Religious Moderation Strengthening Strategies through the Formulation of Anti-violence Culture at *Pesantren*

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Abstract

This research aims to analyze the institute's policy for strengthening a culture of religious moderation against violence. The research focuses on the process of formulating policies and implementing anti-violent religious moderation values. This study uses a qualitative case study approach. The data were collected through in-depth interviews with *pesantren* leaders, two ustadhs, and Islamic students (*santri*), as well as document data. The results of the study show that policy formulation to strengthen religious moderation is carried out in a participatory manner through deliberation led by the kiai as the holder of the highest authority. The value of anti-violence is the primary foundation in the formulation of institutional policies. Policy implementation is carried out through the example of *Kiai*, the study of classical texts focused on manners and character development that reject physical punishment, and *santri's* social activities that strengthen harmonious interactions with the community. This study concludes that transformative and contextual *kiai* leadership is the main factor in the success of internalizing the value of anti-violent religious moderation in *pesantren*. This finding contributes to the understanding that pesantren, as socio-religious entities, play an active role in building a peaceful religious life.

Keywords: Anti-Violence, Islamic Education, *Kiai* Leadership, *Pesantren* Policy, Religious Moderation.

Abstrak

Penelitian ini bertujuan untuk menganalisis kebijakan lembaga dalam memperkuat budaya moderasi beragama melawan kekerasan. Penelitian ini berfokus pada proses perumusan kebijakan dan implementasi nilai-nilai moderasi beragama anti-kekerasan. Studi ini menggunakan pendekatan studi kasus kualitatif. Data dikumpulkan melalui wawancara mendalam dengan para pemimpin pesantren, dua ustaz, dan santri, serta data dokumen. Hasil penelitian menunjukkan bahwa perumusan kebijakan untuk memperkuat moderasi beragama dilakukan secara partisipatif melalui musyawarah yang dipimpin oleh kiai sebagai pemegang otoritas tertinggi. Nilai anti-kekerasan merupakan landasan utama dalam perumusan kebijakan lembaga. Implementasi kebijakan dilakukan melalui contoh kiai, studi teks klasik yang berfokus pada adab dan pengembangan karakter yang menolak hukuman fisik, dan kegiatan sosial santri yang memperkuat interaksi harmonis dengan masyarakat. Studi ini menyimpulkan bahwa kepemimpinan kiai yang transformatif dan kontekstual merupakan faktor utama

keberhasilan internalisasi nilai moderasi beragama anti-kekerasan di pesantren. Temuan ini berkontribusi pada pemahaman bahwa pesantren, sebagai entitas sosial-keagamaan, memainkan peran aktif dalam membangun kehidupan keagamaan yang damai.

Kata Kunci: Anti Kekerasan, Kebijakan Pesantren, Kepemimpinan Kiai, Moderasi Beragama.

Introduction

Islamic boarding schools (*pesantrens*) are the oldest Islamic educational institutions in Indonesia. From the pre-independence period, *pesantren* were not only centers of the transmission of Islamic knowledge but also of moral, social, and spiritual values into the broader community.[1] In the context of pluralistic national life, *pesantren* are faced with new challenges related to how to internalize the values of religious moderation and reject all forms of violence in the name of religion.[2] Religious moderation is a central issue in the development of Indonesia's pluralistic character. The Ministry of Religious Affairs of the Republic of Indonesia defines religious moderation as a way of viewing, attitudes, and religious practices that place justice, balance, and tolerance as the main principles in religious life.[3] In other words, religious moderation serves as a mediator between two extremes: excessive liberalism and religious radicalism. Within this framework, *pesantren* have a strategic position to strengthen the values of moderation through their educational systems and institutional policies.[4]

One way to implement religious moderation in the *pesantren* environment is to foster an anti-violent culture. Violence, whether in verbal, physical, or structural form, is the antithesis of Islamic values *rahmatan lil 'alamin*. Therefore, *pesantrens* are required to create a learning system and institutional governance that reject violence and prioritize dialogue, deliberation, and compassion in all educational activities. It is because Indonesia's current socio-religious context presents a fairly complex phenomenon. On the one hand, religious and cultural diversity is the wealth of the

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[1] Andrew F. Hayes and Nicholas J. Rockwood, "Conditional Process Analysis: Concepts, Computation, and Advances in the Modeling of the Contingencies of Mechanisms," *American Behavioral Scientist* 64, no. 1 (2020): 19–54, https://doi.org/10.1177/0002764219859633.

