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## COMPARATIVE STUDY OF RELIGIOUS MODERATION IN MUHAMMADIYAH AND PERSIS PESANTREN EDUCATION IN BANDUNG

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Kata Kunci:	ABSTRAK
Pendidikan Muhammadiyah; Persatuan Islam (Persis); Sikap Kebangsaan; Toleransi; Anti-Kekerasan	<p><b>Latar Belakang:</b> Penelitian ini dilatarbelakangi oleh kebutuhan untuk memahami bagaimana pendidikan pesantren dapat membentuk sikap sosial positif pada peserta didik, khususnya dalam konteks kebangsaan, toleransi, anti-kekerasan, dan penerimaan budaya lokal. <b>Tujuan:</b> Tujuan penelitian ini adalah menganalisis bagaimana sistem pendidikan Muhammadiyah dan Persatuan Islam (Persis) di Kota Bandung mengembangkan sikap komitmen kebangsaan, toleransi, anti-kekerasan dan radikalisme, serta akomodatif terhadap budaya lokal. <b>Metode:</b> Metode penelitian yang digunakan adalah kualitatif deskriptif dengan pendekatan studi kasus, melalui wawancara mendalam dengan guru, kepala pesantren, dan siswa, serta observasi partisipatif untuk memperoleh data empiris. <b>Hasil:</b> Hasil penelitian menunjukkan bahwa pesantren Muhammadiyah menekankan integrasi nilai moderasi ke dalam materi pembelajaran, praktik sosial, dan kegiatan pembiasaan harian sebagai strategi utama pembentukan sikap sosial. Sementara itu, pesantren Persis lebih menitikberatkan pada pembiasaan ritual keagamaan, diskusi kebangsaan, aktivitas kelompok, serta interaksi sosial sebagai sarana internalisasi nilai moderasi beragama. Kedua pendekatan terbukti efektif dalam menumbuhkan kesadaran peserta didik terhadap tanggung jawab sebagai warga negara, sikap menghargai perbedaan, penolakan terhadap kekerasan, serta penerimaan terhadap keberagaman budaya lokal. <b>Kesimpulan:</b> Penelitian ini menyimpulkan bahwa pendidikan pesantren berbasis nilai moral yang dipadukan dengan integrasi kegiatan sosial dan pembiasaan ritual memiliki efektivitas tinggi dalam membentuk sikap sosial moderat pada peserta didik. <b>Implikasi:</b> Temuan ini memberikan implikasi praktis bagi pengembangan kurikulum pesantren dan strategi</p>

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	pendidikan karakter yang kontekstual, adaptif, serta relevan dengan realitas sosial-budaya masyarakat Indonesia yang multikultural.
<b>Keywords:</b> Muhammadiyah education; Persatuan Islam (Persis); nationalism attitude; tolerance; anti-violence	<b>ABSTRACTS</b> <b>Background:</b> This study is motivated by the need to understand how pesantren education can shape positive social attitudes among students, particularly in the context of national awareness, tolerance, anti-violence, and acceptance of local culture. <b>Purpose:</b> The aim of this research is to analyze how the Muhammadiyah and Persatuan Islam (Persis) education systems in Bandung develop students' attitudes toward national commitment, tolerance, anti-violence and anti-radicalism, as well as accommodative attitudes toward local culture. <b>Method:</b> The research employed a descriptive qualitative method with a case study approach, using in-depth interviews with teachers, pesantren principals, and students, along with participatory observation to obtain empirical data. <b>Result:</b> The results indicate that Muhammadiyah pesantrens emphasize the integration of moderation values into learning materials, social practices, and daily habituation as the main strategy for shaping social attitudes. Meanwhile, Persis pesantrens place more emphasis on religious ritual habituation, discussions on national issues, group activities, and social interactions as a means of internalizing religious moderation values. Both approaches are proven effective in fostering students' awareness of their responsibilities as citizens, respect for differences, rejection of violence, and acceptance of local cultural diversity. <b>Conclusion:</b> The study concludes that value-based pesantren education, combined with the integration of social activities and ritual habituation, is highly effective in developing moderate social attitudes among students. <b>Implication:</b> These findings provide practical implications for the development of pesantren curricula and character education strategies that are contextual, adaptive, and relevant to the multicultural socio-cultural realities of Indonesian society.

