

STRATEGIES FOR STRENGTHENING MODERATE ISLAMIC VALUES IN FORMAL EDUCATION AT PESANTREN DARUL MUSTHOFA

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Abstract: The growing prevalence of intolerance among younger generations presents a significant challenge for contemporary education, particularly within Islamic educational institutions. Islamic boarding schools (pesantren) hold a strategic position as agents of character formation, especially in cultivating moderation and tolerance through education grounded in moderate Islamic values. This study aims to examine the strategies employed to strengthen moderate Islamic values in formal education at Darul Musthofa Al Mahmudany Islamic Boarding School in Pesawaran, Lampung. Adopting a qualitative field research approach, the study involved seven purposively selected participants, including pesantren leaders, teachers (ustadz), senior students, alumni, and community leaders. Data were collected through observation, in-depth interviews, and document analysis, and were analyzed using the interactive model proposed by Miles and Huberman. The findings reveal that the pesantren systematically integrates moderate Islamic values into its curriculum, teaching practices, and the daily lives of students. These strategies encompass the integration of religious and general education curricula, the exemplary conduct of the kyai, the promotion of tolerance through religious discussions and social activities, as well as the utilization of digital media as a platform for moderate da'wah. Moreover, active engagement with the surrounding

community further reinforces the internalization of wasathiyah values. Overall, the pesantren demonstrates a contextual and adaptive model of Islamic education that plays a significant role in shaping inclusive students with a strong sense of national identity.

Keywords: Digital Da'wah; Integrative Curriculum; Islamic Boarding School Education; Tolerance; Wasathiyah.

INTRODUCTION

In an increasingly complex and interconnected global social, political, and cultural context, formal education occupies a central and strategic role in shaping the values, attitudes, and character of younger generations. The accelerated pace of globalization, the widespread circulation of digital information, and the growing visibility of social and religious tensions have intensified the need for educational environments that actively promote moderation, tolerance, and critical thinking. Within this framework, Islamic education assumes particular importance, as it bears a dual responsibility: transmitting religious knowledge while simultaneously fostering ethical, social, and moral frameworks that remain relevant in contemporary society. Moderate Islam, grounded in the principles

of balance (wasathiyah), tolerance (tasamuh), justice ('adl), and respect for diversity, provides a comprehensive foundation for responding to modern challenges without compromising the core values of Islamic teachings (Hasan et al., 2024). Consequently, strengthening moderate Islamic values within formal educational institutions is not merely a moral obligation but also a strategic effort to prepare students who are spiritually grounded, intellectually competent, socially responsible, and capable of navigating the complexities of pluralistic societies.

Formal education functions as a structured and systematic mechanism for shaping students' knowledge, behavior, and worldviews, with an influence that extends well beyond the boundaries of the classroom (Ahmad et al., 2021). The design of the curriculum, the pedagogical approaches employed, and the patterns of interaction among teachers, peers, and the wider school environment play a significant role in shaping how students interpret ethical values, respond to social issues, and engage with diverse communities. Within this educational ecosystem, moderate Islamic values can serve as foundational principles that guide all dimensions of learning, from classroom instruction to co-curricular and extracurricular activities. Islam, understood as a religion of mercy (rahmatan lil 'alamin), offers enduring moral and ethical guidance that remains highly relevant to contemporary challenges. This framework supports the development of a generation of Muslim intellectuals who are not only academically competent, but also morally grounded, culturally aware, and capable of making constructive contributions to both national

and global communities (Rurojifah, 2023; Sholikhah, 2022).