[2] Junaidah Junaidah et al., "Among Approach in Cultivating Culture Friendly, Anti-Violence and Tolerance Values in High School," *Raden Intan: Proceedings on Family and Humanity* 2, no. 1 (2025): 234–42, https://doi.org/10.47352/3032-503x.73.

[3] Cécile Rousseau et al., "Radicalization to Violence: A View from Cultural Psychiatry," *Transcultural Psychiatry* 58, no. 5 (2021): 603–15, https://doi.org/10.1177/13634615211048010.

[4] Mohamad Athoillah et al., "Policies and Practices of Religious Moderation in Pesantren," *Jurnal Pendidikan Islam* 10, no. 2 (2024): 387–96, https://doi.org/10.15575/jpi.v10i2.27543; 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): 213–41, https://doi.org/10.18326/ijims.v11i2.213-241.

nation. On the other hand, various incidents of intolerance, hate speech, and violence in the name of religion have emerged.

Data from the Setara Institute in 2023 shows that the tolerance index in several regions of Indonesia has fluctuated due to limited public understanding of religious moderation.[5] P*esantrens*, as religious educational institutions, are required to be at the forefront of reducing these symptoms by strengthening the values of peace and tolerance at the grassroots level. In the process, *pesantren* policies play an important role. This policy determines the direction of the curriculum, learning system, and norms of social life in the *pesantren* environment.[6] Various literature that examines strategies to strengthen religious moderation by fostering an anti-violent culture first takes advantage of the surrounding circumstances in Indonesia to learn from the values of religious moderation.[7]

Second, personal skills, quality educators, and the *pesantren* environment.[8] Third, strategies to strengthen religious moderation include religious broadcasting, education, management of houses of worship, management of public spaces, and *pesantrens*.[9] Fourth, instilling the value of tolerance, strengthening noble morals, involving religious leaders, and encouraging active participation by village communities.[10] Fifth, the strategy of instilling the value of religious moderation through integrative policies of religious moderation, persuasion approaches, habituation methods, exemplary methods, and others.[11] The research gap between this study and the

[5] Roni Tabroni and Idham, "From Radical Labels to Moderate Islam: The Transformation of the Salafism Movement in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 13, no. 2 (2023): 279–306, https://doi.org/10.18326/IJIMS.V13I2.279-306; Edi Nurhidin, "Tolerance Education and Rejuvenation of Islamic Religious Education (IRE) Learning on Independent Curriculum," *Jurnal At-Tarbiyat :Jurnal Pendidikan Islam* 6, no. 3 (2023): 411–25, https://doi.org/10.37758/jat.v6i3.717.

[6] Muhammad Alqadri Burga and Muljono Damopolii, "Reinforcing Religious Moderation through Local Culture-Based Pesantren," *Jurnal Pendidikan Islam* 8, no. 2 (2022): 145–62, https://doi.org/10.15575/jpi.v8i2.19879.

[7] Muhammad Burhanuddin and Hilyah Ashoumi, "Pembelajaran Moderasi Beragama Dalam Pembentukan Sikap Anti Kekerasan Di MTsN 1 Jombang," *JoEMS (Journal of Education and Management Studies)* 6, no. 4 (2023): 45–50, https://doi.org/10.32764/joems.v6i4.1049.

[8] Muhammad Arwani Rofi'i and Nurin Alfiani, "Religious Traditions in Balun-Turi Village, Lamongan: Representation of Religious and Cultural Harmony in Indonesia," *Proceedings of International Conference on Muslim Society and Thought* 4 (July 2024): 255–67, Religious Studies, https://doi.org/10.15642/ICMUST.4.2024.1666.

[9] Rofiqi Rofiqi et al., "Moderasi Beragama : Analisis Kebijakan Dan Strategi Penguatan Di Kementerian Agama Republik Indonesia," *Ulumuna: Jurnal Studi Keislaman* 9, no. 1 (2023): 16–36, https://doi.org/10.36420/ju.v9i1.6544.

[10] Mohamad Solihin and Lukman Hakim, "Penguatan Nilai Moderasi Beragama Melalui Ajaran Pendidikan Agama Islam," *AL-MIKRAJ Jurnal Studi Islam Dan Humaniora (E-ISSN 2745-4584)* 5, no. 01 (2024): 2156–66, https://doi.org/10.37680/almikraj.v5i01.6704.

