

Religious Moderation Villages and Interreligious Tolerance: Implementation, Successes, and Challenges in Pamekasan, Indonesia

***Moh. Wasil Haqqullah¹, Harisah²**

Institut Agama Islam Negeri Madura, Indonesia

*Corresponding Author: *wasilbusiness.id@gmail.com*

Abstract

This study aims to explore the implementation of religious moderation through the establishment of Religious Moderation Villages (*Kampung Moderasi Beragama/KMB*) as a strategy to address religious conflicts and enhance inter-religious tolerance in Pamekasan Regency, East Java. Employing a qualitative approach, the study combines in-depth interviews and literature reviews. Informants were purposively selected from local government officials, administrators of KMB programs, and prominent religious leaders with direct involvement and extensive knowledge regarding the practice of religious moderation. Data analysis followed the thematic analysis framework by Miles and Huberman, comprising data reduction, data display, and conclusion drawing. The findings reveal that the implementation of KMB has effectively strengthened tolerance among religious groups, evidenced by decreased occurrences of internal and inter-religious conflicts within the study area. Key indicators of successful religious moderation include enhanced harmonious social interactions among diverse religious communities, decreased resistance toward religious differences, and increased collective awareness of the importance of moderate religious attitudes. Nonetheless, the study identifies ongoing challenges, notably persistent extremist paradigms held by certain religious organizations, insufficient community education on religious moderation values, and limited structural support from local governmental institutions. The study recommends enhancing synergy among local governments, religious leaders, and community members to consistently educate society about moderation values, thus achieving sustainable social harmony in Pamekasan Regency.

Keywords: *Religious Moderation; Religious Moderation Villages; Religious Tolerance; Religious Conflict; Pamekasan Regency.*

A. Introduction

Pamekasan Regency, located in East Java Province, Indonesia, is characterized by a multicultural society with significant religious diversity. The majority of the population in Pamekasan practices Islam, followed by minority groups adhering to Protestantism, Catholicism, Hinduism, and Buddhism. Although such religious diversity theoretically provides valuable opportunities to foster social harmony, it frequently transforms into socio-religious challenges, primarily in the form of religiously motivated conflicts. Over recent years, religious conflicts in Pamekasan have intensified due to growing intolerance and the emergence of religious groups and organizations espousing extremist ideologies (Ucu 2012). Notable incidents include opposition to the construction of public facilities, such as cinemas, which certain groups perceive as incompatible with particular religious values, as well as internal disputes within Muslim communities arising from differing religious interpretations (Aziz and Yakub 2016; Detik.com 2023; Madura Post 2020).

Both the local government and communities recognize that religious intolerance cannot remain unresolved, as prolonged conflicts pose significant threats to regional stability and social cohesion. Consequently, one strategic solution proposed by stakeholders is the adoption of the Religious Moderation concept, operationalized through the establishment of Religious Moderation Villages (*Kampung Moderasi Beragama/KMB*). Religious moderation, rooted in the Islamic principle of *Wasathiyah*, emphasizes balanced religious attitudes, tolerance, peaceful coexistence, and respect for diversity in socio-religious life (Wahyudi and Kurniasih 2021). According to scholarly perspectives on *Wasathiyah* Islam, this concept also actively promotes interreligious harmony while serving as a critical approach to countering radicalization and extremism that threaten societal stability (Azisi et al. 2024; Muhtar 2023).

The establishment of Religious Moderation Villages represents a practical community-based strategy aimed at actualizing tolerance values through local participation and engagement. This initiative directly addresses the increasing phenomenon of religious radicalism, which negatively impacts community life, threatens intergroup cohesion, and undermines collective identity in Pamekasan. Moreover, these villages function not only as symbolic representations of religious tolerance but also as educational and interfaith interaction centers, fostering collective awareness regarding the importance of moderation in daily practices. Empirical studies, such as that conducted by Desky (2022), indicate that the establishment of Religious Moderation Villages significantly strengthens social tolerance and reduces potential religious conflicts in various Indonesian regions.

