



Fostering Moderate Islamic Education: The Strategic Role of the Cinta Rasul Majelis Ta'lim at Ribath Pesantren in Garut

Muizatul Lailiyah¹, Mohammad Rofiq²

¹Universitas Kiai Abdullah Faqih Gresik, Indonesia

²Universitas Kiai Abdullah Faqih Gresik, Indonesia

*Correspondence: ✉E-mail: muizatullailiyah@gmail.com

Article Information:

Received : 2025-05-05

Revised : 2025-06-14

Accepted : 2025-06-22

Keywords: *Islamic Education, Moderate Islam, Islamic Study Assembly, Islamic Boarding School*

Abstract

This research highlights the importance of strengthening religious moderation in Islamic education as an effort to maintain social harmony within a pluralistic society. The aim of the study is to analyze the role of the Nusantara Cinta Rasul Islamic Study Assembly at Ribath Garut Islamic Boarding School in developing Islamic education based on religious moderation. The object of the research is the Nusantara Cinta Rasul Assembly and the environment of the Ribath Garut Boarding School. This study employs a field research method with a qualitative descriptive approach. The data sources consist of primary data in the form of interviews, observations, and documentation, as well as secondary data from relevant literature. Data analysis was carried out interactively through the process of reduction, presentation, and inductive conclusion drawing. The results show that the Nusantara Cinta Rasul Assembly and the Ribath Garut Boarding School have successfully integrated the values of religious moderation into the curriculum and inclusive, dialogical teaching methods. Various programs such as religious studies, inter-organizational forums, and social activities have served as effective means to instill attitudes of tolerance, justice, and respect for differences. Despite facing challenges such as polarization and limited resources, both institutions remain consistent in innovating and collaborating to create a harmonious and moderate Islamic educational environment.

INTRODUCTION

Indonesia is a country with a high level of religious, ethnic, and cultural diversity. In a multicultural society like Indonesia, religious moderation serves as a crucial foundation for maintaining social harmony and preventing religion-based conflicts. Religious moderation is not merely a slogan, but a genuine necessity to strengthen national commitment, tolerance, non-violence, and respect for differences. (Ikhwan, Wahyudi, & Alfianto, 2023). However, religiously nuanced conflicts still arise due to differences in beliefs and diverse interpretations of the holy scriptures (Shihab, 1997). Islamic education plays a strategic role in shaping the character of the younger generation to be tolerant and inclusive, enabling them to live peacefully amid the plurality of society (Habibie, Al Kautsar, Wachidah, & Sugeng, 2021). Tohari (2023) asserts that Islamic religious education serves as a fundamental means of

Fostering Moderate Islamic Education: The Strategic Role of the Cinta Rasul Majelis Ta'lim at Ribath Pesantren in Garut

Muizatul Lailiyah, Mohammad Rofiq

cultivating tolerance within the younger generation. Nevertheless, the implementation of religious moderation within Islamic education continues to encounter various challenges, including the lack of preparedness among schools and madrasahs to incorporate moderation values into their instructional practices (Dongorang, 2024). It is essential for the curriculum and instructional methods to incorporate values such as mutual respect, justice, and a firm rejection of violence and radicalism. (Suryadi, 2022). The disparity between the conceptualization and the implementation of religious moderation is further attributed to resource constraints, resistance from educators, and divergent interpretations of what religious moderation entails (Tuti, Usman, & Ondeng, 2024),

As a community-based religious institution, the majelis ta'lim holds a vital role in promoting a moderate and tolerant interpretation of religion through religious studies, discourse, and public sermons. (Huda, 2020). Recent research demonstrates that majelis ta'lim can play a pivotal role in reinforcing religious moderation by cultivating the moral character of congregants, empowering local communities, and facilitating interreligious dialogue and conflict resolution. (Hadirman, 2024). Gus Dur asserted that religious moderation serves as the cornerstone for building a harmonious society within a diverse social landscape (Hadirman, 2024). Gus Dur affirmed that religious moderation is fundamental to the establishment of a harmonious and inclusive society within a diverse cultural and religious context (Arif, 2020).

According to Hidayat, the Majelis Ta'lim functions as a key Islamic educational institution that contributes substantially to the development of the community's religious character. (Hidayat & Sugiarto, 2020). Through the optimal utilization of the majelis ta'lim's role, it is expected that communities will be better equipped to resist radical and intolerant ideologies, while actively contributing to the preservation of national cohesion.