## A. INTRODUCTION

Islamic education does not merely convey religious knowledge but constitutes a holistic educational system that emphasizes the development of character, understanding, and the practice of Islamic values in daily life (Tafsir, 1992). Islamic education is not only a transfer of knowledge but also a transfer of values, involving the formation of students' character, personality, spiritual, intellectual, social, and emotional aspects (Rohman, 2017). In the context of Indonesia, Islamic education plays a central role in shaping religious individuals and a morally upright society (Bali & Fadilah, 2019).

Although the goals of Islamic education are noble, various challenges can affect the effectiveness of character formation, including inconsistencies in implementing Islamic values and the influence of secular social and cultural environments (Jannah, 2023), (Sudrajat & Nurjannah, 2021). Globalization and technological advancements add further complexity, as students are potentially exposed to information that may not align with Islamic values (Lundeto, 2023). Bandung, as a large multicultural city, faces particular challenges in maintaining religious harmony and moderation. The religious harmony index in Bandung is 76.47, still below the national average of 73.43 (Open Data Jabar, 2025), making educational and social efforts to strengthen moderation increasingly important.

Efforts to promote religious moderation in Bandung are evident through interfaith activities initiated by the Forum for Religious Harmony (FKUB), inclusive

religious curricula, and the role of religious leaders in conveying messages of tolerance and harmony (Sutrisno, 2023). Islamic education, particularly in pesantren (Islamic boarding schools), plays a strategic role in instilling values of moderation, tolerance, and the development of a religious character.

Organizations such as Muhammadiyah and Persatuan Islam (Persis) in Bandung serve as important examples in this regard. Muhammadiyah pesantren, such as Tegalega, implement inclusive and adaptive education, emphasizing a tolerant understanding of Islam and participation in social activities to cultivate students' character in appreciating diversity (Nashir et al., 2000). Meanwhile, Persis, through Pejagalan pesantren, emphasizes education based on traditional Islamic values while still adopting adaptive approaches to contemporary demands, instilling a strong religious understanding alongside awareness of societal diversity (Anas et al., 2015).

As a multicultural urban center, Bandung faces specific challenges in managing religious life, including intensified interactions among diverse religious and cultural groups, varying expressions of religiosity in public spaces, and the potential spread of exclusive or radical religious interpretations amid globalization and rapid digital information flows. These conditions require Islamic education systems that extend beyond ritual and cognitive instruction to actively foster inclusive, tolerant, and nationally committed social attitudes. In this context, religious moderation in Islamic education refers to a systematic effort to cultivate a balanced (*wasathiyyah*), just, and proportional understanding of Islam through learning processes, habituation, and moral exemplification. This approach enables students to practice Islamic teachings peacefully, respect religious and cultural differences, reject violence and extremism, and remain accommodative toward local culture without losing their Islamic identity. Muhammadiyah and Persatuan Islam (Persis) pesantren respond to these multicultural challenges through distinct yet complementary educational strategies, including the integration of moderation values into learning content and social practices, as well as ritual habituation, structured discussions on nationalism, and guided social interaction. These approaches position pesantren as strategic institutions for shaping moderate religious character within Bandung's diverse social environment.

Several studies have examined the role of pesantren (Islamic boarding schools) in developing religious moderation. Research by (Kurniawan et al., 2023) indicates that pesantren play a key role in strengthening tolerance, non-violence, and an accommodating attitude toward local culture through moderate religious education. Meanwhile, (Parmoko et al., 2024) revealed how the leadership of *kyai* (Islamic scholars) in pesantren can reflect *wasathiyyah* (moderate) values in the pesantren's "hidden curriculum," as seen in commitments to nationalism, tolerance, and appreciation of local culture. In a more specific context, (Sahrudin et al., 2023) studied religious moderation at Muhammadiyah Ahlus Suffah pesantren (Bantaeng Regency) and identified strategies for instilling moderation values through exemplary methods, *halaqah kitab* (study circles), extracurricular activities, as well as fostering patriotism and accommodating local culture. Another study by (Rambe, 2022) at a *madrasah salaf* highlighted a "control-based" soft moderation model, emphasizing balance, politeness, and non-coercive approaches to Islamic thinking.