Academically, several prior studies have explored the role and impact of Religious Moderation Villages across different areas of Indonesia. For example, research by Tokan (2024) in East Nusa Tenggara and Fahrudin et al. (2024) in Tokerbuy Village, Pamekasan, demonstrates positive outcomes in terms of improved interreligious harmony and reduced religious conflicts. Similarly, initiatives like Kampung Moderasi Beragama in Desa Ngablak, Kediri (Dwi Lestari 2024), and Kampung Toleransi in Bandung emphasize the importance of participatory action and respect for diversity in fostering social cohesion (Saumantri 2024). In Desa Tempur, Jepara, and Lombok, social capital and locally embedded educational values have strengthened community resilience against conflicts (Siswanto et al. 2024). However, these studies largely focus on general outcomes, such as harmony and conflict reduction, while offering limited insights into specific indicators of success and challenges faced during implementation. Addressing this gap, the present study aims to comprehensively identify success indicators and critically analyze the challenges encountered in the implementation of Religious Moderation Villages, particularly in Pamekasan Regency, Madura.

Thus, this research specifically aims to: (1) investigate in-depth the implementation process of Religious Moderation Villages as a practical form of religious tolerance actualization in Pamekasan Regency; (2) systematically outline the indicators of success arising from the establishment of these villages; and (3) analyze key challenges encountered in promoting religious moderation through the community-based approach of Religious Moderation Villages. The study contributes theoretically to the advancement of religious moderation concepts within the broader context of multicultural societies in Indonesia, and practically by offering policy recommendations and social intervention strategies to local government bodies and relevant stakeholders.

B. Method

This study employed a qualitative methodology, combining library research and field studies through in-depth interviews. The qualitative approach was chosen to deeply explore the implementation of Religious Moderation Villages (*Kampung Moderasi Beragama* – KMB) in Pamekasan Regency, with the goal of strengthening inter-religious tolerance. Library research involved the analysis of relevant literature, such as books, academic journal articles, online news, and policy documents issued by local governments regarding religious moderation. This step aimed to establish a theoretical and conceptual framework concerning religious moderation, Religious Moderation Villages, and socio-religious conflict phenomena occurring in the research area.

To enrich data obtained from the literature review, the researcher conducted field studies through in-depth interviews with informants selected via purposive sampling. Informants included individuals directly involved in or possessing extensive knowledge about the implementation of Religious Moderation Villages in Pamekasan Regency. A total of six informants participated in this study, comprising the sub-district head (*Camat*) of Pamekasan (R.K.S.), an official from the Ministry of Religious Affairs, Pamekasan Regency (M.), two administrators from the Religious Moderation Center at IAIN Madura (A. and M.F.U.), and two local religious leaders who were considered representative figures in the context of religious moderation. Informants were selected based on their relevant positions, depth of knowledge, and roles in managing or establishing Religious Moderation Villages.

Interviews were conducted both face-to-face and online, utilizing communication technologies such as Zoom and WhatsApp. The objective of these interviews was to obtain detailed information regarding the implementation of religious moderation in practice, indicators of success in establishing Religious Moderation Villages, and challenges encountered when applying moderation values in Pamekasan Regency. The interviews used a semi-structured format, allowing informants to express their views and experiences openly and comprehensively.

Qualitative data collected were analyzed using thematic analysis techniques, as described by Miles and Huberman, consisting of three primary stages: data reduction, data display, and drawing and verifying conclusions. In the data reduction stage, the researcher selected, simplified, and classified the interview data according to the primary research themes. Subsequently, the data were presented in descriptive-analytical narratives based on field findings, linked with theoretical foundations derived from the literature review. Lastly, conclusions were drawn by interpreting the meanings emerging from the field findings, supported by theoretical arguments from relevant literature. To ensure the validity of the research data, source and methodological triangulation were employed. Source triangulation involved cross-checking interview data among different informants, while methodological triangulation was conducted by comparing interview findings with results from the literature review. Consequently, the research findings are expected to demonstrate a high level of trustworthiness, accurately depicting the social reality of implementing Religious Moderation Villages in Pamekasan Regency.

C. Result and Discussion

1. Implementation of Religious Moderation in Pamekasan Regency

Religious moderation, in terminological sense, refers to moderate religious attitudes characterized by perspectives that avoid extremism in addressing differences, both between religions and within a particular religion. In the Islamic context, this concept is known as *Islam wasatiyah*, emphasizing values of tolerance, peace, and respect for diversity (Anwar et al. 2022; Kementerian Agama RI 2019a, 2019b). Amtiran and Kriswibowo (2024) state that the consistent implementation of *Islam wasatiyah* in society is crucial as a preventive measure against radicalism and religious conflict.

