

Religious Moderation in the Social-Religious Practices of Muhammadiyah and Nahdlatul Ulama in Mulyoagung Village, Malang, Indonesia

***Dedy Firmansah**

Program Studi Magister Sosiologi, Fakultas Ilmu Sosial dan Ilmu Politik
Universitas Airlangga Surabaya, Indonesia

*Corresponding Author: *medishuman20@gmail.com*

Abstract

This study examines the understanding and implementation of religious moderation among Muhammadiyah and Nahdlatul Ulama (NU) members in *Mulyoagung Village, Malang Regency*. Using a qualitative research method with a case study approach, this research explores how these two Islamic organizations, despite their theological differences, engage in intergroup cooperation and foster social harmony. Data were collected through in-depth interviews and direct observations, focusing on how religious moderation is perceived and practiced in everyday life. The findings reveal that both Muhammadiyah and NU members exhibit a strong commitment to religious moderation, which is reflected in their inclusive and collaborative social and religious activities. Muhammadiyah, through its *Islam Berkemajuan* framework, emphasizes progressiveness, rationality, and openness, while NU, through *Islam Nusantara*, integrates Islamic teachings with local traditions to promote tolerance and balance. These principles enable both groups to maintain a peaceful coexistence, engage in joint community programs, and uphold mutual respect. This study confirms that religious differences do not necessarily lead to conflict; instead, they can serve as a foundation for cooperation when approached with openness and inclusivity. The findings offer a model of religious moderation that can be applied in other pluralistic communities, contributing to broader discussions on intergroup harmony in contemporary society.

Keywords: *Religious Moderation, Muhammadiyah, Nahdlatul Ulama (NU), Social-Religious Activities, Mulyoagung Village*

A. Introduction

Religious moderation has become a fundamental discourse in Indonesia, particularly within two of the country's largest Islamic organizations: Muhammadiyah and Nahdlatul Ulama (NU). Both organizations have played a pivotal role in promoting moderate Islamic thought and practices, actively

contributing to religious harmony and social cohesion. Through their educational, social, and religious institutions, Muhammadiyah and NU have consistently emphasized a balanced and inclusive approach to Islamic teachings (Almu'tasim, 2019). Their efforts are crucial in ensuring that Islam in Indonesia is represented not by rigid or extreme interpretations but by values of tolerance, inclusivity, and progressiveness.

Muhammadiyah promotes the concept of *Islam Berkemajuan* (Progressive Islam), which underscores intellectual openness, modernity, and social advancement, while NU upholds the *Islam Nusantara* paradigm, a localized interpretation of Islam that integrates religious teachings with indigenous cultural values (Syam & Nawawi, 2019). Both approaches reflect the notion that Muslims are inherently part of the *khairu ummah* (the best community), yet their potential remains underutilized in fostering peace and harmony (Azra, 2017). These two ideological frameworks serve as guiding principles for Indonesian Muslims, shaping a form of Islam that is compassionate and harmonious rather than rigid or confrontational (Jalaludin, 2019).

Islam Berkemajuan emphasizes a progressive mindset, encouraging knowledge acquisition and innovation while remaining grounded in *Qur'anic* and *Hadith*-based principles (Kahfi, 2019). This approach aligns with contemporary challenges, as illustrated in the documentary film *Sang Pencerah*, which highlights the need for an enlightened Islamic perspective free from divisive doctrines (Fanani, 2017). Muhammadiyah's moderation is characterized by three key principles: (1) balanced and in-depth understanding of faith and worship without harming others, (2) emulating the *akhlaq* (morals) of the Prophet beyond symbolic gestures, and (3) promoting inclusivity, fairness, and progressive engagement in social affairs (Nata, 2008). These principles collectively foster an adaptive and functional Islamic practice in a rapidly evolving world.

