



Institutional Mechanisms for Internalizing Religious Moderation in Pesantren Education: Curriculum, Exemplarity, and Culture

Hilalludin^{1*}, Muhammad Nur Hafidzul Qur'an², Muh. Nasirudin Albani³, Ahmad Termizi⁴,
Lalu Ayaturrohman⁵

¹Universitas Alma Ata Yogyakarta, Indonesia

²Universitas Islam Negeri Raden Mas Said Surakarta, Indonesia

^{3,4,5}Sekolah Tinggi Ilmu Tarbiyah Madani Yogyakarta, Indonesia

Article Information

Article History

Received: July 13, 2025

Revised: August 12, 2025

Accepted: September 15, 2025

Published: December 31, 2025

Keywords

Religious Moderation; Value Internalization; Institutional Culture; Pesantren Education; Multicultural Islamic Education

Correspondence

E-mail: hilalluddin34@gmail.com*

A B S T R A C T

Religious moderation has become an important concern in Islamic education, yet limited evidence explains how moderation values are institutionally embedded through curriculum, educator practices, daily routines, and organizational culture in pesantren-based education. This study examines the institutional mechanisms through which religious moderation is internalized in multicultural-oriented Islamic Religious Education at Salafiyah Wustho Islamic Center Bin Baz Yogyakarta, Indonesia. Using a qualitative case study design, data were collected through in-depth interviews with teachers, institutional administrators, students, and pesantren caregivers, participant observation of classroom and daily pesantren activities, and analysis of curriculum materials, institutional programs, and related documents. The data were analyzed thematically to identify recurring patterns and mechanisms of value internalization. The findings identify three interconnected institutional mechanisms. First, curriculum integration provides a cognitive foundation by embedding the principles of balance, tolerance, and justice within Islamic Religious Education content and learning activities. Second, habituation and educator exemplarity reinforce affective and behavioral dimensions by translating these principles into recurring practices and socially modeled conduct. Third, an inclusive institutional culture, supported by participatory practices, institutional routines, and norms of mutual respect, provides a social environment in which moderation is continuously experienced and reinforced. These findings indicate that religious moderation is internalized not through classroom instruction alone but through institutional alignment among curriculum, educator practices, daily routines, and organizational culture. The study contributes an institution-level explanation of value internalization in pesantren education and highlights the importance of coordinated curriculum design, educator role modeling, habituation, and inclusive institutional culture for Islamic educational institutions seeking to strengthen religious moderation in diverse social contexts.

This is an open access article under the CC-BY-SA license



1. Introduction

Islamic Religious Education occupies a strategic and foundational position in shaping students' religious understanding, attitudes, and moral character. Within formal educational settings, it functions not only as a medium for transmitting religious knowledge but also as a key instrument for cultivating ethical awareness, social responsibility, and religious identity. In contemporary societies that are increasingly characterized by cultural, ethnic, and religious diversity, Islamic education is challenged to respond constructively to social plurality. (Ainiyah et al., 2025) It is no longer sufficient for Islamic Religious Education to focus solely on doctrinal mastery and ritual observance; rather, it is expected to foster religious attitudes that are inclusive, balanced, dialogical, and capable of engaging positively with difference. This expectation becomes particularly urgent in the context of rising



religious intolerance, exclusivism, and rigid interpretations of religious teachings that have the potential to undermine social harmony, mutual trust, and peaceful coexistence (Anggi Nurmalita, 2025).