The growing prevalence of extremism, radicalism, and intolerant ideologies among young people underscores the urgent need for schools to function as effective ideological and moral safeguards. The rapid expansion of digital media, social networks, and online platforms frequently exposes students to narratives that promote hatred, division, and the distortion of religious teachings. In the absence of strong ethical and intellectual foundations, young learners are particularly susceptible to adopting beliefs that threaten social cohesion and undermine national values (Munfa'ati, 2023; Tazkia, 2022; Hidayat, 2024). In response to these challenges, formal education must deliberately integrate inclusive, contextual, and tolerant Islamic values, equipping students with the analytical capacities and moral reasoning skills required to critically navigate complex social, religious, and digital environments. Islamic moderation represents a holistic approach to life that emphasizes balance, fairness, and proportionality in personal conduct, social relations, and community engagement (Yumnah, 2022). In educational practice, these principles can be translated into curricula that encourage interfaith dialogue, respect for human rights, and appreciation of cultural and local diversity, while remaining firmly grounded in the core teachings of Islam. Moreover, humanistic, participatory, and context-sensitive pedagogical approaches facilitate the internalization of moderate values by fostering learning experiences that are reflective, meaningful, and ethically oriented (Khafifi & Anggraeni, 2024).

Teachers occupy a pivotal role in

the implementation of moderate Islamic values, functioning not only as transmitters of knowledge but also as role models who embody moral integrity, spiritual discipline, and social responsibility (Oktriyani et al., 2024). Consequently, continuous professional development and capacity building are essential to ensure that educators possess both a comprehensive understanding of Islamic moderation and the pedagogical competencies required to effectively translate these values into classroom practice (Al-Anshori et al., 2022). At the curricular level, Islamic education must move beyond a narrow emphasis on ritual observance or rote memorization of religious texts to incorporate the ethical, social, and cultural dimensions of Islamic teachings (Epandi et al., 2023). Integrating moderate Islamic values into subjects such as civics, history, and language education enables students to recognize that tolerance, inclusivity, and ethical engagement are fully compatible with the principles of nationalism, democracy, and civic responsibility (Saputra et al., 2023; Syarifah & Hidayat, 2024). Such interdisciplinary integration enhances students' collective awareness of social harmony and equips them with the analytical and moral capacities necessary to engage constructively within multicultural societies.

The challenges associated with the digital age further highlight the urgency of integrating critical thinking, media literacy, and reflective religious understanding into formal education. Students are increasingly exposed to disinformation, hoaxes, and extremist propaganda that risk distorting their perceptions of Islam and broader social values (Furwanida et al., 2023). In

this context, educational institutions must function as effective ideological filters by equipping students with the skills necessary to critically evaluate information, distinguish truth from falsehood, and articulate Islamic principles in ways that promote peace, compassion, and social responsibility (Muslim & Werdiningsih, 2023). National policy initiatives, such as Indonesia's Religious Moderation program advanced by the Ministry of Religious Affairs, align closely with these educational goals by fostering mutual respect, tolerance, and positioning religion as a source of social problem-solving rather than conflict (Imanul Hakim & Farih, 2024; Fikri & Zulfila, 2022). Despite the presence of such frameworks, their practical implementation remains challenging and requires a coordinated effort involving educators, parents, government authorities, and local communities. Key strategies include the development of contextualized learning materials, continuous teacher training, and the cultivation of a school culture that embeds moderate values through co-curricular initiatives such as interfaith dialogue, community service programs, and ethical decision-making activities grounded in the principles of moderation (Ansar, 2025; Muizzuddin et al., 2023).

Although the body of literature on Islamic moderation in education continues to expand, much of the existing research remains predominantly normative and macro-oriented, with a primary focus on large or urban educational institutions. Empirical studies that examine the practical strategies employed by small and medium-sized Islamic boarding schools, particularly those located in suburban and rural contexts such as Pesawaran, remain relatively

scarce. Moreover, current scholarship seldom explores how key concepts of Islamic moderation, including wasathiyah and rahmatan lil 'alamin, are translated into everyday practices within formal Islamic education. This study seeks to address these gaps by presenting an in-depth case study of Darul Musthofa Al Mahmudany Islamic Boarding School, highlighting its distinctive community-based approach to embedding moderate Islamic values in formal educational settings. Specifically, the study investigates how these values are integrated into the curriculum, enacted in teaching and learning processes, reinforced through student character development, and extended through the institution's active engagement with the broader community.

