

***Bahtsul Masail* as Deliberative Pedagogy in the Formation of Religious Moderation**

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Abstract

Religious moderation has become an important concern in Islamic education amid growing challenges of intolerance, exclusivism, and religious polarization. While previous studies have highlighted the role of pesantren in fostering moderate religious attitudes, limited attention has been paid to how *Bahtsul Masail* functions as a deliberative pedagogical process through which religious moderation is formed. This study examines *Bahtsul Masail* as a deliberative pedagogy in the formation of religious moderation at Al-Falah Ploso Kediri Islamic Boarding School. This study employed a qualitative case study approach using semi-structured interviews, participant observation, and document analysis. Participants consisted of kiai, mushohih, formulators, administrators of the Lajnah *Bahtsul Masail*, and santri delegates selected through purposive sampling. The findings reveal that *Bahtsul Masail* operates through a structured deliberative system characterized by active participation, dialogical interaction, and scientific dialectics. Religious knowledge is constructed through processes of argument presentation, critical examination, negotiation of meaning, and scholarly validation. These interconnected processes create a deliberative learning environment in which participants critically engage with diverse religious perspectives. Religious moderation emerges not primarily through doctrinal transmission but through reflective, participatory, and dialectical learning experiences that cultivate tolerance, openness, and contextual understanding. This study proposes the Dialectical-Participatory Model, which explains religious moderation as the outcome of interactions among institutional structure, deliberative pedagogy, scientific dialectics, and scholarly legitimacy. The model contributes to the literature on Islamic education by offering a conceptual framework for understanding how traditional pesantren practices promote both knowledge construction and moderate religious attitudes.

Keywords: *bahtsul masail*; deliberative pedagogy; religious moderation; dialectical-participatory model

1. Introduction

The polarization, intolerance and radicalization of religion has become a global phenomenon that has impacted several countries, including Indonesia. Globally, there are different reports that exclusive religious practices have been linked to social conflicts and disintegration of societies (Asmara & Noho, 2022).

Indonesia has religious, cultural and ethnic diversity and is currently facing serious challenges in maintaining social harmony in the face of the growing wave of religious conservatism and radicalism (Yusep Arimatea & Timotius Sukarna, 2024). Religious moderation in such a context is an important tool in achieving a balance between religion and social inclusion.

In the national context, religious moderation is the mainstream of religious policy promoted by the Indonesian government, in this case the Ministry of Religious Affairs. Nonetheless, there are still several challenges that need to be overcome in implementing religious moderation at the grassroots level (Saputra & Azmi, 2022). Empirical facts showed an increase in cases of intolerance and negative stereotyping against Islamic educational institutions including pesantren, many of which are misinterpreted as being radical (Suprpto, 2022). This proves pesantren have an important role in promoting values of moderation, tolerance and nationalistic spirit in the students (Hadiyanto et al., 2022).

Traditional Islamic educational institutions (pesantren) have unique characteristics in delivering moderate Islamic values. Fostering an inclusive and tolerant attitude towards religion is a tradition that has been practiced for a long time in classical Islamic texts, the authority of religious scholars, and religious social practices, which are known as pesantren (Nasution et al., 2024). Indeed, practices of pesantren everyday, including tahlilan, religious study sessions and visits of religious graves, have a part to play in the development of a moderate and contextual religious habitus (Saepudin & Rohandy, 2024).

Bahtsul Masail is one of the unique intellectual traditions of Islamic boarding schools that should be studied. It is a tradition of religious discussion forum, students in this forum discuss issues based on Islamic law argumentatively and collectively (Musadad et al., 2025). The *Bahtsul Masail* can be used as a learning tool and as a forum for deliberation, which promotes critical, analytical and solution-oriented thinking (Syamsudin et al., 2025). In practice, this exercise invites students to engage with the classical texts and present-day realities in conversation.

