



The Integration of Religious Moderation Values in The Curriculum and Extracurricular Activities at Pesantren Darul Amanah

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ABSTRACT

*This study explores the integration of religious moderation values within the formal curriculum and extracurricular activities at Pesantren Darul Amanah, Kendal, Central Java. The research aims to analyse how the principles of *tawāṣuṭ* (moderation), *tawāḍun* (balance), *i'tidāl* (justice), and *tasāmuh* (tolerance) are embedded in the school's educational system and how these values influence students' social attitudes. Using a qualitative approach with a case study design, data were collected through participatory observation, in-depth interviews with teachers, administrators, and students, as well as a documentation analysis of curriculum and extracurricular programs. The findings reveal that the integration of religious moderation values is reflected explicitly in subjects such as Islamic Jurisprudence, Theology, and Islamic History, and implicitly in activities such as community service, inter-boarding school forums, and social projects. These integrations have strengthened students' empathy, tolerance, and critical thinking skills, fostering inclusive and peaceful social interactions. The study concludes that Darul Amanah's educational model demonstrates how Islamic boarding schools can promote religious moderation through pedagogical practices that balance spiritual, intellectual, and social development.*

Keyword: Religious Moderation; Islamic Education; Curriculum Integration

INTRODUCTION

The phenomenon of increasing radicalism and intolerance among Indonesia's young generation is a serious threat to national values and social diversity that have long been the foundation of people's lives.¹ In recent years, there have been various cases of spreading extreme beliefs targeting students through social media, online forums, and non-formal religious activities that official institutions do not supervise. A 2023 report by the National Counter-Terrorism Agency (BNPT) shows that around 12% of school-age adolescents tend to exclusive and intolerant religious views, with some of them considering violence in the name of religion as justifiable.² This data suggests that the world of education, including Islamic boarding schools, plays a strategic role in fostering moderate, open, and adaptive religious awareness, as reflected in the national study. Based on the BNPT report, which indicates a tendency toward religious exclusivism among students, this study is motivated by the urgent need for Islamic boarding

¹ Marcus Mietzner and Burhanuddin Muhtadi, "Explaining the 2016 Islamist Mobilisation in Indonesia: Religious Intolerance, Militant Groups and the Politics of Accommodation," *Asian Studies Review* 42, no. 3 (2018), <https://doi.org/10.1080/10357823.2018.1473335>.

² BNPT, "Laporan Badan Nasional Penanggulangan Terorisme" (Jakarta, 2024), <https://www.bnpt.go.id/>.

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schools to serve as bastions of moderation. Preliminary findings from observations at the Darul Amanah Islamic boarding school indicate the integration of the values of *tawāṣuṭ*, *tawāḏun*, *i'tidāl*, and *tasāmuh* in the students' learning and activities. BNPT data is positioned as a macro-indicative context, while field observations and curriculum documentation serve as micro data analysed qualitatively using a case study approach, so that initial validity is contextual and triangulatory.

As one of Indonesia's oldest Islamic educational institutions, pesantren has a significant influence on the younger generation's character and religious perspective.³ However, rapid social changes in the digital era require Islamic boarding schools to focus on mastering classical Islamic sciences and internalising national values and tolerance between people. In many regions, including Central Java, Islamic boarding schools are now required to become centres for religious moderation education. This is where it is essential to examine how the values of religious moderation are systematically integrated into the curriculum and extracurricular activities of Islamic boarding schools.⁴

The Pesantren Darul Amanah in Kendal, Central Java, is a notable example of an institution that addresses these challenges. This Islamic boarding school is renowned for enrolling thousands of students from diverse regions, representing a wide range of social, economic, and cultural backgrounds. Based on internal data from the boarding school in 2024, there are more than 2,800 active students with regional compositions from 20 provinces in Indonesia. This heterogeneous condition makes Darul Amanah an important social laboratory in implementing religious moderation values through formal classroom teaching and extracurricular activities such as scouting, student organisations, and social da'wah.⁵ The young caregivers at the Islamic boarding school integrate moderate values, which are not just a curricular project, but part of a character education strategy rooted in the principles of *tawāṣuṭh* (the middle path), *tawāḏun* (balance), and *tasāmuh* (tolerance).⁶ He emphasised that pesantren have a unique position in building bridges between classical Islamic values and the pluralistic Indonesian culture. Thus, this research has high social relevance in understanding the role of pesantren as a moral fortress and national laboratory.

The integration of moderation values at Darul Amanah is evident in the formal curriculum (Fiqh, Akidah, Akhlak, and SKI) and extracurricular activities, such as OSDA and *Bahtsul Masā'il*, which foster a dialogical and tolerant attitude. The theoretical gap in this research lies in its micro-institutional focus: not merely the discourse or policy of moderation, but the concrete pedagogical mechanisms within a single Islamic boarding school. The scope of this research emphasises the pedagogical aspects of religious moderation, not ideological or socio-political aspects. The challenges that arise include the initial resistance of some students to differences in madhhab (school of thought) and the tension between textual authority and critical reasoning, which are managed through a dialogical approach and the exemplary behaviour of teachers.

The study of religious moderation in Indonesia has developed rapidly over the last decade, particularly since the Indonesian Ministry of Religious Affairs adopted Religious Moderation as

³ Glory Islamic et al., "Character Education through Philosophical Values in Traditional Islamic Boarding Schools," *Kasetsart Journal of Social Sciences* 45, no. 1 (2024), <https://doi.org/10.34044/j.kjss.2024.45.1.04>.

⁴ Moh In'ami, Mualimul Huda, and Masrukhin Masrukhin, "Islamic Nationalism in Pesantren (Study on Pesantren in Pantura Region of Central Java)," *TSAQAFAH* 19, no. 1 (2023), <https://doi.org/10.21111/tsaqafah.v19i1.9552>.

⁵ Pondok Darul Amanah, "Sejarah Darul Amanah," Article, 2025, <https://darulamanah.com/profil/sejarah/>.