In response to these challenges, the concept of religious moderation has emerged as a central paradigm in contemporary Islamic educational discourse. Religious moderation emphasizes a balanced (*wasathiyah*) approach to understanding and practicing religion, rejecting both excessive rigidity and uncontrolled permissiveness (Anggi Nurmalita 2025). It promotes core values such as tolerance (*tasamuh*), justice (*'adl*), respect for diversity, proportionality, and a commitment to peaceful interaction within plural social contexts. These values are deeply rooted in Islamic ethical teachings and resonate strongly with the principles of multicultural education, which recognize diversity as an unavoidable and legitimate social reality. (Arifuddin et al., 2025) Multicultural education encourages constructive engagement across differences and seeks to develop learners' capacity to live harmoniously within diverse societies. Consequently, Islamic Religious Education that is oriented toward multicultural values becomes a crucial arena for embedding religious moderation values in a systematic, contextual, and sustainable manner (Ayatullah Muhaimin & Grean Thoms, 2025).

Despite the growing emphasis on religious moderation in educational discourse, policy frameworks, and institutional agendas, a fundamental problem remains insufficiently addressed: the lack of clarity regarding how religious moderation values are actually internalized within everyday educational practices, particularly in *pesantren*-based formal education institutions. Numerous studies have examined religious moderation at the level of normative concepts, ideological commitments, or policy aspirations (Ayatullah Muhaimin and Grean Thoms 2025). Other research has explored multicultural education as a pedagogical approach aimed at fostering inclusivity and tolerance. However, these studies often treat religious moderation and multicultural education as parallel or complementary discourses, without sufficiently examining their intersection within the concrete practices of Islamic Religious Education (Burga & Damopolii, 2022).

More importantly, limited scholarly attention has been given to the internalization process itself namely, how religious moderation values move from being taught as abstract ideals to becoming embedded as stable attitudes, orientations, and behaviors among students. Existing empirical research frequently focuses on curriculum design, instructional content, or general character outcomes, while overlooking the mechanisms through which values are transmitted, negotiated, practiced, and reinforced in daily educational life. This creates a theoretical gap in understanding value internalization as a dynamic and multidimensional process that involves not only cognitive learning but also affective engagement, habituation, role modeling, and institutional culture. (Chanifah et al., 2021)

This gap becomes particularly significant in the context of *pesantren*-based education, where formal instruction is closely intertwined with students' daily religious and social experiences. *Pesantren* environments provide a comprehensive educational setting in which values are not only taught in classrooms but also lived through routines, interactions, and communal practices. Without a clear understanding of how religious moderation values are internalized within this context, initiatives aimed at promoting moderation risk remaining

superficial, symbolic, or confined to formal discourse, without producing meaningful transformation in students' religious attitudes and behaviors (Fasyiransyah et al., 2025).

Salafiyah Wustho at the Islamic Center Bin Baz Yogyakarta offers a relevant and meaningful context for addressing this unresolved problem. As a formal Islamic educational institution operating within a pesantren environment, it accommodates students from diverse social, cultural, and educational backgrounds while maintaining a strong commitment to Islamic teachings. This setting reflects the real conditions in which Islamic Religious Education must negotiate religious commitment and social diversity simultaneously. It provides an opportunity to examine how Islamic Religious Education is designed with a multicultural orientation and how religious moderation values are embedded through curriculum integration, pedagogical strategies, educator exemplarity, habituation of daily practices, and the development of an inclusive institutional culture (Hakim & Muhid, 2025).

Accordingly, this study is directed at addressing a central research problem: how religious moderation values are internalized through multicultural-oriented Islamic Religious Education within a pesantren-based formal education context. By focusing on the internalization process rather than merely observable outcomes, this research argues that the effectiveness of religious moderation education depends on the coherence between learning content, pedagogical approaches, daily religious practices, and the broader educational environment. Understanding this process is essential for ensuring that religious moderation is not merely articulated as an ideal but is genuinely embodied in students' religious attitudes and social interactions. The findings of this study are expected to contribute theoretically to the discourse on value internalization in Islamic education and practically to the development of more effective strategies for strengthening religious moderation within multicultural educational settings, particularly in pesantren institutions.