Similarly, NU's *Islam Nusantara* framework integrates Islamic values with local traditions, reflecting a dynamic and inclusive interpretation of religious teachings. This approach aligns Islam with the cultural landscape of Indonesia, emphasizing tolerance and respect for diverse traditions (Baso, 2015). *Islam Nusantara* is the result of intellectual reflection by NU scholars, aimed at accommodating Indonesia's cultural plurality while upholding fundamental Islamic values (Mubarok & Rustma, 2018). It represents a synthesis of theological principles and local wisdom, forming a distinct identity of Indonesian Islam (Bizawie, 2015).

NU scholars, particularly K.H. Hasyim Asy'ari, have played a crucial role in institutionalizing moderation through the *Ahlussunnah wal Jama'ah* tradition. This framework upholds *tawasuth* (moderation), *tasamuh* (tolerance), *tawazun*

(balance), and *ta'adul* (justice) as core values (Solikhin, 2016). These principles serve as the foundation for NU's approach to interfaith and intergroup relations, emphasizing mutual respect and peaceful coexistence (Farida, 2020).

The relevance of these two frameworks—*Islam Berkemajuan* and *Islam Nusantara*—is particularly evident in *Mulyoagung Village*, where Muhammadiyah and NU communities coexist harmoniously despite ideological differences. Residents of both groups actively engage in intergroup collaboration, demonstrating openness, mutual support, and shared initiatives in religious and social activities. This phenomenon underscores the role of religious moderation as a practical mechanism for maintaining social harmony in a diverse society.

Despite existing studies on Muhammadiyah and NU's role in promoting religious moderation, gaps remain in understanding its practical implementation at the grassroots level. Previous research has predominantly focused on the conceptual aspects of moderation within Muhammadiyah and NU, often overlooking real-world applications. Niam (2019) argues that while both organizations advocate for peaceful Islam and intergroup unity, there is a lack of focus on how moderation is applied in everyday interactions. Similarly, Almu'tasim (2019) notes that although NU and Muhammadiyah emphasize religious moderation, studies have yet to provide concrete examples of their moderate practices. Nasikhin et al. (2022) further highlight that moderation in Muhammadiyah and NU is grounded in *Qur'anic* principles but lacks clear linkage to its implementation in religious life.

This study aims to address these gaps by analyzing how Muhammadiyah and NU members in *Mulyoagung Village* embody religious moderation in their daily interactions. Specifically, it seeks to examine their understanding of moderation and provide empirical evidence of its practical application. Using a case study approach, this research will contribute to the broader discourse on religious harmony by demonstrating how ideological differences do not necessarily lead to conflict but can instead foster cooperation and mutual respect. The findings are expected to serve as a model for other Muslim communities striving to maintain peace and unity amid religious diversity.

B. Method

This study employs a qualitative research methodology to explore the understanding and implementation of religious moderation among Muhammadiyah and NU members in *Mulyoagung Village, Malang Regency*. The qualitative approach was chosen to obtain in-depth insights into the lived experiences of the community regarding religious moderation. Data collection was conducted through direct field research, focusing on Informants' perspectives and interactions in their socio-religious environment (Moleong,

2014). To ensure a comprehensive understanding, this study adopts a case study approach, which is particularly suitable for examining social phenomena characterized by distinct and observable patterns (Ahyar, 2020).

The research was conducted in *Mulyoagung Village, Dau District, Malang Regency*, an area comprising five hamlets: *Jetis, Jetak Lor, Dermo, Sengkaling, and Jetak Ngasri*. The village was selected as the study site due to its demographic composition, where a significant proportion of the population identifies as members of either Muhammadiyah or NU. Both organizations maintain a strong presence in the village, operating various social and religious institutions, including educational facilities, healthcare services, orphanages, and community-based religious organizations. These factors make *Mulyoagung Village* an ideal setting for examining the coexistence and collaborative efforts of Muhammadiyah and NU members in promoting religious moderation.