One concrete example is the Majelis Ta'lim Nusantara Cinta Rasul (NCR), founded in 2013 by Habib Ali Zaenal Abidin Al Kaff in Tangerang and later developed in Garut, West Java. This majelis functions as an educational and da'wah platform that instills the values of religious moderation through interactive and dialogical approaches, emphasizing openness and respect for differences. At the Ribath Islamic Boarding School in Garut, the NCR Majelis Ta'lim strives to shape pious students who are capable of becoming agents of peace in a pluralistic society. This study aims to analyze the contribution of the Nusantara Cinta Rasul (NCR) Majelis Ta'lim in strengthening moderate Islamic education and fostering a tolerant and harmonious society, particularly within the setting of the Ribath Islamic Boarding School

Fostering Moderate Islamic Education: The Strategic Role of the Cinta Rasul Majelis Ta'lim at Ribath Pesantren in Garut

Muizatul Lailiyah, Mohammad Rofiq

in Garut, West Java. In addition, this research compares its findings with previous studies on the role of majelis ta'lim in promoting religious moderation, notably the work conducted by Juju Saepudin (2023) "Optimalisasi Peran Majelis Ta'lim Dalam Membumikan Moderasi Beragama". The studies conducted by Yesi Arikani (2017) "Peran Majelis Ta'lim Sebagai Pendidikan Alternatif Dalam Merevitalisasi Pendidikan Agama". Fifi Naili Rizkiyah (2023) "Majelis Taklim Rumah Moderasi Beragama KUA Kecamatan Tongas sebagai Upaya Aktualisasi Moderasi Beragama" concur that the majelis ta'lim functions as an effective non-formal educational medium for promoting values of social cohesion and resistance to extremism.

By focusing on the NCR Majelis Ta'lim, this study provides a specific illustration of how religious moderation is implemented within a local context, serving as a strategic agent of change in shaping a religious, yet tolerant and peaceful society. Therefore, this research is expected to make a significant contribution to the development of Islamic education based on the principles of religious moderation and to the strengthening of social harmony in Indonesia

METHOD

This study employs a field research approach using a case study design, as it focuses on a bounded system encompassing a program, activities, events, or a group of individuals connected by a specific place and time. (Ghony & Al Mansur, 2014). A descriptive qualitative approach was adopted to gain an in-depth understanding of the role of the Majelis Ta'lim Nusantara Cinta Rasul at the Ribath Islamic Boarding School in promoting moderate Islamic education. The qualitative method is deemed appropriate as it allows for a natural and comprehensive portrayal of the phenomenon in accordance with the realities observed in the field. (Moleong, 2012), The data sources employed in this study are classified into two categories: human sources and non-human sources.

Data analysis was conducted interactively through three stages: data reduction, data display, and conclusion drawing. (1) The data collected from interviews, observations, and documentation were reduced by selecting relevant information. (2) The reduced data were then presented in narrative form and simple tables to facilitate understanding. (3) Finally, verification and inductive conclusion drawing were carried out to address the research questions

FINDINGS AND DISCUSSION

The Concept of Religious Moderation in Islamic Education

Religious moderation can be defined as a perspective, attitude, and behavior in practicing religion that emphasizes balance in understanding, practicing, and internalizing religious teachings. According to the Ministry of Religious Affairs of the Republic of Indonesia, religious moderation is a religious attitude embraced and practiced by the majority of Indonesians, past and present which upholds the middle path and rejects extremism (Amin, 2023).

Religious moderation is an approach that emphasizes balance, a middle-way attitude, and the rejection of extremism in understanding and practicing religious teachings (Nurdin, 2021; Nurlaili, Fitriana, Millah, & Nasution, 2024). This concept requires religious adherents to avoid excessiveness—whether in the form of extreme conservatism or liberalism—and promotes just, tolerant behavior and respect for differing beliefs within a pluralistic society (Nurlaili et al., 2024). In the context of Islam, the term *al-wasathiyah* is often used to describe the principle of the middle path, which implies avoiding both religious fanaticism and excessive leniency in religious practice (Yasin, Thahir, & Harun, 2022). Religious moderation also serves as a solution to the two extreme poles in religious practice: the far-right, which is overly conservative, and the far-left, which is excessively liberal (Yasin et al., 2022). Thus, religious moderation is the key to fostering harmony and tolerance at the local, national, and global levels (Nurdin, 2021).