Pamekasan Regency, with its multicultural community, faces significant challenges in maintaining interreligious harmony. According to data from the Central Bureau of Statistics Pamekasan (BPS, 2020), this region is inhabited not only by a Muslim majority but also by minority groups such as Protestants, Catholics, Hindus, and Buddhists. Such complexity often triggers religious-based conflicts, both interreligious and intra-religious. Hapudin (2021) notes that these conflicts arise primarily from low tolerance levels and the proliferation of extreme paradigms in religious understanding. In response to these issues, Pamekasan Regency has implemented religious moderation through the establishment of Religious Moderation Villages (KMB). According to an interview with an administrator of the Religious Moderation Center at IAIN Madura:

“Moderation means being in the middle. However, it is not an extreme middle-ground stance because moderation requires acknowledging different groups. All parties must be heard to find a balanced solution, unlike the rigid stance of extreme centrism.” (interview, A., December 2024)

The establishment of KMB aims to address conflicts rooted in religious intolerance. A prominent example of such conflict was the burning of a tourist attraction named "Bukit Bintang" in Larangan Badung village, accused of being a site for immoral activities ((Madura Post 2020). Interviews with representatives of the Ministry of Religious Affairs (M.) and the sub-district head of Pamekasan (R.K.S.) revealed that religious moderation does not involve introducing a new religion but serves as a strategy to reinforce unity and tolerance amid diversity. Specifically, the sub-district head emphasized:

“We should remember that Prophet Muhammad was exceptionally moderate towards adherents of other religions. His tolerance should serve as an example for us all.” (interview, R.K.S., December 2024)

Empirically, the implementation of religious moderation values in Pamekasan is evident through the establishment of KMB as a center for interreligious interactions. In practice, activities such as national integration camps involving educators and religious leaders have effectively disseminated

moderation values to diverse community groups. According to an interview with an administrator of the Religious Moderation Center at IAIN Madura:

“In Pamekasan, religious moderation is progressing positively because the awareness of practicing moderation has resonated widely in society. Our center previously organized a national integration camp inviting university rectors across Madura, which helped spread the concept of moderation to the entire Madurese community.” (interview, M.F.U., December 2024)

Nevertheless, this study found that the implementation of religious moderation in Pamekasan Regency has not yet been fully optimized. A key challenge stems from resistance among certain community groups who uphold extremist paradigms and find it difficult to embrace values of tolerance and religious moderation. An interview with an administrator of the Religious Moderation Center clearly highlighted this challenge:

“Community diversity itself poses a challenge, considering that society consists of groups with hardened, radical, anarchic, and moderate characteristics. These differences represent a fundamental challenge in applying religious moderation in Pamekasan. Additionally, government support poses another issue because the local administration often faces pressure from extremist organizations that reject government programs, especially those related to tourism and entertainment. This situation results in discrimination against communities with differing viewpoints.” (interview, A., December 2024)

Theoretically, the success of religious moderation implementation heavily relies on consistently applying values from *Islam wasatiyah*, such as balance (*i'tidal*), tolerance (*tasamuh*), and justice (*musawah*) in daily life (Anwar et al., 2022). Direct observations in KMB Pegantenan Village showed that cross-religious social activities, such as charity events and youth interfaith discussions, significantly enhanced community understanding of religious moderation (Kabar Madura 2024). These achievements indicate that establishing Religious Moderation Villages has positively contributed to fostering more harmonious and tolerant community life.

Therefore, despite existing challenges—particularly socio-cultural resistance—the establishment of Religious Moderation Villages in Pamekasan proves that moderation values can be effectively instilled through education and active participation of community members and religious leaders. This study emphasizes that collaboration among government institutions, communities, and religious leaders is crucial to successfully realizing religious moderation.

2. Implementation of Religious Moderation in Pamekasan Regency

Demographically, Pamekasan Regency is inhabited by a multicultural society with diverse religious groups distributed across several sub-districts.

