE SALATIGA CAMPUS AS THE CITY OF TOLERANCE,” *Profetik: Jurnal Komunikasi* 16, no. 1 (2023): 40-57, <https://doi.org/10.14421/pjk.v16i1.2460>.

and liberalism. This model serves to preserve social equilibrium and foster inclusive coexistence within a pluralistic society.¹³

The Kampoeng Percik initiative exemplifies a grassroots model of religious moderation that operates as a viable and enduring framework for fostering intergroup cohesion and mitigating sectarian conflict. Distinct from top-down state programs, which often encounter limitations in local legitimacy or depth of implementation, this model derives its strength from being interwoven with everyday communal life. It prioritizes dialogical interaction, inclusive civic-religious education, and collective decision-making processes. By centering moderation within lived social experiences, Kampoeng Percik facilitates reciprocal recognition among religious constituencies and reinforces the community's collective capacity to withstand divisive ideologies and sectarian fragmentation.¹⁴ Such grassroots internalization of religious moderation underscores the critical role of relational ethics and collective agency in sustaining interfaith harmony. Rather than relying on institutional mandates alone, communities like Kampoeng Percik demonstrate that enduring social cohesion is often rooted in everyday acts of solidarity, mutual recognition, and culturally embedded practices of moderation. These dynamics become especially vital in pluralistic societies where religious, cultural, and political identities intersect and often compete.¹⁵

The implementation of religious moderation in Kampoeng Percik, Salatiga, reveals a robust integration between inclusive education, interfaith dialogue, and contextualized religious practices rooted in community participation. Unlike formalistic or state-centered models of tolerance, Kampoeng Percik operates from the grassroots level, offering dialogical platforms such as the Sobat Movement, where Islamic and Christian religious leaders build mutual trust through sustained engagement. This effort is not merely symbolic; it reflects a deep commitment to eliminating prejudice, reframing historical religious conflicts, and fostering shared ethical values within a pluralistic society. Such a model aligns with broader empirical

¹³ Demsy Jura, "Religious Moderation: An Approach Of Religious Life In Indonesia," *JIP Journal Inovasi Pendidikan* 1, no. 10 (2021), <http://repository.uki.ac.id/6640/1/ReligiousModeration.pdf.d>

¹⁴ Hidayanti and Ali, "Communication of the Religious Harmony Forum (FKUB) in Developing Religious Moderation in Salatiga City."

¹⁵ Miftakhul Muthoharoh, Moh. Rofik Fitrotuloh, Ihya' Ulumuddin, "A Portrait Of Religious Moderation Amid Pluralism And Diversity To Build Interfaith Harmony In Balun Village, Lamongan Regency," *Eduwest - Journal of Universal Studies* 4, no. 9 (2024), <https://doi.org/https://doi.org/10.59188/eduwest.v4i9.6379>.

observations that emphasize relational ethics and collective agency as key mechanisms in sustaining interreligious harmony, especially in settings marked by religious and cultural diversity.¹⁶

In addition to its interfaith dialogue programs, Kampoeng Percik actively responds to challenges posed by the digital era by embedding religious moderation within educational and social media-based outreach. The organization recognizes the dual potential of technology—its capacity to disseminate hate and misinformation, but also to cultivate critical, ethically grounded religious literacy among youth. Through collaborative efforts with institutions like The Asia Foundation and ESSC, Kampoeng Percik not only strengthens local capacity for religious freedom advocacy but also addresses broader social and humanitarian issues, such as pandemic literacy and environmental justice. These initiatives demonstrate that religious moderation, when implemented as a lived and localized practice, can act as a powerful counterforce against the rise of exclusivism, sectarianism, and digital-era radicalization.

Discussion

Religious Moderation In the Kampoeng Percik

Religion is no longer a foreign thing in people's daily lives. Religion also has various meanings from the literature that has been written. The term religion comes from Sanskrit, commonly referred to as *Agama*. *A* has the purpose of no, and *Gama* also means chaotic. Thus, the term religion in Sanskrit is not messy or disorderly.¹⁷ In English, Religion is taken from the words binding, organizing, and combining. With this, religion is defined as a life rule connecting him to his God.¹⁸ As to the Big Indonesian Dictionary (KBBI), religion can be defined as a system of beliefs and practices that regulate the relationship between humans and the divine, as well as the way humans interact with each other and their environment.¹⁹ With various explanations about religion, it is known that religion is significant in the community. Without religion, man would not adhere to a teaching about truth and good and faithful life ethics.