The implementation of religious moderation in Islamic education is essential for fostering moderate, tolerant, and inclusive attitudes among students. (Mufaridah, Yana, & Mubaidilah, 2025). Moderation-based Islamic education can be implemented through several strategies, such as the integration of moderation values into the curriculum, the use of teaching methods that promote dialogue and openness, and the creation of a school environment conducive to the practice of tolerance (Arifin & Huda, 2024).

Group discussions, community engagement, and interfaith projects are effective examples of implementation to enhance students' empathy and understanding of diversity. Through this approach, Islamic education not only equips students with religious knowledge but also cultivates character traits that value differences and reject all forms of violence and hate speech (Takdir, 2024).

Religious moderation in Islamic education plays a vital role in maintaining social harmony and strengthening the values of tolerance within a pluralistic society (Dongorang,

Fostering Moderate Islamic Education: The Strategic Role of the Cinta Rasul Majelis Ta'lim at Ribath Pesantren in Garut

Muizatul Lailiyah, Mohammad Rofiq

2024). A moderation-based curriculum can serve as an effective tool to counter radicalization and intolerance, as well as to build an inclusive and peaceful society. Islamic education that emphasizes the principles of *tawazun* (balance), *tasamuh* (tolerance), and *musawab* (equality) can produce a younger generation that is not only devout but also capable of making positive contributions to social life (Arifin & Huda, 2024; Yasin et al., 2022). Thus, Islamic education based on religious moderation is not only relevant to Indonesia's diverse context, but also serves as a vital foundation for the creation of a harmonious, peaceful society that respects differences. (Mufaridah et al., 2025; Nurlaili et al., 2024).

Profile of Majelis Ta'lim Nusantara Cinta Rasul and Pesantren Ribath Garut

Majelis Ta'lim Nusantara Cinta Rasul Lil Habib Ali Zaenal Abidin Al-Kaff was established in Tangerang on the 12th of Rabi' al-Awwal 1434 AH, corresponding to July 7, 2013 CE, with an indefinite period of operation. The *Cinta Rasul Community*, as a legally recognized association, operates in the fields of religion, education, and social welfare. As a legal entity, the Cinta Rasul Community possesses full legal rights, including ownership and management of its assets.

The *Cinta Rasul Community* is guided by the principles of the Qur'an, the Sunnah, *Ijma'* (scholarly consensus), and *Qiyas* (analogical reasoning). It is founded upon the creed of *Ahlus Sunnah wal Jama'ah*, following the *Thariqah Alawiyah* tradition, adhering to the Ash'arite theological school, and recognizing the legitimacy of the four major Sunni madhhabs (legal schools of thought). In terms of national and civic life, the Cinta Rasul Community bases its organizational principles on Pancasila and the 1945 Constitution of the Republic of Indonesia (*Undang-Undang Dasar 1945*) in an open and inclusive manner. However, it remains strictly non-partisan and does not affiliate with any political party, either domestic or international. The emblem of the Cinta Rasul Community features the image of the Prophet Muhammad's sandals (*Na'l al-Nabi*), with a depiction of the Green Dome (*Qubbatul Hadrat*) of the Prophet's Mosque situated within, accompanied by the inscription *Cinta Rasul Community* written in black beneath the graphic (as attached). Membership in the Cinta Rasul Community is divided into three categories: regular members, extraordinary members, and honorary members.

The vision and mission of *Majelis Ta'lim Nusantara Cinta Rasul (NCR)* are as follows: (1). To embody gratitude for the blessings of faith (*iman*) and Islam through active devotion and service. (2). to promote and disseminate the teachings of Islam in a peaceful and inclusive

Fostering Moderate Islamic Education: The Strategic Role of the Cinta Rasul Majelis Ta'lim at Ribath Pesantren in Garut

Muizatul Lailiyah, Mohammad Rofiq

manner. (3). to establish and facilitate platforms for the pursuit of religious knowledge (*thalabul 'ilm*). (4). to seek divine reward and express sincere love for the Prophet Muhammad (peace be upon him), with the ultimate aim of contributing to the realization of mercy for all creation (*rahmatan lil-'alamin*).

