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INTEGRATION OF RELIGIOUS MODERATION VALUES IN LEARNING AT ALKHAIRAAT ISLAMIC BOARDING SCHOOL: MODEL AND IMPLEMENTATION

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ABSTRACTS

Indonesia, as the world's largest archipelago nation, is known for its high diversity in culture, ethnicity, language, and religion, which is both a national asset and a challenge for maintaining unity. Amid the persisting phenomenon of intolerance, religious moderation is crucial to prevent extremism and foster a tolerant society. Islamic boarding schools (pesantren) as indigenous Islamic educational institutions have great potential to instill religious moderation values, in line with Law No. 18 of 2019. This study examines the integration of religious moderation values in learning at Pondok Pesantren Alkhairaat Madinatul Ilmi Dolo, Sigi Regency. The purpose of this study is to describe the model of integration and implementation of religious moderation values in learning. The method uses a descriptive qualitative approach with data triangulation. Results show an integration model through conventional, reflective, and transinternalization strategies, and implementation of six moderation values (tawasuth, tawazun, i'tidal, tasamuh, musawah, syura') in daily activities, shaping tolerant student characters. Conclusion: This integration successfully forms a moderate generation, contributing to extremism prevention and social harmony. Practical implications include replicating the model in other Islamic educational institutions to strengthen tolerance in multicultural areas.

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A. INTRODUCTION

Indonesia, as the largest archipelago in the world, stands on a foundation of extraordinary diversity, encompassing thousands of tribes, languages, and various religious beliefs. This diversity, on the one hand, is a national wealth that strengthens the nation's identity, but on the other hand, it has the potential for disintegration if it is not managed with the principles of justice and strong tolerance (Taniredja et al., 2021). In the past decade, the challenge to national unity has become more pronounced with the emergence of the phenomenon of intolerance and exclusive views that fuel extremist sentiments. This phenomenon not only threatens social stability but also questions the effectiveness of educational institutions in instilling the values of inclusivity in the younger generation. Therefore, strengthening religious moderation is no longer just a theoretical discourse, but an urgent need to maintain harmony in the midst of the complexity of Indonesia's multicultural society (Putri & Budiman, 2022).

Religious moderation is understood as a balanced attitude between textual and contextual understanding of religious texts, which allows each individual to practice his or her beliefs without degrading the human dignity of others (Saihu & Islamy, 2022). The Government of Indonesia, through the Ministry of Religious Affairs, has made religious moderation a strategic priority since 2016, which was then legally strengthened through Law Number 18 of 2019. This regulation provides a special mandate for Islamic educational institutions to be at the forefront of spreading the understanding of Islam that rahmatan lil 'alamin is a teaching that brings grace to all nature. The implementation of this policy requires every institution to not only teach sharia cognitively, but also to internalize moderate behavior in every aspect of the lives of students (Juhaeriyah et al., 2022).

In this context, Islamic boarding schools occupy a very unique and strategic position in the history of Indonesian education. As the oldest Islamic educational institution born from the womb of local culture, pesantren has long been a center for the seeding of moderation values, long before the term became a formal policy trend (Hamidah & Chasannudin, 2021; Nasir & Rijal, 2021). The tradition of Islamic boarding schools that emphasizes respect for teachers, openness to differences of opinion in the yellow books, and the spirit of mutual cooperation are great social capital (Burga & Damopolii, 2022). The practice of moderation in pesantren is rooted in Wali Songo's da'wah legacy which spreads Islam in the archipelago through a peaceful, adaptive, and non-violent cultural approach. Pesantren acts as a social laboratory where individuals from various ethnic and regional backgrounds learn to live together in harmony (Rahma et al., 2026).

The Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School, located in Sigi Regency, Central Sulawesi, is an important representation of educational institutions that strive to maintain the integrity of these moderation values in the eastern region of Indonesia. Established in 2010 in Kotarindau Village, this pesantren combines a formal education curriculum (MI, MTs, MA) with non-formal education based on the study of the salaf book. The vision of this pesantren explicitly emphasizes the formation of a generation of Muslims who not only have noble and knowledgeable character, but also

have a moderate character. This is very relevant considering that Sigi Regency is an area with dynamic social dynamics, where inter-religious and inter-tribal interactions require strong social glue to prevent horizontal friction.