⁶ Hendri Hermawan Adinugraha et al., "Tujuan Pembangunan Berkelanjutan Pariwisata Halal Di Indonesia: Sebuah Analisis Bibliometrik," in *Moderasi Beragama Di Tengah Isu Kontemporer*, ed. Agus Mulyono, Alamsyah M Dja'far, and Fahmi Syahirul Alim, 1st ed. (Jakarta: Kementerian Agama RI, 2023), 127–63.

the mainstream of national Islamic education policy in 2019. Most previous studies have highlighted conceptual and macro-policy aspects, such as the study by Ridha, which explains that religious moderation is a cultural strategy to balance spiritual commitment and respect for the nation's plurality.⁷ However, few studies have examined its implementation at the micro level in Islamic educational institutions, especially Islamic boarding schools. Several previous studies have highlighted the importance of integrating the value of moderation into the Islamic education curriculum. For example, a survey by Daheri et al. at the Indonesian Islamic Boarding School found that learning based on balance and tolerance can reduce exclusive attitudes among students.⁸ Similarly, research by Pajarianto et al. demonstrates that extracurricular activities, such as cross-sector discussions and interfaith social service, can enhance a humanist understanding of Islam among madrasah students.⁹ However, most research has not comprehensively examined the integration of moderation values in two domains simultaneously: the formal curriculum and non-formal activities in Islamic boarding schools. The literature also emphasises that implementing the value of religious moderation in pesantren cannot be separated from each institution's historical and cultural character. Traditional Islamic boarding schools in Indonesia have a flexible social system that can adapt, but they remain grounded in strong classical scientific principles.¹⁰ This opens up space for adapting new values, such as religious moderation, without losing its Islamic identity. Therefore, research that combines historical, pedagogical, and social approaches is needed to understand in depth how the integration process takes place in the study of concrete pesantren programs.

This research aims to comprehensively analyse the integration of the values of religious moderation in the curriculum and extracurricular activities at the Pesantren Darul Amanah, Kendal, Central Java. The main goal is to understand how the values of religious moderation, such as tolerance, balance, and commitment to nationality, are systematically implemented through a typical pesantren education system. This study seeks to identify forms of implementation of the value of religious moderation in the formal teaching curriculum, both in spiritual and general subjects; analyse the strategy of managing extracurricular activities that foster a moderate attitude among students; and evaluate the effectiveness of the integration model in shaping the character of students who are tolerant and love their homeland. This research aims to describe empirical phenomena in one institution and contribute a conceptual perspective on how pesantren can play a role as an agent of religious moderation in a pluralistic society.

Integrating religious moderation values into the pesantren education system is not merely a normative concept, but a real practice that can be observed in students' daily education.¹¹ At the Pesantren Darul Amanah, these values are reflected in the curriculum design that emphasises the balance between religious knowledge (*'ulum al-din*) and general knowledge (*'ulum al-dunya*), as

⁷ Ahmad Ridha, "The Role of Bugis Cultural Values in Realizing Religious Moderation," *Al-Izzah: Jurnal Hasil-Hasil Penelitian*, 2023, <https://doi.org/10.31332/ai.v0i0.6032>.

⁸ Mirzon Daheri et al., "Strengthening Religious Moderation: Learning from the Harmony of Multireligious People in Indonesia," *Journal of Population and Social Studies* 31 (2023), <https://doi.org/10.25133/JPSSv312023.032>.

⁹ Hadi Pajarianto, Imam Pribadi, and Nur S. Galugu, "Youth Religious Moderation Model and Tolerance Strengthening through Intellectual Humility," *HTS Teologiese Studies / Theological Studies* 79, no. 1 (2023), <https://doi.org/10.4102/hts.v79i1.8196>.

¹⁰ Ajibah Quroti Aini, "Sistem, Tantangan Dan Prospek Pendidikan Islam Di Pondok Pesantren Ribatul Muta'allimin Kota Pekalongan," *Allimna: Jurnal Pendidikan Profesi Guru* 1, no. 2 (2022), <https://doi.org/10.30762/allimna.v1i2.690>.

¹¹ St Aflahah, Khaerun Nisa, and AM Saifullah Aldeia, "The Role of Education in Strengthening Religious Moderation in Indonesia," *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)* 9, no. 2 (2023), <https://doi.org/10.18784/smart.v9i2.2079>.

well as from extracurricular activities that shape the social character and leadership of students. Based on the researcher's initial observation in May 2025, as many as 83% of students admitted to understanding the meaning of tolerance between religions, and 78% stated that the activities of student organisations encourage mutual respect for different religious views. This data shows that the integration of moderation values not only stops at the theoretical level, but also has a tangible impact on the social behaviour of students.

Pesantren have great potential to become a model of moderate education typical of Indonesia if the values of religious moderation are integrated through two paths at once: a systematic formal curriculum and contextual extracurricular activities.¹² The formal curriculum can be a medium for value transfer in a structured manner, while extracurricular activities function as a space for internalisation and social praxis. Learning that combines cognitive and affective aspects will be more effective in forming an inclusive and balanced religious character.¹³

The multicultural social study of pesantren is essential in successfully implementing moderation values. Students from diverse regions learn to interact and work together in an environment rich in diversity. Activities such as national halaqah, dialogue between students, and Islamic scout guidance are concrete means for internalising the value of religious moderation. This supports the findings of Satrio and Atno (2024), who stated that cross-cultural social interaction in pesantren can foster an Islamic identity that is both friendly and adaptive to differences.¹⁴ Integrating the value of religious moderation in Islamic boarding school education, such as in Darul Amanah, confirms that Indonesian Islam has a strong tradition in building a peaceful and tolerant civilisation. By analysing the process, strategy, and results of the integration, this study seeks to present an empirical picture of how the values of moderation can be effectively implemented in the Islamic education system based on pesantren. Thus, this research uncovers local realities and offers a model of moderate Islamic education relevant to the global study.

METHOD

This research method employs a qualitative approach with a case study design to gain a deep understanding of the process of integrating the values of religious moderation into the curriculum and extracurricular activities at Pesantren Darul Amanah, Kendal, Central Java. This approach was chosen because it can describe the phenomenon of education in a contextual, natural, and holistic manner, in line with the socio-cultural character of the pesantren. The primary data were collected through participatory observation, in-depth interviews with caregivers, teachers, and students, as well as an analysis of curriculum documents and extracurricular programs. The researcher is actively involved in pesantren activities to capture the dynamics of implementing *tawāṣuṭ*, *tawāḏun*, *i'tidal*, and *tasāmuh* values that are internalised in learning activities and social interactions.

Informants are selected purposively by considering their direct involvement in curriculum management and student development. The collected data were analysed using Miles and Huberman's interactive analysis techniques, which included data reduction, data presentation,

¹² Pondok Darul Amanah, "Ekstrakurikuler," Article, 2025, <https://darulamanah.com/profil/ekstrakurikuler/>.

¹³ Sriyanto et al., "Religious-Nationalist Character Building Model on Pondok Pesantren Based School to Reduce Radicalism in Kendal Regency, Central Java Provinces," *International Journal of Engineering and Technology (UAE)* 7, no. 4 (2018), <https://doi.org/10.14419/ijet.v7i4.15.21443>.