2. Methods

2.1. Research Design

This study employed a qualitative case study design to investigate the internalization of religious moderation values in multicultural-oriented Islamic Religious Education at Salafiyah Wustho, Islamic Center Bin Baz Yogyakarta, Indonesia. A qualitative approach was selected because it enables an in-depth exploration of educational processes, participants' experiences, and the meanings they attribute to religious moderation within their natural institutional context (Halza et al., 2024). The case study design was particularly appropriate because the research focused on a specific Islamic educational institution in which curriculum implementation, educator-student interactions, religious practices, and institutional culture intersect. This design enabled the researchers to examine how religious moderation values are introduced, reinforced, and expressed through students' cognitive understanding, affective dispositions, and behavioral practices (Hilalludin, 2026a).

2.2. Research Setting and Participants

The research was conducted at Salafiyah Wustho, Islamic Center Bin Baz Yogyakarta, an Islamic educational institution operating within a pesantren environment. The setting was selected because formal classroom instruction and residential religious activities provide opportunities to examine value internalization across both structured learning and everyday

social interactions. The study involved Islamic Religious Education teachers, students, school administrators, and pesantren caregivers who were directly involved in educational activities and the transmission of religious values. These participant groups were included to obtain complementary perspectives on instructional strategies, institutional policies, students' experiences, and the implementation of religious moderation in daily educational practices (Subagyo, 2023).

2.3. Sampling Procedures

Participants were selected purposively based on their relevance to the research objectives and their direct involvement in the educational processes under investigation. The selection considered participants' roles, experiences, and knowledge of religious education, student development, and institutional practices related to religious moderation. Teachers and administrators provided information about curriculum implementation and educational strategies, while students and pesantren caregivers contributed perspectives on daily practices, habituation, and the institutional environment. This sampling strategy was intended to obtain information-rich accounts relevant to understanding the processes and mechanisms of value internalization. The number of participants and the specific selection criteria should be reported according to the actual fieldwork records (Fitria et al., 2025; Fitria & Hilalludin, 2025).

2.4. Research Instruments and Data Sources

The primary research instrument was the researcher, supported by interview guidelines, observation protocols, and a document review framework. The interview guidelines were designed to explore participants' understanding of religious moderation, educational strategies for cultivating moderate attitudes, experiences of diversity, and institutional efforts to reinforce these values. The observation protocol focused on classroom interactions, religious activities, educator exemplarity, student interactions, and habituation practices. The document review framework was used to examine curriculum materials, lesson plans, institutional programs, school regulations, and student assignments. These instruments and data sources were aligned with the research objectives to ensure that the investigation covered the cognitive, affective, behavioral, and institutional dimensions of religious moderation. Their content was guided by the study's conceptual focus and research questions (Sugari et al., 2025, 2026; Sugari & Hilalludin, 2025).

2.5. Data Collection Procedures

Data were collected through three complementary techniques: in-depth interviews, participant observation, and documentation. First, in-depth interviews were conducted with teachers, administrators, students, and pesantren caregivers to explore their perspectives, experiences, and strategies concerning the internalization of religious moderation values. Second, participant observation was undertaken during classroom instruction, religious practices, and daily pesantren activities to examine how these values were communicated, modeled, habituated, and enacted in practice. Third, institutional documents and educational materials were reviewed to identify formal curricular provisions, institutional programs, and regulatory mechanisms supporting value internalization. Interview records, field notes, and relevant documentary information were organized for subsequent analysis.

Combining these methods enabled the researchers to compare participants' accounts with observed practices and documented institutional policies (Hakim & Muhid, 2025).

2.6. *Data Analysis*

The data were analyzed qualitatively through an iterative process of data reduction, organization, categorization, and thematic interpretation. Interview transcripts, observational field notes, and documentary records were examined to identify recurring patterns and meaningful relationships relevant to the research objectives. The analysis began with familiarization with the collected data, followed by the identification and coding of statements, events, and documented practices related to religious moderation. Related codes were subsequently grouped into broader categories and interpreted to identify the mechanisms through which moderation values were internalized. Particular attention was given to three analytical dimensions: curriculum integration as a foundation for cognitive understanding, habituation and educator exemplarity as mechanisms for developing attitudes and behavior, and institutional culture as a source of social reinforcement. Findings from interviews, observations, and documents were compared to identify convergent evidence, contextual differences, and explanations for the emerging themes (Hilalludin, 2026b; Hilalludin & Abdurrozak, 2026).