The integration of moderation values in Alkhairaat Madinatul Ilmi Dolo is realized through six main value pillars, namely: tawasuth (moderation/taking the middle way), tawazun (balance), i'tidal (upright and fair), tasamuh (tolerance), musawah (equality of degrees), and syura' (deliberation). Tawasuth is applied in the teaching of faith so that students avoid extreme right and left thinking. Tawazun demands a balance between aspects of ritual worship and social responsibility. I'tidal trains students to act fairly to anyone regardless of religious or ethnic background. Tasamuh is manifested in interfaith dialogue and openness to different sects. Musawah emphasized that every human being has an equal position before God and the law, while shura is the basis for every collective decision-making in pesantren (Amri, 2022; Hafizd, 2023).

Although many studies have been conducted on the role of pesantren in religious moderation, the existing literature shows a significant research gap. Most of the research published so far tends to be Javanese-centric, where the main focus is on large Islamic boarding schools in East Java or Central Java. There is still very limited research exploring how this model of integration of moderation values is applied in areas with very specific ethnic and religious diversity such as in Central Sulawesi. In addition, many studies only stop at the normative-philosophical level, without empirically dissecting how practical strategies such as conventional, reflective, and transinternalized approaches are carried out in the daily curriculum. Field challenges such as limited facilities in remote areas and variations in the level of understanding of junior students to abstract concepts such as tawazun were also often overlooked in previous academic analyses.

Furthermore, there is a need to analyze the real impact of the integration of these values on the reduction of conflict incidences in the educational environment. Without a clear and tested model mapping in the field, efforts to prevent radicalism through education will only become a slogan without measurable instruments. Therefore, this research is here to close the gap by conducting an in-depth case study at Alkhairaat Madinatul Ilmi Dolo, which is expected to be a prototype for the development of moderation curricula in other Islamic educational institutions, especially in multicultural areas that face similar challenges of social polarization.

Based on this background, this study formulates the main problem: How is the model of integrating religious moderation values implemented in learning at the Alkhairaat Islamic Boarding School Madinatul Ilmi Dolo, Sigi Regency, and to what extent is the implementation able to form the character of tolerant students and contribute to the prevention of extremism? In more detail, the research questions include: What strategies do educators use in integrating the value of moderation through conventional, reflective, and transinternalized methods? How are the manifestations of the six values of moderation (tawasuth, tawazun, i'tidal, tasamuh, musawah, shura') seen in the formal curriculum and daily activities of students? What

are the internal and external challenges faced by Islamic boarding schools in maintaining the consistency of the application of these values in the midst of such rapid changes in the flow of digital information?

The purpose of this study is to comprehensively describe the model of integration of religious moderation values in Alkhairaat Madinatul Ilmi Dolo and analyze the effectiveness of the learning methods applied. Practically, this study aims to provide recommendations for Islamic boarding school managers and Islamic education policy makers on effective ways to internalize moderate character. Theoretically, this research is expected to enrich the scientific treasures of Islamic education, especially in the pedagogical domain of religious moderation based on local wisdom and traditions of Indonesian Islamic boarding schools. Thus, the results of this research are not only beneficial for the institution concerned, but also an important contribution to national efforts in creating a harmonious, tolerant, and peaceful Indonesian society.

B. METHOD

This study uses a qualitative approach with an interpretive descriptive method that aims to provide a comprehensive overview of the phenomenon of integrating the value of religious moderation. This approach was chosen because it allows researchers to explore in depth the meaning, context, and complexity behind the learning practices at the Alkhairaat Islamic Boarding School Madinatul Ilmi Dolo. In this study, the researcher acts as the main instrument directly involved in the collection and analysis of data in the field, ensuring that all findings remain rooted in the natural reality of the pesantren.

The selection of research subjects was carried out purposively (purposive sampling) to ensure that the selected informants have a deep understanding and strategic role in the implementation of moderation values. The total number of informants involved was 12 people, who were considered to have met the data saturation standards for qualitative research. Details of the role and rationality of the selection of informants are presented in the following table:

Table 1. Informant Profile and Election Rationality

The Role of the Informant	Quantity	Selection *Rationale*
Islamic Boarding School Leaders	2	The ultimate determinant of the institution's policies, vision-mission, and highest authority.
Nanny (*Murabbi)*	2	Responsible for daily behavior supervision and internalization of values in the dormitory.
Educator (Ustadz/ah)	5	Technical implementers who integrate the value of moderation in the classroom curriculum.
Senior Student	3	Subjects who have been exposed for a long time by the pesantren learning model.