¹⁶ Miftakhul Muthoharoh, Moh. Rofik Fitrotuloh, Ihya' Ulumuddin.

¹⁷ Munawir Haris, "AGAMA DAN KEBERAGAMAAN; SEBUAH KLARIFIKASI UNTUK EMPATI," n.d.

¹⁸ R. Abuy Sodikin, "KONSEP AGAMA DAN ISLAM," ALQALAM 20, no. 97 (June 2003): 1, <https://doi.org/10.32678/alqalam.v20i97.643>.

¹⁹ A Samsul, "Pelaksana Peribadatan Umat Beragama di Masjid Agung dan Klenteng Tjoe Hwie Kiong Kecamatan Kota Kediri Diera pandemi COVID-19," IAIN Kediri, 2022.

Besides the existence of religion as a guide for humans in behavior, Humans must also have extensive education and knowledge to achieve perfect policies. Education is a deliberate and structured endeavour to cultivate a conducive learning environment and facilitate a comprehensive learning process. This enables students to actualise their inherent potential, develop their spiritual fortitude, self-control, personality, cognitive abilities, moral character, and the competencies essential for their personal, societal, national, and state-level advancement.²⁰ With education, the quality of human resources will continue to increase to guarantee the nation's and religion's survival. Therefore, every human being must adhere to age as a guide in life and have sufficient education to complete religious teachings to decide a policy for every life problem he finds based on religious instruction or education based on spiritual science.²¹ Suppose a person can master religious education in his daily life. In that case, he will have sufficient competence and appropriate and have good policies following the truth of religious teachings that have been adhered to.

Given the rise of globalization today, there is no question about the spread of negative impacts due to lack of religious Education. Without Education, religious people will be blind to insight. Vice versa, Education without being based on religion will also result in wrong understanding and implementation. With the support of technology that is so rapidly developing, Education has considerable challenges in dealing with it. How many Indonesian children are negatively impacted by the form of technology that has spread throughout the end of the world.²² The forms of negative impacts on children include the following:

1. Children are individuals with reduced social interaction with people
2. Children experience temperament due to excessive use of social media, so they perceive the outside world as a threat that does not follow their dreams.²³
3. Deterioration of the moral quality of the child
4. The emergence of misunderstandings in applying a new thought in society
5. Having a bad outlook on society
6. Have very narrow job opportunities

²⁰ Mulyadi Nurdin and Niara Haura, "PENGERTIAN PENDIDIKAN," MA'SOEM UNIVERSITY, 2019.

²¹ *Ibid.*

²² Priscila Natalia Kezia, "Pentingnya Pendidikan Karakter pada Anak Sekolah Dasar di Era Digital" 5 (2021).

²³ *Ibid.*

7. Increasing poverty rates
8. Hinder the progress of the country because the progress of a country is seen by its younger generation.²⁴

Such are the negative effects of lack of education. The role of education based on religious teachings is very important to influence the quality of every child. It is therefore incumbent upon teachers and parents to accord greater attention to the growth and development of children. This is necessary to improve the nation's next generations with a harmonious life without any disputes in every religious or racial difference.

The findings of this research indicate that religious moderation in Kampoeng Percik is not only conceptualized but actively internalized through community-centered educational practices and interfaith dialogue. Programs such as the Sobat Movement represent more than symbolic gestures of unity they are sustained efforts rooted in dialogical theology, civic trust-building, and relational ethics. This is consistent with *al-Wasathiyyah* (Islamic moderation) principles that call for justice (*adl*), balance (*tawazun*), and tolerance (*tasamuh*) in religious and social life.²⁵ Kampoeng Percik, therefore, does not treat religious moderation as a doctrinal compromise but as a lived social ethic that guides behavior, addresses prejudice, and nurtures a resilient interreligious community. Such a model echoes what Azyumardi Azra defines as Indonesian Islam's civil Islam moderate, democratic, and culturally embedded in plural society.