From a pedagogical perspective, the deliberative pedagogy of *Bahtsul Masail* is defined as a pedagogy in which dialogue, rational argumentation, and collective decision making are seen as a way of enabling this learning process. This is in line with the paradigm of critical education that gives students the role of an active agent in the learning process. This shows that *Bahtsul Masail* can improve students' critical thinking skills as well as their epistemological abilities in a context concerning religious issues (Syamsudin et al., 2025).

Currently, the importance of dialectical-participatory pedagogy in creating dialogical, inclusive and transformative learning environments has increasingly

been highlighted in studies. This pedagogical model is an active one where learners build knowledge in a joint effort by arguing, reflecting, negotiating and discussing critically with others. In the Islamic educational context, participatory-dialogic learning has been demonstrated to enhance students' critical religious thinking, openness to diversity, and democratic values in dealing with religious diversity. Empirical studies have demonstrated that dialogical pedagogies foster students' constructive interaction with multiple viewpoints and learning to recognize others through collaborative processes of discussion (Noe et al., 2026). Similarly, the implementation of participatory methods in Islamic Religious Education has been able to move from teacher-centered learning to more interactive and deliberative learning that encourages students to be communicative, critical and engaged in society (Sutrisno et al., 2025). Research on the dialogic practices of the halaqah also shows that the dialectical approach to learning that is based on Islamic intellectual traditions can foster reflective understanding, religious sensitivity and an inclusive attitude towards religion in the context of collective meaning-making processes (Ahmed, 2026). In this aspect, *Bahtsul Masail* is characterized as a dialectical-participatory pedagogical approach in which students participate in discussing arguments in fiqh, analyzing various religious positions, and developing contextual interpretations of the law in an inter-subjective way. They establish intellectual and argumentative abilities and foster moderate religious attitudes based on tolerance, openness and respect for diversity.

In addition, the dialogue process and the respect of opposing views in the practice of *Bahtsul Masail* also plays a role in forming a moderate character (Chotib & Maskuri, 2021). In this forum, students learn to embrace the diversity of fiqh views and to be cautious not to practice religion in an absolutist way (Husnawadi, 2025). Thus, Islamic boarding schools typically promote tolerance, non-violence and respect for the culture of the local community as religious moderation.

Besides, the role of Islamic boarding schools in combating radicalism has been seen as a means to internalize moderate values in the teaching and learning process as well as in daily activities (Fauziah et al., 2025). Value of pluralism, nationalism, and rejection of violence are part of the process of religious education which is practised by *pesantren* (Asif et al., 2021). This reaffirms the role of *pesantren* as a center that is moderate in the face of transnational ideology.

Various studies indicate that Islamic boarding schools play a strategic role in fostering religious moderation, although the approaches employed have not specifically highlighted *Bahtsul Masail* as a deliberative pedagogy. The study confirms that religious moderation in Islamic boarding schools is reflected in theological, *fiqh*, and socio-political aspects through the reinforcement of

Ahlussunnah wal Jama'ah values, tolerance, and acceptance of the nation-state (Hadiyanto et al., 2022), while another study indicates that the study of classical texts and the social engagement of students can instill values of tolerance and nationalism in a contextual manner (Suprpto, 2022). These findings are reinforced the article that reveal that religious moderation is practiced through attitudes of tolerance, rejection of violence, and acceptance of local culture in the daily lives of *santri* that the religious traditions of *pesantren* shape a moderate and inclusive habitus (Huda et al., 2023; Saepudin dan Rohandy, 2024). On the other hand, the study indicates that *Bahtsul Masail* is effective in developing students' critical and dialogical thinking skills (Syamsudin et al., 2025); however, it has not directly linked this to the formation of religious moderation, thereby opening the door for further research on the integration of *Bahtsul Masail* as a deliberative pedagogy in shaping moderate religious attitudes.