A Case Study of the Role and Contributions in Fostering Religious Moderation

Based on observational findings, Garut has historically been considered a vulnerable area for the spread of radical ideologies, such as the *Negara Islam Indonesia* (NII or Indonesian Islamic State) movement. This condition underscores an urgent need for religious outreach (*da'wah*) that emphasizes religious moderation. The presence of *majelis ta'lim* (Islamic study circles) serves as an effective medium for conveying the teachings of Islam as a *rahmatan lil-'alamin* (mercy to all creation)—avoiding both right-wing extremism (radicalism) and left-wing extremism (liberalism). Such efforts are essential for safeguarding communities against intolerant ideologies.

A. Inclusively Engaging All Communities Without Discrimination

According to the founder of the majelis ta'lim, Habib Ali Zaenal Abidin Al Kaff, who stated:

“At NCR, a monthly grand gathering titled “Garut Ngahiji” is regularly held, with the aim of uniting all majelis (Islamic assemblies) in the Garut region to engage in collective dhikr and salawat (praise for the Prophet) without regard to their organizational affiliations. Alhamdulillah (praise be to God), participation has significantly increased—not only from members of Nahdlatul Ulama (NU), but also from those affiliated with Persis and Muhammadiyah, who initially did not participate in salawat activities but have now become regular attendees of this monthly gathering. In addition, there is the Maulid Arba'in program, held every year during the month of Rabi' al-Awwal. This program involves visiting different villages over a span of 40 days to recite the Maulid and other religious texts. Alhamdulillah, year after year, the community's enthusiasm and participation continue to grow positively”.

As further emphasized by Ayi'saah, one of the board members of the majelis ta'lim, who remarked:

“Since joining the NCR community under the guidance of our teacher, Abuya Ali Al Kaff, I have come to understand the teachings of the salafunassalib, that we should not claim our path or our majelis to be the only correct one. In every gathering, we consistently recite the maulid as an expression of our love and remembrance of the Prophet. We also chant salawat and various wird (devotional litanies), which may not be practiced in other majelis. However, we should not judge others as lacking love for the Prophet simply because they express it differently. Differences in forms of worship, as long as they are based on valid evidence and do not contradict shari'ah, should be accepted. These differences, after all, are part of Allah's creation and they are a form of divine mercy. Abuya often illustrates this by saying: to reach the number 10, it doesn't always have to be 5 + 5;

Fostering Moderate Islamic Education: The Strategic Role of the Cinta Rasul Majelis Ta'lim at Ribath Pesantren in Garut

Muizatul Lailiyah, Mohammad Rofiq

it could also be 7 + 3, or 4 + 6, and so on. The essence of his teachings has made it easier for us to embrace differences as long as the intention is for the sake of Allah and His Messenger, and the practice remains within the boundaries of Islamic law. This perspective has helped us see differences as something beautiful and even inspiring.

The *Majelis Taklim Nusantara Cinta Rasul* has demonstrated its strategic role in implementing the values of religious moderation through an inclusive approach to *da'wah* (Islamic outreach). The institution integrates the principles of *wasathiyyah* (moderation) into its foundational mission, emphasizing unity and cohesion without discriminating among different Islamic organizations (*ormas*). *Majelis Taklim Nusantara Cinta Rasul* promotes a preaching method that avoids hate speech and fosters an inclusive understanding of Islam as a *rahmatan lil-'alamin* (a mercy to all creation). The teaching of religious moderation is actualized through the principles of *tawasuth* (moderation), *tawazun* (balance), and *i'tidal* (justice), which serve as the foundational values for religious understanding within the *majelis*. Through this approach, members are guided to understand that religious moderation does not signify indecisiveness or ambiguity, but rather represents a fair and balanced stance in responding to differences

B. Providing Religious Discourses Focused on the Promotion of Religious Moderation

Moreover, the reinforcement of religious moderation through the role of *majelis taklim* can be implemented by delivering study sessions that emphasize the values of tolerance, justice, and mutual respect among religious communities. The development of well, structured teaching materials plays a crucial role in enhancing the public's understanding of religious principles.