While previous discourse in this study acknowledged the impact of digital globalization, this should be understood as a contextual challenge, not a research focus. In Kampoeng Percik, digital tools are not the core problem but rather a new terrain in which moderation must be negotiated. The community has responded by embedding religious moderation within its civic and educational programs—ensuring that technological engagement is rooted in ethical, inclusive religious values. This effort is especially relevant given the rise of online radicalism and algorithm-driven echo chambers, which tend to amplify binary, exclusivist views. By fostering a pedagogy of coexistence—through live-in interfaith encounters, religious-human rights training, and inclusive civic discourse Kampoeng Percik transforms religious moderation from abstract doctrine into an operative framework for social harmony in the digital age.

²⁴ Ratna Hidayah et al., "IMBAS NEGATIF GLOBALISASI TERHADAP PENDIDIKAN DI INDONESIA," *Jurnal Kewarganegaraan* Vol. 5 No. (2021).

²⁵ Yusuf al-Qardhawi, *Islam Jalan Tengah: Menjauhi Sikap Berlebihan Dalam Beragama*, ed. Terj. Alwi A.M. (Bandung: Mizan Pustaka, 2017), 27.



In the context of the complexity of the community's problems and the importance of an education, it is very possible if it starts from the door of faith-based education. Religious Education is a process of facilitating the transformation of religious knowledge and values in order to promote human maturation.²⁶ From this context, if we want to make religion a protective base from social ills that will spread, then Education is the only option to transform the problems that exist to make humans superior humans with divine guidance. Therefore, there is only one choice for us except to pay attention to agma education for the next generation of young people, and this can start from the smallest scope, namely in their respective families. So, Education is the container because it plays a role in transforming values, information, and discourse.²⁷

Definition of Religious Moderation

In Indonesia, the national framework for religious moderation formulated by the Ministry of Religious Affairs emphasizes four core indicators: commitment to nationalism, tolerance, rejection of violence, and accommodation of local culture. These principles form the normative basis for state-sanctioned moderation programs, particularly in education and civic life. The module, as outlined by Hasyim Muzadi and expanded by the Ministry, seeks to instill values such as *al-wasathiyyah* (balance), *rahmah lil-alamin* (universal compassion), and *ukhuwah bayna al-din* (interfaith brotherhood) within a Pancasila-based nation-state.²⁸ Nevertheless, despite their conceptual robustness, these principles frequently encounter limitations in practical implementation, particularly within top-down policy frameworks that insufficiently account for local socio-cultural dynamics and lived community realities.

In contrast, Kampoeng Percik represents a bottom-up model of religious moderation that is operationalized through experiential interfaith engagement, the cultivation of civic trust, and community-based educational initiatives. Unlike conventional approaches that tend to disseminate moderation as a doctrinal abstraction, the Kampoeng Percik framework conceptualizes moderation as a relational ethic one that emerges organically through sustained interpersonal encounters across religious, cultural, and social boundaries. Initiatives such as the

²⁶ Ahmad Adil et al., MEMBANGUN PENDIDIKAN KARAKTER.pdf, 1st ed. (Padang: PT. GLOBAL EKSEKUTIF TEKNOLOGI Anggota IKAPI, 2022).

²⁷ Kezia, "Pentingnya Pendidikan Karakter pada Anak Sekolah Dasar di Era Digital."

²⁸ Tri Mardiansyah and Muhammad Endy Fadlullah, "The Concept Analysis Of Religious Moderation By KH. Hasyim Muzadi and Its Relevance to The Religious Moderation Module of The Ministry of Religious Affairs," INCARE : International Journal of Educational Resources 4, no. 1 (2023): 91-108, <https://ejournal.ijshs.org/index.php/incare/article/view/706>.



Sahabat Lintas Iman (Interfaith Buddy Dialogue) not only foster tolerance but also nurture mutual accountability, empathy, and dialogical understanding among participants. This perspective suggests that religious moderation should not be treated as a monolithic doctrine, but rather as a pluralistic construct one that is continuously reinterpreted by local communities in accordance with their distinct historical and socio-cultural contexts. In this regard, the Kampoeng Percik model enriches the national framework by grounding abstract normative principles in lived, contextually responsive practices.²⁹