By focusing on the formal educational dimension of the pesantren, this study aims to offer practical insights into how small and medium-sized Islamic boarding schools can cultivate students who are not only academically competent but also ethically aware, socially responsible, and tolerant of diversity. The findings are expected to inform educators, policymakers, and community stakeholders about effective strategies for promoting inclusive and moderate Islamic education, presenting a model that is both locally grounded and adaptable to broader national contexts. Although the results of this study are context-specific, the strategies and approaches documented have the potential to serve as a reference for similar pesantren and Islamic educational institutions seeking to strengthen values of tolerance, moderation, and national consciousness among their students. Ultimately, this study contributes to efforts to foster a more inclusive, peaceful, and civically engaged society through value-based Islamic

education.

METHOD

This study adopts a qualitative field research design to explore in depth the strategies used to strengthen moderate Islamic values within formal education at Darul Musthofa Al Mahmudany Islamic Boarding School in Pesawaran, Lampung. A qualitative approach was chosen because it enables the researcher to capture the meanings, values, and practices of participants within their natural setting, thereby providing rich and contextual insights into how Islamic moderation (wasathiyah) is internalized in the daily life of the pesantren. In contrast to quantitative approaches, which primarily focus on measuring variables or testing hypotheses, qualitative research facilitates a holistic understanding of complex social phenomena, including processes of value formation, character development, and moral socialization within Islamic educational institutions.

The research was conducted at Darul Musthofa Al Mahmudany Islamic Boarding School, a medium-sized pesantren located in Pesawaran, Lampung. The institution serves approximately [insert number] students and offers a formal curriculum that integrates religious studies with general education subjects. The pesantren has a well-established reputation for promoting moderate Islamic teachings and maintains active engagement with the surrounding community through a range of social, educational, and religious initiatives. A thorough understanding of the pesantren's socio-cultural and institutional context including its historical background, curriculum structure, pedagogical practices, and patterns of community

interaction is essential for interpreting how strategies for strengthening Islamic moderation are implemented and embedded in students' attitudes and behaviors.

The study involved seven respondents who were purposively selected based on their roles and relevance in the educational process and their involvement in fostering Islamic moderation. The participants consisted of the pesantren leader (kiai), two teachers responsible for both religious and general education, two senior students, one alumnus, and one community leader from the surrounding pesantren neighborhood. Purposive sampling was employed to ensure that the participants could provide informed, diverse, and in-depth perspectives on how moderate Islamic values are taught, exemplified, and internalized within the institution. Although the number of respondents was relatively limited, the selected participants represented multiple stakeholder groups, capturing the dynamic interplay between leadership, pedagogical practices, peer influence, alumni experiences, and community engagement. In addition, detailed demographic information such as age, educational background, length of involvement with the pesantren, and teaching experience was collected to contextualize the data and enrich the analysis, recognizing that these factors may shape the perspectives and insights offered by each participant..

Data were collected using multiple techniques to ensure triangulation and enhance the credibility of the findings. Participatory observation enabled the researcher to directly observe how moderate Islamic values were embedded in classroom interactions, religious rituals, extracurricular activities, and informal

social relations between students and teachers. In-depth interviews provided detailed insights into the strategies, challenges, and perceptions of key stakeholders concerning the internalization of wasathiyah values. In addition, document analysis including institutional records, curricula, teaching materials, and policy documents was employed to complement the observational and interview data by providing objective evidence of formal strategies and institutional practices. The triangulation of these data sources strengthened the study's validity and reliability by enabling cross-verification of information and reducing potential researcher bias..