According to his statement:

"In our majelis, emphasis is placed on the value of love for the Prophet (Cinta Rasul), by positioning the Prophet Muhammad as the central role model (uswah hasanah). His gentle and compassionate teachings, as a rahmatan lil-'alamin (mercy to all creation), serve as the foundation for nurturing a moderate attitude. This is carried out by intensifying the study of sirah nabawiyyah (the Prophet's biography) and emphasizing the Prophet's character (akhlak) in daily life. Kurikulum di Pesantren Ribath Garut dan Majelis Taklim Nusantara Cinta Rasul ini dirancang dengan memperhatikan aspek keseimbangan (tawazun) antara ilmu pengetahuan keagamaan dan keterampilan hidup (akhlaq), sehingga santri tidak hanya menjadi ahli dalam ilmu agama tetapi juga mampu berinteraksi secara positif dalam masyarakat plural".

C. Serving as a Role Model for the Younger Generation

On the other hand, there is a special time allocated for a public gathering held on the first week of each month at the Grand Mosque. This event is attended by

Fostering Moderate Islamic Education: The Strategic Role of the Cinta Rasul Majelis Ta'lim at Ribath Pesantren in Garut

Muizatul Lailiyah, Mohammad Rofiq

various *Habaib* (descendants of the Prophet) and aims to invite the community especially young men and women to guide the younger generation toward a better life characterized by noble morals.

“The presence of the NCR majelis ta’lim generally serves as a platform for the local community to collectively remember Allah and praise the Prophet Muhammad (peace be upon him). Our main target is actually the youth. That’s why we hold it every Saturday night so that instead of spending their weekend nights elsewhere, the young people can gather at the mosque, join in sholawat (praises for the Prophet), and spend time with righteous people”.

Based on the research conducted by the author, the role of the *Majelis Ta’lim Nusantara Cinta Rasul* (NCR) is highly significant. The NCR actively fosters a strong sense of togetherness and inclusivity, not limiting itself to any particular group. It is open to individuals from various Islamic organizations and social backgrounds. This reflects the principle of *Islam as a mercy to all creation (rahmatan lil 'alamin)* that *dakwah* (Islamic outreach) should be embraced with love, not confined by identity boundaries.

This approach is particularly important amid the growing polarization and intolerance within some religious communities. The NCR *majelis ta’lim* serves as a spiritual oasis that strengthens the values of unity—not by compromising core beliefs (*aqidah*), but by reinforcing bonds of brotherhood (*ukhuwah*).



Fostering Moderate Islamic Education: The Strategic Role of the Cinta Rasul Majelis Ta'lim at Ribath Pesantren in Garut

Muizatul Lailiyah, Mohammad Rofiq



Challenges and Opportunities in the Real World Context

In its efforts to strengthen religious moderation, the *Majelis Taklim Nusantara Cinta Rasul* and *Pesantren Ribath Garut* face a number of concrete challenges. The primary challenge involves the increasing polarization and radicalism within society, marked by the emergence of groups that promote exclusive and often intolerant interpretations of religion. This condition is further exacerbated by the rapid spread of information through social media, which frequently serves as a vehicle for disseminating extreme religious narratives.

Another challenge faced is the limited availability of resources, both human and financial, to sustainably develop religious moderation programs. In addition, there remains resistance from certain segments of society toward the concept of religious moderation, which is often perceived as a form of liberalization of religious teachings.

However, amidst these challenges, there are significant opportunities for both institutions to strengthen their role in promoting religious moderation. First, public awareness of the importance of peaceful coexistence amid diversity is steadily increasing. Second, there is growing support from the government and international organizations for religious moderation programs. Third, the advancement of information and communication technologies presents opportunities to disseminate messages of religious moderation more broadly and effectively.

In responding to these challenges and seizing the available opportunities, the *Majelis Taklim Nusantara Cinta Rasul* and *Pesantren Ribath Garut* continue to develop innovative

Fostering Moderate Islamic Education: The Strategic Role of the Cinta Rasul Majelis Ta'lim at Ribath Pesantren in Garut

Muizatul Lailiyah, Mohammad Rofiq

programs and teaching methods, while also strengthening collaboration with various stakeholders to build a more robust and sustainable ecosystem for religious moderation.