The study's primary data sources were collected through in-depth interviews and direct observations. The research involved eight informants from the Muhammadiyah and NU communities, selected based on specific criteria, including village elders, religious figures, community leaders, and active members of each organization. The selection of Informants was guided by their knowledge, experience, and role in fostering religious moderation within the community.

In-depth interviews were conducted in a semi-structured manner, allowing for a natural flow of conversation while ensuring that key themes related to religious moderation were adequately explored. Before each interview, the researcher introduced the study's objectives and ethical considerations to the Informants. This approach encouraged open and reflective responses, providing rich qualitative data on the Informants' perspectives, experiences, and practices regarding religious moderation. Direct observation was also employed to examine social and religious activities involving Muhammadiyah and NU members. These observations focused on community gatherings, joint religious events, and cooperative efforts in social initiatives.

Data analysis followed a systematic process involving three main stages: data reduction, data display, and data verification (Sudjana, 2006). In the first stage, the collected data were categorized and summarized to identify key themes related to religious moderation. In the second stage, relevant data were structured into a descriptive narrative to facilitate interpretation and understanding. Finally, in the third stage, the findings were carefully examined and validated to ensure accuracy and reliability. By adopting a qualitative case study approach, this research aims to capture the nuanced understanding and real-world application of religious moderation among Muhammadiyah and NU members in *Mulyoagung Village*. The methodological rigor ensures that the study

provides not only conceptual insights but also practical implications for fostering religious harmony in diverse communities.

C. Result and Discussion

1. Understanding Religious Moderation Among Muhammadiyah and NU Members

Muhammadiyah's Perspective on Religious Moderation

Muhammadiyah's approach to religious moderation is deeply influenced by Indonesia's socio-cultural context. The organization emphasizes an inclusive and balanced interpretation of Islam, advocating for peaceful coexistence and mutual respect among religious communities. Religious moderation, from the Muhammadiyah perspective, serves as a fundamental principle guiding interactions among individuals of diverse backgrounds. It fosters tolerance, inclusivity, and openness while maintaining adherence to Islamic teachings (Ramadan & Khoirudin, 2024).

Haedar Nashir defines moderation in Islam as a logical and open-minded approach to religious thought (Nashir et al., 2019). He further asserts that moderation inherently rejects radicalism (Mutawali, 2023). This principle is consistently reflected in the attitudes of Muhammadiyah members in *Mulyoagung Village*, where moderation is practiced through dialogue, community engagement, and cooperation with other religious groups. Several Muhammadiyah members emphasized their commitment to moderation in daily interactions. One Informant, identified as *SJ*, explained how the organization prioritizes *musyawarah* (deliberation) before undertaking community projects:

"Muhammadiyah members always emphasize deliberation. For example, when we want to establish an educational institution, an orphanage, or a mosque, we first seek approval from the local community. This approach ensures that our initiatives align with the needs and expectations of the people. Muhammadiyah never teaches its members to believe they are absolutely right while others are wrong." (Interview, September 2024)

This statement highlights the inclusive nature of Muhammadiyah's religious moderation, which is built on dialogue and community participation. The emphasis on collective decision-making helps foster a sense of unity and prevents sectarian conflicts. Another Muhammadiyah member, *SS*, described the organization's perspective on religious coexistence, particularly in interactions with NU members:

"Although we have theological differences, we always respect and support each other. For instance, when NU holds a *tahlilan* (communal prayer gathering), we attend as a gesture of respect. While Muhammadiyah does not practice *tahlilan*, we acknowledge its significance for NU members. Our role is not to judge but to enlighten." (Interview, September 2024)

This perspective reinforces Muhammadiyah's stance on religious inclusivity, emphasizing mutual respect over doctrinal disputes. The ability to engage in intergroup religious activities, despite theological differences, reflects a high degree of social and religious tolerance. Another Informant, *SU*, provided further insight into Muhammadiyah's interpretation of religious moderation:

"Moderation, as I understand it, means respecting, understanding, and not imposing one's beliefs on others. In our village, we live in harmony because we do not see differences as a reason for division. The key is to avoid hostility and cultivate mutual respect." (Interview, September 2024)

The findings suggest that Muhammadiyah's concept of religious moderation is centered on three key principles. First, *musyawarah* (deliberation) ensures collective decision-making and prevents unilateral actions that might cause conflict. Second, *inclusivity and respect* encourage mutual understanding between different religious communities. Third, *non-judgmental engagement* allows Muhammadiyah members to participate in interfaith and intergroup activities without compromising their theological beliefs.