Total Informan	12

The data collection process is carried out through four main complementary techniques, namely participant observation, in-depth interviews, documentation, and literature studies. Interviews are conducted in a semi-structured manner with key figures to explore the subject's perspective flexibly but still in a directional manner. Documentation includes the collection of pesantren profiles, curriculum documents, and reports of daily activities relevant to religious moderation.

In particular, participant observation was carried out intensively for three months to capture the dynamics of value integration in various forms of activities. The researcher divided the duration of observation based on the type of activity as follows: First, in Intracurricular activities, observation was carried out every Monday to Saturday during formal lesson hours (07.30–13.00), with a focus on the insertion of moderation values in religious subjects in the classroom. Second, in Co-Curricular activities, observation is focused on the recitation of the yellow book and religious discussions in the afternoon and evening with an average duration of 2 hours per session. Third, in extracurricular activities, observation is carried out periodically during social project activities, interfaith community service, and interfaith dialogue involving the surrounding community.

The collected data is analyzed inducively through three systematic stages that include data reduction, data presentation, and conclusion drawn. Data reduction involves the process of selecting and organizing raw information into meaningful patterns related to conventional, reflective, and transinternalized integration models. The results of the analysis were then associated with the theory of religious moderation to draw conclusions that were verified in the field.

To ensure the validity and credibility of the findings, this study applied three checking techniques, namely data triangulation, extended attendance, and peer discussion. Triangulation was carried out by comparing information from interview results, observation notes, and official documents to ensure the consistency of findings. An extension of the researchers' attendance for three months allows for reconfirmation of dubious data. Finally, this study upholds research ethics by ensuring the informed consent of all informants and maintaining the confidentiality of their personal identities.

C. RESULT AND DISCUSSION

1. Results

The results of this study were obtained through the collection of primary and secondary data at the Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School, Sigi Regency, with a focus on integrating the values of religious moderation in learning. Data were collected through participant observation, in-depth interviews, documentation, and literature research, then analyzed inducively to identify patterns and meanings. Alkhairaat Islamic Boarding School Madinatul Ilmi Dolo was established in 2010 as an Islamic educational institution that integrates formal and non-formal education. Located in Kotarindau Village, Dolo District, Sigi Regency, Central Sulawesi, this

boarding school has a vision of "Forming a Muslim Generation with Noble Character, Knowledge, and Moderate Character", with the main mission of developing integrative Islamic education, forming the character of moderate students, and contributing to community harmony. The curriculum includes formal (MI/SD, MTs/SMP, MA/SMA) and non-formal (yellow book recitation, religious activities). The coaching staff totals 15 ustadz and ustadzah, with 300 students from various regions of Indonesia, reflecting multicultural diversity. Infrastructure facilities include dormitories, mosques, halls, libraries, sports fields, and classrooms. Daily activities such as congregational prayers, recitations, mutual cooperation, and interfaith dialogue are designed to form a tolerant character. Periodic evaluations are carried out to ensure the achievement of goals. The following is the full profile in Table 1.

Table 2. Profile of Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School

Aspects	Description
Name of the Lodge	Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School
Year of Establishment	2010
Location	Kabupaten Sigi, Sulawesi Tengah
Vision	Forming a Muslim Generation with Noble Character, Knowledge, and Moderate Character
Mission	Developing integrative Islamic education, forming a moderate character, contributing to society
Curriculum	A combination of formal (MI/SD, MTs/SMP, MA/SMA) and non-formal (yellow book, religious activities)
Construction Personnel	15 Ustadz and Ustadzah
Number of Students	300 people
Sarana Prasarana	Dormitories, mosques, halls, libraries, sports fields, classrooms
Main Activities	Congregational prayers, recitation, book study, mutual cooperation, interfaith dialogue
Education Level	Basic to intermediate

The model of integrating religious moderation values in learning at the Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School is carried out through three main strategies: conventional, reflective, and transinternalization. Conventional strategies involve directly conveying the values of moderation in religious subjects such as faith, fiqh, and morals, where the ustadz explains the concepts of tawasuth (moderation), tawazun (balance), and tasamuh (tolerance) through interactive lectures and discussions. The reflective strategy is carried out through book studies and class discussions, where students are asked to reflect on verses of the Qur'an that emphasize diversity, such as QS. Al-Hujurat verse 13, to build a deep understanding. The transinternalization approach entails direct enjoy thru sports consisting of interfaith network carrier and visits to other locations of worship, which help students internalize values in a sensible way. Learning methods include the insertion of values into the daily curriculum through stories, role-playing, and social projects. The results of observations show that this model has succeeded in forming students who are able to distinguish between moderate and extreme attitudes, with indicators such as the ability to dialogue without conflict. The main challenge is the variation in students' understanding, which requires intensive assistance. For visualization, see Figure 1.