[11] Mualimul Huda, "Incorporating the Value of Religious Moderation in Islamic Education Learning," *Al-Hayat: Journal of Islamic Education* 8, no. 1 (2024): 221–35, https://doi.org/10.35723/ajie.v8i1.476.

previous research is evident in the absence of a survey that has in-depth examined policy strategies to strengthen religious moderation that are specifically directed at the formation of an anti-violence culture in the *pesantren* environment, because most of the previous research has focused more on aspects of the curriculum, learning methods, or the role of specific individuals without linking them to systematic efforts to build a culture that rejects all forms of violence.

Based on these gaps, this study presents novelty through the development of a strategy model for strengthening religious moderation based on an anti-violent culture that is formulated comprehensively using a multi-actor approach, involving *kiai*, *ustadh*, administrators, students, and the environment around the *pesantren*, thus producing a strategic overview and model that has never been discussed in previous research. This research proposes two main problem formulations: first, strategies to strengthen the values of anti-violent religious moderation; and second, the implementation of those strategies.[12] These two formulations of the problem serve as the basis for analyzing the extent to which *pesantren* can build a policy system that supports moderate Islamic learning and is free from violence. This research examines how *pesantrens*, as socio-religious entities, play an active role in building a peaceful, inclusive, and humanist religious life. It is hoped that the results of this research will serve as an academic and practical reference for other Islamic educational institutions in formulating strategies to strengthen the value of anti-violent religious moderation.

Method

This research uses qualitative educational policy research, focusing on a case study of anti-violence religious moderation at *Pesantren* Miftahul Huda, Singosari, Malang, during the 2025/2026 academic year, in the odd semester. Data collection is carried out through three primary methods: observation, interviews, and documentation. The informants in this study include the *pesantren* leader, Kiai Machmud bin Abdillah, two *ustadhs*, and three Islamic students (*santri*). The three *santri* are part of the leadership's trusted people. The informants were selected through purposive sampling, and the researcher believes they can address existing problems. The researcher used a participatory observation method by directly participating in the routine activities of the

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[12] Robert Gorwa et al., "Algorithmic Content Moderation: Technical and Political Challenges in the Automation of Platform Governance," *Big Data and Society* 7, no. 1 (2020), https://doi.org/10.1177/2053951719897945.

data sources. The researcher collected various documents, including the *pesantren* profile, data on educators and students, information on facilities and infrastructure, cottage plans, moral books, anonymous suggestion boxes, and other supporting data. In addition, the researcher collected photo documentation of research activities.[13]

The data obtained were analyzed by using pattern matching, data explanation, and time-series analysis.[14] Some important points that can be taken from this understanding are: the search for data involves fieldwork after careful preparation; the structured organization of findings; a clear presentation of findings; and a continuous process of searching for meaning until there is no other, more relevant interpretation. This emphasizes that researchers need to continue to deepen their understanding of the phenomenon or case under study. Therefore, to maintain the validity of the data in this study, the researcher applied. Some strategies include aspects of credibility, reliability, and confirmation. Credibility is maintained through the triangulation of sources and methods, namely by comparing data from various informants (*mudir, asatidh*, *santri*) and across multiple data collection techniques. With this triangulation, researchers can ensure that the data collected accurately reflects field conditions.[15]

Results and Discussion

Results

Institutional Policy in Formulating Anti-Violent Religious Moderation Values

This research outlines five key strategic steps to manage *santri* issues, particularly incidents of violence and support needs. This process begins by mapping *santri*'s needs, which involves identifying problems through monthly discussions, interviews, joint forums, and the review of institutional regulations.[16] This phase ensures the policies being prepared are truly relevant and grounded in *santri* realities, focusing on developing and implementing mechanisms to protect *santri*.[17] Strategic policies include establishing confidential reporting channels, implementing witness protection systems, and focusing on character building as a preventive measure.[18]

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[13] Feny Fiantika et al., *Metodologi Penelitian Kualitatif* (PT. Global Eksekutif Teknologi, 2022).

[14] Ahmad Rijali, "Analisis Data Kualitatif," *Alhadharah: Jurnal Ilmu Dakwah* 17, no. 33 (2018): 81–95, https://doi.org/10.18592/alhadharah.v17i33.2374.

[15] Dedi Susanto et al., "Teknik Pemeriksaan Keabsahan Data Dalam Penelitian Ilmiah," *Jurnal QOSIM Jurnal Pendidikan Sosial & Humaniora* 1, no. 1 (2023): 53–61, https://doi.org/10.61104/jq.v1i1.60.