Data analysis followed the interactive model proposed by Miles and Huberman, which involves three concurrent and iterative processes: data reduction, data display, and conclusion drawing and verification. During the data reduction stage, the collected information was systematically organized, coded, and categorized based on emerging themes related to curriculum integration, teaching practices, student behavior, and community involvement. The data display phase involved the development of detailed narrative descriptions and thematic matrices to reveal patterns, relationships, and connections across multiple data sources. Finally, conclusions were drawn and continuously verified through cross-data comparison and participant consultation to ensure that the interpretations accurately reflected the pesantren context. Throughout the research process, careful documentation was maintained to ensure transparency, methodological rigor, and traceability from data collection to final reporting..

Overall, the research design is well aligned with the study's objective of exploring strategies for internalizing moderate Islamic values within formal education. The qualitative field approach, supported by purposive sampling and rigorous data triangulation, enables a comprehensive and in-depth understanding of the pesantren environment. Nevertheless, it is acknowledged that the findings are context-specific to Darul Musthofa Al Mahmudany Islamic Boarding School and may not be directly generalizable to all pesantren, particularly those that differ in size, curriculum structure, or socio-cultural context. Despite this limitation, the study offers valuable insights into effective practices, challenges, and contextual factors that shape the promotion of wasathiyah values, providing practical implications for similar Islamic educational institutions seeking to cultivate students who are tolerant, inclusive, and morally grounded.

This study examines the strategies

employed to strengthen moderate Islamic values within formal education at Darul Musthofa Al Mahmudany Islamic Boarding School in Pesawaran, Lampung. The primary focus is to understand how pesantren integrate the values of tolerance, balance (tawazun), and inclusiveness into both the formal curriculum and the daily activities of students. Using a qualitative field research approach, the study investigates actual practices through in-depth interviews, direct observations, and document analysis involving seven respondents representing various stakeholders within the pesantren and the surrounding community. The findings are intended to provide a comprehensive depiction of the role of pesantren as educational institutions that not only transmit religious knowledge but also actively cultivate moderate character and open-mindedness among younger generations of Muslims.

Table 1. Respondent Characteristics

No	Respondent Category	Number	Gender	Age (Years)	Highest Level of Education
1	Kyai / Head of Islamic Boarding School	1	Male	38	Bachelor's Degree
2	Teacher	2	Male	40	Bachelor's Degree
3	Senior Student	2	Male	18	High School / Currently Studying
4	Alumni	1	Female	25	Bachelor's Degree
5	Community Leader	1	Male	45	High School

The table of respondent characteristics illustrates the diversity of roles and educational backgrounds that represent multiple perspectives within Darul Musthofa Al Mahmudany Islamic Boarding School. The participants included pesantren leaders with advanced academic qualifications, teachers holding postgraduate degrees, and senior students who are still engaged in formal education.

The inclusion of a female alumnus provided valuable insights into the post-graduation experiences of santri, while the participation of a community leader reflected perspectives from the broader social environment surrounding the pesantren. This variation in age, educational attainment, and institutional roles enriched the data and contributed to a more comprehensive and representative

analysis of how moderate Islamic values are implemented. Furthermore, the diversity of respondents underscores that the strengthening of moderate values is not confined to the internal dynamics of the

pesantren but is closely interconnected with the surrounding community, thereby reinforcing the broader social relevance of the research findings.

Table 2. Results of Observations on Activities to Strengthen Moderate Islamic Values at the Darul Musthofa Al Mahmudany Islamic Boarding School

No	Activity	Weekly Frequency	Brief Description
1	Study of the Yellow Book	5	Study of classical texts with a moderate and open approach
2	Religious and social discussions	2	Discussion forum addressing religious issues and tolerance
3	Social Service Activities	1	Social activities involving students and the surrounding community
4	Leadership Training for Students	1	Character building and organisational skills development
5	Use of Social Media for Da'wah	Daily	Dissemination of moderate da'wah content through digital platforms