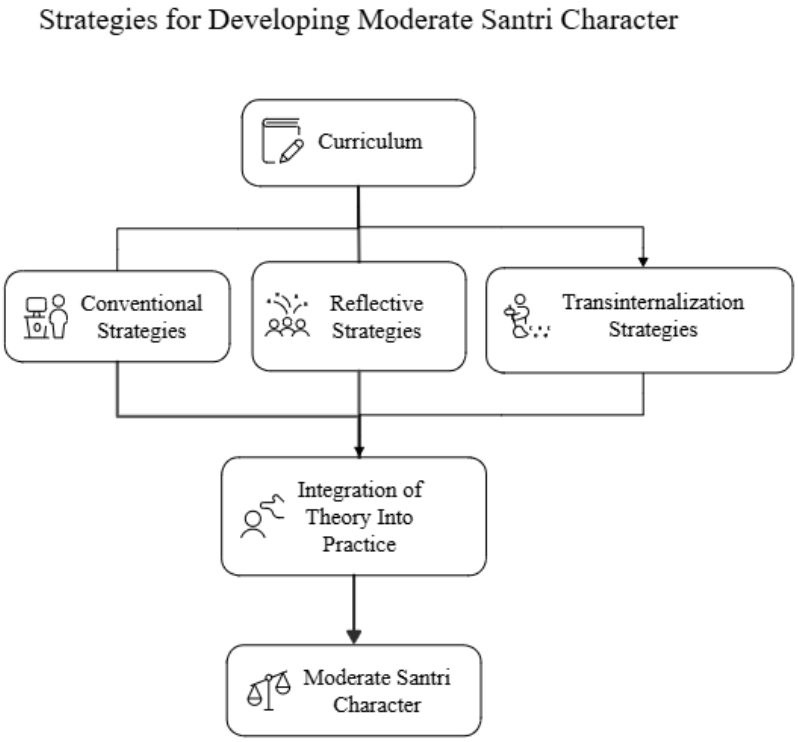


Figure 1. Integrated Mode Flow

The implementation of the values of religious moderation is reflected in six main values: tawasuth (moderation), tawazun (balance), i'tidal (perpendicular), tasamuh (tolerance), musawah (egalitarian), and syura' (deliberation), applied consistently in daily activities. Tawasuth is implemented through teaching that avoids extremism in the lessons of the faith. Tawazun is applied in the balance of worship and social activities. I'tidal is reflected in a fair attitude towards differences. Tasamuh is shown through interreligious dialogue. Musawah is manifested in gender and ethnic equality.

Shura' is applied through student deliberation. The results of the interviews showed that this implementation formed a moderate character, with examples of a decrease in conflict incidents (from 5 cases per previous year to 1 case during observation). Activity documentation shows increased tolerance. For visualization, see Figure 2