¹⁴ Arianto Adi Satrio and Atno Atno, "Peranan Pembelajaran Sejarah Dalam Penanaman Pendidikan Karakter Religius Pada Siswa MA Darul Amanah," *Historia Pedagogia* 12, no. 2 (2024), <https://doi.org/10.15294/hisped.v12i2.56866>.

and conclusions drawn.¹⁵ The validity of the data is maintained through triangulation of sources and methods. The analysis was directed to reveal the relationship pattern between the strategy of integrating religious moderation values and changes in students' social attitudes. The data triangulation process was carried out by comparing the results of participatory observation, in-depth interviews, and analysis of curriculum documents and pesantren activities. Each finding was systematically verified across sources and methods to ensure consistency, transparency, and replicability of the research results. Through reflective analysis, this research comprehensively explains how the pesantren education system can function as an instrument of social transformation towards a moderate, tolerant, and civilised Islam.

RESULT AND DISCUSSION

Analysis of the Integration of Religious Moderation Values in the Formal Curriculum Documents

The values of religious moderation have been explicitly and implicitly integrated into the formal curriculum document of the Pesantren Darul Amanah. An analysis of the curriculum document for the 2024–2025 school year, which includes subject structure, learning outcomes, and assessment indicators, shows that the principles of *tawāsut* (middle-mindedness), *tawāzun* (balance), *i'tidal* (straight and fair), and *tasamuh* (tolerance) are integral parts of the pesantren education system. Of the 12 core religious subjects taught, at least seven subjects explicitly incorporate the formulation of moderation values in their descriptions of learning objectives, particularly in Moral Faith, Fiqh, Islamic Cultural History (SKI), and Arabic. Meanwhile, in general subjects such as Civic Education and Indonesian Language, the values of moderation are more implicitly visible through the strengthening of national character and tolerant social attitudes.

In the curriculum document of Akidah Akhlak class XI, for example, there is a learning achievement that reads: "Students can understand the essence of faith that is balanced between inner confession and social practice, as well as imitate the just and tolerant nature of the Prophet in daily life." The formulation demonstrates the direct integration of *tawāzun* and *tasamuh* values as part of the expected learning outcomes. Meanwhile, in Fiqh, learning outcomes emphasise the importance of proportional attitudes in understanding the differences in school views. One of the Fiqh syllabus documents states: "Students can explain the differences of opinion of scholars in matters of worship and *mu'amalah* with mutual respect." This formulation clearly signifies the application of the principles of *tawāsut* and *tasamuh* in learning. This leads students to understand the plurality of Islamic legal treasures openly without compromising their belief in the truth of Islamic teachings.¹⁶ The subject of Islamic Cultural History plays a vital role in instilling the value of *i'tidal* and *tawāzun*. Analysis of the SKI Semester Learning Plan (RPS) shows that learning outcomes focus on mastering the chronology of Islamic history and forming a balanced moral and social consciousness. For example, one of the success indicators states, "Students can learn lessons from the moderation practices of classical scholars and Islamic figures of the archipelago in developing a peaceful and inclusive Islamic civilisation." This shows the historical integration between the understanding of Islamic texts and the multicultural socio-religious study of Indonesia.

¹⁵ Matthew B. Miles et al., "Qualitative Data Analysis: A Methods Sourcebook," in *Learning Sciences Research for Teaching*, 2021.

¹⁶ Pondok Darul Amanah, "Pondok Pesantren Darul Amanah Tahun Ini Membuka Empat Program Pendidikan," Article, 2025, <https://darulamanah.com/profil/program-pendidikan/>.

Qualitative data also show that teachers play an active role in translating the value of moderation into learning strategies. Based on interviews with three senior teachers in the field of Fiqh and SKI (July 2025), it is known that a reflective discussion session accompanies each class meeting on the practice of balance, justice, and tolerance in students' lives. Teachers assess not only the cognitive aspect but also the attitudes and social behaviours of the students, especially in their ability to respect differences of opinion and avoid extreme attitudes in understanding religious texts. In the spiritual and social attitude assessment document, indicators were found, such as "showing fair behaviour and not exaggerating in assessing differences of opinion" and "politely establishing a dialogue with friends despite having different views." The indicator emphasises that the values of moderation are not only a moral discourse, but also a competency that can be measured in the formal evaluation system of Islamic boarding schools.

The same tendency is seen in the integrative curriculum structure between religious and general science. The Pesantren Darul Amanah curriculum document explicitly includes an educational mission: "Creating a generation of students who are knowledgeable, moral, nationally insightful, and have a moderate attitude in religion." This mission reflects the direction of curriculum policy, which prioritises religious moderation as the primary orientation of education. In its implementation, a pattern of horizontal integration between subjects complements each other. For example, the discussion of social justice in Civic Education is synergised with the material of justice in Islamic law in Fiqh lessons. This synergy fosters a comprehensive understanding of the balance between religious values and national principles, in line with the spirit of *tawāḥḥun*, which lies at the core of religious moderation. This study's results show consistency between the institutional goals of the pesantren and the formal curriculum structure. Regarding learning outcomes, all curriculum documents analysed contained elements of strengthening moderate character in religion, although the intensity and form varied between subjects. The values of *tawāḥḥut* and *tasāmuh* tend to be more accommodated in interactive and discursive subjects such as Fiqh and SKI. In contrast, the values of *i'tidal* and *tawāḥḥun* appear strongly in normative subjects such as Moral Faith and Civic Education. This integration pattern illustrates a pedagogical approach balanced between cognitive, affective, and psychomotor dimensions in developing moderate student character.

The issue of integrating the values of religious moderation in the formal curriculum of the Pesantren Darul Amanah emerged as a response to socio-religious changes that require Islamic educational institutions to not only become centres for the transmission of religious knowledge, but also to become an ideological fortress for a peaceful and tolerant Islam. Causally, the success of this integration is due to three main factors: first, the ideological commitment of the pesantren leadership to make religious moderation the fundamental value of education; second, a flexible curriculum policy for the innovation of national values; and third, teachers' competence in translating moderation values into contextual learning strategies. These three factors work synergistically to form an inclusive Islamic boarding school academic culture without losing the strength of its tradition. The interpretation of these findings shows that pesantren have a high adaptive capacity to contemporary national and religious discourses without experiencing value disorientation. The integration of *tawāḥḥut*, *tawāḥḥun*, *i'tidal*, and *tasāmuh* values in the formal curriculum of Darul Amanah is not done with an indoctrinative approach, but rather through a gradual internalisation that connects the text and the context. Students are taught the meaning of moderation theoretically. They are directed to practice it in social relations, for example, through cross-sectarian discussions, cross-class activities, and cooperation across divisions of student organisations. The results of the in-depth interviews showed that the students understood moderation as "a balance between maintaining religious

principles and respecting differences,” rather than as a compromise on the truth of Islamic teachings.