Moderation is taken from the word moderate. Moderate itself comes from the word moderation, which means mid. This word was then absorbed into the Indonesian, which, in the Big Indonesian Dictionary (KBBI), means reducing violence and avoiding extremes. Also, it is mentioned in Arabic as *al-wasathiyyah*, which is derived from the word *wasath*, which means middle.³⁰ There is an Arabic expression that says "*Khairul-lumuuri awsatuhu*," meaning something is in the middle at best.³¹

In essence, moderation signifies the promotion of equilibrium in beliefs, morals, and disposition when interacting with others as individuals and addressing collective matters. Moderation has been positioned in the sense of *wasathan* if in Arabic, whereas many verses of the Qur'an where the verses are in Arabic and discuss this moderation. Then, there is also the verse that commands justice, where justice is included in moderation.³²

Religiosity constitutes an integral dimension of human life, encompassing not only a vertical relationship with the Divine but also shaping moral and social structures within society. While scholars across philosophy, theology, and the social sciences have long debated the nature of religion, it is widely accepted as a system of belief that governs human conduct, moral orientation, and interpersonal relations. Harun Nasution contends that religion involves the acknowledgment of supernatural forces, submission to a transcendent authority, and a

²⁹ Mibtadin, Zainal Habib, Ahsanul khalikin, Wakhid Sugiyarto, Marpuah, A.M. Wibowo, Reslawati, "Dynamics of Moderation of Religious Islamic Organizations in Indonesia," *Evolutionary Studies in Imaginative Culture (ESIC)* 8, no. 2 (2024), <https://doi.org/https://doi.org/10.70082/esiculture.vi.876>.

³⁰ Mhd Abror, "MODERASI BERAGAMA DALAM BINGKAI TOLERANSI: MODERASI BERAGAMA DALAM BINGKAI TOLERANSI," *RUSYDIAH: Jurnal Pemikiran Islam* 1, no. 2 (December 2020): 145, <https://doi.org/10.35961/rsd.v1i2.174>.

³¹ "Kamus Al-Qur'an: Quranic Explorer - Ali As-Sahbuny - Google Buku," n.d., 51.

³² Fauziah Nurdin, "Moderasi Beragama Menurut Al-Qur'an Dan Hadist," *Jurnal Ilmiah Al-Mu Ashirah: Media Kajian Al-Qur'an Dan Al-Hadits Multi Perspektif* 18, no. 1 (2021): 63-64.



behavioral framework derived from divine revelation.³³ From this perspective, religion functions not merely as a spiritual compass but also as a source of normative values that guide individuals toward justice, empathy, and respect for human dignity.

In the context of Indonesia's religious and cultural pluralism, the interpretation of religious practice must be framed within the spirit of moderation, as institutionalized by the Ministry of Religious Affairs through four core indicators: national commitment, tolerance, non-violence, and accommodation of local wisdom.³⁴ Religious moderation does not dilute the integrity of belief, but instead positions religious teachings proportionally eschewing both radical extremes and passive relativism. Within this framework, diversity is embraced as a divine principle (*sunnatullah*), and difference is seen as a constructive force for unity rather than a source of discord. A person who embodies a moderate approach to religion is more likely to engage in dialogue, uphold mutual respect, and practice their faith with peace and civility. These values are vital for fostering a harmonious, tolerant, and cohesive national community.³⁵

Profile of Non-Governmental Organization Kampoeng Percik, Turusan, Salatiga

Percik, an acronym standing for "Seedbed of Love for Humanity," is an autonomous entity dedicated to social research, democratic processes, and social justice. The institution was established in early 1996 by a group of scientists in Salatiga, comprising several social researchers, university lecturers, and activists from Non-Governmental Organisations (NGOs) engaged in legal aid and community organising.

The founders of this village were members of the academic staff at a university in Salatiga who were compelled to leave their posts as a result of their refusal to endorse a number of policies proposed by the institution's administrators and leaders. These policies were perceived as undemocratic, contrary to human values, and as undermining academic freedom and campus autonomy. The establishment of the Spark Institute represents a new forum through which to realise their idealism about a democratic and socially just society.³⁶

The logo of the Kampoeng Percik Foundation features the image of a water droplet falling onto parched ground an evocative symbol that reflects the institution's philosophical

³³ Harun Nasution, *Islam Rasional: Gagasan Dan Pemikiran* (Bandung: Mizan, 1985), 12-17.