Although these studies are important, a clear gap remains: few studies directly compare how Islamic education systems in the two major organizations, Muhammadiyah and Persis, cultivate religious moderation character in students,

particularly in the context of a large multicultural city like Bandung. Most research focuses on a single pesantren (e.g., Muhammadiyah or salaf pesantren) or higher education levels, while comparative studies across pesantren organizations and moderation values (national commitment, anti-violence, tolerance, accommodation of local culture) remain very limited.

Based on this background, this study aims to analyze how the education systems of Muhammadiyah and Persis in Bandung develop attitudes of national commitment, tolerance, anti-violence and anti-radicalism, as well as accommodation of local culture. This study is expected to provide important insights into the practice of Islamic education in instilling religious character grounded in religious moderation, while also serving as an evaluative reference for educational institutions to strengthen tolerance and harmony in Bandung's multicultural society.

## **B. METHOD**

This study employs a comparative qualitative approach to analyze the Islamic education systems in Muhammadiyah and Persis pesantren in Bandung in developing religious character based on the values of religious moderation. A qualitative approach was selected because it allows an in-depth exploration of participants' perspectives, facilitates a contextual understanding of social realities, and enables the development of interpretations grounded in empirical field data. A comparative case study design was used to examine similarities and differences in the educational patterns of these two Islamic organizations, particularly in fostering attitudes of national commitment, tolerance, anti-violence, and accommodation of local culture.

Data were collected through participant observation with moderate involvement, semi-structured interviews, and documentation analysis. Informants were selected using purposive sampling to ensure data relevance and representativeness. Pesantren principals were chosen based on their institutional leadership roles and responsibility for policy and curriculum implementation. Teachers were selected according to their direct involvement in instructional activities, character education programs, and daily supervision of students. Students were selected based on criteria such as length of study in the pesantren, active participation in learning and extracurricular activities, and willingness to share their experiences. This selection strategy ensured that the data reflected diverse yet relevant perspectives from key actors directly engaged in the cultivation of religious moderation values.

To strengthen data validity and reliability, this study applied both source and method triangulation. Source triangulation was conducted by comparing information obtained from pesantren principals, teachers, and students to identify consistency and divergence in perspectives regarding educational practices and value internalization. Method triangulation was implemented by cross-verifying findings from interviews with data obtained through participant observation and document analysis, including curricula, learning modules, institutional guidelines, and activity reports related to religious character education. This triangulation process enabled the researcher to confirm findings across multiple data sources and methods, thereby enhancing the credibility, dependability, and trustworthiness of the research results.

Data analysis followed Miles and Huberman's interactive model, consisting of data condensation, data display, and conclusion drawing. In addition, cross-site analysis was employed to systematically compare findings across Muhammadiyah and Persis

pesantren. The analytical process involved organizing data into thematic categories, conducting inductive analysis, and applying constant comparative techniques to develop substantive interpretations of similarities and differences in educational strategies for cultivating religious moderation. The research sites included Muhammadiyah Tegal Lega Pesantren, Syamsul Ulum Ujung Berung, Persis Pajagalan Pesantren, and Persis Situ Aksan Babakan Ciparay.

## C. RESULT AND DISCUSSION

### Findings

#### National Commitment Attitude

In Muhammadiyah education, the cultivation of national commitment is carried out through the integration of learning materials, social activities, and daily habituation. Students are taught the importance of loving the homeland through activities such as mutual cooperation (gotong royong), inter-class collaboration, and discussions on the nation's history of struggle. One teacher stated:

*"We always emphasize that nationalism is part of faith, so every social activity in the pesantren is linked to Islamic moral values"* (Teacher, Muhammadiyah Tegal Lega Pesantren, May 14, 2025).

This approach is also supported by the pesantren principal, who emphasizes the importance of students' active participation in social activities as a form of practicing love for the homeland:

*"Every student is required to participate in social activities as a form of practicing love for the homeland and maintaining national unity"* (Principal, Syamsul Ulum Muhammadiyah Ujung Berung Pesantren, May 12, 2025).

Student experiences further reinforce this finding, with one student stating:

*"I feel that learning to respect others and helping maintain the environment makes me more aware of being part of this nation"* (Student, Muhammadiyah Tegal Lega Pesantren, May 15, 2025).