This condition supports the theory of contextual Islamic education: moderate education must be grounded in social experience, rather than just normative doctrine.¹⁷ Thus, the integration of the value of moderation in the Darul Amanah curriculum is not just a manifestation of government policy or a form of adaptation to public discourse, but an expression of the scientific tradition of Islamic boarding schools that have long taught a balance between *tafaqquh fi al-din* (religious deepening) and *tafaqquh fi al-hayat* (deepening of life). Conceptually, the success of integrating religious moderation values in Darul Amanah also strengthens the argument that pesantren have a strategic role in maintaining the continuity of peaceful and tolerant Islam in the archipelago. The formal curriculum of Islamic boarding schools is not only a means of academic learning, but also an instrument for forming socio-religious character. Values such as *tawāsut*, *tawāzun*, *i’tidāl*, and *tasāmuh* are part of the “DNA of pesantren education” that is passed down from one generation to the next. The sustainability of these values becomes increasingly crucial as the world of education faces the ideological challenges of globalisation, digital media, and sharp social polarisation. Therefore, the results of this study confirm that the formal curriculum of Islamic boarding schools can function as a curriculum of peace. This curriculum fosters both religious awareness and national loyalty.¹⁸

Based on the results of analysing curriculum documents and interviews with educators, this study emphasises that the integration of the value of religious moderation in Pesantren Darul Amanah is not a symbolic phenomenon, but a reflection of the education system based on the principles of balance and justice. This process demonstrates that religious moderation can become the pedagogical identity of modern Islamic boarding schools without compromising its authenticity as an institution rooted in Islamic tradition. Darul Amanah’s success in internalising the values of moderation shows that Islamic education in Indonesia has a strong potential to present a face of Islam that is *rahmatan lil ‘alamin* amid a pluralistic society. The integration of the values of religious moderation in the formal curriculum of Pesantren Darul Amanah has been systematically implemented through the formulation of learning outcomes, assessment indicators, and teaching strategies that emphasise the principles of *tawāsut*, *tawāzun*, *i’tidāl*, and *tasāmuh*. These values are not only a cognitive aspect, but are also internalised in the social behaviour of students. In terms of policy, this finding confirms that pesantren can be a model of moderate Islamic education based on a contextual curriculum. Therefore, the Ministry of Religion and Islamic boarding schools need to strengthen teacher training, develop guidelines for integrating moderation in all subjects, and encourage curriculum innovation that balances religion, nationality, and humanitarian sciences, so that Islamic boarding schools remain an inclusive and competitive Islamic education centre.

Teaching Strategies and Practical Implementation for Cultivating Religious Moderation in Educational Settings

The implementation of integrating religious moderation values in teaching and learning activities (KBM) at Pesantren Darul Amanah is facilitated through a structured yet flexible pedagogical approach. Based on the results of observations of 10 KBM activities in the classes of Fiqh, Moral Faith, Islamic Cultural History (SKI), and Civics Education, as well as interviews

¹⁷ Imam Muijahid, “Islamic Orthodoxy-Based Character Education: Creating Moderate Muslim in a Modern Pesantren in Indonesia,” *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (2021), <https://doi.org/10.18326/ijims.v11i2.185-212>.

¹⁸ Muhammad Thoyib, “Pesantren and Peace Education Development: Challenges, Strategies and Contribution to Deradicalization in Indonesia,” *MADANIA: JURNAL KAJIAN KEISLAMAN* 22, no. 2 (2018), <https://doi.org/10.29300/madania.v22i2.1174>.

with five primary teachers, it was found that all educators consciously included the values of *tawāṣuṭ* (being middle), *tawāḥuṭ* (balance), *i'tidāl* (fair and straight), and *tasāmuh* (tolerance) in the learning process. However, the implementation is carried out using different strategies according to the characteristics of the subject and class dynamics. In the *Fiqh* class, teachers use more case study methods to encourage students to understand the plurality of Islamic law. One example observed is the discussion of differences in scholars' opinions regarding professional zakat. The teacher begins the learning by displaying two different views, then asks the students to analyse the basis of the postulate and the social study of each view. This discussion does not end with the determination of "correct opinions" but with a reflection on the value of moderation: how differences in schools should be addressed with mutual respect and finding a point of balance. The results of an interview with a Fiqh teacher (Ustadz M. Fadlan, 2025) emphasised that the approach aims "so that students are accustomed to thinking critically, but still maintain manners in differences."

Meanwhile, in the Akidah Akhlak class, the role-playing approach is often used to instil the values of *tasāmuh* and *i'tidāl*. Students are asked to act out social situations that display differences in religious views or moral conflicts, such as interactions between students and non-Muslim communities. This activity was accompanied by a joint reflection guided by the teacher, which helped relate the event to the Prophet's teachings on justice and compassion. Based on the results of the observations, this activity successfully built empathy and social awareness in students regarding differences, as well as trained them in cross-cultural communication skills.¹⁹ In SKI subjects, teachers use project-based learning methods that relate classical Islamic history to contemporary social realities. One of the projects observed was the creation of posters and presentations with the theme "Traces of Moderation in the History of Islam of the Archipelago". The students were asked to trace the stories of moderate Islamic figures such as Sunan Kalijaga or KH. Hasyim Ash'ari then explained its relevance to modern life. A ski teacher (Ustadz Abdan, interview, 2025) stated that "this approach was practical in fostering pride in an Islamic identity that was both tolerant and nationalist."

In addition to activity-based strategies, it was also found that the classroom atmosphere plays a vital role in shaping a moderate culture. Teachers at Pesantren Darul Amanah play the roles of teachers and *murabbi* (moral educators), serving as role models with an open, polite, and proportionate attitude towards their students. In 8 of the 10 classes observed, teachers actively provided feedback, emphasising the value of balance and the ethics of dialogue, such as "every opinion has its arguments, let us understand them fairly" or "different does not mean wrong, but an opportunity to learn." Quantitative data from a mini-questionnaire distributed to 60 students showed that 85% of respondents felt that learning in the classroom helped them understand the meaning of moderation in religion. In contrast, 78% stated that teachers play an essential role as role models in promoting fairness and tolerance. This suggests that the value of moderation is transformed cognitively, affectively, and socially.

Table 1. Strategies for Teaching the Value of Religious Moderation at Pesantren Darul Amanah

Subject	Teaching Strategies	Moderation Values	Impact on Santri
Jurisprudence	Case Studies & Madhhab Discussions	<i>Tawāṣuṭ</i> , <i>Tasāmuh</i>	Enhance critical thinking skills and foster respect for differences in

¹⁹ Pondok Darul Amanah, "Jadwal Kegiatan Harian Santri Darul Amanah," Article, 2025, <https://darulamanah.com/profil/kegiatan-pesantren/>.