Observational findings indicate that Darul Musthofa Al Mahmudany Islamic Boarding School consistently implements a range of activities aimed at strengthening moderate Islamic values. The study of classical Islamic texts, conducted five times per week, constitutes the core of religious instruction and is delivered through an approach that emphasizes openness and tolerance. Regular religious and social discussion forums provide opportunities for students to develop critical and dialogical thinking skills, which are essential for fostering inclusive attitudes. Social service activities that involve direct engagement with the surrounding community further reinforce the values of ukhuwah (brotherhood) and social responsibility. In addition, leadership training programs contribute to the development of responsible and moderate character among students. The active use of social media reflects the pesantren's adaptability to technological advancements, serving as a

contemporary medium for the dissemination of moderate da'wah that aligns with current societal needs. Overall, these observations demonstrate that the pesantren not only prioritizes the transmission of traditional religious knowledge but also integrates the values of moderation across various dimensions of students' lives in a holistic and sustainable manner.

Table 3. Interview Results Regarding Strategies for Strengthening Moderate Islamic Values at the Darul Musthofa Al Mahmudany Islamic Boarding School

No	Interview Theme	Key Statements by Respondents	Frequency of Occurrence
	Curriculum Integration	“We combine lessons from the holy book with general lessons.”	7
2	Strengthening Tolerance	“Students are taught to respect differences and engage in dialogue.”	6
3	The Role of Kyai as Role Models	“Kyai always set an example of polite and open behaviour.”	5
4	Community Involvement	“We actively participate in social activities in the surrounding villages.”	4
5	Use of Digital Media	“We use social media to spread messages of peace and moderation.”	5

The interview findings indicate that all respondents agreed that the integration of traditional religious curricula with formal education constitutes the primary foundation for strengthening moderate Islamic values in Islamic boarding schools. Most participants also emphasized the importance of promoting tolerance and dialogue among students as an integral part of the learning process. Particular attention was given to the role of the kyai as a moral role model (*uswah hasanah*), as the respectful and open attitudes demonstrated by pesantren leaders were perceived to have a direct influence on students' behavior. Furthermore, the active involvement of the pesantren in social activities within the surrounding community was identified as a concrete strategy for instilling the values of *ukhuwah* (brotherhood) and social awareness, thereby strengthening the relationship between the institution and its external environment. In addition, the use of digital media as a platform for moderate *da'wah* reflects the pesantren's responsiveness to contemporary developments and serves as an effective means of disseminating messages of peace and inclusiveness to a wider audience. Overall, these interview results reinforce the conclusion that pesantren employ comprehensive and context-sensitive

strategies to foster moderate Islamic character among their students.

DISCUSSION

Integration of Moderate Islamic Values in the Pesantren Education System

Darul Musthofa Al Mahmudany Islamic Boarding School, as one of the traditional Islamic educational institutions in Pesawaran, Lampung, actively implements various strategies to strengthen moderate Islamic values within its formal education system. Field observations indicate that the pesantren does not rely solely on a classical religious curriculum centered on the study of traditional Islamic texts, but also deliberately integrates general subjects in accordance with the national curriculum. This educational model reflects the principle of balance between religious knowledge and worldly knowledge, which constitutes the core of the concept of *wasathiyah*, or Islamic moderation, as articulated by Hakim and Farih (2024) in their discussion of a moderate Islamic curriculum from the perspective of Shaykh Nawawi al-Bantani. At Darul Musthofa Al Mahmudany, this balanced approach serves as a foundational educational philosophy, enabling students to develop not only strong religious understanding but also academic

competence and broad intellectual perspectives that are responsive to contemporary societal needs.

The curriculum implemented at this pesantren is explicitly designed to emphasize religious moderation by instilling values of tolerance, mutual respect for differences, and social justice. Within the teaching and learning process, teachers and ustaz employ interactive pedagogical strategies, including group discussions, structured debates, and case-based learning, all of which are oriented toward fostering critical thinking and inclusive character development. This approach aligns with the recommendations of Ependi, Rangkuti, and Ismaraidha (2023), who underscore the importance of a curriculum grounded in wasathiyah-based Islamic education for cultivating moderate attitudes among students. Such learner-centered and dialogical methods are effective in raising students' awareness that diversity in religious understanding is both natural and valuable and therefore should be approached with respect rather than contention.