Specifically, there has been little research that carefully examines the nature of the experiences, interactional practices, and sense making activities in the process of *Bahtsul Masail* in particular *pesantren* contexts, especially in the Al-Falah Ploso Kediri Islamic Boarding School. Many *pesantren* may carry out the activities of *Bahtsul Masail*, however, the tradition at Al-Falah Ploso has many distinct characteristics, including the rigorous deliberative process, the high level of student engagement, the dialogical nature of deliberation between the participants, moderators and *mushohih*, and the discussion process regarding classical and modern issues. Instead of teacher-led religious learning, in *Bahtsul Masail* at Al-Falah Ploso, learners engage in a discursive learning space where they actively discuss and negotiate religious meanings, consider various *fiqh* viewpoints, and co-construct religious understandings in context by engaging in deliberation. It was generally studied in the previous studies as a forum for religious discussion or as a part of intellectual traditions of the *pesantren*, but there has been no specific analysis as a dialectical-participatory pedagogical model in forming religious moderation. Thus, the novelty of this study is the attempt to conceptualize *Bahtsul Masail* as a traditional religious practice not just as a traditional way of doing things but as a deliberative pedagogical system that involves authority, participation, dialogue and critical thinking in building moderate religious attitudes in students. The gap underscores the need for a qualitative study that will make a deeper examination into the social processes, dialogical interactions and subjective experiences that contribute to the development of religious moderation in the tradition of *Bahtsul Masail*.

With this background, the research is aimed to analyze *Bahtsul Masail* as a deliberative pedagogy in the process of forming religious moderation in Al Falah Ploso Kediri Islamic Boarding School. The research in this study focuses on the implementation process of *Bahtsul Masail*, dynamics of interaction in the forum

and the role of the forum in the development of moderate attitudes of students. This study is expected to enrich the literature about pedagogy based on local traditions that bases on Islam in critical and deliberative education as an effort to design a pedagogy clearly and carefully based on the local tradition. In the practical aspect, the results of this study are expected to be a reference in building models in applying religious boarding school moderation education and other Islamic education institutions in the field of Islamic education.

2. Method

2.1 Research Design

This study employs a qualitative approach with a case study design aimed at deeply understanding the practice of *Bahtsul Masail* as a pedagogical phenomenon within the natural context of the pesantren. This approach was chosen because the research focuses on the process of dialogue, social interaction, and the construction of meaning that emerges within the *Bahtsul Masail* forum, particularly in relation to the formation of religious moderation. Case studies allow for a holistic and contextual exploration of phenomena, making them relevant for uncovering the dynamics of dialectics and participation that cannot be explained through quantitative approaches (Creswell & Creswell, 2023).

The study was conducted at Al-Falah Ploso Islamic Boarding School, Kediri, East Java, Indonesia. This pesantren was purposively selected because of its strong and institutionalized tradition of *Bahtsul Masail*. Unlike many pesantren where *Bahtsul Masail* is conducted occasionally, Al-Falah Ploso organizes the forum regularly and systematically as an integral component of its intellectual and pedagogical culture. The research was conducted from September 2025 to January 2026, covering preliminary exploration, data collection, verification, and data analysis stages.

2.2 Participants

The participants consisted of ten informants who were actively involved in *Bahtsul Masail* activities at Al-Falah Ploso Islamic Boarding School. They included one kiai, two pesantren administrators, two mushohih (validators of legal arguments), one forum moderator, and four senior students participating in religious deliberations.

Participants were selected using purposive sampling to ensure their relevance to the research objectives. The inclusion criteria were: (1) having participated in *Bahtsul Masail* activities for at least two years; (2) possessing experience in organizing, moderating, validating, or participating in religious deliberations; (3) having adequate knowledge of deliberative processes, fiqh

argumentation, and religious moderation values within the pesantren; and (4) being able to provide rich and relevant information regarding the research topic. To enrich the data and identify additional key informants, snowball sampling was also employed through recommendations from initial participants who had relevant experiences and perspectives related to the deliberative process of *Bahtsul Masail*.

