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## RELIGIOUS MODERATION IN ISLAMIC EDUCATION LEARNING: COMPARATIVE INSIGHTS FROM TWO PESANTREN-ORIENTED SCHOOLS

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#### Kata Kunci:

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#### ABSTRAK

Penelitian ini dilatarbelakangi oleh pentingnya penguatan nilai-nilai moderasi beragama melalui pembelajaran Pendidikan Agama Islam (PAI) berbasis pesantren dalam menghadapi berbagai tantangan moral dan sosial di lingkungan pendidikan. Sekolah berbasis pesantren memiliki potensi dalam menanamkan nilai tawassuth, tasamuh, tawazun, dan i'tidal melalui pembelajaran dan budaya sekolah. Namun, perbedaan tingkat integrasi pesantren dalam lembaga pendidikan memengaruhi proses internalisasi nilai-nilai tersebut. Penelitian ini bertujuan untuk menganalisis perbedaan perencanaan, implementasi, dan evaluasi internalisasi nilai moderasi beragama di SMK Mekanika Buntet Pesantren dan SMA IT Akmala Sabila Kabupaten Cirebon, serta mengidentifikasi faktor pendukung dan penghambatnya. Penelitian menggunakan pendekatan kualitatif fenomenologi dengan partisipan terdiri dari kepala sekolah, guru PAI, dan siswa. Data dikumpulkan melalui wawancara, observasi, dan dokumentasi, kemudian dianalisis menggunakan model Miles dan Huberman melalui reduksi, penyajian, dan verifikasi data. Hasil penelitian menunjukkan bahwa integrasi sistem pesantren mendukung internalisasi nilai moderasi secara lebih terstruktur melalui pembiasaan keagamaan, keteladanan guru, dan budaya sekolah. Penelitian ini menegaskan pentingnya integrasi nilai pesantren dalam pembelajaran PAI untuk mendukung pembentukan karakter siswa yang moderat dan berakhlak.

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**Keywords:**

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Religious  
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**ABSTRACTS**

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This study is motivated by the importance of strengthening religious moderation values through pesantren-based Islamic Religious Education (PAI) in addressing moral and social challenges within educational environments. Pesantren-based schools have the potential to instill the values of *tawassuth* (moderation), *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (justice) through instructional processes and institutional culture. However, differences in the level of pesantren integration within educational institutions influence how these values are internalized. This study aims to analyze differences in the planning, implementation, and evaluation of religious moderation value internalization at SMK Mekanika Buntet Pesantren and SMA IT Akmal Sabila in Cirebon Regency, as well as to identify supporting and inhibiting factors. This research employs a qualitative phenomenological approach involving school principals, Islamic Religious Education teachers, and students as participants. Data were collected through interviews, observations, and documentation, and analyzed using the Miles and Huberman interactive model, including data reduction, data display, and conclusion verification. The findings indicate that pesantren system integration supports a more structured internalization of moderation values through religious habituation, teacher role modeling, and institutional culture. This study highlights the importance of integrating pesantren values into Islamic Religious Education to support the development of moderate and ethical student character.

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## A. INTRODUCTION

Violence carried out in the name of religion by certain Muslim groups in Indonesia remains a serious public concern, including intergroup intolerance, blasphemy, and insults toward religious figures (Fakhurokhman, et. al 2022). If not properly addressed, these conditions may threaten social harmony and national unity (Irodati, 2022). In addition to physical acts, radical ideologies are increasingly disseminated through educational institutions, making students vulnerable due to their developmental stage and identity formation (Huda, Fikrah Damar, et. al., 2024). The rapid development of information technology has further accelerated the spread of exclusive and extremist religious interpretations, while Islamic Religious Education (PAI) learning often remains normative and less responsive to contemporary social realities (Mubarok, Gilang Ardela, and Eneng Muslihah, 2022). As a result, Islamic education has not fully functioned optimally in shaping students' inclusive and moderate religious attitudes (Rohana, Syarifah, and Suharman, 2023).