In fiqh instruction, students are introduced to multiple schools of Islamic jurisprudence in a balanced and comparative manner, enabling them to recognize that differences in legal interpretation constitute a source of intellectual richness rather than a cause of conflict. As one teacher emphasized, "At this pesantren, we teach that differences in fiqh are part of God's blessing, and that such diversity must be respected as an integral aspect of the ummah" (Interview, 23 May 2025, 10:15 WIB). This statement affirms the pesantren's commitment to promoting moderation as the foundation of religious learning by avoiding the

imposition of a single authoritative interpretation and instead fostering an environment that encourages dialogue, openness, and mutual understanding.

Beyond formal religious instruction, the pesantren integrates moderate Islamic values into extracurricular activities and the everyday lives of students. Social initiatives such as community service programs, visits to surrounding communities, and leadership training are deliberately designed to cultivate caring, tolerant, and responsible character traits among students. Through these activities, students internalize the principle of *rahmatan lil 'alamin*, which emphasizes the dissemination of kindness and compassion toward all beings without discrimination. Consistent with the findings of Furwanida, Dianasari, and Azizah (2023), this practice-oriented approach has proven to be particularly effective in instilling moderate values among young people who may be vulnerable to radical or intolerant ideologies.

The pesantren also demonstrates a strong capacity to adapt to technological developments by utilizing social media and digital platforms as instruments for disseminating moderate Islamic teachings. Technology is employed not merely as a channel for transmitting religious information, but also as an interactive space that encourages dialogue and strengthens students' critical and inclusive perspectives on religious and social issues. This approach aligns with the findings of Hasan et al. (2024), who emphasize the strategic role of digital media and cultural expression as effective educational tools for promoting religious moderation among younger generations.

The integration of moderate Islamic

values at Darul Musthofa Al Mahmudany Islamic Boarding School extends beyond academic instruction and technological engagement to encompass the broader institutional culture of the pesantren. In everyday interactions, the values of tawazun (balance) and 'adl (justice) are internalized through sustained patterns of interaction between students and teachers, where mutual respect, deliberative decision-making, and empathy function as established social norms. This finding is consistent with Munfa'ati's (2023) study, which emphasizes that character education grounded in moderate Islamic values constitutes a fundamental foundation for the effectiveness and sustainability of educational processes within Islamic boarding schools.

The integration of moderate Islamic values within Islamic boarding schools constitutes a comprehensive and systematic process that spans curriculum design, pedagogical practices, the strategic use of technology, and the cultivation of institutional culture. This holistic approach positions Darul Musthofa Al Mahmudany Islamic Boarding School as a contextual and adaptive model of Islamic education, capable of responding to the challenges of the modern era while preserving the integrity of classical Islamic scholarly traditions. The strategies implemented by this pesantren are not only relevant to its local context but also resonate with findings from various national and international studies on moderate Islamic education.

The Role of Kiai, Santri, and the Community in Strengthening Moderate Islam

One of the central pillars in strengthening moderate Islamic values at

Darul Musthofa Al Mahmudany Islamic Boarding School is the pivotal role of the kiai as a religious authority and spiritual leader. Research observations indicate that the kiai functions not only as an educator but also as a moral role model who shapes the character of santri through personal conduct, speech, and everyday practices. The kiai consistently demonstrate moderate, respectful, and open attitudes toward diversity, which serve as tangible examples for students to emulate. As one kiai stated, "I always strive to exemplify how Islam teaches compassion, tolerance, and mutual respect, rather than violence or blind fanaticism" (Interview, 24 May 2025, 14:30 WIB). This finding corroborates the arguments of Munfa'ati (2023) and Muslim and Werdiningsih (2023), who emphasize that the exemplary behavior of religious leaders constitutes a critical factor in the successful internalization of moderate values within Islamic boarding schools.