These findings align with previous research by Islahuddin (2023), which describes Muhammadiyah's religious moderation as a blend of humanism and progressive Islamic thought. The *Islam Berkemajuan* (Progressive Islam) framework, which underpins Muhammadiyah's ideology, further reinforces these values. It promotes *pro-modernity*, *pro-peace*, *pro-justice*, and *pro-equality*, rejecting any form of oppression or discrimination. This ideology is rooted in Islamic teachings, particularly the messages conveyed in *Surah Al-Ma'un* and *Surah Ali Imran* verse 104, which emphasize social responsibility and collective welfare (Nashir, 2014).

The alignment between *Islam Berkemajuan* and the lived experiences of Muhammadiyah members in *Mulyoagung Village* demonstrates the practical application of religious moderation in real-world settings. Moderation is not merely an ideological construct but a guiding principle that shapes everyday interactions. Through this approach, Muhammadiyah members contribute to social harmony and intergroup cohesion, exemplifying an adaptive and functional model of Islam that resonates with contemporary challenges.

Nahdlatul Ulama's Perspective on Religious Moderation

Nahdlatul Ulama (NU) has long upheld religious moderation as a fundamental principle in its teachings and social engagements. The organization views moderation as a means of ensuring harmony within religiously and culturally diverse communities. As an Islamic movement rooted in the *Ahlussunnah wal Jama'ah* tradition, NU promotes tolerance, balance, and inclusivity in religious practice. The concept of religious moderation within NU is closely linked to the values of *tasamuh* (tolerance), *tawasuth* (moderation),

tawazun (balance), and *ta'adul* (justice), all of which serve as ethical guidelines for intergroup relations (Solikhin, 2016).

NU's emphasis on moderation is particularly evident in *Mulyoagung Village*, where its members coexist peacefully with Muhammadiyah and other religious groups. The NU community prioritizes respect for differences, actively engaging in dialogue and collaborative initiatives with other organizations. The ability to maintain harmony despite theological differences underscores the effectiveness of NU's moderate approach in fostering social cohesion.

Several NU members provided insights into their understanding of religious moderation. One informant, SA, highlighted the organization's commitment to respecting religious differences while maintaining its own traditions:

"As NU members, we always strive to respect differences and avoid conflicts with other religious groups. We follow both religious teachings and government regulations to maintain peace. Even if we have different perspectives, we do not engage in hostility or mock one another. Instead, we focus on cooperation and inclusivity." (Interview, September 2024)

This statement illustrates NU's dedication to peaceful coexistence and its rejection of sectarian divisions. By prioritizing respect and cooperation, NU members create an environment where religious diversity is embraced rather than viewed as a source of conflict. Another informant, FZ, emphasized the importance of mutual understanding and collective harmony:

"We, as NU members, understand that coexistence requires tolerance and mutual respect. We never try to impose our beliefs on others. As long as someone's actions align with good intentions and serve the greater good, we welcome them. Our goal is to live peacefully with everyone, regardless of their religious affiliation." (Interview, September 2024)

This perspective aligns with NU's broader theological stance, which emphasizes inclusivity and the integration of local traditions into Islamic practice (Baso, 2015). By maintaining an open attitude, NU members ensure that their religious identity does not become a barrier to social integration. Furthermore, HA, a senior NU member, elaborated on the importance of intergroup collaboration in fostering religious harmony:

"Whenever there is a social or religious event, we always encourage participation from all groups, including Muhammadiyah. For example, even though Muhammadiyah does not traditionally practice *tahlilan*, we still invite them to our gatherings, and they attend out of respect. This mutual engagement strengthens our bonds as a community." (Interview, September 2024)

This example demonstrates that religious moderation within NU is not only theoretical but also actively practiced through social and religious activities.