Islamic Religious Education plays a strategic role in developing students' moral, spiritual, and social character by instilling Islamic values in a balanced and contextual manner (Darise, Gina Nurvina, 2023). In Islamic teachings, the concept of moderation (*wasathiyah*) emphasizes balance, justice, and tolerance, as reflected in the Qur'anic concept of *ummatan wasathan* (Q.S. Al-Baqarah: 143), which describes Muslims as a just and balanced community. These values include *tawassuth* (moderation), *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (justice), which serve as the foundation for building harmonious relationships in diverse societies (Irawan, 2017). Therefore, internalizing religious moderation values through education is essential to prevent extremism and foster social cohesion.

One educational model considered effective in supporting value internalization is the pesantren-based school system. Pesantren-based schools integrate formal education with pesantren cultural values such as discipline, independence, sincerity, tolerance, and religious commitment (Nurochim, 2016). This integration enables the formation of students' character through both formal instruction and daily habituation. Furthermore, the integration of pesantren values within Islamic Religious Education learning can be understood through the management framework of Planning, Organizing, Actuating, and Controlling (POAC), which ensures that educational objectives are achieved effectively (Goffar, Abdul, 2020). Through systematic planning, implementation, and evaluation, pesantren-based education has the potential to strengthen religious moderation among students.

However, the implementation of pesantren-based Islamic Religious Education varies depending on institutional structure and the level of pesantren integration. Some schools integrate pesantren values culturally without a boarding system, while others apply a fully integrated boarding school model that enables more intensive value internalization. These structural differences may influence how religious moderation values are planned, implemented, and evaluated within the educational process. Previous studies have examined the role of Islamic Religious Education in promoting religious moderation and the contribution of pesantren culture in character development (Hadiyanto, Andy, et al., 2023). However, limited research has comparatively examined how differences in institutional integration between pesantren-integrated and non-integrated schools influence the management and internalization of religious moderation values in Islamic Religious Education learning.

This research gap highlights the need for a comparative analysis of pesantren-based educational institutions with different integration models. Therefore, this study focuses on two pesantren-based schools in Cirebon Regency, namely SMK Mekanika Buntet Pesantren, which is culturally connected to pesantren but does not implement a boarding system, and SMA IT Akmal Sabila, which adopts a fully integrated boarding school system. These differences provide an important context for examining how institutional structure influences the internalization process of religious moderation values.

This study aims to analyze the differences in planning, implementation, and evaluation of religious moderation value internalization through Islamic Religious Education in both schools, as well as to identify supporting and inhibiting factors influencing the process. Specifically, this study addresses the following research questions: (1) How are religious moderation values planned within Islamic Religious Education learning in pesantren-based schools with different institutional models? (2) How are these values implemented in the learning process? and (3) How is the internalization process evaluated in each institution?

Theoretically, this study contributes to enriching the discourse on Islamic education and religious moderation, particularly in the context of pesantren-based schools. Practically, the findings are expected to provide insights for educators and policymakers in developing more effective strategies for integrating religious

moderation values into Islamic Religious Education to support the formation of moderate, tolerant, and socially responsible students.

## **B. METHOD**

### **1. Research Design and Approach**

This study employed a qualitative research approach using a phenomenological case study design. A qualitative approach was selected because it allows researchers to explore social phenomena in depth and understand participants' experiences, perceptions, and behaviors in their natural context (Panjaitan, 2019). This approach is particularly suitable for examining the process of internalizing religious moderation values through Islamic Religious Education (PAI) in pesantren-based schools.

The phenomenological approach was used to explore and understand the lived experiences of school leaders and teachers in planning, implementing, and evaluating religious moderation values in Islamic education. Phenomenology enables researchers to identify the essence of participants' experiences and interpret how moderation values such as *tawassuth*, *tasamuh*, *tawazun*, and *i'tidal* are internalized in educational practice (Susilowati, 2020). At the same time, a case study design was applied to examine in depth two educational institutions with different pesantren integration models, namely SMK Mekanika Buntet Pesantren and SMA IT Akmala Sabila. The case study approach allows researchers to analyze institutional characteristics, management systems, and environmental factors that influence the internalization process. The combination of phenomenology and case study strengthens the analysis by integrating individual experiences with institutional context.