2.3 Data Collection Instruments

Data were collected through semi-structured interviews, participatory observation, and document analysis. The semi-structured interview guide was developed to explore participants' experiences, perceptions, and interpretations of *Bahtsul Masail* practices and their contribution to the development of religious moderation. Participatory observation was conducted to capture the dynamics of discussion, argumentation processes, and social interactions occurring during *Bahtsul Masail* sessions.

Document analysis involved examining activity reports, meeting minutes, institutional records, and classical Islamic references used during deliberations. These documents served as complementary sources of evidence and facilitated data verification. The credibility of the collected data was strengthened through source triangulation and method triangulation, while member checking and audit trail procedures were employed to enhance trustworthiness and research rigor.

2.4 Data Collection Procedures

The procedure for data collection involved semi-structured in-depth interviews, participatory observation, and documentation (Miles et al., 2014). First, preliminary observations and institutional permissions were obtained from the pesantren administration. During this stage, the researcher familiarized himself with the organizational structure and implementation of *Bahtsul Masail* activities.

Second, the primary data collection phase was carried out through semi-structured interviews, participatory observations, and document collection. Interviews were conducted with selected informants to gain insights into their experiences and perspectives regarding *Bahtsul Masail* practices. Simultaneously, participatory observations were undertaken during *Bahtsul Masail* sessions to examine discussion dynamics, argument construction, and participant engagement. Relevant documents were collected and analyzed to provide contextual understanding and support data triangulation.

Finally, data verification procedures were implemented through member checking, triangulation of sources and methods, and maintenance of an audit trail to ensure the credibility, dependability, and confirmability of the findings.

All participants were informed about the purpose of the study and voluntarily agreed to participate in the research.

2.5 Data Analysis

Data analysis was conducted using an interactive model that includes data reduction, data presentation, and drawing conclusions in a cyclical and simultaneous manner (Creswell & Creswell, 2023). These processes were conducted simultaneously and continuously throughout the research.

Data reduction involved selecting, focusing, coding, and organizing information relevant to the research objectives. Subsequently, the reduced data were systematically displayed in descriptive narratives and thematic categories to facilitate pattern recognition and interpretation. The final stage involved drawing conclusions and verifying findings through continuous comparison of emerging interpretations with empirical evidence obtained from interviews, observations, and documentation.

Through this iterative analytical process, the study generated a comprehensive understanding of *Bahtsul Masail* practices and formulated the Dialectical-Participatory Model as a conceptual framework explaining how dialogue, collective reasoning, and participation contribute to the cultivation of religious moderation within the pesantren context.

3. Findings

3.1. Structure and Mechanisms of *Bahtsul Masail*

The findings reveal that *Bahtsul Masail* at Al-Falah Ploso Kediri Islamic Boarding School operates through a structured institutional mechanism involving multiple actors who perform complementary functions throughout the deliberative process. Interview data from mushohih, formulators, LBM administrators, and santri delegates consistently indicate that the implementation of *Bahtsul Masail* depends on a clear distribution of roles and responsibilities that regulate participation, discussion, and decision-making.

Across all informant groups, the discussion process was described as following a systematic sequence beginning with the identification of religious issues, followed by the presentation of arguments, examination of alternative viewpoints, and collective formulation of conclusions. Observation findings confirmed that deliberations were conducted according to established procedures and disciplinary norms. Participants were observed presenting textual evidence, responding to objections, and defending arguments within a structured forum regulated by moderators and supervised by mushohih.

Document analysis further demonstrated that the procedural framework of *Bahtsul Masail* formally regulates the responsibilities of participants and the

mechanisms through which conclusions are validated. The convergence of interview, observation, and documentary evidence indicates that the discussion process is supported by an institutionalized structure that simultaneously facilitates participation and maintains scholarly legitimacy.

The findings therefore show that *Bahtsul Masail* is not merely a discussion forum but a structured deliberative system in which organizational arrangements, procedural mechanisms, and scholarly authority collectively shape the production of religious knowledge.