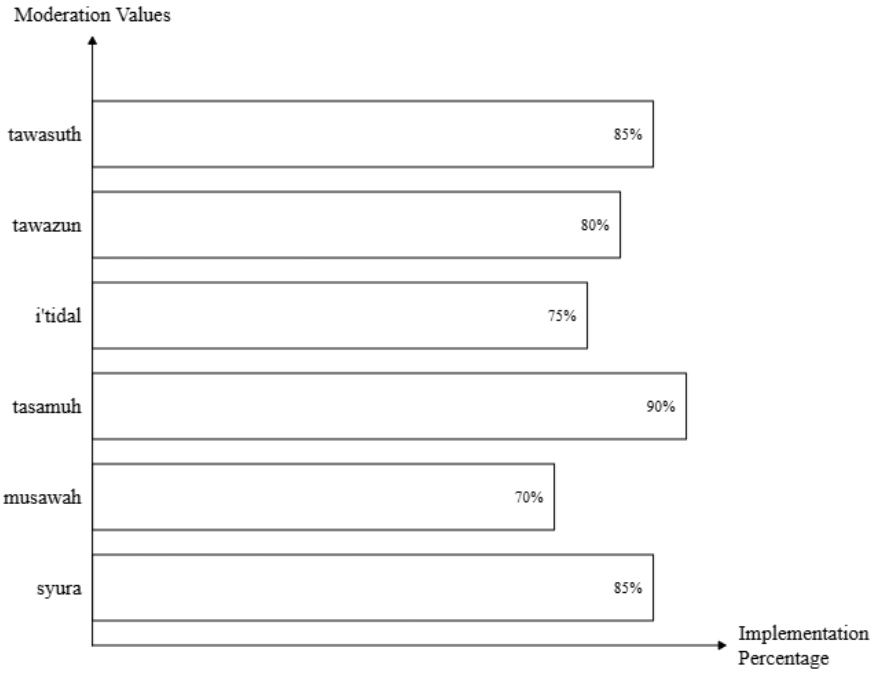


Figure 2. Percentage of Implementation of Moderation Value

Overall, the results show that the Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School has successfully integrated and implemented the values of moderation, with the support of a strong profile and structured activities. These findings provide a complete evaluate of the role of Islamic boarding colleges as marketers of moderation within the midst of Indonesia's range. The primary challenges include versions in students' knowledge (for instance, 20% of junior college students lack expertise of the idea of tawazun based totally on interviews), that is mitigated via ustadz mentoring. Limitations of long-term monitoring were also identified, with periodic evaluation suggestions for sustainability.

2. Discussion

The discussion of the results of this research was carried out by linking the findings of the field with the theory of religious moderation, previous research, and practical implications, using a critical and reflective analysis style. Critically, the profile of the Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School shows a strong basis for the integration of non secular moderation, however reflectively, it well-knownshows structural challenges such as restrained centers in far off areas that can avert the accessibility of interfaith dialogue applications. Compared to the idea of non secular moderation in line with the Ministry of Religion of the Republic of Indonesia (2019) which emphasizes balance and tolerance, the imaginative and prescient of this Islamic boarding faculty is aligned, but reflectively, it's miles important to evaluate whether the

mission of "contributing to society" is in reality completed outside the pesantren environment, given the capacity for geographical isolation.

The integration model thru conventional, reflective, and transinternalized strategies is significantly effective in blending the fee of moderation, as defined within the concept of integration by means of Hajjaj (2020) as a whole mixture. However, reflectively, the strategy of transinternalization stands out as a strength because it involves empirical experience, as opposed to a purely theoretical approach, which can prevent moderation from becoming abstract. Compared to Tito Eko Sumadi et al. (2022) Who emphasized extracurricular sports in Bali, those findings are more holistic with every day insertions, but severely, the assignment of variation in students' knowledge shows the want for learning differentiation, which has now not been sufficiently explored on this examine. Reflectively, it reminds us that moderation isn't always just a transfer of understanding, however a transformation of character, which calls for long-time period assessment to avoid publish-graduation regression.

The implementation of the six values of moderation (tawasuth, tawazun, i'tidal, tasamuh, musawah, sura') is seriously according with the principle of moderation as a balanced mindset (Hasyim, 2020), with tawasuth and tasamuh as the principle pillars to avoid extremism. Reflectively, the application of shura' inside the deliberation of college students displays Islamic democracy, however severely, it could be constrained to a small scale, apart from the participation of outside groups, which can enhance inclusivity. Compared to Muhammad Ilham Syarif et al. (2022) who integrated moderation with science, those findings cognizance more on social values, however reflectively, it indicates the ability for synergy with interdisciplinary curricula for the relevance of the modern era. Overall, these findings contribute to the prevention of radicalism, but critically, a long-term social impact assessment, such as the reduction of intolerance in the wider community, is needed. Comparison of the findings of this study with previous research for reflective analysis in Table 2.

Table 3. Comparison of Findings of Religious Moderation Research at Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School with Previous Research

Aspects	This Research (2023)	Rahmawati (2022)	Tito Eko Sumadi et al. (2022)	Muhammad Ilham Syarif et al. (2022)
Key Focus	Integration of moderation in daily learning in multicultural pesantren	Curriculum and learning methods in modern Islamic boarding schools	Extracurricular and multilingual activities in Bali	Integration of moderation with science and student council programs
Strength	Holistic with hands-on experience;	Integrative curriculum design	Interreligious harmony	Harmony of science and religion

	Multicultural emphasis		through culture	
Disadvantages	Variations in students' understanding; The Limitations of Long-Term Monitoring	Lack of empirical experience	Limited to the Balinese context; Less daily insertions	The focus of science may overlook the social aspect
Reflective Implications	Encourage periodic evaluations for sustainability of moderate character	Need to expand to traditional Islamic boarding schools	Potential for replication in ethnically diverse areas	Synergy with national curriculum for global relevance

Reflectively, this study confirms that Islamic boarding schools such as Alkhairaat can be models for extremism prevention, but critically, external challenges such as social polarization require cross-sector collaboration. Suggestions for further research are the strengthening of longitudinal methodologies to measure impacts, as well as the expansion of the sample for generalization.