RESEARCH FINDINGS

1. The Role of *Majelis Ta'lim Nusantara Cinta Rasul* in Teaching Religious Moderation

The *Majelis Ta'lim Nusantara Cinta Rasul* actively serves as an agent of religious moderation through an inclusive approach that embraces various segments of society regardless of differences. It delivers teachings that emphasize the values of tolerance, justice, and humanity, all based on the exemplary conduct of the Prophet Muhammad (PBUH). Additionally, it strives to involve and nurture the younger generation with moderate Islamic values. Initiatives such as “Garut Ngahiji” and special youth gatherings are tangible expressions of this commitment.

2. Challenges Faced in the Implementation of Religious Moderation at *Majelis Ta'lim Nusantara Cinta Rasul*

Despite playing a significant role, the *Majelis Ta'lim Nusantara Cinta Rasul* faces challenges in implementing religious moderation, particularly in relation to the low active participation of the community around *Pesantren Ribath* and limited funding, which affects the sustainability and development of its outreach programs.

3. Strategies and Solutions Implemented by *Majelis Ta'lim Nusantara Cinta Rasul* to Ground Religious Moderation

Majelis Ta'lim Nusantara Cinta Rasul demonstrates adaptability and innovation in facing challenges through a variety of strategies. Leveraging the appeal of local culture and young public figures, developing digital da'wah, promoting millennial-centered studies, and emphasizing role-model-based learning methods are key steps in the effort to reach a wider audience and effectively instill the values of religious moderation.

Fostering Moderate Islamic Education: The Strategic Role of the Cinta Rasul Majelis Ta'lim at Ribath Pesantren in Garut

Muizatul Lailiyah, Mohammad Rofiq

Aspects	Description
Moral Education	Teaching moral and ethical values in accordance with Islamic teachings
Interfaith Dialogue	Promoting understanding and tolerance among people of different faiths
Advancement of Knowledge	Integrating secular knowledge with Islamic education
Empowerment of Compassionate Da'wah	Using a peaceful approach in spreading Islamic teachings
Strengthening Moderate Identity	Shaping students with a moderate identity and a tolerant attitude toward differences

CONCLUSION

The *Majelis Ta'lim Nusantara Cinta Rasul* (NCR) and *Pesantren Ribath Garut* have demonstrated their strategic role in developing Islamic education rooted in religious moderation by integrating the values of *wasathiyah* (the middle path) into their curriculum and teaching methods. These two institutions not only emphasize deep religious understanding but also focus on shaping the character of students and congregants to be tolerant, inclusive, and capable of living harmoniously within a pluralistic society. Programs such as interactive studies, inter-organizational forums, and community service activities serve as effective platforms for instilling a moderate attitude, fostering respect for diversity, and rejecting radical ideologies. Collaboration with various stakeholders, including the government and civil society organizations, further strengthens their positive impact in creating a community environment oriented toward harmony and social justice.

REFERENCES

- Amin, K. (2023, April 1). Mengapa Moderasi Beragama? Retrieved May 5, 2025, from Kementrian Agama Republik Indonesia website: <https://kemenag.go.id/kolom/mengapa-moderasi-beragama-02MbN>
- Arif, S. (2020). Moderasi Beragama dalam Diskursus Negara Islam: Pemikiran KH Abdurrahman Wahid. *Jurnal Bimas Islam*, 13(1), 73–104.
- Arifin, B., & Huda, H. (2024). Moderasi Beragama Sebagai Pendekatan Dalam Pendidikan Islam Indonesia. *TARLIM: Jurnal Pendidikan Agama Islam*, 7(2), 143–154.

Fostering Moderate Islamic Education: The Strategic Role of the Cinta Rasul Majelis Ta'lim at Ribath Pesantren in Garut