3.2. Deliberative Learning Practices in *Bahtsul Masail*

Interview data consistently reveal that learning within *Bahtsul Masail* occurs through active participation in collective deliberation. Participants reported that engagement in discussion requires them to formulate arguments, identify relevant references, evaluate competing interpretations, and respond to objections raised by other participants. Learning therefore emerges through interaction rather than through the passive reception of information.

Observation findings further indicate that participants actively engage in dialogue throughout the deliberative process. Discussions involve the continuous exchange of arguments, examination of evidence, and collective evaluation of alternative viewpoints. Rather than functioning as recipients of authoritative knowledge, santri delegates participate directly in the construction and refinement of arguments.

Three dominant characteristics emerged across the data. First, the learning process is dialogical, as participants engage in open scholarly exchange. Second, it is participatory, since opportunities to contribute are distributed among discussion participants. Third, it is reflective, because participants frequently reassess their positions after encountering stronger evidence or alternative interpretations.

The findings also reveal that discussions extend beyond textual interpretation. Religious issues are regularly examined in relation to contemporary social realities, requiring participants to connect classical Islamic references with contextual conditions. Observation and document analysis consistently demonstrate the integration of textual reasoning and contextual consideration throughout the discussion process.

Collectively, these findings indicate that learning within *Bahtsul Masail* is characterized by dialogue, participation, collaborative inquiry, and reflective engagement, creating a deliberative learning environment that actively involves participants in knowledge construction.

3.3. Scientific Dialectics in Knowledge Construction

A central finding of this study concerns the role of scientific dialectics in the production of religious knowledge. Across interviews with mushohih, formulators, administrators, and santri delegates, participants consistently described the discussion process as one in which arguments are continuously examined, challenged, revised, and validated before conclusions are reached.

Observation findings reveal a recurring pattern throughout deliberation. Discussions typically begin with the presentation of an argument supported by classical Islamic references. This initial argument is subsequently subjected to criticism, alternative interpretations, additional evidence, and methodological examination. Participants then compare competing viewpoints before collectively determining the most acceptable formulation.

The findings further demonstrate that knowledge construction occurs through an ongoing process of negotiation of meaning. Arguments are evaluated not only according to textual authority but also in relation to methodological consistency and contextual relevance. Observation data show that participants frequently reconsider and modify arguments during the discussion process, indicating that conclusions emerge through interaction rather than predetermined authority.

Document analysis confirms that final decisions are subjected to scholarly review and validation procedures before being accepted as collective conclusions. This process ensures that deliberative outcomes remain consistent with recognized principles of Islamic scholarship.

The convergence of evidence across interviews, observations, and documents indicates that scientific dialectics functions as the primary epistemological mechanism within *Bahtsul Masail*. Through cycles of argument presentation, critical examination, revision, negotiation, and validation, participants collectively construct religious knowledge while maintaining adherence to scholarly tradition.

3.4. Internalization of Religious Moderation

The findings indicate that participation in *Bahtsul Masail* contributes to the development of religious attitudes characterized by tolerance, openness, and avoidance of absolutist positions. Across all categories of informants, religious moderation was consistently described as emerging through participation in discussion rather than through direct normative instruction.

Interview data reveal that participants are regularly exposed to diverse interpretations and competing viewpoints. This exposure encourages them to recognize the legitimacy of differences within Islamic scholarship and to evaluate arguments on the basis of evidence rather than personal preference.

Observation findings similarly demonstrate that disagreements are addressed through scholarly reasoning and methodological discussion rather than exclusion or confrontation.

The findings further show that participants develop openness toward alternative perspectives. Throughout the deliberative process, individuals are encouraged to reassess their positions when confronted with stronger arguments or more convincing evidence. Such experiences cultivate a willingness to engage constructively with differing viewpoints.