By fostering an environment of openness and mutual respect, NU members ensure that theological differences do not hinder community solidarity.

Based on the findings from the interviews, three key principles define NU's understanding of religious moderation. First, *mutual respect* is upheld through non-confrontational engagement with other religious groups. Second, *tolerance and openness* allow for the acceptance of diverse religious expressions without imposing rigid interpretations. Third, *intergroup collaboration* ensures that social and religious activities serve as platforms for strengthening communal bonds.

These findings are consistent with previous studies on NU's approach to religious moderation. Fuadi (2022) argues that NU's moderation is reflected in its adherence to the principles of *tasamuh*, *tawasuth*, and *tawazun*, which collectively form the organization's ideological foundation. Additionally, NU's *trilogy of brotherhood*—*ukhuwah Islamiyah* (Islamic brotherhood), *ukhuwah Insaniyah* (human fraternity), and *ukhuwah Wathaniyah* (national solidarity)—further reinforces its commitment to maintaining harmony in pluralistic societies.

The alignment between the *Islam Nusantara* framework and the lived experiences of NU members in *Mulyoagung Village* confirms that religious moderation within NU is not merely an abstract concept but an integral part of daily life. By integrating local traditions with Islamic teachings, NU members demonstrate a form of religious moderation that is adaptable, inclusive, and conducive to social harmony.

These findings also highlight the practical implications of religious moderation in contemporary society. As an organization that has historically championed tolerance and cultural integration, NU provides a model for other Muslim communities seeking to foster peaceful coexistence. The ability to navigate theological differences without resorting to conflict serves as a valuable lesson for broader interfaith and intergroup relations.

2. Implementation of Religious Moderation

Religious moderation among Muhammadiyah and NU members in *Mulyoagung Village* is not only understood at a conceptual level but is also actively implemented in various social and religious activities. Both organizations play a significant role in fostering community harmony through joint initiatives that transcend theological differences. Muhammadiyah and NU members collaborate in social, educational, and religious programs, demonstrating that religious moderation is a lived practice rather than just an ideological stance. Their efforts align with previous research highlighting the

contributions of both organizations in shaping Indonesia's moderate Islamic identity (Khamim, 2022).

One of the key ways religious moderations is implemented is through collective engagement in social welfare programs. Muhammadiyah and NU members regularly organize joint humanitarian initiatives, such as distributing aid, conducting health campaigns, and providing educational support. *YU*, a Muhammadiyah member, shared an example of these collaborative efforts:

"We frequently organize activities with other religious groups. For instance, we distribute herbal supplements, provide free vaccination programs, offer social assistance, and hold joint Islamic study sessions. These initiatives are open to the entire community and are not limited to Muhammadiyah members." (Interview, September 2024)

This statement highlights how Muhammadiyah and NU prioritize inclusivity in their community outreach programs. By engaging in shared social initiatives, they strengthen communal ties and reinforce the principles of mutual assistance and cooperation. Similarly, *SS*, another Muhammadiyah member, emphasized the importance of intergroup collaboration in social and religious events:

"We organize joint programs such as charity events, orphan donations, celebrations of Islamic New Year, and *maulid nabi* (Prophet's birthday commemorations). We conduct these events together with NU members, ensuring that everyone is involved. The goal is to foster unity rather than division." (Interview, September 2024)

These findings demonstrate that Muhammadiyah and NU actively participate in shared religious practices while respecting each group's doctrinal positions. The ability to engage in intergroup celebrations without conflict signifies a high level of religious tolerance and social cohesion. NU members also affirm the importance of collaboration in maintaining community harmony. *HA*, a senior NU member, explained:

"Whenever we have a social event, we make sure to involve everyone. For example, when organizing donation drives or communal prayers, we invite all community members, including Muhammadiyah. The key is to understand and appreciate each other's differences while working together for the common good." (Interview, September 2024)

This collaborative spirit reflects NU's emphasis on maintaining *ukhuwah Islamiyah* (Islamic brotherhood), *ukhuwah Insaniyah* (human fraternity), and *ukhuwah Wathaniyah* (national solidarity). These three principles serve as the foundation for intergroup harmony within NU communities (Fuadi, 2022). Furthermore, *FZ*, an NU member, elaborated on the role of women in fostering intergroup relations through joint initiatives:

“We work together in various community-driven programs, such as the *Khoirun Nisa* initiative, which is led by NU’s Muslimat and other women’s organizations. This program is held every month and is open to women from different backgrounds, including those from Muhammadiyah.” (Interview, September 2024)

The involvement of women in these initiatives indicates that religious moderation is not limited to male leadership but is actively upheld by all segments of the community. Programs such as *Khoirun Nisa* serve as platforms for intergroup dialogue and solidarity, further reinforcing the integration of religious moderation into daily life.

The findings indicate that Muhammadiyah and NU members in *Mulyoagung Village* implement religious moderation through various social and religious programs, including charity work, intergroup religious gatherings, and community development initiatives. This aligns with the *salad bowl* theory, which suggests that cultural and religious differences can coexist harmoniously without being homogenized (Budianta, 2003). In this context, Muhammadiyah and NU maintain their distinct identities while actively participating in shared community efforts.

The *salad bowl* framework distinguishes between private and public religious expressions. In private spaces, Muhammadiyah and NU uphold their respective traditions, such as distinct theological interpretations and doctrinal practices. For instance, Muhammadiyah members may engage in their exclusive Islamic study groups, while NU members continue with *tahlilan* and other *Ahlussunnah wal Jama’ah* traditions. Despite these differences, both groups respect each other’s religious practices and do not attempt to impose their beliefs on one another.

In public spaces, Muhammadiyah and NU members collaborate on broader community initiatives, including social welfare programs, public religious celebrations, and humanitarian assistance efforts. This approach ensures that theological distinctions do not hinder social unity. When asked about this dynamic, HA explained:

“In religious matters, we may have our own practices, but in social life, we are one community. We never isolate ourselves based on differences; instead, we focus on what unites us.” (Interview, September 2024)

This perspective highlights how religious moderation is operationalized in *Mulyoagung Village*. By maintaining a balance between theological integrity and social cooperation, Muhammadiyah and NU members exemplify a model of religious coexistence that is both sustainable and replicable in other communities.

The findings support the argument that religious moderation, when effectively implemented, serves as a unifying force rather than a source of

division. Muhammadiyah and NU members in *Mulyoagung Village* demonstrate that ideological differences do not necessarily lead to conflict but can instead foster collaboration and mutual enrichment. Their shared commitment to inclusivity, social engagement, and intergroup respect provides a valuable case study on how religious moderation can be practically applied in a diverse society.

D. Conclusion

This study demonstrates that religious moderation among Muhammadiyah and NU members in *Mulyoagung Village* is not merely a theoretical concept but a lived practice that shapes daily interactions and social engagements. Although both organizations uphold different theological interpretations—*Islam Berkemajuan* for Muhammadiyah and *Islam Nusantara* for NU—their shared commitment to moderation fosters a culture of respect, tolerance, and cooperation. The findings reveal that religious moderation is understood as an inclusive, non-confrontational approach to intergroup relations, ensuring that theological diversity does not become a source of conflict but rather an opportunity for mutual enrichment.