³⁴ Lukman Hakim Saifuddin, *Moderasi Beragama* (Jakarta: Badan Litbang Dan Diklat Kementerian Agama RI, 2019), 6-9.

³⁵ Buhori Muslim, *Nilai-Nilai Moderasi Beragama*, ed. Nurullah (Banda Aceh: Bandar Publishing, 2022), 25.

³⁶ Agung Waskitoadi, *Proses Menjadi Indonesia (Negara, Kebeasan Beragama, Dan Pernikahan Beda Agama)* (Salatiga: Pustaka Percik Salatiga, 2017).



ideals. This visual metaphor signifies the foundation's aspiration to be a subtle yet vital presence in contexts marked by dryness whether in the form of social fragmentation, latent conflict, or a diminished sense of peace. Just as even a single drop of water can bring coolness and the promise of renewal to arid soil, Kampoeng Percik envisions its role as a gentle catalyst for harmony, compassion, and the restoration of human dignity. The logo thus encapsulates the foundation's commitment to nurturing peaceful coexistence through quiet, meaningful, and sustained engagement at the grassroots level.

Kampoeng Percik is an independent research institute committed to advancing social research, democratization, and social justice. Its long-term vision emphasizes the importance of strengthening civil society by empowering democratic institutions and promoting democratic values. In addition, the institute seeks to cultivate public awareness of the foundational principles of pluralistic social life and to foster tolerance across all dimensions of community interaction. A further priority lies in upholding the core values of civil society and human rights, particularly for individuals and groups who have been marginalized or excluded from access to public services and legal protection. These commitments form the basis of Kampoeng Percik's sustained efforts to promote inclusive, participatory, and rights-based approaches to social transformation.³⁷

To actualize its vision, Kampoeng Percik's mission is structured around three fundamental pillars: The organization of rigorous academic research and studies conducted with scientific independence, aimed at yielding insights that tangibly benefit broader society.³⁸ The facilitation of reflective activities, which deepen understanding of critical social issues while reinforcing alignment with the foundational values that anchor Kampoeng Percik's ethos. The execution of community action programs designed to foster democratic principles and social justice through grassroots participation.³⁹

³⁷ Agung Bukit, "SARASEHAN SOBAT 'MEMPERKUAT GERAKAN LINTAS IMAN UNTUK ADAPTASI PERUBAHAN IKLIM' Padepokan Wiragati Kejawen Maneges-Tegal, 29- 30 November 2023," Percik.id, 2023, <https://percik.or.id/sarasehan-sobat-memperkuat-gerakan-lintas-iman-untuk-adaptasi-perubahan-iklim-padepokan-wiragati-kejawen-maneges-tegal-29-30-november-2023/>.

³⁸ Tim Percik.id, "Visimisi," Percik.or.id, n.d., https://percik.or.id/visimisi/?utm_source=chatgpt.com.

³⁹ Agung Bukit, "SARASEHAN SOBAT 'MEMPERKUAT GERAKAN LINTAS IMAN UNTUK ADAPTASI PERUBAHAN IKLIM' Padepokan Wiragati Kejawen Maneges-Tegal, 29- 30 November 2023."



When the Indonesian state was established on August 17, 1945, the founding fathers wanted all citizens of this nation to live together and in brotherhood. Indonesia consists of various types, tribes, races, and religions. This illustrates the concept of the motto "Bhinneka Tunggal Ika," which is interpreted in different ways but is ultimately a unifying force. However, it must be acknowledged the fact that some Indonesian people experience degradation.⁴⁰ About the religion that is believed, the claim to truth according to his religion is absolute; some even want his religion to be used as the basis for the collective existence of society, nationhood and statehood. The other party with different beliefs no longer counts as a fellow. This deepening landscape will one day lead to unpleasant words or treatment of followers of other religions.⁴¹

Kampoeng Percik's vision and mission strive to maintain peace among these diverse religious communities. Because, in essence, the Percik Foundation was established to initiate efforts to seed love and uphold human dignity and rights in a pluralistic society.