According to data from the Central Bureau of Statistics (BPS, 2020), the majority population is Muslim (842,215 individuals), followed by religious minorities including Protestants, Catholics, Hindus, and Buddhists. Such diversity, if not effectively managed through values of tolerance, poses significant risks of religious-based conflicts.

Considering this socio-cultural context, the establishment of Religious Moderation Villages (*Kampung Moderasi Beragama/KMB*) in Pamekasan serves as a strategic initiative to actualize religious moderation. KMB functions as a platform to foster moderation values among religious communities. According to an interview with an administrator of the Religious Moderation Center at IAIN Madura:

“The Religious Moderation Village is an excellent program to implement, encompassing either various religious thoughts within a single religion or diverse religions within one community. This village can serve as a model for other cities in fostering religious harmony.” (interview, M.F.U., December 2024)

The empirical implementation of religious moderation values in Pamekasan is evident through the establishment of KMB, notably in reducing religious tensions in specific areas such as Pegantenan Village, Pegantenan Subdistrict. Before KMB existed, this village had potential internal conflicts stemming from differing religious interpretations. However, following various community programs involving mosque youth groups, cross-community social services, and awareness campaigns, religious tensions significantly declined.

The local government explicitly launched KMB on July 26, 2023, aiming to cultivate respect for religious differences and promote tolerance across the Pamekasan community (Alfin 2023). According to Iswantoro (2023), villages like Pegantenan in Pegantenan Sub-district, which were previously prone to internal religious conflicts, are now recognized as exemplary cases demonstrating successful moderation practices.

Another indicator of KMB's success is the growing acceptance by communities toward religious minority groups, reflected in everyday practices such as strengthened social interactions between majority and minority religious groups. For instance, improved daily relations indicate decreased social resistance and greater understanding of tolerance and moderation values among community members, regardless of religious affiliations or internal religious differences. Additionally, the implementation of religious moderation through KMB aligns with Indonesia's constitutional principles, particularly the 1945 Constitution, which emphasizes respect for religious diversity. The establishment of KMB thus supports national constitutional values in promoting social harmony and tolerance (1945 Constitution).

The successful internalization of moderation values in Pamekasan's society can also be categorized into five main indicators:

- 1) Strengthened nationalism among community members;
- 2) Increased acceptance of religious minorities;
- 3) Enhanced community tolerance in everyday life;
- 4) Declining potential for religious conflicts; and
- 5) Improved understanding of moderation principles within religious practices.

These indicators substantially illustrate that the Religious Moderation Village initiative contributes significantly to mitigating previously prevalent socio-religious conflicts in Pamekasan Regency. This is supported by the assertion of F. (2024), who emphasized that awareness of religious moderation has resonated broadly in the community through various implemented programs. Theoretically, the success of religious moderation aligns with findings from prior studies, particularly those emphasizing the core values of Wasathiyah Islam—tolerance, justice, and humanity—as crucial elements in preventing radicalism (Azisi et al. 2024). Furthermore, Wasathiyah Islam is viewed as pivotal in shaping Islamic religious education to address social conflicts and reduce discrimination (Hasyim, Supriyono, and Ustadiyah 2023). This aligns with the perspective of KH. Hasyim Muzadi, who highlights Wasathiyah Islam as a unifying force fostering interreligious harmony and social cohesion (Muhammad Al Fikri and Qathrun Nada 2024). Additionally, Habib Husein Ja'far emphasizes religious moderation as a practical manifestation of social responsibility and peaceful coexistence among followers of different religions. Therefore, although the implementation of religious moderation through KMB in Pamekasan has demonstrated initial success in fostering tolerance, continuous evaluation and sustained reinforcement are necessary to effectively respond to evolving challenges, particularly socio-cultural and local political dynamics.