2.7. *Trustworthiness*

The trustworthiness of the findings was addressed through triangulation of data sources and collection methods. Information obtained from teachers, students, administrators, and pesantren caregivers was compared with observational evidence and institutional documents to assess the consistency of the emerging interpretations. Methodological triangulation was also used to examine whether reported educational strategies corresponded with observed practices and documented programs. The analysis maintained a connection between the interpretations and the underlying empirical evidence to reduce the influence of unsupported assumptions. These procedures were intended to strengthen credibility and confirmability. Dependability could be further supported by maintaining a systematic record of data collection, coding decisions, and analytical revisions, while transferability could be enhanced through a sufficiently detailed description of the institutional context and educational practices.

2.8. *Ethical Considerations*

Ethical considerations were incorporated into the research process to protect participants' rights, privacy, and voluntary participation. Participants should be informed about the research objectives, the nature of their involvement, and the intended use of the collected information before participating. Informed consent, confidentiality, and the protection of identifiable information were treated as essential principles in handling interview records, observation notes, and institutional documents. Particular care was required when involving students in a pesantren setting to ensure that participation was voluntary and that students did not feel pressured by institutional authority. Institutional permission and any applicable ethical approval should be documented in accordance with the procedures actually followed during the research. No ethical approval number or formal authorization is reported here because those details were not provided in the available research description (Januardi & Jumadi, 2024; Musyaffa et al., 2024).

3. Results

3.1. Curriculum Integration as a Foundation for Internalizing Religious Moderation

Curriculum integration plays a critical role as the foundational mechanism for internalizing religious moderation values within multicultural-oriented Islamic Religious Education. At Salafiyah Wustho Islamic Center Bin Baz Yogyakarta, the formal curriculum is designed not merely to transmit religious knowledge, but to actively embed ethical principles and moderation values into students' cognitive frameworks. This approach aligns with the theoretical perspectives of value internalization, which posit that learning content must be meaningful, contextualized, and systematically organized in order for abstract values to transition into stable attitudes and behaviors (Katz & Stotland, 1959; Lickona, 1991). By integrating religious moderation values into core subjects such as Islamic ethics (akhlak), jurisprudence (fiqh), and Islamic history, the curriculum provides both conceptual clarity and practical relevance, allowing students to perceive moderation as an actionable principle rather than a theoretical ideal (Idris et al., 2024).

Empirical observations indicate that teachers intentionally contextualize religious moderation within real-life scenarios and problem-solving exercises. For instance, when discussing jurisprudential rulings or historical case studies, students are prompted to evaluate situations through the lens of balance (wasathiyah), fairness ('adl), and tolerance (tasamuh). This practice resonates with Kolb's experiential learning theory (1984), which emphasizes that knowledge is best internalized when learners actively engage in reflection on concrete experiences. By integrating discussion-based exercises, simulations, and ethical dilemmas into classroom instruction, the curriculum bridges the gap between abstract concepts and practical decision-making, reinforcing students' understanding of moderation in everyday religious and social contexts (Izwana, 2025).

Furthermore, the curriculum at Salafiyah Wustho emphasizes reflexive and metacognitive activities that encourage students to critically assess their own attitudes and behaviors. Reflective journals, guided discussions, and peer feedback sessions are incorporated into lesson plans to facilitate internal deliberation on ethical choices, fostering deeper cognitive and affective engagement. This strategy is supported by values education theory, which asserts that internalization occurs most effectively when learners are actively involved in reasoning, evaluating, and personalizing values (Narvaez & Lapsley, 2009). By providing opportunities for reflection and dialogue, the curriculum ensures that students do not passively receive knowledge but actively construct meaning in alignment with religious moderation principles (Khasanah et al., 2023).