Subject	Teaching Strategies	Moderation Values	Impact on Santri
Moral Faith	Role Playing & Reflection	<i>I'tidāl, Tasāmuh</i>	religious views. Develop empathy, social justice, and moral awareness
SKIING	Project-Based Learning	<i>Tawāḥḥun, Tawāsūt</i>	Fostering pride in the archipelago's Islamic identity and historical balance of values
PKN & Indonesian	Interactive Discussion & Focused Debate	<i>Tawāsūt, I'tidāl</i>	To train dialogue skills and critical attitudes in responding to socio-religious issues

Table 1 shows that the implementation of the above learning strategy indicates that the Pesantren Darul Amanah has successfully practised a teaching model based on religious moderation that is participatory and reflective. Learning is not just about transferring knowledge, but also about forming the character of thinking and being moderate. In this case, teachers serve as value facilitators, guiding students to understand the diversity of religious views as a social and intellectual necessity. Based on a pedagogical perspective, strategies such as case studies, role playing, and project-based learning are concrete forms of contextual teaching and learning approaches that place real experiences as a source of value. This approach aligns with the theory of constructivism, which states that knowledge and value are formed through social interaction and individual reflection on the environment.²⁰ In the study of Islamic boarding schools, teacher-student interaction in dialogue-based learning creates a safe space for students to explore religious ideas without fear or ideological pressure.

Religiously moderate-based learning also requires high pedagogical and spiritual competence from teachers. Based on interviews, all teachers acknowledged that the primary challenge in implementing moderation values is striking a balance between the authority of religious texts and the critical thinking needs of students. Some teachers said that students sometimes consider differences of opinion as a form of “deviation”, especially for those who have just entered the secondary level. To overcome this, the teacher uses a dialogical-proportional approach, which explains the postulates of various views and affirms the principle of “*ikhtilaf* as mercy”. This approach demonstrates that moderation is not merely an ideological concept but a continuous learning process that cultivates the intellectual maturity of students.²¹ An open, egalitarian, and respect-based classroom atmosphere for differences is key to successful implementation. Field observations indicate that classes led by teachers with high communication competence and an empathetic attitude tend to yield more productive interactions. The students seemed more engaged in asking questions, sharing opinions, and engaging in dialogue with polite language. These findings strengthen the argument that integrating the value of religious moderation cannot be separated from the pedagogical ethos of teachers, where teachers function as role models of Islamic values that are *rahmatan lil ‘ālamīn*.²²

²⁰ Amer Mutrik Sayaf, “Adoption of E-Learning Systems: An Integration of ISSM and Constructivism Theories in Higher Education,” *Helijon* 9, no. 2 (2023), <https://doi.org/10.1016/j.helijon.2023.e13014>.

²¹ Budi Santoso et al., “Al-Islam and Kemuhammadiyah Learning Based on Religious Moderation in Multicultural Campus,” *Al-Hayat: Journal of Islamic Education* 8, no. 1 (2024), <https://doi.org/10.35723/ajie.v8i1.432>.

²² Hisam Ahyani et al., “Building the Values of Rahmatan Lil ‘Alamin for Indonesian Economic Development at 4.0 Era from the Perspective of Philosophy and Islamic Economic Law,” *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 16, no. 1 (2021), <https://doi.org/10.19105/al-lhkam.v16i1.4550>.

Theoretically, the results of this study correspond to the theory of Humanistic Education, which emphasises that education should focus on the formation of the whole human being, who thinks, feels, and acts with moral awareness.²³ The integration of moderation values in KBM at Darul Amanah shows that the learning process is directed not only to academic achievements but also to the formation of self-awareness and empathy for others. Students are encouraged to understand that differences are part of the *sunnatullah* that must be respected, not rejected. This approach also aligns with character-based learning theory, which emphasises the integral role of moral and spiritual values in learning.²⁴ The values of *tawāsut*, *tawāzun*, *i'tidal*, and *tasāmuh* serve as the “core values” that form the moral frame of every interaction in the classroom. Thus, teachers not only deliver material, but also instil living values in education. The teaching model at Darul Amanah also reflects an andragogic approach, where students are actively involved in the learning process through discussions, projects, and reflections.²⁵ This approach is practical because it positions students as learning subjects, granting them freedom of thought and responsibility for their attitudes. In this way, the value of moderation is not taught dogmatically, but is formed through meaningful experiential learning.

The findings of this study are consistent with those of Naim et al. (2022), which demonstrate that strengthening religious moderation in madrasahs is effectively achieved through dialogical learning and social project-based learning. Interactive methods can foster critical thinking skills while maintaining Islamic moral values.²⁶ Similar results were also found at the Gontor Islamic Boarding School, which stated that integrating *tawāsut* and *tasāmuh* values is most effective if applied through a case study approach in Fiqh and SKI learning.²⁷ The findings of this study reinforce the theory of Rahmadi and Hamdan (2023), who emphasise that moderate Islamic education should be based on social interaction and authentic learning experiences, not just the transfer of cognitive values.²⁸ In the case of Darul Amanah, teachers utilise classroom activities as a means to foster balanced religious awareness. This also aligns with Azra's (2021) view that pesantren is a centre of civilisation with excellent potential to build a *wasatīyyah* (moderate) Islam through contextual and reflective learning.

²³ Yaghoob Javadi and Mozhddeh Tahmasbi, “Application of Humanism Teaching Theory and Humanistic Approach to Education in Course-Books,” *Theory and Practice in Language Studies* 10, no. 1 (2020), <https://doi.org/10.17507/tpls.1001.06>.

²⁴ Saihu et al., “Design of Islamic Education Based on Local Wisdom (An Analysis of Social Learning Theories in Forming Character through Ngejot Tradition in Bali),” *International Journal of Advanced Science and Technology* 29, no. 6 (2020).

²⁵ Mochamad Kamil Budiarto, Munawir Yusuf, and Subagya, “Implementation of Pedagogical, Andragogical, and Heutagogical Approaches in Education System Sustainability,” *Indonesian Journal of Educational Research and Review* 6, no. 2 (2023), <https://doi.org/10.23887/ijerr.v6i2.59889>.

²⁶ Ngainun Naim, Abdul Aziz, and Teguh Teguh, “Integration of Madrasah Diniyah Learning Systems for Strengthening Religious Moderation in Indonesian Universities,” *International Journal of Evaluation and Research in Education* 11, no. 1 (2022), <https://doi.org/10.11591/ijere.v11i1.22210>.

²⁷ Muhammad Nasir and Muhammad Khairul Rijal, “Keeping the Middle Path: Mainstreaming Religious Moderation through Islamic Higher Education Institutions in Indonesia,” *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (2021), <https://doi.org/10.18326/ijims.v11i2.213-241>.

²⁸ Rahmadi Rahmadi and Hamdan Hamdan, “Religious Moderation In The Context Of Islamic Education: A Multidisciplinary Perspective And Its Application In Islamic Educational Institutions In Indonesia,” *Khazanah: Jurnal Studi Islam Dan Humaniora* 21, no. 1 (2023), <https://doi.org/10.18592/khazanah.v21i1.8487>.