Since its establishment, it has paid attention to the issue of interfaith relations, such as efforts to bridge the boxes of segregation or increasingly solid religious conflicts. Some of the programs Kampoeng Percik created to unite religious people include:

1. The Interfaith Movement

At first, you were just an ordinary meeting between Kiai (NU scholars) and the Pastor GKJ. The meeting, attended by Kiai Mahfud Ridwan (Pesantren Edi Mancoro) and Pradjarta Dirjosanyoto (Executive of the Synod of the Javanese Christian Church and also the director of PERCIK), was founded by a sense of social concern over Indonesia's political situation in 1997-2002. A significant phenomenon in Indonesia, and indeed the wider region, is the prevalence of religiously motivated violence, the situation of the monetary crisis, and the transition period of the Suharto regime led to a new chapter that carried the name "reformasi." There are changes in various aspects of life. Moreover, the signs of reform are freedom, democracy, Assisi rights, and direct popular participation.⁴²

Until now the Buddy Dialogue movement has been running for ten years and has undergone several name changes according to the participants' agreement. First referred to as

⁴⁰ Rizal Mubit, "PERAN AGAMA DALAM MULTIKULTURALISME MASYARAKAT INDONESIA," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 11, no. 1 (June 2016): 163-84, <https://doi.org/10.21274/epis.2016.11.1.163-184>.

⁴¹ Pradjarta Dirdjosanjoto, *Menghilangkan Sakit Hati Antar Umat Yang Lahir Oleh Sejarah* (Salatiga: Pustaka Percik Salatiga, 2014).

⁴² "Menemukan Alternatif Model Dialog Antar Umat Beragama," *Jurnal Sosiologi Agama*, 1, vol.15 (2021).

Forum Ulama dan Pastors (2002), then became Forum Sarasehan Orang Beriman, and finally agreed with the name Sobat. The name change became a struggle because the government also initiated the Religious Harmony Forum (FKUB) in 2006, which, in practice, became delimitic at the grassroots. The naming of your name was carried out in 2006, considering that this name is very relevant to the essential characteristics of the Movement that wants to build interfaith friendships based on human values, freedom, mutual trust, honesty, and the mission of eliminating prejudice as a result of disputes in previous times.⁴³

The journey of the interfaith dialogue movement has not always been smooth; disagreements among participants occasionally arise during meetings. However, through thoughtful framing and a shared commitment to peace-building, the Sahabat Lintas Iman (Interfaith Buddy Movement) has sustained its presence to this day. This initiative adopts a relational and dialogical approach—prioritizing friendship and mutual understanding across religious boundaries—as a means of strengthening interfaith relations. The success of this program is evaluated based on three key parameters: first, the development of mutual trust among participants; second, a willingness to engage in joint learning grounded in each other's local contexts; and third, a shared commitment to address uncertainty, social crises, and potential acts of violence carried out in the name of religious beliefs.⁴⁴

The ultimate goal of the Buddy Movement is more about building an open, fluid space and encouraging interfaith fellowship among the participants. Another goal of yours is forming an open space for followers of each religion to think about and discuss "pluralism" in relations between religious believers colored by mutual openness.⁴⁵

2. Program for Strengthening Protection and Respect for Freedom of Religion and Human Rights in Indonesia (PROSPECT)

The PROSPECT programme is a programme designed to enhance the protection and respect for religious freedom and human rights in Indonesia. It is implemented in collaboration with the village of Percik and receives support from The Asia Foundation Jakarta. The objective of this programme is twofold: firstly, to enhance the capacity of civil society organisations to advocate for and provide assistance to actors from the government and civil

⁴³ "Menemukan Alternatif Model Dialog Antar Umat Beragama."

⁴⁴ Dirdjosanjoto, *Menghilangkan Sakit Hati Antar Umat Yang Lahir Oleh Sejarah*.

⁴⁵ "Menemukan Alternatif Model Dialog Antar Umat Beragama."

society on the practice and principles of religious freedom and group protection of minorities; and secondly, to reinforce the mechanisms that safeguard human rights.⁴⁶

The implementation of this programme is conducted in collaboration with state institutions and civil society organisations in a number of regions. The main types of activities conducted are as follows:

1. A study should be conducted to map out the potential conflicts and conditions of freedom of religion or belief in Central Java.
2. Build approaches and insights to moderate networks and policymakers through informal joint meetings.
3. Learning Forum activity series together.