3. Challenges in Implementing Religious Moderation in Pamekasan Regency

The implementation of religious moderation through the establishment of Religious Moderation Villages (*Kampung Moderasi Beragama/KMB*) in Pamekasan Regency encounters several complex socio-cultural and structural challenges. One of the primary obstacles is the persistent presence of religious organizations adhering to anarchic or extremist paradigms, especially when addressing social issues perceived as contradictory to specific religious values. Such paradigms directly hinder the establishment of harmonious, tolerant, and inclusive social interactions within the community (Agus Gunada et al. 2023). This challenge was emphasized clearly by an informant from the Religious Moderation Center at IAIN Madura:

“Community pluralism itself poses a challenge, given the existence of various community characteristics – ranging from radical and anarchic to moderate groups. These aspects represent major challenges in applying religious moderation in Pamekasan. Another significant challenge is the government’s support, which is often complicated by organizations practicing anarchism. These organizations frequently oppose governmental programs related to tourism and entertainment, creating discriminatory conditions against community groups with differing perspectives.” (interview, A., December 2024)

This situation is exacerbated by insufficient public education regarding religious moderation. The limited understanding among community members about moderation values renders them susceptible to the spread of hoaxes and negative propaganda against religious moderation disseminated through social media and informal communication channels. This condition is supported by the findings of Gunada et al. (2023), who argue that the implementation of religious moderation often faces significant obstacles due to limited formal and informal educational outreach.

Structural barriers also affect the effectiveness of religious moderation, primarily concerning limited support from local government stakeholders and security forces. Although the Pamekasan Regency government has formally supported religious moderation through the establishment of the Inter-Religious Harmony Forum (*Forum Kerukunan Umat Beragama/FKUB*), as regulated by the Regent’s Regulation Number 6 of 2022, the actual implementation has encountered various issues, particularly regarding policy socialization and suboptimal inter-institutional coordination.

According to A., these structural challenges persist:

“Besides community challenges, there is an issue related to governmental support for religious moderation. The government faces difficulties due to pressure from organizations employing anarchic approaches, as these groups often reject government programs related to tourism and entertainment, discriminating against other community groups who hold different views.” (interview, A., December 2024)

However, M.F.U. (2024) argues that despite these challenges, religious moderation practices have not been entirely ineffective. Positive indicators exist, as evidenced by harmonious relations between religious communities, demonstrated by the establishment of minority religious places of worship, such as churches and temples within predominantly Muslim neighborhoods. As explained in an interview with M.F.U.:

“Religious harmony in Pamekasan has significantly improved, as exemplified by the establishment of a church within a predominantly Muslim community, as well as the construction of a Buddhist temple (*vihara*) in the Pamekasan area.” (interview, M.F.U., December 2024)

To address these challenges, several practical solutions have been proposed. Firstly, it is crucial to establish dedicated institutions or educational programs focused on comprehensive understanding of diversity and religious tolerance. Secondly, intensive education and socialization of religious moderation values by local religious leaders are necessary to ensure effective communication and acceptance of tolerance messages within the broader community (Hermanto 2022). Thirdly, decisive government action is essential against social organizations explicitly promoting extremist and radical ideologies to prevent further proliferation among vulnerable community segments. Fourthly, there is a pressing need for increased local government commitment, concretely manifested through full support for existing and future educational programs on religious moderation, including the establishment of Religious Moderation Villages.

Governmental support is formally embodied in Regent Regulation Number 6 of 2022 regarding the establishment of FKUB. Article 1, clause 5 of this regulation explicitly defines FKUB as a forum established by the community and facilitated by the government to develop, maintain, and empower religious harmony locally. Juridically, this regulation should provide a solid foundation for more effective implementation of Religious Moderation Villages in the future.

Thus, challenges in the implementation of religious moderation in Pamekasan can be addressed effectively through consistent community education, active involvement of religious leaders, strengthened local governmental policies, and broad inter-community participation. This approach aligns closely with findings from Hermanto (2022), who emphasizes that efforts to ground religious moderation in Indonesia must be implemented simultaneously and fully supported by all relevant stakeholders, particularly local governments and religious leaders.

D. Conclusion

This study demonstrates that the implementation of religious moderation in Pamekasan Regency through the establishment of Religious Moderation Villages (*Kampung Moderasi Beragama/KMB*) serves as a strategic response to escalating religious conflicts, primarily driven by extremist paradigms and low tolerance within the community. Conceptually, the approach of *Islam wasatiyah*, emphasizing balance, tolerance, equality, and reconciliation, provides a foundational framework to foster harmonious social interactions amidst complex religious diversity.