On the other hand, Persis education emphasizes the development of national commitment through ritual habituation, such as weekly flag ceremonies, communal prayers, and discussions on nationalism. The Persis pesantren principal explained that routine ceremonies and national discussions serve to instill responsibility as citizens while training students to appreciate national symbols and societal diversity:

*"Routine ceremonies remind students of their responsibility as good citizens, while national discussions train them to respect national symbols and societal diversity"* (Principal, Persis 1-2 Pajagalan Pesantren, May 18, 2025).

Teachers also stress the importance of communal prayers as a means of raising students' awareness of unity and peace:

*"Through communal prayers before and after learning activities, students are invited to realize that maintaining unity and peace is the personal responsibility of every citizen"* (Teacher, Persis 27 Situ Aksan Babakan Ciparay Pesantren, May 20, 2025).

Student experiences reinforce this understanding, with one student stating:

*"Discussions about diversity taught me to respect friends from different backgrounds while staying united in pesantren activities"* (Student, Persis 1-2 Pajagalan Pesantren, May 21, 2025).

Interview and observation results indicate that although the approaches used by Muhammadiyah and Persis differ, both successfully instill national commitment in students. Muhammadiyah emphasizes the integration of learning materials with social practice, while Persis focuses more on ritual habituation and discussions.

### **Tolerance Attitude**

In Muhammadiyah education, the cultivation of tolerance toward fellow Muslims is carried out through classroom interactions, group activities, and habituation in respecting other members of the pesantren community. A supervising teacher explained that every difference of opinion in class is always used as a learning moment for polite dialogue:

*"We always encourage students to listen to their classmates' opinions and respond politely. Differences of opinion are not to be opposed but to understand other perspectives"* (Teacher, Syamsul Ulum Muhammadiyah Ujung Berung Pesantren, May 14, 2025).

A student added that this experience helped them become more patient and appreciative of differences:

*"Class discussions taught me to respect friends even if we have different opinions or learning styles. I feel the pesantren environment strongly supports mutual respect"* (Student, Syamsul Ulum Muhammadiyah Ujung Berung Pesantren, May 15, 2025).

Regarding tolerance toward non-Muslims, Muhammadiyah emphasizes respect for others' beliefs through social activities and the introduction of local cultural values. The pesantren principal stated that students are encouraged to understand religious differences as part of a pluralistic society:

*"We teach students to respect differences in belief through social visits, community service, and discussions on universal human values"* (Principal, Muhammadiyah Tegal Lega Pesantren, May 12, 2025).

Students also reported gaining practical understanding in non-Muslim environments:

*"When participating in social activities in non-Muslim communities, I learned to respect their traditions and beliefs. This made me more sensitive to the diversity around me"* (Student, Muhammadiyah Tegal Lega Pesantren, May 15, 2025).

On the other hand, Persis education instills tolerance toward fellow Muslims through group activities and daily habituation within the pesantren. The principal explained that the practice of mutual respect among students is introduced from the moment they enter the pesantren:

*"Every student is taught to respect peers of the same faith in all activities, including learning, worship, and extracurricular activities"* (Principal, Persis 27 Situ Aksan Babakan Ciparay Pesantren, May 18, 2025).

A supervising teacher added that group discussions serve as a practical medium for practicing tolerance:

*"In study groups, students learn to listen to others and express their opinions politely, so tolerance becomes part of their habits"* (Teacher, Persis 1-2 Pajagalan Pesantren, May 20, 2025).

Tolerance toward non-Muslims in Persis is demonstrated through cultural introduction, social activities, and understanding universal human values. One teacher explained:

*"Students are taught to respect other beliefs through social activities in the community, interactions with neighbors, and discussions on universal values that honor religious differences" (Teacher, Persis 27 Situ Aksan Babakan Ciparay Pesantren, May 20, 2025).*

A student shared their experience:

*"By learning to respect non-Muslim friends, I better understand differences and can collaborate without considering their religious background" (Student, Persis 1-2 Pajagalan Pesantren, May 21, 2025).*

### **Anti-Violence and Anti-Radicalism Attitude**

In Muhammadiyah education, the development of anti-violence and anti-radicalism attitudes is carried out through the integration of learning materials, discussion activities, and daily habituation. Students are taught to value life, control their emotions, and resolve conflicts peacefully. One teacher stated:

*"We always emphasize that violence is not a way to solve problems. Students are trained to engage in dialogue, cooperate, and maintain harmony within the pesantren environment" (Teacher, Muhammadiyah Tegal Lega Pesantren, May 14, 2025).*

Students also experienced the direct impact of this approach:

*"Learning to resolve problems through discussion makes me calmer and more respectful of others' opinions. I feel more capable of avoiding conflict" (Student, Syamsul Ulum Muhammadiyah Ujung Berung Pesantren, May 15, 2025).*

The principal added that social activities and disciplined habituation serve as practical means to instill anti-violence values:

*"Every activity in the pesantren is designed to help students understand the importance of solidarity, respect differences, and reject violent behavior" (Principal, Syamsul Ulum Muhammadiyah Ujung Berung Pesantren, May 12, 2025).*

On the other hand, Persis education emphasizes anti-violence attitudes through moral habituation, teaching humanistic values, and discussions on social conflicts. The principal explained:

*"Students are taught that protecting the lives of others, caring for the environment, and respecting differences are part of religious practices that prevent violence" (Principal, Persis 1-2 Pajagalan Pesantren, May 18, 2025).*

A supervising teacher added that group discussions and problem-solving simulations are strategies to train students to exercise self-restraint and avoid radical actions:

*"In study groups, students practice ways to resolve conflicts without violence, allowing them to internalize values of tolerance and justice" (Teacher, Persis 1-2 Pajagalan Pesantren, May 20, 2025).*

Meanwhile, a student shared:

*"Discussions about social life and peers' experiences made me realize that violence is never a solution. I learned to think before acting" (Student, Persis 27 Situ Aksan Babakan Ciparay Pesantren, May 21, 2025).*

### **Accommodative Attitude and Acceptance of Local Culture**

In Muhammadiyah education, the development of an accommodative attitude and acceptance of local culture is carried out through daily habituation, project-based learning, and social interactions among students. Students are taught to appreciate

cultural diversity within the pesantren environment as well as in the surrounding community. One teacher explained:

*"We always emphasize the importance of recognizing and respecting local culture, for example through art activities, traditional ceremonies, and discussions on local wisdom values"* (Teacher, Muhammadiyah Tegal Lega Pesantren, May 14, 2025).

Students also experienced the direct benefits:

*"By participating in local cultural activities, I learned to understand differences and feel closer to friends with different backgrounds"* (Student, Muhammadiyah Tegal Lega Pesantren, May 15, 2025).

The principal added:

*"Every student is encouraged to socialize and get to know their peers' identities so they can genuinely respect each other, not just formally acknowledge differences"* (Principal, Muhammadiyah Tegal Lega Pesantren, May 12, 2025).

On the other hand, Persis education emphasizes the development of cultural accommodation through integrative activities such as regular meetings, introduction to local traditions, and community projects. The principal explained:

*"Through interaction with the community and learning about local culture, students learn to recognize differences and understand that diversity is part of the nation's richness"* (Principal, Persis 27 Situ Aksan Babakan Ciparay Pesantren, May 18, 2025).

A supervising teacher added:

*"Group discussions and social activities allow students to socialize by getting to know each other and respecting different identities, not merely judging them superficially"* (Teacher, Persis 27 Situ Aksan Babakan Ciparay Pesantren, May 20, 2025).

A student shared:

*"By learning about the culture of friends and the surrounding community, I feel more open and capable of accepting differences without feeling alienated"* (Student, Persis 1-2 Pajagalan Pesantren, May 21, 2025).

## **Analysis/Discussion**

### **The Muhammadiyah and Persatuan Islam (Persis) Education Systems in Developing National Commitment Attitudes in Bandung**

The development of national commitment in Muhammadiyah and Persis education in Bandung shows that both employ different strategies yet are equally effective in instilling religious-nationalist values. In Muhammadiyah pesantren, the integration of the nation's historical struggle with social activities, such as community cooperation, illustrates the implementation of value integration theory, where Islamic values and nationalism are organically combined. This finding aligns with the salaf pesantren model in Pasuruan, which integrates formal and non-formal education with local culture to build religious-nationalist character (Yusuf et al., 2024). This approach reflects the view that nationalism is inseparable from faith, becoming an integral part of character education in pesantren.