[16] Mahmud. Interview Results. (Malang, October 30, 2025)

[17] Mahmud. Interview Results. (Malang, October 30, 2025)

[18] Muhammad Zaini Sholeh. Interview Results. (02 November 2025)

Once the policy framework is established, the focus shifts to operational practices, including the Implementation of Case Examination SOPs to ensure that procedures for handling violence cases are fair and transparent, as well as violent incident management, which requires incident recording and periodic evaluation to monitor trends and the effectiveness of handling. This cycle closes with a continuous assessment and improvement step that ensures the existing system remains dynamic.[19] Through surveys, *pesantren* receives direct feedback from key stakeholders to assess the performance of implemented policies and procedures, enabling continuous improvement. Overall, these five steps form a comprehensive framework, from collecting needs data to implementing, handling, and sustainably improving policy quality.[20]

Institutional Policy in Implementing Anti-Violent Religious Moderation Values

A comprehensive strategy is used to build an ethical and non-violent educational environment by combining cultural and structural approaches. Culturally, value instilling is carried out through regular discussions of reflective moral books and collaborative activities to foster a sense of responsibility and mutual respect between students. This effort is enhanced by the role of *Uswah Hasanah* (good example) of the *kiai* and *asatidh*, who position educators as role models whose behavior students can imitate directly in their daily lives.[21]

On the structural and operational sides, this strategy focuses on creating a sense of security and systemic support.[22] This is achieved through the provision of easy, confidential reporting channels so that students can report without intimidation.[23] The implementation of this policy is strengthened by adequate supporting resources, such as trained personnel and facilities, as well as cross-agency coordination with external parties to ensure that the handling of violence cases is carried out professionally and consistently, and is not reliant solely on internal capabilities.[24]

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[19] Rifqi Muhammad Zizi. Interview Results. (02 November 2025)
[20] Muhammad Zaini Sholeh. Interview Results (02 November 2025)
[21] Muhammad Farihin Atsamni. Interview Results (03 November 2025)
[22] Observation Results October 28, 2025
[23] Imam Shafi'i. Interview Results (04 November 2025)
[24] Muhammad Fatul Ulum. Interview Results. (November 04, 2025)

Discussion

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In the context of faith-based educational institutions such as *pesantren*, the policy formulation process is an important part of efforts to maintain a balance between traditional values and the demands of social change.[25] A policy will be more effective if it involves all affected parties. The first step in formulating policies to strengthen the value of religious moderation and anti-violence at *Pesantren* Miftahul Huda Singosari in Malang was to map the *santri's* needs. This process is an important foundation so that the policies produced are not top-down but are born of real needs in the field, in accordance with students' social and cultural characteristics.[26]

First, students' needs are mapped through monthly deliberations that align with the principles of deliberative democracy. This deliberation is a rational communication space between management and students for identifying problems arising in the *pesantren* environment.[27] Through this forum, various aspirations and views are accommodated to understand students' factual conditions, including discipline, learning, and social interaction. Deliberation not only serves as a means of decision-making but also as a medium of character education, where the values of moderation, tolerance, and non-violence are instilled through the practice of dialogue and self-deliberation.[28]

The second is targeted interviews and joint forums involving *santris*, administrators, *ustadh/ustadhah*, and parents. This stage reflects the application of stakeholder engagement theory, in which policy success depends heavily on the involvement of all stakeholders. This approach ensures that the resulting perspective is not biased towards one particular group, but rather represents a collective need. Through interviews and joint forums, *pesantren* can deeply explore the perceptions and experiences of the parties regarding the practice of moderation and the potential for

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[25] Didik Hariyanto and Athoillah Islamy, "Religious Moderation in Islamic Groups in the History of the Basic Consesus of the Indonesian State," *Al-Adalah: Jurnal Hukum Dan Politik Islam* 1, no. 1 (2023): 15–28, https://doi.org/10.30863/ajmpi.v1i1.3282.

[26] Mohammad Ahyan Yusuf Sya'bani, "Culture of Religious Moderation Through the Actualization of Islamic Education Wasatiyyah to Improve Religious Reconnection and Tolerance in Indonesia," Atlantis Press, October 21, 2021, 528–36, https://doi.org/10.2991/assehr.k.211020.075.

[27] Hadi Pajarianto et al., "Youth Religious Moderation Model and Tolerance Strengthening through Intellectual Humility," *HTS Teologiese Studies / Theological Studies* 79, no. 1 (2023): 1–10, https://doi.org/10.4102/hts.v79i1.8196.