Indicators of success in establishing KMB in Pamekasan Regency include increased interreligious tolerance, a reduction in internal and interreligious conflicts, and the emergence of harmonious social interactions among previously

conflict-prone religious groups. This success is explicitly demonstrated through activities conducted at KMB locations, such as national integration camps, interfaith social services, and interactive dialogues involving diverse community members and local religious leaders. These initiatives have effectively actualized tolerance values in the everyday lives of the community.

Nevertheless, the study also identified several significant challenges in implementing religious moderation, including persistent extremist paradigms among certain religious organizations, inadequate community education and awareness regarding moderation values, and limited structural support from local governments. Therefore, sustained efforts involving intensive education, active engagement of religious leaders, and tangible commitments from local government authorities are crucial to optimizing and sustaining the implementation of religious moderation in Pamekasan Regency.

References

- Agus Gunada, I. Wayan, I. Made Ardika Yasa, Ida Bagus Alit Arta Wiguna, Ida Bagus Kade Yoga Pramana, I. Wayan Rudiarta, Gusti Putu Budiarsana, and I. Made Aditya Mudita. 2023. "Moderasi Beragama: Bentuk Habitiasi Dan Aktualisasinya Serta Kendala Dan Hambatannya Dalam Pendidikan Agama Hindu Di Sekolah Menengah Atas." *Kamaya: Jurnal Ilmu Agama* 6(1):41-55. doi: 10.37329/kamaya.v6i1.2097.
- Alfin, Alfin. 2023. "Launching KMB, Ka.Kankemenag: Bersatu Dalam Keberagaman Demi Terciptanya Komunitas Harmonis." *Kanwil Kemenag Kalsel*. Retrieved (<https://kalsel.kemenag.go.id/berita/587480/Launching-KMB-KaKankemenag-Ber>).
- Amtiran, Abdon Arnolus, and Arimurti Kriswibowo. 2024. "Kepemimpinan Agama Dan Dialog Antaragama." *Jurnal Penelitian Agama Hindu* 8(3):331-48. doi: 10.37329/jpah.v8i3.3165.
- Anwar, Andi Saefulloh, Kardi Leo, Uus Ruswandi, and Mohamad Erihadiana. 2022. "Internalisasi Nilai-Nilai Moderasi Beragama Abad 21 Melalui Media Sosial." *JIIP - Jurnal Ilmiah Ilmu Pendidikan* 5(8):3044-52. doi: 10.54371/jiip.v5i8.795.
- Azisi, Ali Mursyid, Muhammad Taqiyuddin Iqbal Faiz, Novia Maharani Permatasari, Abdullah Zidni, and Ittihaf Siddatul Muttaqin. 2024. "Resolution of the Main Values of Wasathiyah Islam as an Effort to Counter the Movement of Religious Radicalism." *Indonesian Journal of Interdisciplinary Islamic Studies*. doi: 10.20885/ijiis.vol6.iss2.art5.