Implementing Religious Moderation of Kampoeng Percik In The Digital Space

The social and religious context of Indonesia, as envisioned by the founding fathers in 1945, promotes unity in diversity (Bhinneka Tunggal Ika) as a foundational national principle. However, this ideal continues to face challenges due to rising exclusivism, absolutist religious claims, and weakening interreligious empathy. Kampoeng Percik responds to these tensions by cultivating interfaith harmony not through doctrinal compromise, but through lived coexistence. This is evident in its long-standing Sahabat Lintas Iman (Interfaith Buddy Dialogue) program, which brings together leaders and communities of different faiths in shared spaces of dialogue, service, and empathy.⁴⁷ In relation to the religion that is believed, the claim to truth according to his religion is absolute; some even want his religion to be used as the basis for the collective existence of a society, a nation, and a state. The other party, who has different beliefs, no longer counts as a fellow. This deepening landscape will one day lead to unpleasant words or treatment of followers of other religions.⁴⁸

Kampoeng Percik's model reflects a locally grounded implementation of religious moderation—an approach that aligns closely with what scholars define as relational cohesion: the sustained cultivation of mutual trust, understanding, and shared moral frameworks across

⁴⁶ Waskitoadi, *Proses Menjadi Indonesia (Negara, Kebebasan Beragama, Dan Pernikahan Beda Agama)*.

⁴⁷ Mubit, "PERAN AGAMA DALAM MULTIKULTURALISME MASYARAKAT INDONESIA."

⁴⁸ Dirdjosanjoto, *Menghilangkan Sakit Hati Antar Umat Yang Lahir Oleh Sejarah*.

difference.⁴⁹ Instead of framing moderation as a mere abstract policy, the foundation operationalizes it through three relational indicators: the formation of trust between groups, the willingness to learn from the lived context of others, and a joint commitment to respond constructively to social uncertainty and potential violence. These values parallel broader findings in interfaith studies that stress the importance of dialogical engagement and ethical hospitality in building religious harmony.⁵⁰

In the digital era, where misinformation and polarized religious narratives proliferate rapidly, Kampoeng Percik positions itself as a countervailing force by anchoring moderation in grounded, human-centered dialogue. Its interfaith programs, educational outreach, and civic collaborations serve not only to bridge religious segregation, but to model inclusive civil society participation. This model exemplifies the principles emphasized in current literature on religious moderation: that true cohesion is not achieved through mere tolerance, but through sustained relationship-building rooted in respect, vulnerability, and shared moral responsibility.⁵¹

Everything must have its advantages and disadvantages. Likewise, the digital era, when used properly and efficiently, will produce many positive benefits and can also have a negative impact because, with the internet, everything can be opened easily and may also be free from supervision. The internet is very useful for people who live a simple lifestyle because of the instant process of incoming news. However, often, information that is easy to obtain can bring negative provocations that can cause conflict. The conflict may arise because of misunderstandings about religious diversity. Religious moderation provides a cure for intolerant diseases that arise in the midst of society. Moderation, which means mid, brings

⁴⁹ Khairulnizam Mat Karim, Suzy Aziziyana Saili, and Khadijah Mohd Khambali Hambali, “Role of Religious Leader in Interfaith Dialogue towards Conflict Resolution: An Islamic Perspective. 1,” *International Journal of Education and Research* 2, no. 6 (2014): 77-88, www.ijern.com.

⁵⁰ Edison R. L. Tinambunan, I. Ketut Geger, Peter Bruno Sarbini, Gus Zain Baik, “Implication Abu Dhabi Document: To Build Religious Moderation with Brotherhood-Sisterhood and Friendship in Indonesia,” *Cogent Arts & Humanities* 12, no. 1 (2025), <https://doi.org/https://doi.org/10.1080/23311983.2025.2451514>.