[28] Husaini Husaini and Athoillah Islamy, "Harmonization of Religion and State : Mainstreaming the Values of Religious Moderation in Indonesian Da'wah Orientation," *Al-Adalah: Jurnal Hukum Dan Politik Islam* 7, no. 1 (2022): 51–73, https://doi.org/10.35673/ajhpi.v7i1.2128.

violence, so that the policies formulated will have a strong empirical basis.[29]

Third, the review of *pesantren* regulations is conducted as an internal policy evaluation, in accordance with the theory of public policy evaluation. This evaluation is important to determine the extent to which existing rules support the creation of a moderate, violence-free *pesantren* environment. The review ensures that discipline remains reasonable in clearly distinguishing between coaching (*ta'dib*) and sanctions (*ta'zir*) that must be measured. This systematic process of mapping *santri's* needs not only yields relevant and applicable policies but also strengthens the *pesantren's* organizational culture, which is oriented toward moderation and peace.[30]

Mapping *santri's* needs is done in various ways. Before developing an anti-violent moderation policy, *santri's* needs are mapped using several comprehensive yet straightforward methods. Caregivers and *ustadz/ustadzah* regularly observe *santri's* daily activities and discuss them in monthly deliberations. There are also directed interviews and joint forums involving *santris*, administrators, *ustadz/ustadzah*, and parents. The rules and regulations of *pesantren* are also reviewed to ensure that discipline remains reasonable in clearly distinguishing between coaching *(ta'dib)* and sanctions *(ta'zir)* that must be measured.[31]

The results of mapping *santri's* needs led to various strategic policies aimed at strengthening the religious moderation and preventing violence in the *pesantren* environment. One prominent policy is the establishment of secret reporting channels and protection mechanisms for witnesses and victims. This shows the *pesantren's* seriousness in creating a safe space for all santris. The existence of referrals to experts such as counselors, psychologists, or religious leaders also reflects the application of collaborative principles in handling cases of violence, ensuring that problem-solving is not only administrative but also addresses psychological and spiritual aspects.[32]

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[29] Aris Suhendar and Krissi Wahyuni Saragih, "The Contribution of the First Principle of Pancasila to the Formation of Moderate Religious Character in the Disruption Era," *Journal Analytica Islamica* 14, no. 2 (2025): 1215–25, https://doi.org/10.30829/jai.v14i2.25950.

[30] Rofik Rofik and Rosyid Pratidinal Jadid, "Religious Moderation in Walisongo Material in the Textbook of History and Culture of Islam Class VI Madrasah Ibtidaiyah Ministry of Religious Affairs 2016," *Jurnal Pendidikan Agama Islam* 18, no. 1 (2021): 55–88, https://doi.org/10.14421/jpai.2021.181-04.

[31] Putri Marzaniar and Agustinus Subarsono, "Stakeholder Salience Analysis in the Policy Formulation of Anti-Violence Against Women and Children," *Journal of Contemporary Governance and Public Policy* 4, no. 2 (2023): 149–74, https://doi.org/10.46507/jcgpp.v4i2.158.

[32] Hendri Ardianto et al., "Religious Moderation in Multicultural Societies: Unveiling the Socio-Cultural Foundations of Interfaith Harmony," *Multidisciplinary Indonesian Center Journal (MICJO)* 2, no. 3 (2025): 3848–63, https://doi.org/10.62567/micjo.v2i3.1205.

In addition, the *pesantren* sets clear coaching guidelines, followed by character education and emotional management programs for *santris*. This effort aligns with humanistic education theory, which emphasizes the importance of forming the whole person through self-awareness, empathy, and moral responsibility. This character education based on moderate Islamic values not only teaches students to avoid physical and verbal violence, but also trains them in managing conflicts constructively. *Santris'* development is directed not only to obey the rules but also to internalize the values of peace and tolerance, hallmarks of religious moderation.[33]

Another policy that is no less important is implementing fair case-exam rules through SOPs and ethics committees, and paying special attention to both new and returning *santris*. This policy is based on the theory of procedural fairness, which emphasizes that fairness in the problem-solving process will increase members' trust and compliance with the institution. In addition, good communication with parents is an integral part of the violence prevention system. By establishing open communication, *pesantren* can build synergy between the educational environment and family. This combination of policies ultimately strengthens the *pesantren* ecosystem that is conducive, inclusive, and in line with the Islamic values of *rahmatan lil 'alamin*.[34]