Another important finding concerns the development of non-absolutist attitudes. Repeated engagement with multiple interpretations familiarizes participants with the diversity of perspectives that exist within the Islamic intellectual tradition. As a result, participants become more inclined to approach religious issues through balanced and contextual reasoning.

Observation and interview findings also indicate that religious moderation extends beyond cognitive understanding. Respect for differing opinions, recognition of scholarly authority, and acceptance of constructive criticism were consistently observed throughout the discussion process. These interactional practices contribute to the formation of attitudes that support coexistence, mutual respect, and constructive engagement with religious diversity.

Taken together, the findings suggest that religious moderation emerges through sustained participation in deliberative interaction, critical engagement with competing viewpoints, and involvement in scientific dialectics. The development of tolerant, open, and contextual religious attitudes therefore appears to be embedded within the learning process itself.

4. Discussion

The findings demonstrate that *Bahtsul Masail* functions as more than a forum for discussing religious issues. It operates as a comprehensive educational system through which knowledge is collectively constructed, critically examined, and socially internalized (Hashim et al., 2022). The integration of institutional structure, deliberative learning practices, scientific dialectics, and religious moderation suggests that *Bahtsul Masail* embodies a dynamic pedagogical process rather than a simple mechanism for producing religious decisions. Learning occurs through active engagement in dialogue, argumentation, and collective reasoning, allowing participants to become contributors to knowledge production rather than passive recipients of religious authority.

A central finding of this study concerns the importance of institutional structure in enabling deliberative learning. The involvement of *kiai*, *mushohih*, formulators, moderators, and *santri* delegates creates a procedural framework

that regulates participation while maintaining scholarly legitimacy. This finding supports arguments that effective deliberation requires both organizational order and active participation (Arnold et al., 2022; Meyers, 2022). However, the present findings extend this perspective by showing that authority and participation are not competing principles. Within *Bahtsul Masail*, authority remains significant, yet it operates through processes that encourage collective engagement and critical examination of arguments.

This institutional arrangement creates conditions for the emergence of deliberative pedagogy. The findings reveal that participants do not simply receive knowledge from authoritative figures. Instead, they engage in dialogue, evaluate alternative interpretations, defend arguments, and collectively formulate conclusions. Such practices reflect the core characteristics of deliberative pedagogy, namely dialogue, participation, and reflection (Felder & Garz, 2025; McAfee, 2022). Learning therefore becomes a process of collaborative inquiry in which understanding is constructed through interaction rather than transmitted unilaterally.

The significance of this finding lies in its contribution to discussions of deliberative pedagogy. Existing literature often associates deliberative learning with modern democratic educational theory (Nishiyama, 2021). The present study demonstrates that comparable pedagogical principles are embedded within the intellectual traditions of pesantren. *Bahtsul Masail* illustrates that dialogical and participatory learning can emerge from indigenous Islamic educational practices while remaining firmly grounded in classical scholarship. This finding broadens current understandings of deliberative pedagogy by highlighting its compatibility with traditional religious education.

Another important finding concerns the role of scientific dialectics as the central mechanism of knowledge production (Ninos, 2023). The results reveal that religious knowledge is generated through recurring cycles of argument presentation, criticism, comparison of evidence, revision, and collective validation. Participants continuously engage with competing interpretations before reaching conclusions. Knowledge therefore emerges from interaction among multiple perspectives rather than from the acceptance of a single authoritative position.

This process resembles the classical dialectical movement of thesis, antithesis, and synthesis (Lee, 2025). However, the dialectics observed in *Bahtsul Masail* differ from abstract philosophical models because they operate within the methodological framework of Islamic scholarship. Arguments are not evaluated solely according to logical coherence but also according to their conformity with established scholarly principles and textual references. Scientific dialectics therefore functions as a tradition-based epistemological mechanism that combines rational deliberation with scholarly authority.