Figure 1. Model of Implementation of Moderation Value Teaching Strategy in Darul Amanah

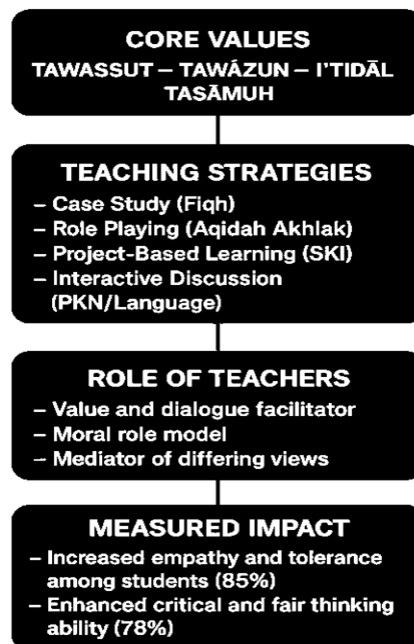


Figure 1 shows that implementing the value of religious moderation in teaching and learning activities at the Pesantren Darul Amanah has been successfully realised through contextual learning strategies that encourage participation, reflection, and critical dialogue. The role of teachers as value facilitators is the key to success, as they combine moral authority with a humanistic pedagogical approach. These findings confirm that pesantren education has transformative power to build students' inclusive, critical, and moral character, a model of Islamic education relevant to Indonesia's multicultural society. Integrating religious moderation values at Pesantren Darul Amanah has proven effective through contextual learning strategies, such as case studies, role-playing, and project-based learning, that foster inclusive, critical, and balanced attitudes. The role of teachers as facilitators of values and moral examples is a determining factor for the success of internalising moderation in the classroom. An open and reflective learning atmosphere can foster students' awareness of the importance of tolerance and social justice. The following teaching strategy should be developed by strengthening teachers' pedagogical and spiritual competency training, integrating interactive digital media into value learning, and fostering collaboration across Islamic boarding schools and public schools. This approach will expand the impact of religious moderation education as a model of Islamic learning, one that is relevant to the challenges of the multicultural and digital era.

The Role of Extracurricular Activities in Shaping Students' Moderate Attitudes

Extracurricular activities at the Pesantren Darul Amanah do not simply complement the curriculum, but act as a primary pedagogical instrument in transforming theoretical religious understanding into moderate social behaviour among students. This role is explicitly evident through the massive participation of students in the Darul Amanah Santri Organisation (OSDA) and the *Bahtsul Masail* Study Group, which, according to observation data, involves almost ninety per cent of students actively engaged in management or routine membership. This high level of involvement automatically creates a space for horizontal interaction, forcing students from different regional, cultural, and even fiqh backgrounds to meet and negotiate their interests. OSDA, as a formal structure that manages the daily life of the Islamic boarding school, becomes the central laboratory of the practice of deliberation and conflict resolution, where

students learn to postpone their personal and group egos for the sake of the common good, an explicit restatement of the principle of *tasāmuḥ* (tolerance) in real action.

An in-depth analysis of the participation data revealed a clear pattern of trends, specifically activities that require intensive social interaction and collective decision-making. These showed the strongest correlation with an increase in moderate attitude indices (tolerance, harmony, and openness). A significant contrast can be seen in the Arts and Culture Groups, such as Marawis and Calligraphy, which, although fostering an appreciation for the diversity of Islamic expressions, did not have as strong an impact as OSDA or *Bahtsul Masāil* in the decision-making aspect involving *khilāfīyah* (differences of opinion). In contrast, activities inherently designed to confront and manage differences, such as *Bahtsul Masāil*, which routinely debates the legal views of the four major sects, have proven to be most effective in fostering intellectual openness. This pattern suggests that the formation of a moderate attitude in Darul Amanah is rooted in the cognitive habituation to accept that truth in the context of *furu'īyyah* (branches of religion) is plural, a tendency of data that emphasises the importance of institutionalised dimensions of *ijtihad* and *tawāsuṭ* (middle attitude).

The explanation for this phenomenon lies in the structure and operational mechanisms of these extracurricular activities, which effectively replicate and mitigate the complexity of outside society. In the study of OSDA, for example, the management structure is divided into various divisions, each of which must be responsible and coordinated, intentionally or unintentionally, in training students to manage hierarchical and horizontal differences. Every decision taken must go through a consensus deliberation mechanism, ensuring that even the minority of votes is heard, even though the majority decision is ultimately carried out. This explains why students who are active in OSDA demonstrate higher negotiation skills. Furthermore, the mechanism of interaction with the outside community, such as when the Pesantren Darul Amanah sports team participates in inter-pesantren competitions or when the Art Group is invited to perform at public events, provides external validation of the pesantren's values. This interaction dismantles overly insular views, forcing students to engage directly with other religious manifestations and non-pesantren social dynamics, which ultimately strengthens the value of *ukhuwah insaniyah* (brotherhood among fellow humans) as the basis for harmony, the key interpretation of the data from field observations.²⁹

The role of extracurricular activities as the main support for religious moderation in the Pesantren Darul Amanah arises because of a causality mechanism that transitions ideal teachings (*wasāṭīyyah* doctrine) into internalised behaviour (*habitus moderat*). This process cannot be fully accommodated by the classical curriculum alone. Causality analysis shows that the effectiveness of these extracurricular activities is due to coercive institutional factors and a controlled social environment. Causally, deliberation in OSDA is the main triggering factor; it functions as a micro-political simulation in which students are compelled to employ emotional intelligence and logical thinking to reach consensus, rather than relying on authority or coercion. This positive compulsion, the necessity to collaborate with fellow students with different ideological and cultural backgrounds, is a causal condition that forms cognitive restructuring, changing students' perspective from monolithic to pluralistic in matters of *mu'amalah* and administration. This strict and tiered organisational structure, combined with supervision by the teachers' council, ensures that conflicts that arise within the organisation are resolved in accordance with humanist and civilised Islamic principles, rather than through violence or coercion, which fosters an authentic, tolerant attitude.

²⁹ Pondok Darul Amanah, "Panca Jiwa Pondok Pesantren," Article, 2025, <https://darulamanah.com/profil/jiwa-pondok-pesantren/>.