The policy of strengthening religious moderation and non-violence aims to achieve three main, interrelated changes. The first is a change in the social behavior of *santris* and administrators. *Pesantren* is committed to eliminating the practice of bullying and all forms of violence. Senior *santris* are directed to be positive role models, not rulers for their juniors. This principle aligns with social learning theory, which holds that individual behavior is shaped through observation and imitation of social models. When senior *santris* show polite behavior and nurture with love, junior *santris* will also learn to imitate and strengthen the peace culture in *pesantren*.[35]

The second change targets the communication culture in *pesantren*. Under this new policy, students and administrators are expected to speak politely, to convey complaints or problems early through safe and confidential reporting channels, and to

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[33] Andi Wicaksono et al., "Religious Moderation Through Friday Pulpit in Campus Environment," Atlantis Press, December 22, 2022, 148–57, https://doi.org/10.2991/978-2-494069-81-7_17.

[34] Alexander Hendra Dwi Asmara, "The Implementation of Religious Moderation in Jesuit High Schools in Indonesia: Catholic Religious Education Teachers' Perspectives," *Proceedings of The International Conference on Theology, Religion, Culture, and Humanities* 1, no. 2 (2024): 175–91, https://doi.org/10.24071/tic.v1i2.8874.

[35] Fita Mustafida et al., "Development Of School Culture Based on Islamic Moderation Value in Madrasah Ibtidaiyah," *Syekh Nurjati International Conference on Elementary Education* 1, no. 0 (2023): 224, https://doi.org/10.24235/sicee.v1i0.14680.

prioritize deliberation and emotional support in resolving conflicts. This approach reflects the theory of empathy communication, which holds that open communication and empathy are the basis for healthy human relationships. *Pesantren* is not only a place to learn religious knowledge, but also a space for the formation of *santris'* social and emotional competencies to interact wisely in society.[36]

The third change focuses on managing and controlling the number of violent incidents. The *pesantren* aims to achieve a significant reduction in cases of violence and violations, and to accelerate processing times through clear, measurable procedures. Each incident is systematically recorded for further evaluation and policy improvement. This aligns with the theory of results-based management, which emphasizes the importance of performance indicators in assessing the effectiveness of a policy. With a periodic recording and evaluation system, *pesantren* can identify recurring problem patterns, follow up on cases more quickly, and minimize repeat violations.[37]

Overall, the three change targets boil down to creating a safe learning environment, healthier relationships among *pesantren* residents, and a fast, transparent problem-handling system. *Pesantren* is expected to serve as an example of an Islamic educational institution that excels not only in spiritual and academic matters but also in the application of the values of moderation and social justice. *Pesantren* Miftahul Huda Singosari strengthens its position as a boarding school that is adaptive to the challenges of the times, but still adheres to the Islamic principle of *rahmatan lil 'alamin,* which is peaceful, loving, and respectful of human dignity.[38]

The resources most needed for anti-violence practices to run optimally are trained, time-consuming human resources (security protection administrators: clear picket schedule, regular training on prevention, communication, and mediation), and neat but straightforward work tools. Facilities and infrastructure that support confidentiality (closed counseling rooms, WA numbers for complaints, and quiet mediation places). SOPs are clear, adequate infrastructure, an active network of partners, and discipline can be strictly enforced yet remain humane.

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[36] Rizky Aditya and Ima Mayasari, "The Implementation Religious Moderation in Serang Municipial: Religious Harmony Forum Perspective," *Penamas* 35, no. 2 (2022): 253–66, https://doi.org/10.31330/penamas.v35i2.626.

[37] Muhammad Anas Ma`arif et al., "Implementing Learning Strategies for Moderate Islamic Religious Education in Islamic Higher Education," *Jurnal Pendidikan Islam* 8, no. 1 (2022): 75–86, https://doi.org/10.15575/jpi.v8i1.19037.

[38] Z. A. Tabrani et al., "Pancasila As the Core Value for Character Building in Islamic Higher Education Institutions," *Jurnal Ilmiah Peuradeun* 12, no. 2 (2024): 565–92, https://doi.org/10.26811/peuradeun.v12i2.1212.