In contrast, Persis strengthens national commitment through rituals and discussions, such as weekly flag ceremonies and communal prayers. This ritual-based strategy reinforces national identity as part of everyday religious life, supporting moderation and collective social awareness. This perspective is consistent with



(Nurhidin, 2023) study, which explains that pesantren traditions, such as independence commemorations and the study of classical Islamic texts (kitab kuning), contribute to moderate nationalism and stable religious understanding. Thus, Persis instills patriotism through symbolic elements consistently embedded in its pesantren culture.

Theoretically, both models can be seen as practices of religious-nationalist character education, as described by (Rahman, 2022) in his study of traditional pesantren. Rahman found that pesantren develop religious-nationalist character through moral education and pesantren culture emphasizing love for the homeland, unity, and tolerance. Therefore, Muhammadiyah and Persis practices in Bandung are not coincidental but part of a broader tradition in Indonesian pesantren that prioritizes religious nationalism.

There is a notable difference in the implications of the two approaches: Muhammadiyah's social activities offer more flexibility in addressing modern issues such as globalization, whereas Persis' nationalist rituals instill a highly symbolic and stable understanding of nationalism. However, challenges arise in maintaining the consistency of values, especially when young students face the dynamics of the outside world. In line with the findings of (Zaman et al., 2022) regarding the harmonization of Pancasila values in pesantren, national education in pesantren must continue to be strengthened to ensure that national values remain relevant amid social pluralism.

Within the socio-cultural context of Bandung as a multicultural urban area, the effectiveness of national commitment education in both Muhammadiyah and Persis pesantren is closely linked to broader social and political dynamics. Bandung's pluralistic environment, characterized by religious diversity, civic activism, and exposure to global narratives through digital media, creates both opportunities and challenges for pesantren education. Muhammadiyah's emphasis on social engagement and community-based activities aligns well with Bandung's open civic culture, enabling students to practice nationalism through real social interaction. Meanwhile, Persis' ritual-based nationalism provides stability and moral anchoring in a context where national identity may be challenged by ideological polarization. These findings suggest that local socio-political conditions significantly shape how educational strategies for national commitment are internalized by students.

### **The Muhammadiyah and Persatuan Islam (Persis) Education Systems in Developing Tolerance Attitudes in Bandung**

The discussion of the research findings shows that in the context of Muhammadiyah pesantren, interactions among students in classrooms and groups serve as the main vehicle for internalizing tolerance. Through routine dialogues, differences of opinion in class are treated as learning opportunities rather than conflicts. This attitude reflects a deliberative tolerance character education model, where students are trained to listen and respond politely. This aligns with character education strategies for tolerance in school-pesantren in Yogyakarta, as described by (Benaziria & Murdiono, 2019) where civics teachers employ question-and-answer and discussion methods to simultaneously instill nationalism and tolerance.

Furthermore, the development of tolerance among Muslims in Persis pesantren is carried out through collective culture and daily respect for fellow students of the same faith. The habit of respecting peers during worship and learning activities reflects the internalization of the value of respecting diversity of thought within a religious community. This attitude approaches the concept of pluralistic character education,

discussed in studies of pesantren as a basis for internalizing pluralism values in a democratic society (Rohman, 2017). Such tolerant attitudes are not merely theoretical but form part of the Persis pesantren culture, strengthening social cohesion among students while fostering an inclusive climate.

Tolerance toward non-Muslims in Muhammadiyah, according to interviews, is manifested through social activities such as visits, community service, and discussions on universal human values. This model emphasizes that different beliefs are not obstacles but part of social diversity that must be respected and understood. This approach reinforces the idea that Islamic education not only nurtures Muslims but also produces just and tolerant citizens, as formulated in the study by (Kurniasih et al., 2024) which observed the integration of Islamic and citizenship values in pesantren institutions. Muhammadiyah's practice demonstrates that Islamic education can incorporate universal social values without losing religious identity.

In Persis, tolerance toward non-Muslims is manifested through understanding universal values, interacting with the community, and discussing humanitarian themes in group discussions. Persis pesantren emphasizes that respecting other beliefs is not mere formality but part of the moral responsibility of students toward a pluralistic social environment. This view aligns with traditional pesantren practices that instill moderation and pluralism. As (Rahman, 2022) explains, traditional pesantren actively cultivate inclusive religious-nationalist character and reject radicalism. Thus, Persis' educational strategy reflects the understanding that tolerance is part of daily life, not just a classroom theory.