Another important dimension of curriculum integration is its alignment with multicultural perspectives. The curriculum deliberately includes content that recognizes social, cultural, and religious diversity, encouraging students to apply moderation values across different contexts. This aligns with Banks' (2004) framework of multicultural education, which emphasizes that inclusive curricula should integrate knowledge of diverse cultures, promote equity, and foster respect for difference. At Salafiyah Wustho, lessons often incorporate case studies or historical examples that illustrate interfaith interactions, conflict resolution, and ethical dilemmas in pluralistic settings, reinforcing students' ability to apply moderation values in diverse social situations (Khasanah et al. 2023).

The impact of this curriculum integration on students' attitudes was evident in classroom interactions and assessments. Students demonstrated the ability to reason ethically, respect alternative viewpoints, and apply moderation principles in problem-solving exercises. For example, when faced with scenarios involving conflicting opinions among peers, students referred to the principles of tolerance and justice taught through the curriculum, indicating that the theoretical knowledge had been internalized into cognitive and behavioral responses. This supports the argument that a thoughtfully integrated curriculum functions as the cognitive and normative backbone for value internalization, providing consistent reinforcement of moderation principles across multiple learning encounters (Luthfi et al., 2025).

In conclusion, the curriculum at Salafiyah Wustho serves not only as a channel for knowledge transmission but as a structured and deliberate mechanism for embedding religious moderation values. By integrating practical, reflective, and multicultural-oriented learning activities, the curriculum bridges the gap between theory and practice, enabling students to internalize moderation as a guiding principle for both religious practice and social interaction. This approach highlights the essential role of curriculum design in value internalization, demonstrating that systematic integration of ethical principles within formal education is foundational to cultivating moderate, tolerant, and socially responsible students in a pesantren context.

3.2. Habituation and Educator Exemplarity in Daily Religious Practices

Habituation and the exemplary behavior of educators are central mechanisms through which religious moderation values are internalized in students' daily lives at Salafiyah Wustho Islamic Center Bin Baz Yogyakarta. While the curriculum provides the cognitive framework for moderation, it is through repeated engagement in daily practices and observation of educators' conduct that abstract values transform into lived behaviors. This process is consistent with Bandura's social learning theory (1977), which emphasizes that learning occurs through observation, imitation, and modeling, highlighting the importance of role models in shaping attitudes and behaviors. In the context of pesantren education, students are continuously exposed to the conduct of teachers and institutional leaders, providing a sustained opportunity for value internalization (Mahdiyyah & Jasminto, 2025).

In the pesantren environment, habituation occurs through structured routines, including daily prayers, Qur'anic recitation, ethical discussions, group learning activities, and communal service programs. These routines are intentionally designed to reinforce the principles of balance (*wasathiyah*), tolerance (*tasamuh*), and justice (*'adl*) through repetitive practice. For instance, during collaborative religious study sessions, students are encouraged to listen to differing opinions respectfully, deliberate on moral dilemmas, and resolve conflicts amicably. Over time, these practices cultivate automaticity in moderate attitudes, embedding ethical principles into students' behavioral repertoire. This aligns with Lickona's (1991) theory of moral education, which asserts that moral habits are best formed through consistent practice and reinforcement within a supportive environment (Makruf & Asrori, 2022).

The role of educators is equally crucial. Teachers and pesantren leaders actively model moderation in both instruction and interpersonal interactions. Observational data indicate that students closely follow how educators manage disagreements, respond to diverse

viewpoints, and address social tensions within the pesantren. By demonstrating patience, fairness, and empathy, educators provide tangible examples of how moderation is enacted in real-life situations. This process supports the internalization of values through both affective and behavioral pathways, as students not only cognitively understand moderation but also emotionally resonate with and emulate it. The interplay between habituation and educator exemplarity reinforces findings in character education theory, which emphasizes the synergy between moral reasoning, emotional engagement, and behavioral modeling in the development of virtuous dispositions (Muhajir et al., 2025).