Santris are involved in formulating anti-violent moderation value policies. Both from needs mapping to continuous improvement.[39] The active involvement of *santris* in the continuous improvement process is a tangible manifestation of participatory management in the educational environment. Every month, the *santris'* feedback forum for each dormitory or batch becomes a platform for them to share suggestions, criticisms, and the obstacles they encounter directly. Facilities such as anonymous suggestion boxes and open complaint numbers reinforce a culture of openness and encourage *santris* to dare to express their aspirations without fear. *Santri's* participation was also increased through a brief evaluation meeting between administrators and *santri* representatives (room administrators), during which they jointly reviewed the effectiveness of policies, follow-up proposals, and the clarity of *pesantren* rules. This approach aligns with Arnstein's (Ladder of Citizen Participation) theory, which emphasizes the importance of active citizen involvement in decision-making to foster a sense of ownership over policy outcomes.[40]

In addition to formal forums, *santris* also engage in day-to-day practice through their role as peer mentors or foster siblings, who help younger classmates adjust, mediate minor conflicts, and report problems early. This pattern is rooted in peer education theory, which holds that peer-to-peer learning and coaching are effective in building emotional support and social discipline. The *pesantren* also periodically shares a summary of the results of a simple survey on a sense of security and discipline, which serves as a basis for *santris* to take improvement steps, such as drafting rules, arranging rooms, or scheduling activities. In some cases, student representatives are even allowed to serve as observers at ethics hearings (without disclosing the identities of the parties involved) to ensure the process is fair and transparent. With this participatory system, *santris'* voices are truly heard, improvements are made quickly, and results are evaluated together, creating a continuous cycle in *pesantren* governance.[41]

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[39] Susanto Susanto et al., "Religious Moderation Education in The Perspective of Millennials Generation in Indonesia," *AL-ISHLAH: Jurnal Pendidikan* 14, no. 3 (2022): 2781–92, https://doi.org/10.35445/alishlah.v14i3.1859.

[40] Hoktaviandri Hoktaviandri et al., "Diversity and Urgency of Religious Moderation Education According to the Public Perception," *Al-Hayat: Journal of Islamic Education* 8, no. 2 (2024): 505, https://doi.org/10.35723/ajie.v8i2.506.

[41] Devi Hidayat and Muhamad Parhan, "Educating a Moderate Generation: The Role of Non-Religious Teachers in Instilling the Values of Religious Moderation at SMPN 1 Rengasdengklok," *Electronic Journal of Education, Social Economics and Technology* 6, no. 2 (2025): 710, https://doi.org/10.33122/ejeset.v6i2.710.

Institutional Policy in Implementing Anti-Violent Religious Moderation Values

The implementation of the anti-violent moderation value policy is carried out through the habituation of educational and collaborative activities. The main activity, regular discussions of moral books, serves as a medium through which *santris* internalize moral values and social ethics. By studying this book, *santris* learn about manners, respecting differences, and giving advice without hurting others. This aligns with the theory of internalization of values, which holds that moral values can be firmly embedded when individuals engage in reflective learning experiences rather than just normative teaching.[42]

In addition, collaborative activities such as hygiene pickets and inter-room projects serve as a means to practice the values of moderation in a social context. Through cooperation and cross-group interaction, *santris* learn to respect differences of character and opinion. Individuals learn through observation, imitation, and social interaction. Studying moral books and collaborative activities are two important pillars in instilling a culture of peace and non-violence in the *pesantren* environment.[43] The activity that is considered the most effective in forming a peaceful attitude towards non-violence is the discussion of moral books, which is held regularly because, through the forum, *santris* learn manners of speaking and strategies to advise without pain, while collaborative activities such as hygiene pickets and small projects between rooms also foster cooperation, mutual respect, and maintenance of a harmonious atmosphere.[44]

In addition to these activities, strengthening the value of moderation is also achieved through *uswah hasanah*, or examples of good conduct. *Kiai* and *asatidh* became central figures who set a real example by remaining calm, fair, and unreactive to students' mistakes. Examples are not only in the form of speech but also in tangible actions, such as gentle advice, personal reprimands, and the application of educational and humane sanctions. This phenomenon shows the importance of role models in the

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[42] Wildhan Ichza Maulana, "Walisongo's Concept of Religious Moderation in the History of Islamization of Java in the 15th Century AD," *Jurnal Fuaduna: Jurnal Kajian Keagamaan Dan Kemasyarakatan* 6, no. 1 (2022): 30, https://doi.org/10.30983/fuaduna.v6i1.5521.

[43] I Made Arsa Wiguna et al., "Index of Religious Moderation among Students of Madrasah Aliyah Negeri 1 Jembrana," *Analisa: Journal of Social Science and Religion* 9, no. 2 (2024): 186–207, https://doi.org/10.18784/analisa.v9i2.2333.