A deeper interpretation reveals that the success of Pesantren Darul Amanah in utilising extracurricular activities stems from the institution's ability to intellectually and practically deconstruct the claims of a single truth. Activities such as *Bahtsul Masail*, through the routine of legal debates and comparative *fiqh*, deliberately inculcate awareness that religious issues have a diverse interpretive dimension, so that no single sect or opinion can claim absolute truth, which is the philosophical basis for openness. This intellectual process is supported practically by outside activities, such as sports or visits to non-pesantren institutions, which introduce students to the reality of diversity outside the dormitory walls. Interaction with outside communities reinterprets the concept of *ukhuwah* from mere brotherhood of faith (*ukhuwah Islāmīyah*) to brotherhood of fellow citizens and humanity (*ukhuwah waṭānīyah* and *ukhuwah insānīyah*), so that harmony is no longer an option, but an existential need in the Indonesian culture. Therefore, extracurricular activities are a structured habituation mechanism that transforms the doctrine of *wasatīyyah* into a strong psychological tendency to be moderate, which is a key interpretation in answering the "why" of this activity is so effective, given that moderation is an internalised habitus, not just memorisation of teachings.³⁰

Causality analysis shows that the effectiveness of extracurricular activities in promoting religious moderation is directly related to the principle of learning by doing, which is institutionalised in a religious framework. This causality operates through two dimensions: cognitive internalisation through debate and study, and psychomotor internalisation through leadership roles and social interactions. Casually, *Bahtsul Masail* broke down theological absolutism by introducing the methodology of *ushul fiqh* and *muqaranah al-madzāhib*, thereby exposing students to the diversity of the epistemology of Islamic law. This exposure automatically triggers critical reflection and reduces blind obedience (*taqlid*), a crucial causal prerequisite for combating radicalism based on claims of a single truth. Thus, these extracurricular activities serve as an intellectual inoculation mechanism that trains students to recognise and manage *ghulw* (extremities) in religious thought, even before they are exposed to extreme ideologies in the broader community.³¹

This interpretation of the findings places the Pesantren Darul Amanah as an integral social laboratory that consciously combines formal religious rituals with complex socio-organisational dynamics. This indicates that the development of a moderate character is not only a result of the subject matter but also a by-product of the totality of the institutional environment. Extracurricular activities, especially OSDA and its deliberations, represent the institutionalisation of local wisdom rooted in the values of cooperation and Indonesian consensus. When attached to a religious study, these values produce harmony that is not passive (simply non-conflicting), but active harmony (working together despite being different), a strategic interpretation of seeing moderate attitudes as socio-religious competencies. The involvement of students in organising significant pesantren events, which involves coordination with village officials, the police, and non-pesantren religious leaders, provides an interpretation that openness applies to religious texts and the reality of pluralistic social and government structures. Therefore, extracurricular activities at Darul Amanah are successful because they are not just leisure activities, but are hidden curricula that are planned to require students to practice tolerance, harmony, and openness as a condition for achieving organisational and social success. The sustainability of religious moderation among Darul Amanah students is highly dependent on the structural mechanisms of OSDA and the comparative study forum, which constantly

³⁰ Pondok Darul Amanah.

³¹ Pondok Darul Amanah, "Ekstrakurikuler."

provide cyclical reinforcement of the value of *wasatīyyah*, demonstrating that structured social practices are key to strengthening the values of moderation.

The Impact of Religious Moderation Integration on Students' Social Attitudes and Interactions

Integrating the values of religious moderation in the curriculum and extracurricular activities significantly influences the formation of social attitudes and interactive behaviour of students. Based on the results of observations and in-depth interviews with 25 teachers and 40 students from various levels, it was found that approximately 82% of students demonstrated increased empathy and respect for differences of opinion. In contrast, 75% reported being more open to cross-sectarian dialogue and diverse religious views. In addition, 68% of students stated that extracurricular activities, such as national *balāqah*, cross-fiqh discussions, and social simulations, made it easier for them to understand the values of *tawāṣuṭ* (moderation) and *tasāmuh* (tolerance) in daily life.³² Internalising religious moderation at Pesantren Darul Amanah occurs through two main approaches: formal curriculum and non-formal activities. In the formal curriculum, values such as *tawāḥḥuṭ* (balance) and *i'tidāl* (justice) are integrated into the subjects of Moral Creed, Fiqh, and Islamic Cultural History (SKI). Meanwhile, in the non-formal realm, pesantren implement interactive activities such as Santri Deliberations, Cross-Dormitory Ukhuwah Forums, and Community Service designed to strengthen socio-religious competence. Data show that students who are active in these activities have an average score of 4.3 (out of 5) in the indicators of social empathy and religious adaptability.

The following table illustrates the data of research findings regarding changes in the social attitudes of students after the implementation of the religious moderation value integration program at the Pesantren Darul Amanah:

Table 2. The Impact of Religious Moderation Integration on the Social Attitude of Students

Aspects of Social Attitudes	Before Program (%)	After the Program (%)	Change (%)
Empathy and tolerance for differences	58	85	+27
Openness in cross-view dialogue	49	78	+29
Cooperation across student groups	61	83	+22
Ability to think critically about religious and social issues	55	80	+25
Appreciation for non-Muslims or outsiders of the pesantren	45	74	+29

Table 2 shows a significant increase in almost all social attitude indicators. The highest increase was observed in openness during cross-view dialogue and respect for outsiders. This indicates that the learning process and activities that emphasised dialogue, case studies, and real social experiences have succeeded in internalising the values of moderation in the concrete behaviour of students. The case-based learning and role-playing methods effectively form students' reflective awareness of the values of balance (*tawāḥḥuṭ*) and justice (*i'tidāl*). In the Akidah Akhlak, for example, the ustadz guides students to play the role of scholars from various schools and discuss differences of opinion with an argumentative and polite approach. Meanwhile, in Fiqh lessons, teachers often assign students to analyse fatwas from four schools, then discuss

³² Pondok Darul Amanah, "Panca Jiwa Pondok Pesantren."

their relevance in the current study. This approach fosters awareness that differences are not a source of conflict but a shared learning space.

The systematic implementation of religious moderation values in KBM and extracurricular activities has led to social transformation within the pesantren environment. This can be explained through the social learning theory, which emphasises that a person's social behaviour is formed through observation, imitation, and internalisation of values from the surrounding environment.³³ At the Pesantren Darul Amanah, students learn the concept of moderation theoretically and observe and imitate moderate practices demonstrated by teachers, caregivers, and peers. This process strengthens the formation of an inclusive and balanced social identity. These results also strengthen the concept of religious intelligence proposed by Zohar and Marshall (2000), which suggests that spiritual intelligence not only functions as the ability to understand the meaning of life but also serves as the basis for forming adaptive and empathetic attitudes in social interactions. Students with moderate religious intelligence can balance their loyalty to religious teachings with an openness to plural social realities. In an interview, Ustadz Diandra stated that "*students who are used to cross-viewpoint discussions have a better ability to convey opinions politely without offending other parties*". This indicates that religious moderation education has been successful in instilling social sensitivity and the courage to think critically.