### **2. Research Site and Duration**

This research was conducted at two pesantren-based educational institutions in Cirebon Regency:

- a. SMK Mekanika Buntet Pesantren
- b. SMA IT Akmala Sabila

These schools were selected because they represent different pesantren integration models. SMK Mekanika Buntet Pesantren integrates pesantren values culturally without a boarding system, while SMA IT Akmala Sabila applies a fully integrated boarding school system. The research was conducted over a period of one year, from September 2023 to September 2024. This duration allowed the researcher to observe the planning, implementation, and evaluation of religious moderation value internalization comprehensively.

### **3. Participants and Data Sources**

Participants were selected using purposive sampling, which involves selecting informants based on their relevance and involvement in the research focus. The total number of participants was six key informants consisting of:

- a. Principal of SMK Mekanika Buntet Pesantren
- b. Principal of SMA IT Akmala Sabila
- c. Vice Principal of Curriculum of SMK Mekanika Buntet Pesantren
- d. Vice Principal of Curriculum of SMA IT Akmala Sabila

- e. Islamic Religious Education teacher at SMK Mekanika Buntet Pesantren
- f. Islamic Religious Education teacher at SMA IT Akmala Sabila

These participants were selected because they are directly involved in the planning, implementation, and evaluation of Islamic Religious Education and play a strategic role in internalizing religious moderation values. Primary data were obtained from interviews with key informants, while secondary data were collected through observation and documentation, including curriculum documents, lesson plans, school programs, and institutional policies.

#### 4. Data Collection Techniques

Data were collected using three main techniques:

##### a. In-depth Interviews

In-depth semi-structured interviews were conducted with all six participants. Each interview lasted approximately 45 to 90 minutes and was conducted face-to-face. Interviews explored participants' experiences in planning, implementing, and evaluating religious moderation values. All interviews were recorded and transcribed verbatim to ensure data accuracy.

##### b. Observation

Participant observation was conducted to examine teaching activities, school culture, religious activities, and institutional practices related to moderation value internalization. Observation enabled the researcher to understand actual practices beyond participants' verbal explanations.

##### c. Documentation

Documentation analysis included reviewing curriculum documents, lesson plans, school regulations, moderation programs, and institutional records. These documents provided supporting evidence for interview and observation findings.

#### 5. Research Instrument

In qualitative research, the primary instrument is the researcher. The researcher was directly involved in data collection, observation, and interpretation. Supporting instruments included interview guides, observation sheets, and field notes, which ensured systematic and consistent data collection.

#### 6. Data Analysis Procedure

Data analysis in this study followed Miles and Huberman's interactive model, which consists of data reduction, data display, and conclusion drawing and verification.

##### a. Data Reduction and Coding

Data reduction involved selecting, organizing, and simplifying raw data obtained from interviews, observations, and documentation. At this stage, thematic coding was applied to identify patterns and themes.

The coding process was conducted in several stages:

##### 1. Open Coding

The researcher identified meaningful statements related to religious moderation internalization and labeled them with initial codes.

##### 2. Axial Coding

Related codes were grouped into broader categories, such as planning strategies, implementation practices, evaluation mechanisms, supporting factors, and inhibiting factors.

### 3. Selective Coding

The researcher identified core themes and relationships between categories to develop a comprehensive understanding of the internalization process.

This coding process enabled the identification of key themes that represent participants' experiences and institutional practices.

#### b. Data Display

Data were presented in descriptive narrative form, supported by tables and conceptual diagrams. This process allowed researchers to organize findings systematically and identify patterns.

#### c. Conclusion Drawing and Verification

Conclusions were drawn based on recurring patterns and themes. Verification was conducted continuously through data comparison, triangulation, and participant confirmation to ensure accuracy and consistency.