A comparison of the two models shows complementary strengths: Muhammadiyah's approach is highly pedagogical and structural through the integration of social activities and learning, whereas Persis emphasizes habituating tolerance values through rituals and community engagement. This difference aligns with (Nurhidin, 2023) findings in the salaf pesantren tradition in Kediri, where traditional ceremonies such as independence celebrations and the reading of classical texts (*kitab kuning*) contribute to forming moderate nationalism and inclusive attitudes. By combining both models, pesantren can strengthen tolerance both cognitively (through understanding) and affectively (through habitual practice).

From a comparative perspective, the educational approaches of Muhammadiyah and Persis reflect distinct pedagogical orientations that nevertheless offer complementary strengths. Muhammadiyah's model emphasizes structured learning integration and social praxis, allowing students to cognitively understand tolerance and moderation through dialogue and community engagement. In contrast, Persis prioritizes ritual habituation and moral discipline, fostering affective internalization of values through repetitive religious and communal practices. While Muhammadiyah's approach enhances critical awareness and adaptability to social change, Persis' model provides consistency and emotional attachment to moral values. These differences indicate that Muhammadiyah pesantren could benefit from adopting more ritual-based habituation to strengthen value consistency, while Persis pesantren could incorporate more dialogical and social-learning strategies to enhance students' critical engagement with diversity.

### **The Muhammadiyah and Persatuan Islam (Persis) Education Systems in Developing Anti-Violence and Anti-Radicalism Attitudes in Bandung**

Muhammadiyah pesantren in Bandung instills anti-violence and anti-radicalism attitudes through the integration of learning materials, discussions, and social habituation. Emphasis on dialogue and cooperation as methods of conflict resolution reflects a moderate character education approach, where violence is set aside as a solution. This aligns with (Rahman, 2022) nationalist-religious “character education” strategy, which shows that traditional pesantren can cultivate love for the homeland while rejecting radical ideologies. Furthermore, the Muhammadiyah education model reflects a hybrid system combining formal, non-formal, and informal aspects, as found in the study by Yusuf, Hasyim, and Kirom (Pasuruan Pesantren).

Additionally, teachers in Muhammadiyah emphasize that dialogue and emotional understanding are routine parts of the learning process, helping students become accustomed to peacefully managing conflicts. This creates a culture of discipline and solidarity within the pesantren community, where conflict resolution does not involve aggression. The principal also stated that all activities are designed so students understand the importance of solidarity and rejecting violence, a preventive effort that is particularly critical today. This perspective aligns with the religious moderation values described by (Hidayati et al., 2021) which note that anti-radicalism is one of the pesantren’s main value orientations.

On the Persis side, the pesantren institution employs moral habituation and social conflict discussions as strategies to train students to refrain from radical actions. This educational method emphasizes that safeguarding life and respecting differences are part of religious practice that prevents violence. The Persis principal stated that humanistic values are explicitly taught so that students understand radicalism contradicts Islamic teachings. This approach is similar to findings in other pesantren in Indonesia, where moderation education is used to prevent extremist ideologies by instilling tolerance and dialogue (Nasution, 2023).

Group discussions and problem-solving simulations in Persis pesantren strengthen the internalization of anti-violence values. According to a supervising teacher, students actively practice resolving conflicts without violence in real-life situations, not just in theoretical lessons. This strategy resembles deradicalization techniques described by (Widjaja et al., 2022) in the pesantren context, where the curriculum is reinforced with moderation values and teachers are selected for their understanding of inclusive traditions to prevent radical thinking.

Persis students’ experiences further support the finding that social and moral discussions help develop critical awareness of violence. Observations indicate that education in Persis pesantren is not merely normative but transformational, shaping how students think about conflict and extreme actions. This view aligns with the study by (Raharja et al., 2023) in Pesantren Tahfidz Surakarta, which found that anti-violence values (such as al-‘urf) are an integral part of the internalization of religious moderation.