- Aziz, Abd., and Edy M. Yakub. 2016. "Polres Mediasi Konflik Agama Di Pamekasan." *Antaraneews.Com*. Retrieved (<https://jatim.antaranews.com/berita/183109/polres-mediiasi-konflik-agama-di-pamekasan>).
- Desky, Ahmed Fernanda. 2022. "Implementasi Moderasi Beragama Hindu Bali Berbasis Kearifan Lokal Di Kampung Bali Kabupaten Langkat." *Jurnal Ilmiah Sosiologi Agama (JISA)* 5(1):1. doi: 10.30829/jisa.v5i1.11063.
- Detik.com. 2023. "Pengajian Ustaz Hanan Attaki Di Pamekasan Dibubarkan, Begini Duduk Perkaranya." *DetikJateng*. Retrieved (<https://www.detik.com/jateng/berita/d-6575999/pengajian-ustaz-hanan-attaki-di-pamekasan-dibubarkan-begini-duduk-perkaranya>).
- Dwi Lestari, Nurul. 2024. "Program Kampung Moderasi Beragama (KMB) Sebagai Perwujudan Toleransi Antar Umat Beragama Di Desa Ngablak." *Jurnal Pengabdian Kepada Masyarakat* 4(3):77-83. doi: 10.51651/PJPM.V4I3.514.
- Fahrudin, Ahmad Hanif, Mo'tasim Mo'tasim, Ifa Nurhayati, Rasyidin Rasyidin, and Mufiqur Rahman. 2024. "Pembinaan Kampung Moderasi Beragama Di Desa Tokerbuy Pamekasan Madura." *Community Development Journal : Jurnal Pengabdian Masyarakat* 5(5):8584-89.
- Hapudin, M. S. 2021. *Moderasi Beragama: Memaknai Kebersamaan Dalam Keberagaman*. Pustaka Diniyah.
- Hasyim, Yusuf, Supriyono Supriyono, and Ustadiyah Ustadiyah. 2023. "TRANSFORMATION OF THE WASATHIYAH ASWAJA AN-NAHDLIYAH PARADIGM TOWARDS MODERATION OF ISLAMIC RELIGIOUS EDUCATION IN INDONESIA." *TAWASUT* 9(2). doi: 10.31942/ta.v9i2.9087.
- Hermanto, Agus. 2022. *Membumikan Moderasi Beragama Di Indonesia*. Jawa Timur: CV. Literasi Nusantara Abadi.
- Iswantoro. 2023. "Empat Kecamatan Di Pamekasan Jadi Contoh Kampung Moderasi Beragama." *Article Rri.Go.Id*.
- Kabar Madura. 2024. "Kuota KMB Di Pamekasan 2024 Buram." Retrieved (<https://kabarmadura.id/kuota-kmb-di-pamekasan-2024-buram/>).
- Kementerian Agama RI. 2019a. *Moderasi Beragama*. Jakarta: Badan Litbang dan Diklat Kementerian Agama RI.
- Kementerian Agama RI. 2019b. *Tanya Jawab Moderasi Beragama*. Jakarta: Badan Litbang dan Diklat Kementerian Agama RI.
- Madura Post. 2020. "Ormas Islam Demo Minta Bioskop Kota Cinema Mall Ditutup." Retrieved (<https://madurapost.net/ormas-islam-demo-minta-bioskop-kota-cinema-mall-ditutup/>).
- Muhammad Al Fikri, and Qathrun Nada. 2024. "Konsep Islam Wasathiyah Perspektif KH. Hasyim Muzadi (Telaah Surah Al-Baqarah Ayat 143)." *Al-*

- Wasatiyah: Journal of Religious Moderation* 3(1):93-109. doi: 10.30631/jrm.v3i1.65.
- Muhtar, Fathurrahman. 2023. "TOWARD RELIGIOUS MODERATION: Mohammed Arkoun's and Hasan Hanafi's Perspectives on Indonesian Wasatiyah Islam." *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 47(2):204. doi: 10.30821/miqot.v47i2.1119.
- Saumantri, Theguh. 2024. "Moderasi Beragama Di Tengah Masyarakat Plural: Studi Kampung Toleransi Di Kota Bandung." *Kontekstualita* 38(01):27-44. doi: 10.30631/38.01.27-44.
- Siswanto, Ahmad Habiburrohman Aksa, Muhammad Irfan Maulana Sahrudin, and Muhammad Sirril Wafa. 2024. "Kampung Moderasi Beragama; Merajut Kerukunan Umat Beragama Melalui Modal Sosial Di Desa Tempur." *NAJWA: Jurnal Pengabdian Dan Pemberdayaan Masyarakat* 2(1). doi: 10.30762/najwa.v2i1.259.
- Tokan, Gaspar. 2024. "KERUKUNAN UMAT BERAGAMA DI KAMPUNG MODERASI BERAGAMA OELETA - KOTA KUPANG, NUSA TENGGARA TIMUR." *JURNAL ILMIAH GEMA PERENCANA* 3(1). doi: 10.61860/jigp.v3i1.148.
- Ucu, Karta Raharja. 2012. "MUI: Kurangnya Toleransi Picu Konflik Agama |." *Republika Online*. Retrieved (https://news.republika.co.id/berita/mdu4qq/mui-kurangnya-toleransi-picu-konflik-agama).
- Wahyudi, Dedi, and Novita Kurniasih. 2021. "Literasi Moderasi Beragama Sebagai Reaktualisasi 'Jihad Milenial' ERA 4.0." *Moderatio: Jurnal Moderasi Beragama* 1(1):1-20.