## 7. Data Validity and Trustworthiness

To ensure the trustworthiness of the findings, this study applied four qualitative validity criteria:

#### a. Credibility

Credibility was ensured through prolonged engagement, persistent observation, and triangulation of interviews, observations, and documents.

#### b. Transferability

Transferability was achieved by providing detailed descriptions of research context, participants, and findings to enable readers to determine applicability in similar contexts.

#### c. Dependability

Dependability was ensured through consistent data collection procedures and continuous supervision and review by academic supervisors.

#### d. Confirmability

Confirmability was achieved by maintaining interview transcripts, field notes, and documentation records to ensure findings were based on empirical data rather than researcher bias.

## 8. Ethical Considerations

This research followed ethical research standards. All participants were informed about the research objectives and procedures prior to data collection. Each participant voluntarily agreed to participate and provided informed consent. Participants' identities and personal information were kept confidential and used only for academic purposes.

## 9. Data Validity Check

To determine the validity of data, data checking techniques are needed which are based on a number of certain criteria, namely: credibility (degree of trust), transperability (transferability), dependability (dependability), and confirmability

(certainty). The criteria and data checking are based on credibility criteria (degree of trust).

Meleong further explained that:

- a. Extension of participation is an instrument in the research where the researcher, so that his participation in data collection will certainly allow increased trust in the data collected, so that researchers will be able to learn more about findings that can test the truth of information coming from themselves and respondents.
- b. Observational persistence means looking consistently for interpretation in various ways in relation to a constant analytical process.
- c. Triangulation is a study application that uses multi-methods to examine the same phenomenon.

Triangulation benefits researchers in terms of checking the most important data. Through the comparison of interview findings and field observations, comparing what happens over time, comparing the circumstances and perspectives of supervisors with various opinions and views of research experts, and Contrasting interview findings with the content of relevant document. (Nasirin, 2019) Data validity in this study was carried out with data credibility test, transforability test, dipenability test and confirmability test. The data credibility test carried out by researchers is the extension of observation, increased persistence, triangulation and discussion with friends. In the transforability test, the results of this study can be implemented in madrasas that have the same educational, social, economic and cultural characteristics. In the dipenability test, researchers carried out an intensive guidance process with the supervisor. The confirmability test is carried out by researchers after completing in-depth interviews by signing verbatim interviews and when there are things that need deepening.

When researchers collect data through triangulation, researchers simultaneously gather data and assess its credibility by cross-verifying it using multiple data collection methods and diverse sources.

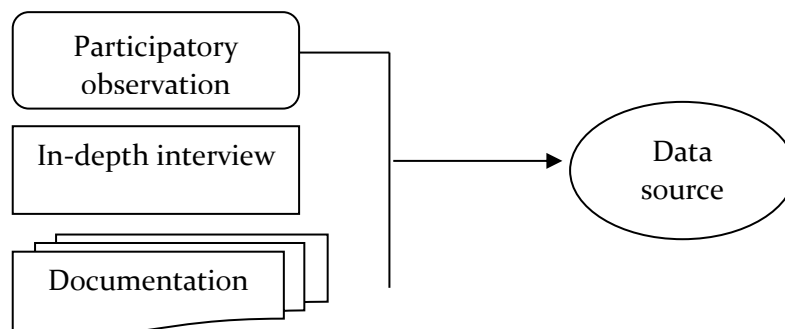


Chart 1. Data Source

## C. RESULT AND DISCUSSION

### RESULT

#### 1. Planning of Religious Moderation Internalization through Islamic Religious Education

The planning process of internalizing religious moderation values begins with integrating moral and religious principles into the curriculum structure, lesson plans,

and institutional programs. In pesantren-based educational environments, planning does not only focus on academic achievement but also emphasizes the formation of students' character and religious attitudes. The integration of values such as tolerance, justice, balance, and respect for diversity is systematically embedded into educational planning documents and institutional vision.