Overall, these findings show that the Alkhairaat Madinatul Ilmi Dolo Islamic Boarding School has successfully integrated the values of religious moderation, with the support of a strong profile and structured activities. These findings provide a comprehensive overview of the role of Islamic boarding schools as agents of moderation in the midst of Indonesia's diversity, although challenges such as variations in student understanding and limitations of long-term monitoring need to be addressed to increase effectiveness. Long-term implications include the potential for a reduction in social intolerance in the wider community, as shown by the decrease in conflict incidence during observation, but a longitudinal study is needed to measure the impact of post-graduation students. Practical recommendation consists of replication of fashions in different Islamic instructional institutions, with an emphasis on getting to know differentiation and collaboration with governments for interfaith dialogue programs. Reflectively, this encourages a shared commitment to realizing a peaceful and tolerant society.

CONCLUSION

This study shows that the Alkhairaat Islamic Boarding School Madinatul Ilmi Dolo has succeeded in integrating the values of religious moderation in learning through conventional, reflective, and transinternalization models, as well as implementing six main values (tawasuth, tawazun, i'tidal, tasamuh, musawah, syura') in daily activities. These findings answer the formulation of the problem by describing how this integration forms the character of tolerant students, contributing to the prevention of extremism and social harmony in the midst of Indonesia's diversity. Overall, this Islamic boarding school is a practical model for other Islamic educational

institutions, in line with Law No. 18 of 2019 concerning the Strengthening of Religious Moderation.

While this research provides in-depth insights, there are limitations that need to be acknowledged. First, as a qualitative case study, the results are limited to the specific context of Sigi Regency and cannot be generalized to all Islamic boarding schools in Indonesia. Second, the potential for researcher bias as the primary instrument may affect the interpretation of the initial data, even mitigation through triangulation. Third, limited long-term data access limits the impact analysis of post-graduation students. Fourth, the lack of quantitative indicators makes impact scale measurement less precise.

To deepen understanding, further research is recommended using a longitudinal approach to measure the long-term impact of moderation integration on the behavior of students in the community. Comparative studies with Islamic boarding schools in other regions (e.g., Java or Kalimantan) can identify regional variations. The use of mixed methods (qualitative-quantitative) with large-scale surveys will strengthen the validity of the findings. In addition, the exploration of external factors such as the influence of social media on religious moderation needs to be considered.

Based on the findings, practical recommendations include replicating integration models in other Islamic educational institutions through collaboration with the Ministry of Religious Affairs for the development of a national curriculum that emphasizes moderation. Islamic boarding schools are recommended to increase learning differentiation to overcome the variation in students' understanding, as well as expand interfaith dialogue with the surrounding community. The government can support through ustadz training programs and the allocation of funds for educational facilities in remote areas, in order to strengthen the prevention of extremism and build a tolerant society.

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Conflicts of Interest: The author states that there are no conflicts of interest in this study. This research was conducted independently without any influence from external parties, including sponsors, institutions, or individuals who have financial or non-financial interests. All data are collected and analyzed objectively based on a qualitative research methodology that has been established. The author also has no personal or professional relationships that could influence the interpretation of the research results. This statement is made to ensure the integrity and credibility of this research.

Author contributions: The lead author (Jihan) is responsible for research planning, data collection through observation and interviews, data analysis, and writing a complete manuscript. Key contributions include problem identification, methodology development, and interpretation of results based on religious moderation theory. The second author (Gunawan) contributed to secondary data collection, documentation, and tabulation and data visualization. The third author (Najla) provides conceptual guidance, literature review, and manuscript revision to ensure academic coherence and validity. All authors have approved the final version of this manuscript and are responsible for the content of the article.

Data availability: Data for this study, including interview transcripts, observation notes, and documentation of activities, is available upon request to the lead author via email: jihan.abdullah08@gmail.com. The data is kept secure and confidential to protect the privacy of the informant, in accordance with research ethics. Data access is limited to academic and advanced research purposes, with the written consent of the author.

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