Muizatul Lailiyah, Mohammad Rofiq

- Dongorang, S. R. (2024). Moderasi Beragama dalam Pendidikan Islam : Menjawab Tantangan Sosial Kekinian – Pascasarjana UIN Syahada Padangsidimpuan. Retrieved May 5, 2025, from Pasca UIN SYAHADA website: <https://pasca.uinsyahada.ac.id/moderasi-beragama-dalam-pendidikan-islam-menjawab-tantangan-sosial-kekinian/>
- Ghony, M. D., & Al Mansur, F. (2014). *Metodologi Penelitian Kualitatif*. Yogyakarta: Ar-Ruzz Media.
- Habibie, M. L. H., Al Kautsar, M. S., Wachidah, N. R., & Sugeng, A. (2021). Moderasi beragama dalam pendidikan Islam di Indonesia. *MODERATIO: Jurnal Moderasi Beragama*, 1(1), 121–141.
- Hadirman, M. (2024). Peran Majelis Taklim dalam Memperkuat Moderasi Beragama bagi Masyarakat Desa Sea Kecamatan Pineleng, Kabupaten Minahasa, Provinsi Sulawesi Utara. *SEULANG Jurnal Pendidikan Dan Pelatihan*, 3(2). <https://doi.org/DOI:https://doi.org/10.47655/h3q1rf41>
- Hidayat, A., & Sugiarto, L. (2020). Strategi Penangkalan & Penanggulangan Radikalisme Melalui Cultural Reinforcement Masyarakat Jawa Tengah. *Jurnal USM Law Review*, 3(1), 135–154.
- Huda, I. (2020). Pemberdayaan masyarakat berbasis multikultural di majelis taklim An Najach Magelang. *INFERENSI J. Penelit. Sos. Keagamaan*, 13(2), 253–278.
- Ikhwan, M., Wahyudi, D., & Alfiyanto, A. (2023). Peran Pendidikan Agama Islam dalam Memperkuat Moderasi Beragama di Indonesia. *Realita: Jurnal Penelitian Dan Kebudayaan Islam*, 21(1), 1–15.
- Moleong, L. J. (2012). *Metode Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- Mufaridah, A., Yana, H. H., & Mubaidilah, A. (2025). Konsep Moderasi Beragama dalam Pendidikan Islam (Studi Literatur atas Ayat-Ayat Al-Qur'an dan Hadis). *Jurnal Bima : Pusat Publikasi Ilmu Pendidikan Bahasa Dan Sastra*, 3(1), 222–232. <https://doi.org/https://doi.org/10.61132/bima.v3i1.1555>
- Nuridin, F. (2021). Moderasi Beragama menurut al-Qur'an dan Hadist. *Jurnal Ilmiah Al-Mu'ashirah: Media Kajian Al-Qur'an Dan Al-Hadits Multi Perspektif*, 18(1), 59–70.
- Nurlaili, N., Fitriana, F., Millah, C. U., & Nasution, E. M. (2024). Moderasi Beragama Di Indonesia: Konsep Dasar Dan Pengaruhnya. *Moderation: Journal of Religious Harmony*, 1(1), 19–24.
- Shihab, A. (1997). *Islam Inklusif Menuju Sikap Terbuka Dalam Beragama*. Bandung: Mizan.
- Suryadi, R. A. (2022). Implementasi moderasi beragama dalam pendidikan agama islam. *Paper Knowledge. Toward a Media History of Documents*, 20(11), 12–26.
- Takdir, T. (2024). Penerapan Moderasi Beragama dalam Pembelajaran Bidang Studi PAI di MAN Malakaji Kabupaten Gowa. *El-Idarah: Jurnal Manajemen Pendidikan Islam*, 10(1), 73–82.

Fostering Moderate Islamic Education: The Strategic Role of the Cinta Rasul Majelis Ta'lim at Ribath Pesantren in Garut

Muizatul Lailiyah, Mohammad Rofiq

- Tohari, H. (2023). Peran Pendidikan Agama Islam dalam Membangun Toleransi Beragama. *Kaipi: Kumpulan Artikel Ilmiah Pendidikan Islam*, 1(2), 43–47.
- Tuti, H., Usman, S., & Ondeng, S. (2024). ANALISIS ISU-ISU KRITIS PENDIDIKAN ISLAM DALAM KONTEKS MODERASI BERAGAMA DI INDONESIA: Tinjauan terhadap Implementasi Kurikulum dan Peran Institusi Pendidikan. *TEKNOS: Jurnal Pendidikan Dan Teknologi*, 1(2), 24–34.
- Yasin, A., Thahir, L. S., & Harun, U. (2022). Moderasi Beragama dalam Tinjauan Hukum Islam. *Prosiding Kajian Islam Dan Integrasi Ilmu Di Era Society (KIHIES) 5.0*, 1(1), 499–502.