In practice, Muhammadiyah and NU members implement religious moderation through joint social and religious activities. These include humanitarian assistance, intergroup religious gatherings, educational programs, and community-driven initiatives. Their collaboration extends beyond theological differences, emphasizing shared values such as compassion, justice, and social responsibility. This dynamic aligns with the *salad bowl* theory, which suggests that diverse religious and cultural identities can coexist harmoniously without the need for assimilation. By maintaining a balance between preserving their unique traditions and engaging in collective social action, Muhammadiyah and NU members demonstrate that religious diversity can be a strength rather than a source of division. The findings also highlight that religious moderation is deeply embedded in the principles of *tawasuth* (moderation), *tasamuh* (tolerance), *tawazun* (balance), and *ta'adul* (justice). These principles guide both Muhammadiyah and NU in fostering a peaceful coexistence that respects theological differences while prioritizing communal well-being. Through their respective frameworks—*Islam Berkemajuan* and *Islam Nusantara*—both organizations actively contribute to maintaining harmony in *Mulyoagung Village*, offering a replicable model for other communities facing similar challenges.

From a broader perspective, this study contributes to ongoing discussions on religious moderation in Indonesia, reinforcing the argument that differences in religious interpretation do not necessarily lead to division. Instead, they can serve as a foundation for collaboration when approached with openness and mutual respect. The findings underscore the importance of grassroots-level

initiatives in sustaining religious harmony, highlighting the need for continuous dialogue and cooperative efforts between different religious communities. As a practical implication, this study suggests that religious moderation should be further institutionalized through educational programs, interfaith collaborations, and policy frameworks that encourage inclusive religious practices. Future research could explore how similar dynamics unfold in other regions, providing comparative insights into the role of religious moderation in diverse social contexts. Ultimately, the case of *Mulyoagung Village* serves as a compelling example of how religious moderation, when genuinely practiced, can strengthen social cohesion and contribute to a more inclusive and peaceful society.

References

- Amru Almu'tasim. 2019. "Berkaca NU Dan Muhammadiyah Dalam Mewujudkan Nilai-Nilai Moderasi Islam Di Indonesia." *Edukasi: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 1 (2):210.
- Azra, Azyumardi. 2017. *Islam Nusantara*. Jakarta: Republika.
- Baso, Ahmad. 2015. *Islam Nusantara Ijtihad Jenius Dan Ijma' Ulama Indonesia Jilid I, Cet. I*. Jakarta: Pustaka Afid.
- Bizawie, Zainul Milal. 2015. *Islam Nusantara Sebagai Subjek Dalam Islamic Studies: Lintas Diskursus Dan Metodologis. Islam Nusantara Dari Ushul Fiqh Hingga Paham Kebangsaan*. Bandung: Mizan.
- Budianta, Melani. 2003. "Multikulturalisme Dan Pendidikan Multikultural, Sebuah Gambaran Umum." *Jurnal Tsaqafah* Vol. 1 No. 2:95-112.
- Djuju Sudjana. 2006. *Evaluasi Pendidikan Luar Sekolah*. Bandung: Remaja Rosda Karya.
- Fanani, Ahmad Fuad. 2017. *Reimagining Muhammadiyah Islam Berkemajuan Dalam Pikiran Dan Gerakan*. Yogyakarta: Suara Muhammadiyah.
- Farida, Umma. 2020. "Kontribusi Dan Peran KH. Hasyim Asy'ari Dalam Membingkai Moderasi Beragama Berlandaskan al- Quran Dan Hadis Di Indonesia." *Fikrah* Vol. 8 No. 2:315.
- Fuadi Ashif, Moh. 2022. "Tradisi Pemikiran Moderasi Beragama Nahdlatul Ulama (NU)." *Al-Fikra: Jurnal Ilmiah Keislaman* Vol. 21, No. 1:12-25.
- Hardani Ahyar, dkk. 2020. *Metode Penelitian Kualitatif & Kuantitatif*. Yogyakarta: CV. Pustaka Ilmu Group.
- Islahuddin, M, dkk. 2023. "Moderasi Muhammadiyah Dalam Bingkai Dakwah Kultural." *Tamaddun: Jurnal Pendidikan Dan Pemikiran Keagamaan* Vol. 24 No. 1:6-16.
- Jalaludin. 2019. *Menakar Moderasi Islam Di Indonesia*. Jakarta: Rois Syuaro Press.
- Kahfi, Muhammad. 2019. "Muhammadiyah Gerakan Islam Berkemajuan: Selayang Pandang." *Siasat* Vol. 3 No. 1:39-46.