The identification of scientific dialectics constitutes one of the primary contributions of this study. Previous discussions of pesantren education frequently emphasize textual authority, preservation of tradition, and knowledge transmission (Widodo et al., 2026). While these elements remain important, the findings reveal that knowledge production within *Bahtsul Masail* also depends on critical engagement, interpretive negotiation, and collective reasoning. This finding challenges assumptions that traditional Islamic education is predominantly transmissive and instead highlights the presence of institutionalized cultures of intellectual dialogue and critical inquiry within pesantren scholarship.

The findings also provide a new perspective on the formation of religious moderation. Religious moderation does not emerge through direct doctrinal instruction alone. Instead, it develops through repeated participation in deliberative and dialectical learning processes. Through continuous engagement with diverse viewpoints, participants learn to recognize plurality, evaluate competing arguments, and reconsider previously held assumptions (Endacott et al., 2024; Mubin et al., 2026). As a result, tolerance, openness, and resistance to absolutist thinking develop as part of the epistemological experience of learning.

This interpretation contributes to existing discussions on religious moderation in Islamic boarding schools. Hadiyanto et al. (2022) demonstrated that moderation is reflected in theological, fiqh, and socio-political orientations shaped by Ahlussunnah wal Jama'ah values. Similarly, Suprpto (2022) highlighted the role of classical text learning and social engagement in cultivating tolerance and nationalism. Huda et al. (2023) emphasized tolerance, rejection of violence, and acceptance of local culture, while Saepudin and Rohandy (2024) argued that pesantren traditions contribute to the formation of a moderate and inclusive habitus. Collectively, these studies explain the manifestations of moderation within pesantren contexts.

The present study complements and extends these findings by focusing on the mechanism through which moderation develops. Rather than viewing moderation primarily as the result of value transmission, institutional culture, or educational content, the findings demonstrate that moderation emerges through participation in knowledge construction itself. Continuous engagement in argument evaluation, perspective-taking, and collective reasoning gradually shapes a disposition that values openness and contextual understanding. This finding shifts analytical attention from what is taught to how religious knowledge is constructed and negotiated.

The findings also extend the work of Syamsudin et al. (2025), who identified *Bahtsul Masail* as an effective medium for developing critical and dialogical thinking. The present study confirms this conclusion but further demonstrates that the significance of *Bahtsul Masail* extends beyond cognitive

development. The same dialectical processes that cultivate critical thinking also contribute to the formation of moderate religious attitudes. Critical reasoning and religious moderation therefore emerge as interconnected outcomes of a single deliberative learning process.

Taken together, the findings reveal a systematic relationship among institutional structure, deliberative pedagogy, scientific dialectics, and religious moderation. Institutional structure provides the conditions that enable participation. Deliberative pedagogy transforms participation into meaningful learning. Scientific dialectics functions as the epistemological mechanism through which knowledge is constructed and validated. The cumulative outcome of these interconnected processes is the internalization of religious moderation. This sequence demonstrates that moderation is embedded within a broader pedagogical and epistemological system rather than functioning as an isolated educational objective.

Based on this interpretation, the study proposes the Dialectical-Participatory Model as a theoretical framework for explaining the formation of religious moderation within the context of Islamic boarding school education. The model conceptualizes moderation as the outcome of interactions among participatory structures, deliberative learning processes, scientific dialectics, and scholarly legitimacy. Unlike approaches that emphasize curriculum content or value transmission alone, the model highlights the central role of participation and epistemological engagement in shaping religious understanding and attitudes.

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The Discussion section should be a reasoned and justifiable commentary on the importance of your findings. This section states why the problem is important; what larger issues and what propositions are confirmed or disconfirmed by the extrapolation of these findings to such overarching issues.