### **The Muhammadiyah and Persatuan Islam (Persis) Education Systems in Developing Accommodative Attitudes and Acceptance of Local Culture in Bandung**

The development of accommodative attitudes and acceptance of local culture in Muhammadiyah pesantren in Bandung shows that daily habituation and project-based learning are highly effective in embedding local wisdom values. Activities such as arts,

traditional ceremonies, and discussions on local wisdom strengthen students' understanding that cultural diversity is an essential part of a shared identity. This aligns with the findings of (Muhaemin & Yunus, 2023) who state that pesantren can internalize local values through ethnopedagogy, where values such as *tasamuh* (tolerance) and *ta'awun* (mutual cooperation) become integral to religious moderation education.

Furthermore, social interactions among Muhammadiyah students are not limited to academic spheres but also extend to cultural relations, where students are encouraged to understand the backgrounds of their peers. Research findings show that respect for different identities must be built through real social relations. This is consistent with the social contact theory in character education, where intergroup contact is key to reducing prejudice and strengthening acceptance of differences (Wahyuni et al., 2024).

Muhammadiyah's approach has strategic strengths, particularly in the multicultural context of Bandung: the synergy between formal education and local culture strengthens both social and religious roots while building bridges between cultural identities. Within the framework of religious moderation, such strategies align with (Arifin & Huda, 2024) view that Islamic education should create a "school environment conducive to moderation practices" by integrating local wisdom values into the curriculum.

Meanwhile, Persis education in Bandung emphasizes cultural accommodation through community projects and regular meetings that actively introduce local traditions to students. Research shows that interactions with local communities and the introduction of local culture help students understand that cultural diversity is an asset, not an obstacle. This approach can be seen as a local-wisdom-based religious moderation education practice, as described by (Sutrisnawati & Pangestuti, 2024) which highlights pesantren as strategic institutions for instilling tolerance and inclusivity values through local cultural experiences.

In terms of social learning, Persis teachers also explain that group discussions and social activities address not only religious values but also cultural identities among students, enabling them to socialize and understand each other more deeply. This reflects that character education in Persis is not merely cognitive but also affective, capable of fostering empathy and appreciation for different identities. This approach reinforces the findings of (Rizwadi et al., 2023) in Salafiyah Pesantren Samarinda, which showed that the internalization of religious-moderation-based character is achieved through habituation, local community experiences, and the meaningful integration of local values into students' daily lives.

Overall, the comparative findings demonstrate that the success of religious moderation education in Muhammadiyah and Persis pesantren cannot be separated from the cultural and social context of Bandung. The city's multicultural character requires pesantren to balance religious identity, national values, and cultural accommodation. Muhammadiyah responds to this context through adaptive and socially embedded educational practices, while Persis emphasizes moral stability through ritual and tradition. Rather than viewing these approaches as oppositional, this study highlights their potential complementarity, suggesting that a hybrid model combining social integration, dialogical learning, and ritual habituation may offer a more comprehensive framework for developing moderate religious character in multicultural societies.

## CONCLUSION

This study demonstrates that the Muhammadiyah and Persatuan Islam (Persis) education systems in Bandung are effective in developing students' attitudes across various social and civic competencies. Both institutions successfully foster national commitment through the integration of learning materials with social activities and daily habituation, enabling students to understand and appreciate their role in maintaining national unity. Tolerance is cultivated through structured interactions, group discussions, and exposure to religious and cultural diversity, allowing students to respect differences and cooperate harmoniously. Anti-violence and anti-radicalism attitudes are reinforced through conflict resolution education, empathy, and moral responsibility, while accommodative attitudes toward local culture are instilled through community activities, cultural projects, and social interactions emphasizing understanding and respect for local traditions. Muhammadiyah emphasizes the integration of learning with social practice, whereas Persis focuses on ritual habituation and community-based activities; yet both institutions successfully achieve the development of these values.

Based on these findings, it is recommended that policymakers support curricula that integrate value-based learning with social engagement, and that educators and pesantren administrators strengthen systematic habituation methods, programs to foster tolerance, and community-based activities that cultivate respect for local culture. The study is limited by its focus on only two institutions in Bandung and does not assess the long-term impact on students after graduation. Future research should investigate the long-term effects of religious moderation education on students' civic engagement, conduct comparative studies across different regions or Islamic educational institutions to examine contextual influences on value internalization, and explore the role of digital learning platforms and modern pedagogical methods in supporting or challenging these traditional educational practices in developing students' social and moral competencies.

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