⁵¹ Ali Mursyid Azisi et al., “Recontextualizing Interfaith Dialogue as an Implementation of Religious Moderation in the Modern Era: A Study of the Online-Based Inclusive Movement,” *FOKUS Jurnal Kajian Keislaman Dan Kemasyarakatan* 8, no. 1 (2023): 83, <https://doi.org/10.29240/jf.v8i1.7461>.

warmth to the differences that arise. Not just in a religious view. Moderation brings elements of difference to combine and find common ground in various problems in the sphere of life.⁵²

Learning Religious moderation plays a role in instilling students to carry out a learning life in order to have a balanced understanding of religion and religious values in accordance with its teachings and avoid degrading attitudes between certain groups or groups while still upholding social, moral, and ethical values. The objective of religious moderation is the establishment of a harmonious coexistence amongst individuals. However, this is often misunderstood in religious contexts. Many people assume that being moderate means that a person is not serious about practicing or practicing his religion.⁵³

The community's need for a good and correct understanding of religion is needed in today's digital era because religion occupies a strong position and role in Indonesian society, which is a multireligious country, so its implementation in public life must obey the fundamental principles and the constitutional framework that underpin the state. Recently, religious life in Indonesia has faced serious problems due to increasing exclusivism and extremism, not only in matters of creed but also in the social sphere; these problems have undermined for the majority of human history, social, national, and state institutions have played a pivotal role in shaping the course of human existence.⁵⁴ In fact, Islam itself has clearly been principled exclusively on the Aqidah. However, in the social sphere, it brings an inclusive attitude, as well as differences, to respect pluralist attitudes.⁵⁵

From the beginning, the Kampoeng Percik, Salatiga has paid attention to the issue of interfaith relations, as well as efforts to seek socialization of interfaith communities that are becoming stronger, one of which is the establishment of a buddy organization which begins with the unification of religious people who are given the opportunity to coexist for a while, so as to arrive at its goal of creating inter-religious harmony.

However, interfaith relations, the Kampoeng Percik, Salatiga also builds relationships outside this one problem, for example, the participation of the Salatiga Splash Institute in its contribution to building a better life with the Kampoeng Percik, Salatiga in collaboration with

⁵² Subiantoro Subiantoro, "MODERASI BERAGAMA: PERAN DAN TANTANGAN DALAM PEMBELAJARAN DI SEKOLAH DI ERA DIGITAL," *NUSRA: Jurnal Penelitian Dan Ilmu Pendidikan* 4, no. 4 (November 2023): 879, <https://doi.org/10.55681/nusra.v4i4.1704>.

⁵³ Subiantoro, "MODERASI BERAGAMA."

⁵⁴ "View of MANAJEMEN PENDIDIKAN MODERASI BERAGAMA DI ERA DIGITAL," n.d., 201-2..

⁵⁵ Dr Aksin Wijaya, *Kontestasi Merebut Kebenaran Islam di Indonesia* (IRCiSoD, 2019), 55.



The Environmental Science for Social Change (ESSC) organization, a Jesuit research and training institution based in the Philippines, recently held a webinar on the topic of understanding and deepening the ongoing global pandemic of SARS-CoV-2. The webinar was presented by Singgit Nugroho, who holds a Master of Humanities degree. Of course, this is a movement that deserves to be appreciated because of the contribution of the Kampoeng Percik, Salatiga in the social sphere. Such is the Kampoeng Percik, Salatiga, which always goes forward with its ideas, especially in the realm of interfaith brotherhood, which includes the social realm.

Conclusion

The findings of this research affirm that religion, in essence, provides a moral and spiritual framework that guides its adherents through commands, prohibitions, and ethical principles. Within this framework, religious moderation functions as a pathway to express one's faith without falling into extremes promoting mutual respect and preventing intra- and interreligious hostility. This directly aligns with the first research objective: to explore how religious moderation is internalized in daily life by the Kampoeng Percik community.

In response to the second objective examining the implications of inclusive religious practices—the study highlights that Kampoeng Percik fosters interreligious harmony through educational forums, interfaith dialogue, and collective problem-solving rooted in empathy and respect. These inclusive practices encourage communities to uphold their faith while accepting the presence of others, not as threats, but as moral partners. This inclusive stance represents a dynamic, active form of Islam engaged with society and oriented toward the common good, while remaining faithful to the core tenets of Islamic belief.

Thus, the contribution of this study to the socio-cultural field of Islam lies in its documentation and analysis of a grassroots Islamic model of inclusivity and moderation. Kampoeng Percik offers a replicable framework of how Islamic values—when practiced in inclusive, dialogical, and context-sensitive ways—can significantly enhance social cohesion, reduce religious polarization, and promote peace in pluralistic societies. These insights are particularly relevant for Islamic sociology, where the interplay between religion, society, and intercultural ethics remains a critical area of discourse.

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