[44] Abdul Gaffar et al., "Tracking Religious Moderation Discourse Content on Student's Final Paper in Indonesian Islamic Higher Education," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 20, no. 3 (2022): 279–91, https://doi.org/10.32729/edukasi.v20i3.1460.

behavioral learning process.[45] In Islamic education, the process of forming manners is through real examples from teachers to Muslim students. Through this example, the values of moderation and non-violence are not only taught but also lived in daily life, so that students learn directly from their teachers' behavior. In addition, the coaching practice, carried out through dialogical communication and educational sanctions, demonstrates the application of positive discipline principles developed, which emphasize discipline based on awareness, responsibility, and respect for students' dignity.[46]

The implementation of anti-violence policies in *pesantren* is strengthened by the availability of easy, confidential reporting mechanisms, such as suggestion boxes and WhatsApp numbers, and by the active role of old students in maintaining student safety and comfort. This system reflects a restorative justice approach in education, where the focus is not on punishment but on restoring relationships and learning from mistakes. With fast, responsive reporting channels, students feel safer speaking up, while management can follow up on reports in a measured, fair manner.[47] This principle aligns with the theory of good governance in educational institutions, which emphasizes transparency, accountability, and participation in every policy process. The existence of SOPs for case handling, ethics committees, and systematic case recording also strengthens the culture of procedural justice. The perception of fairness in the process will increase individual trust and compliance with institutional rules.[48]

The successful implementation of non-violent moderation policies depends heavily on support from human resources, infrastructure, and external partnerships. The *pesantren* has formed a *santri* protection management team, provided counseling rooms, arranged picket schedules and monthly forums, and collaborated with external parties, including health centers, psychologists, and child protection institutions. The results of

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[45] Doli Witro et al., "Internalizing the Values of Religious Moderation Through Parsubang Local Wisdom-Based Education in North Sumatera," *Harmoni* 21, no. 2 (2022): 316–29, https://doi.org/10.32488/harmoni.v21i2.636.

[46] Muhammad Ulinnuha, "Implementation of the Concept of Religious Moderation in Private Islamic Higher Education (PIHE)," *Penamas* 35, no. 1 (2022): 33–48, https://doi.org/10.31330/penamas.v35i1.552.

[47] Rr. Hermini Susiatiningsih Susiatiningsih and Muhammad Faizal Alfian, "Good Governance in International Relations: Integrity Management and Locality in Nasrafa Painting Fabric," *Jurnal Ilmu Sosial* 22, no. 1 (2023): 1–18, https://doi.org/10.14710/jis.22.1.2023.1-18.

[48] Mhd Syahnan et al., "Ulama and Radicalism in Contemporary Indonesia: Response of al Washliyah's Ulama on Radicalism," *Ahkam: Jurnal Ilmu Syariah* 21, no. 1 (2021): 89–110, https://doi.org/10.15408/ajis.v21i1.19684.

these policies depend heavily on the quality of inputs and the implementation process.[49] In addition, this collaborative practice illustrates a community-based approach, in which *pesantren* do not stand alone but become part of a broader social ecosystem. With regular training support for administrators and teachers, a structured reporting system, and cross-agency coordination, the implementation of anti-violence policies becomes more sustainable and integrated. It emphasizes that the success of religious moderation is not only the result of formal policies, but of the collective commitment of all elements of *pesantren* in fostering a culture of peace and respect for human dignity.[50]

Conclusion

The anti-violence religious moderation policy at the *Pesantren* Miftahul Huda Singosari was developed through a participatory, evidence-based, and stakeholder-involving process to produce policies that are relevant, applicable, and contextually appropriate. Its implementation is realized through educational habits such as the study of the moral book, collaborative activities, *uswah hasanah* of the *kiai* and *asatidh*, and the enforcement of positive discipline that prioritizes dialogue and respect for the dignity of *santris*. The support system, comprising clear SOPs, confidential reporting mechanisms, counseling rooms, student protection teams, and external partnerships, makes case handling more measurable, faster, and more transparent.

This effort succeeded in creating a safe, harmonious, and non-violent *pesantren* environment while fostering a culture of empathetic communication, peaceful social behavior, and accountable governance. This policy strengthens the position of *pesantren* as a model of moderate Islamic education that is adaptive to the challenges of the times but still rooted in the values of *rahmatan lil 'alamin*. This study has limited geographic coverage, focusing on only one *pesantren*, so the findings cannot be generalized to other *pesantrens* with different characteristics. The further research suggestion can be used as a multiple-case study research design.

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[50] Athoillah et al., "Policies and Practices of Religious Moderation in Pesantren."

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