This finding aligns with the implementation of pesantren-based character education, where character values are deliberately incorporated into learning tools and school programs to ensure continuous character formation. The curriculum is designed not merely to deliver theoretical knowledge but to cultivate students' moral awareness and behavioral transformation. As explained by one teacher:

*“All learning activities are directed toward strengthening students' character. Even in general subjects, students are taught discipline, responsibility, and respect as part of their learning process.”*

This statement shows that planning in pesantren-based institutions emphasizes value integration across subjects, ensuring that character and moderation values become an inseparable component of the educational process. Furthermore, institutional leadership plays an important role in ensuring that moderation values are embedded within school planning. Educational leaders develop structured programs that integrate religious instruction, spiritual activities, and character development. This systematic planning ensures that religious moderation values are not incidental but intentionally cultivated through educational design. Thus, planning in pesantren-based schools reflects a comprehensive approach, combining academic instruction with spiritual and moral formation, creating a structured foundation for religious moderation internalization.

## **2. Implementation of Religious Moderation Values through Classroom Learning and Daily Activities**

The implementation stage represents the actual process of internalizing moderation values in both academic and non-academic contexts. In pesantren-based schools, religious moderation is internalized through classroom instruction, daily religious practices, teacher modeling, and institutional culture. In classroom learning, teachers play a key role in integrating moderation values into instructional activities. Religious education lessons emphasize honesty, responsibility, respect, and ethical conduct. As stated by a teacher:

*“In every learning process, we always emphasize character values. For example, students are taught to be honest when completing assignments and to respect their own efforts.”*

This demonstrates that moderation values are transmitted not only through theoretical teaching but also through behavioral guidance and ethical reinforcement.

Beyond classroom instruction, daily pesantren routines significantly contribute to internalizing moderation values. Students engage in structured religious activities such as congregational prayer, Qur'an recitation, and religious discussions. These activities foster discipline, responsibility, and spiritual awareness. The boarding school

environment creates continuous moral reinforcement, allowing students to practice values directly in their daily lives.

The principal emphasized the importance of this integrated approach:

*“Character education in pesantren-based schools is not limited to theory. Students directly practice religious values in their daily routines, including prayer, discipline, and respectful behavior.”*

This finding confirms that experiential learning plays a crucial role in strengthening value internalization. Students do not only understand moderation cognitively but also experience and practice it consistently.

### **3. Role of Teachers and Institutional Environment in Strengthening Religious Moderation**

Teachers and institutional culture serve as central agents in shaping students’ religious attitudes. In pesantren-based education, teachers function not only as knowledge transmitters but also as role models whose behavior directly influences students.

The importance of teacher role modeling was emphasized by school leadership:

*“We do not only teach students, but live alongside them. They observe how we behave, worship, and interact.”*

This indicates that internalization occurs through observation and imitation. Students develop moderate attitudes by observing consistent ethical behavior demonstrated by teachers and caregivers.

Students themselves acknowledged the impact of teacher example:

*“We learn from our teachers’ attitudes. They are patient, honest, and disciplined, and that motivates us to follow their example.”*

This finding highlights that teacher behavior strengthens emotional connection and trust, making value transmission more effective.

In addition, the pesantren environment itself serves as a moral ecosystem that reinforces moderation values. The structured daily routines and religious atmosphere provide continuous opportunities for character formation. This supports the idea that environmental conditioning plays a crucial role in shaping students’ moral and religious attitudes.

### **4. Supporting Factors in the Internalization of Religious Moderation Values**

Several factors support the successful implementation of religious moderation internalization in pesantren-based schools.

#### **a. Religious and Structured Boarding Environment**

The pesantren environment creates a structured daily routine that promotes discipline and moral development. Students engage in religious activities regularly, reinforcing ethical and spiritual awareness. A school leader explained:

*“Students live in a disciplined religious environment. Their daily routines help strengthen their character and religious attitudes.”*

This structured environment allows continuous reinforcement of moderation values.