The role of the kiai is further reinforced by the active involvement of ustaz and other teachers who are equally committed to fostering an inclusive and open educational environment. These educators regularly facilitate classical text studies and religious discussion forums that address themes of tolerance, justice, and brotherhood among believers. Such activities are not merely academic in nature but also provide meaningful spaces for students to express their perspectives and learn to respect differing viewpoints. As one ustaz explained, "Discussions at our pesantren are intended to broaden perspectives rather than to confine thinking. Students are encouraged to think critically and to embrace differences as a blessing" (Interview, 23 May 2025, 13:00 WIB).

The students themselves play a

crucial role as agents of moderate Islamic values within both the pesantren environment and the wider society. Extracurricular activities such as student organizations, leadership training programs, and social initiatives serve as effective platforms for practicing tolerance and inclusiveness. Through participation in these activities, students learn to manage differences and potential conflicts in peaceful ways while actively contributing to social development. As one senior santri noted, "We are taught to live side by side with diversity and to transform differences into strengths rather than obstacles" (Interview, 23 May 2025, 16:45 WIB). This perspective aligns closely with the findings of Alawi and Maarif (2021), who demonstrate that multicultural-based education is highly effective in fostering inclusive values among students.

The involvement of the surrounding community as an integral component of the pesantren ecosystem represents another essential pillar in strengthening moderate Islamic values. The local community functions not only as a beneficiary of pesantren education but also as an active partner that supports various da'wah initiatives and social programs organized by the institution. This collaborative relationship fosters a social environment conducive to the development of tolerance, mutual respect, and interreligious harmony. As one community leader observed, "This pesantren is not merely a place for religious learning, but also a center for strengthening social values and cultivating a culture of harmony within our community" (Interview, 25 May 2025, 09:00 WIB). This finding reinforces the argument advanced by Muizzuddin, Fatikhah, and Zainuddin (2023), who emphasize the significance of

local wisdom and community synergy in the effective internalization of moderate Islamic educational values.

The roles of the kiai, santri, and the surrounding community mutually reinforce one another in shaping a moderate and inclusive Islamic education ecosystem at Darul Musthofa Al Mahmudany Islamic Boarding School. This holistic approach underscores that moderate Islamic education extends beyond the transmission of instructional content to encompass character formation through exemplary leadership, social interaction, and sustained community collaboration. Such a model aligns with the theoretical frameworks proposed by Hasan et al. (2024) and Rurojifah (2023), which emphasize that the successful internalization of moderate values is closely linked to the presence of credible role models and the active involvement of supportive communities.

Thus, Darul Musthofa Al Mahmudany Islamic Boarding School has successfully established moderate Islamic education as a living and dynamic paradigm that extends beyond the mere transmission of knowledge. Through its integrated educational practices, the pesantren actively shapes Muslim individuals who are tolerant, inclusive, and equipped to engage wisely and constructively with the pluralistic challenges of contemporary society.

CONCLUSION

This study concludes that Darul Musthofa Al Mahmudany Islamic Boarding School has successfully implemented a systematic and contextually adaptive strategy to strengthen moderate Islamic values through an integrated curriculum, dialogical pedagogy, exemplary *kyai*

leadership, and community involvement, supported by the use of digital media. The internalization of wasathiyah values such as balance, justice, tolerance, and inclusiveness occurs through both formal learning and daily practices, positioning the pesantren as an effective agent of social transformation despite ongoing challenges from globalization and radical influences. Therefore, it is recommended that the pesantren continue to develop these strategies by expanding institutional collaboration, innovating teaching methods, strengthening students' digital literacy, and systematically documenting and disseminating best practices so that this model of moderate Islamic education can be adapted and replicated by other Islamic educational institutions.

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