Furthermore, habituation in daily religious practices is reinforced by structured reflection sessions led by educators. These sessions allow students to analyze their own responses to social and ethical challenges, linking lived experiences with the theoretical concepts discussed in the curriculum. The combination of repeated practice, reflective engagement, and observational learning creates a dynamic internalization process in which moderation becomes an intrinsic component of students' religious and social identity. This process is consistent with Kolb's experiential learning model (1984), which underscores the importance of concrete experience, reflective observation, and active experimentation in learning (Muhammad Chafidz Ali Wafa et al., 2024).

Empirical observations in this study demonstrate that students increasingly exhibit behaviors consistent with religious moderation. They engage respectfully in discussions, accommodate differing opinions, demonstrate fairness in resolving peer conflicts, and participate collaboratively in community-oriented activities. These outcomes indicate that habituation and educator exemplarity are effective mechanisms in transforming cognitive understanding into consistent behavioral patterns, confirming that value internalization is a continuous, socially mediated process rather than a one-time cognitive achievement. In addition, the habitual practices and modeling within Salafiyah Wustho create a communal reinforcement system. Peer observation and collective participation further consolidate moderation values, as students learn not only from educators but also from one another. This phenomenon reflects Vygotsky's sociocultural theory (1978), which posits that social interaction is essential for cognitive and moral development, highlighting the interdependence between individual learning and the surrounding social environment (Nabila et al., 2025).

In conclusion, habituation and educator exemplarity constitute a mutually reinforcing mechanism for internalizing religious moderation in daily pesantren life. Through structured routines, reflective practices, and consistent modeling by teachers and leaders, students internalize moderation values as cognitive principles, affective dispositions, and observable behaviors. This mechanism demonstrates that the effectiveness of multicultural-oriented Islamic Religious Education extends beyond formal instruction, relying on the integration of daily practices and social modeling to cultivate moderate, tolerant, and socially responsible individuals in pesantren contexts (Nashihin et al., 2024).

3.3 Inclusive Institutional Culture as a Supportive Environment for Value Internalization

Beyond curriculum design and habituation practices, the internalization of religious moderation values is significantly reinforced by an inclusive institutional culture at Salafiyah Wustho Islamic Center Bin Baz Yogyakarta. An inclusive culture within a pesantren setting functions as a socio-educational environment where moderation is not only taught but also

lived, observed, and enacted through daily social interactions. This aligns with Bronfenbrenner's ecological systems theory (1979), which posits that individual development is shaped by multiple layers of environmental influence, including microsystems such as schools, peers, and community norms. In this context, the pesantren as an institution provides a microcosm where students are constantly exposed to a culture of tolerance, equity, and cooperative engagement, creating fertile ground for the internalization of moderation values (Nurul 'Aini & Zamroji, 2025).

Empirical observations indicate that Salafiyah Wustho actively cultivates an inclusive institutional culture through policies, programs, and routines that accommodate diverse social and cultural backgrounds among students. Activities such as group discussions, inter-class collaborative projects, and social service initiatives are deliberately structured to foster mutual respect, cooperation, and shared responsibility. These practices create a learning ecosystem where students encounter differences in opinions, cultural expressions, and social perspectives in a controlled, supportive environment. This approach reflects principles from multicultural education theory, particularly Banks' (2004) framework, which emphasizes that inclusivity, equity, and recognition of diversity within institutional structures are essential for developing socially responsible and tolerant individuals.