#### **b. Integration of Religious Curriculum and Institutional Programs**

Religious education in pesantren-based schools includes comprehensive religious instruction such as Qur’an studies, Islamic jurisprudence, and moral education. This strengthens students’ understanding of Islamic values and ethical conduct. As explained by one teacher:

*“Religious learning here includes Qur’an recitation, Islamic studies, and moral education, which helps strengthen students’ ethical and spiritual development.”*

This comprehensive curriculum supports the formation of balanced and moderate religious understanding.

#### **c. Teacher Role Modeling and Institutional Commitment**

Teacher commitment and institutional support ensure consistent value internalization. Teachers actively guide students not only academically but also morally and spiritually.

### **5. Impact of Religious Moderation Internalization on Student Character Formation**

The internalization of religious moderation values contributes significantly to shaping students’ character, behavior, and social attitudes. Students demonstrate improved discipline, responsibility, and respect toward others.

Students become actively involved in social and religious activities, which strengthens their moral awareness and social responsibility. As stated by a teacher:

*“We emphasize that students must use their knowledge to benefit society, not only themselves.”*

This indicates that pesantren-based education promotes not only religious knowledge but also social responsibility and ethical behavior. Furthermore, students develop positive behavioral traits such as honesty, discipline, empathy, and respect for diversity. These characteristics reflect successful internalization of moderation values within the educational process.

## **DISCUSSION**

The findings confirm that pesantren-based Islamic education provides an effective framework for internalizing religious moderation values. This effectiveness is supported by systematic planning, integrated curriculum, continuous religious activities, and strong teacher role modeling.

Unlike conventional educational models that focus primarily on cognitive achievement, pesantren-based education integrates cognitive, affective, and behavioral dimensions simultaneously. This comprehensive approach enables deeper internalization of values, resulting in stronger character formation.

The integration of religious instruction, daily practice, and institutional culture creates a holistic educational environment that supports the development of moderate religious attitudes. Students not only understand moderation conceptually but also embody it in their daily lives.

These findings reinforce the importance of pesantren-based education as a model for strengthening religious moderation and character formation among students in contemporary Islamic education contexts.



Figure 1 Internalization of Religious Moderation Values through Islamic Religious Education Learning at NU Mekanika Vocational School



Figure 2 Internalization Activities of Religious Moderation Values through Islamic Religious Education Learning at Akmala Sabila High School at the Attaqwa Mosque

## CONCLUSION

Religious moderation is an urgent necessity amid increasing intolerance and exclusivist religious attitudes. This study shows that pesantren-based education plays a strategic role in internalizing moderation values such as tawassuth (middle way), tawazun (balance), tasamuh (tolerance), i'tidal (justice), and shura (deliberation) through Islamic Religious Education (PAI). Findings from SMK Mekanika Buntet Pesantren and SMA IT Akmala Sabila indicate that differences in institutional structure

influence the planning, implementation, and evaluation of moderation value integration. Schools directly integrated with pesantren demonstrate more systematic planning, more intensive daily religious supervision, and more comprehensive character monitoring compared to schools that are administratively separate from pesantren, although both attempt to embed moderation values within classroom instruction and school culture.

The study also finds that successful internalization is strongly supported by teacher role modeling, structured religious routines, curriculum integration, and institutional synergy between school and pesantren. However, challenges remain, including varying student backgrounds, differences in religious understanding, and limitations in institutional coordination. These factors affect the depth and consistency of moderation value implementation. Overall, pesantren-based education does not only strengthen students' cognitive understanding of Islamic teachings but also shapes their attitudes and behaviors toward discipline, tolerance, and social responsibility.

Based on these findings, teachers are encouraged to integrate moderation values consistently through participatory and reflective learning approaches, while school leaders should strengthen structured collaboration with pesantren institutions to ensure sustainable character development. Policymakers should support the development of pesantren-based models as part of a broader strategy to reinforce moderate Islamic education. This study is limited to two institutions within one regional context and relies primarily on qualitative data; therefore, future research should involve broader samples and mixed methods to examine the long-term impact of religious moderation internalization on students' social and civic engagement.

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