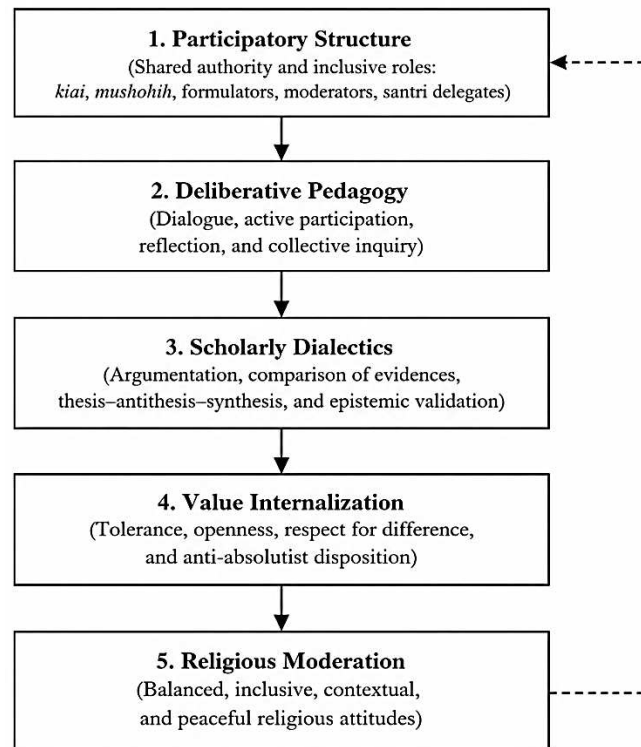


Figure 1. Dialectical-Participatory Model of Religious Moderation Formation through *Bahtsul Masail*

Figure 1 illustrates the cyclical relationship between participatory structures, deliberative pedagogy, scientific dialectics, and the internalization of religious moderation. The model suggests that institutional participation creates opportunities for dialogical learning, which subsequently generates dialectical processes of knowledge construction and scholarly validation. Through repeated engagement in these processes, participants gradually develop moderate religious attitudes characterized by openness, tolerance, and contextual understanding.

The theoretical significance of the Dialectical-Participatory Model extends beyond the specific context of *Bahtsul Masail*. The model demonstrates that traditions of Islamic scholarship possess pedagogical and epistemological resources capable of fostering critical thinking, dialogical engagement, and moderate religious orientations. By integrating participation, dialectics, and scholarly legitimacy into a unified framework, the model bridges contemporary theories of deliberative pedagogy with the intellectual heritage of pesantren. It therefore offers a new perspective for understanding how religious education can simultaneously preserve scholarly authority, encourage critical inquiry, and cultivate inclusive, reflective, and contextually grounded religious attitudes.

5. Conclusion

This study demonstrates that *Bahtsul Masail* at Al-Falah Ploso Kediri Islamic Boarding School functions not merely as a forum for discussing religious issues but as a deliberative pedagogical system through which religious knowledge and attitudes are simultaneously constructed. The findings reveal that religious moderation emerges through the interaction of participatory institutional structures, deliberative learning practices, and scientific dialectics that enable participants to examine, negotiate, and validate religious arguments collectively. Rather than being produced through normative instruction alone, moderation develops through sustained engagement in dialogue, critical reflection, argument evaluation, and collective knowledge construction. These findings extend previous studies on pesantren and religious moderation by explaining the pedagogical and epistemological mechanisms through which moderate religious attitudes are formed. Based on this interpretation, the study proposes the Dialectical-Participatory Model as its primary theoretical contribution, conceptualizing religious moderation as the outcome of an interconnected process involving participatory structures, deliberative pedagogy, scholarly dialectics, and value internalization.

The findings have important implications for Islamic education by highlighting the role of dialogue, participation, and critical inquiry in fostering religious moderation while maintaining scholarly legitimacy. The proposed model offers an alternative perspective to approaches that emphasize curriculum content or value transmission alone, demonstrating that moderation can emerge through active participation in the process of knowledge construction. Nevertheless, this study was conducted within a single pesantren context, which may limit the transferability of the findings to other educational settings. Future research is therefore needed to examine the applicability of the Dialectical-Participatory Model across different pesantren traditions, Islamic educational institutions, and broader contexts of religious education through comparative and multi-site studies.

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