- Khamim, M. 2022. "Nilai Universal Islam Muhammadiyah Dan NU: Potret Islam Moderat Indonesia." *EL-Hekam: Jurnal Studi Keislaman* Vol 7, No 1:17-26.
- Lexy Moleong. 2014. *Penelitian Kualitatif. Edisi Revisi*. Bandung: PT Remaja Rosdakarya.
- Malihah, Nur Ayi dkk. 2023. "Implementasi Nilai Bhineka Tunggal Ika Dalam Harmonisasi Keberdampingan Hindup Organisasi Keagamaan Rifa'iyah Dan NU Di Desa Mangli." *Prosiding Kampelmas (Kampus Peduli Masyarakat)* Vol.2 No. 1:405-13.
- Mubarok, Ahmad & Diaz Gandara Rustam. 2018. "Islam Nusantara: Moderasi Islam Di Indonesia." *Journal of Islamic Studies and Humanities* Vol. 3 No. 2:153-68.
- Mutawali. 2023. "As The Foundation of Islamic Moderation: Theo-Philosophical Insight against Extreme Religious Ideology." *Ulumuna* Vol. 27 No. 1:341-66.
- Nahsir, Haedar et al. 2019. "Muhammadiyah's Moderation Stance in the 2019 General Election." *Al-Jami'ah* Vol. 57 No. 1:1-24.
- Nashir, Haedar. 2014. *Memahami Ideologi Muhammadiyah*. Yogyakarta: Suara Muhammadiyah.
- Nasikhin, dkk. 2022. "Moderasi Beragama Nahdlatul Ulama Dan Muhammadiyah Dalam Konsep Islam Nusantara Dan Islam Berkemajuan." *Islamic Review: Jurnal Riset Dan Kajian Keislaman* Vol. 11 No. 1:19-34.
- Nata, Abudin. 2008. *Metodologi Studi Islam*. Jakarta: Raja Grafindo Persada.
- Niam, Zainun Wafiqatun. 2019. "Konsep Islam Wasathiyah Sebagai Wujud Islam Rahmatan Lil'alamin: Peran NU Dan Muhammadiyah Dalam Mewujudkan Islam Damai Di Indonesia." *Palita: Journal of Social Religion Research* Vol. 4 No. 2:91-106.
- Qardhawi, Yusuf. 2017. *Islam Jalan Tengah, Terj. Alwi A,M*. Bandung: Mizan.
- Ramadan, Wahyu & Khoirudin, Azaki. 2024. "Pemikiran Haedar Nashir Tentang Moderasi Dan Implikasinya Pada Konsep Pendidikan Islam Berkemajuan." *Jurnal Cendekia: Media Komunikasi Penelitian Dan Pengembangan Pendidikan Islam* Vol 16 No, 02:321-39.
- Solikhin, Mat. 2016. "Gerakan Pemikiran Dan Peran Tiga Ulama NU (K.H. Hasyim Asy'ari, K.H.R. Asnawi Kudus, K.H. Wahhab Hasbullah) Dalam Menegakan Ahl Al-Sunnah Wal-Jama'ah Annahdliyah Di Jawa Tahun 1926-1971." *Jurnal Theologia* Vol. 27 No.2:331-64.
- Syam, Nur & Nawawi. 2019. "Islam Nusantara Berkemajuan Sebagai Basis Moderasi Islam Indonesia." *ISLAMICA: Jurnal Studi Keislaman* Vol. 13 No. 2:236-55.