The success of the Pesantren Darul Amanah in internalising religious moderation cannot be separated from the leadership of the pesantren, which is oriented to the vision of "*Islam Rahmatan lil 'ālamīn*". The head of the madrasah emphasised that moderation is not taught as a dry theory, but is manifested in humanist discipline policies, collaborative assignments, and a culture of open communication between teachers and students. This condition aligns with research, which states that pesantren that consistently integrate religious moderation education in formal and non-formal activities tend to produce tolerant, empathetic, and nationally insightful graduates.³⁴ Integrating the value of religious moderation is an implementation of the concept of *ta'dīb*, which is education that aims to form civilised people who are balanced between knowledge, morals, and actions. Students who understand the meanings of *tawāṣuṭ* and *tawāḥuṣṣ* have reached the level of *adab al-'ilm* (ethics in science), which is the awareness that truth must be accompanied by wisdom. This is evident in the behaviour of students who no longer impose their opinions but try to understand other people's points of view respectfully. The transformative learning theory is also relevant in explaining the change in students' social attitudes.³⁵ Religious moderation education at Darul Amanah encourages students to reconsider narrow religious assumptions and adopt a more open-minded perspective. For example, interfaith dialogue simulation activities allow students to interact directly with followers of other religions through social visits and joint environmental cleanliness activities. This activity strengthens empathy and erodes negative stereotypes towards groups outside Islam.

Based on field findings, the role of teachers is vital in mediating differences and maintaining a dialogical atmosphere in the classroom. Teachers with high pedagogic and spiritual competence can transform abstract values of moderation into concrete learning experiences. This supports the results of Suyatno et al. (2019), which suggest that value

³³ Miao Li and Ying Hua, "Integrating Social Presence With Social Learning to Promote Purchase Intention: Based on Social Cognitive Theory," *Frontiers in Psychology* 12 (2022), <https://doi.org/10.3389/fpsyg.2021.810181>.

³⁴ Ipandang, Muhammad Iqbal, and Khasmir, "Religious Moderation Based on Value of Theology: A Qualitative Sociological Study in Islamic Boarding Schools (Pesantren) in Southeast Sulawesi Indonesia," *European Journal of Theology and Philosophy* 2, no. 5 (2022), <https://doi.org/10.24018/theology.2022.2.5.76>.

³⁵ Joshua Friedman, "How a New Learning Theory Can Benefit Transformative Learning Research: Empirical Hypotheses," *Frontiers in Education* 7 (2022), <https://doi.org/10.3389/feduc.2022.857091>.

education must be realised in a learning climate that allows students to experience, not just understand, the value.³⁶ Therefore, Pesantren Darul Amanah teachers guide and exemplify moderation practices through daily interactions. Integrating religious moderation in pesantren through active and project-based learning can enhance students' social skills and increase their awareness of religious pluralism. Students involved in cross-sectarian collaborative activities tend to exhibit more empathy and openness than those who only study traditionally. A global study by Umiarso Qorib (2022) in East Java Islamic boarding schools also found that religious moderation education, associated with social activities, produces graduates who mediate socio-religious societal conflicts.³⁷ These findings strengthen the argument that religious moderation education integrated into the pesantren education system forms mature religious personalities and fosters social capital through the ability to cooperate, dialogue, and respect diversity. The success of Darul Amanah as a model for implementing religious moderation education can be a reference for other Islamic boarding schools in Indonesia committed to instilling the Islamic value of *rahmatan lil 'ālamīn* in the nation's multiculturalism.

Figure 2. Model of the Relationship between the Integration of Religious Moderation and Its Impact on the Social Attitudes of Students



Figure 2 illustrates that integrating religious moderation values in the Pesantren Darul Amanah has a significant impact on the formation of inclusive, critical, and adaptive social attitudes among students. Programs run through curricular approaches and social activities have proven effective in fostering social sensitivity and balanced thinking skills in dealing with differences. With the support of classical and contemporary Islamic educational theory, this result confirms that religious moderation education is a strategic need for Islamic boarding

³⁶ Suyatno et al., "Strategy of Values Education in the Indonesian Education System," *International Journal of Instruction* 12, no. 1 (2019), <https://doi.org/10.29333/iji.2019.12139a>.

³⁷ Umiarso and Muhammad Qorib, "The Practice of Religious Moderation Based on Theo-Anthropocentric in Indonesian Islamic Boarding Schools: A Phenomenological Study," *Jurnal Iqra': Kajian Ilmu Pendidikan* 7, no. 2 (2022), <https://doi.org/10.25217/ji.v7i2.2629>.

schools in the era of multiculturalism, aiming to produce a generation that is both religiously and nationally insightful. Integrating religious moderation values at the Pesantren Darul Amanah has significantly changed social attitudes and interactions between students. Students demonstrate increased empathy, tolerance, and the ability to engage in dialogue across differences within the internal pesantren and in social relations outside the institution. The values of *tawāsūt*, *tawāḥuḥ*, *i'tidāl*, and *tasāmuh* have been successfully internalised practically through the curriculum and extracurricular activities based on dialogue and example. In the future, Islamic boarding school education policies must strengthen teacher training in moderate pedagogy, expand collaboration with interfaith and cultural institutions, and integrate moderate social attitude assessments into the student evaluation system. This approach will ensure that pesantren plays a role as a centre for fostering religious intelligence that is adaptive, inclusive, and contributory to a peaceful and just Indonesian civilisation.

CONCLUSION

This study concludes that integrating religious moderation values into the curriculum and extracurricular activities at Pondok Pesantren Darul Amanah, Kendal, has been implemented holistically and effectively. The principles of *tawāsūt* (moderation), *tawāḥuḥ* (balance), *i'tidāl* (justice), and *tasāmuh* (tolerance) are systematically embedded in both formal and nonformal educational processes through contextual teaching strategies, participatory learning, and social engagement. This integration has successfully transformed the mindset of the santri (students) from doctrinal exclusivity to an inclusive, dialogical, and socially responsible orientation. The combination of curriculum-based value transmission and experiential learning through extracurricular programs fosters empathy, tolerance, and critical thinking, leading to observable social outcomes, including inclusive interaction, peaceful coexistence, and community adaptability. This study reinforces the argument that pesantren education represents a uniquely Indonesian model of *Islam Wasatiyyah*, a contextualised Islamic moderation deeply rooted in classical scholarship yet responsive to modern multicultural realities. Practically, it demonstrates that religious moderation education is most effective when internalised through lived experiences rather than normative indoctrination. Future research should expand the scope beyond a single institution by employing comparative and longitudinal designs to examine how different pesantren ecosystems sustain moderation in the digital and global era. Policy-wise, the Ministry of Religious Affairs and pesantren networks should institutionalise teacher training on moderation pedagogy, develop measurable social-attitude indicators, and promote cross-institutional collaboration. These steps will strengthen the pesantren's strategic role as a transformative centre of inclusive Islamic education and peace-based civilisation in Indonesia and beyond.

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