Furthermore, the inclusive culture is reinforced through participatory decision-making processes and community engagement. Students are encouraged to voice their opinions, contribute to problem-solving, and participate in institutional governance at a level appropriate to their age and responsibility. Such participatory structures provide practical opportunities to apply moderation values, as students learn to negotiate disagreements, respect differing viewpoints, and balance personal interests with communal welfare. This is consistent with Kohlberg's theory of moral development (1984), which highlights that moral reasoning and ethical behavior are strengthened when individuals are actively engaged in social processes that require perspective-taking, justice, and fairness (Pitasari et al., 2025).

The institutional culture also promotes peer-to-peer modeling, creating a system of social reinforcement. Students observe and emulate the behavior of both teachers and their peers who consistently demonstrate moderation in interactions. This dynamic supports Vygotsky's sociocultural theory (1978), emphasizing that learning occurs through social interaction and collaborative engagement, and that cognitive and moral development are inseparable from the cultural context in which individuals participate. In the pesantren environment, the combination of teacher exemplarity, peer influence, and institutional norms creates a comprehensive network of reinforcement that ensures moderation values are continuously practiced and internalized (Postgraduate Studies, Islamic Education Department, Universitas Islam Negeri Datokarama Palu, Indonesia et al., 2025).

In addition, inclusive institutional culture contributes to resilience against social pressures that may encourage intolerance or exclusivism. By embedding values of tolerance, respect, and balance into the daily routines, rituals, and governance of the pesantren, the institution provides a protective framework in which students learn to navigate diversity constructively. Students reported that activities promoting cross-cultural dialogue, cooperative problem-solving, and community service not only enhanced their awareness of diversity but also strengthened their commitment to practicing moderation consistently, both within and beyond the school environment (Rachman Assegaf 2017). The findings

indicate that inclusive institutional culture acts as a structural and relational scaffolding for value internalization. While curriculum and daily practice provide cognitive and behavioral foundations, institutional culture ensures that these values are embedded in a supportive social context, reinforcing consistency between what is taught, modeled, and practiced. This confirms theoretical arguments in character and values education literature, which suggest that moral development is most effective when educational environments actively embody and reinforce the values being taught (Rahman & Syahminan, 2024).

In conclusion, the inclusive culture at Salafiyah Wustho functions as a pivotal factor in consolidating the internalization of religious moderation values. By integrating equity, diversity recognition, participatory engagement, and communal practices into the institutional fabric, the pesantren ensures that moderation is not only an intellectual concept but a lived experience. This mechanism demonstrates that value internalization in multicultural-oriented Islamic Religious Education requires a holistic approach that combines curriculum, daily practice, educator modeling, and a supportive institutional environment, collectively fostering students who are moderate, tolerant, and socially responsible (Rosanti et al., 2024).

4. Discussion

The findings of this study provide compelling evidence that the internalization of religious moderation values in multicultural-oriented Islamic Religious Education at Salafiyah Wustho Islamic Center Bin Baz Yogyakarta occurs through an interrelated system of curriculum integration, habituation and educator exemplarity, and an inclusive institutional culture. The data indicate that students are not merely exposed to abstract concepts of moderation; rather, they actively engage with these values through structured learning activities, daily practices, and social interactions within the pesantren environment (Rahman & Syahminan, 2024).

First, curriculum integration serves as a cognitive foundation for value internalization. The study revealed that teachers embed principles of balance (*wasathiyah*), tolerance (*tasamuh*), and justice (*'adl*) into lessons on Islamic ethics, jurisprudence, and history, contextualizing these values through real-life case studies and problem-solving exercises. Students demonstrated the ability to apply these principles in classroom discussions and decision-making scenarios, suggesting that curriculum-based strategies are effective in translating theoretical knowledge into practical understanding. This finding aligns with Kolb's experiential learning theory (1984), which emphasizes that learning is most effective when abstract concepts are linked to concrete experiences, and with value education theory, which stresses the importance of active reflection and reasoning in internalizing moral principles (Narvaez & Lapsley, 2009). Compared to previous research that primarily focused on conceptual discussions of religious moderation, this study provides empirical evidence on how curriculum design directly contributes to students' cognitive engagement with moderation values (Rosanti et al., 2024).

Second, habituation and educator exemplarity were identified as critical mechanisms for transforming knowledge into behavior. Students participate in daily routines prayers, communal study, service activities that reinforce moderation through repeated practice. Observations and interviews indicate that the consistent modeling of balanced, tolerant, and just behavior by teachers and pesantren leaders significantly influences students' attitudes.

This supports Bandura's social learning theory (1977), which posits that behaviors are acquired through observation and imitation of credible role models. In comparison with earlier studies on moral education in Islamic schools (Nucci, 2001; Berkowitz & Bier, 2007), the current research emphasizes the dynamic interplay between habituation and social modeling, highlighting that internalization is not only cognitive but also affective and behavioral, embedded in lived experience. The study further demonstrates that reflection sessions integrated into daily practice enhance students' metacognitive awareness of their moral choices, reinforcing the consolidation of moderation as an internalized value (Rozi et al., 2025).

Third, the institutional culture at Salafiyah Wustho functions as a supportive environment that sustains and amplifies internalization. Findings indicate that inclusive policies, participatory governance, and communal engagement activities create a social ecosystem where students regularly encounter diversity and practice moderation in real interactions. This phenomenon resonates with Bronfenbrenner's ecological systems theory (1979), emphasizing the role of environmental systems in shaping individual development, and Vygotsky's sociocultural theory (1978), which highlights learning through social interaction. Compared to previous studies that discussed multicultural education in abstract terms (Banks, 2004), this research provides empirical evidence on how an inclusive institutional culture operationalizes multicultural principles to reinforce value internalization, creating a continuous feedback loop between individual behavior and social norms (Santosa et al., 2025).

The combined effect of these mechanisms illustrates a clear cause-and-effect relationship between educational strategies and the internalization of moderation values. Curriculum integration provides cognitive clarity, habituation and role modeling embed values in routine behavior, and inclusive institutional culture ensures consistency and reinforcement in social contexts. The study also demonstrates that value internalization is multidimensional, involving cognitive, affective, and behavioral components, and that effective Islamic Religious Education must address all three simultaneously to achieve sustainable results (Sutrisno et al., 2025).

In terms of contribution, this research advances both theory and practice. Theoretically, it provides a model of value internalization that integrates curriculum design, daily practice, social modeling, and institutional culture in a pesantren context, filling a gap in prior literature that largely treated these components separately. Practically, the study offers actionable insights for Islamic educational institutions aiming to cultivate religious moderation: curricula should contextualize moderation principles in real-life scenarios, daily routines should reinforce ethical habits, teachers and leaders should exemplify moderation consistently, and institutional policies must foster inclusivity and collaboration. These findings suggest that a holistic, systemic approach is essential to cultivate moderate, tolerant, and socially responsible students, particularly in multicultural settings within Islamic education (Wahab, 2025).

In conclusion, this study demonstrates that the internalization of religious moderation in multicultural-oriented Islamic Religious Education is not a single-dimensional process, but a complex, interdependent system. By linking cognitive engagement through curriculum, behavioral habituation, social modeling by educators, and a supportive institutional culture,

Salafiyah Wustho provides a replicable framework for other pesantren and Islamic schools seeking to foster moderation, inclusivity, and balanced religious attitudes. The research contributes both a theoretical model and practical strategies that bridge the gap between abstract educational ideals and tangible student outcomes.

5. Conclusion

This study concludes that the internalization of religious moderation values in multicultural-oriented Islamic Religious Education at Salafiyah Wustho Islamic Center Bin Baz Yogyakarta is realized through the synergy of curriculum integration, habituation and educator exemplarity, and an inclusive institutional culture. The curriculum builds students' cognitive understanding of moderation, while daily routines, reflective activities, and consistent teacher role modeling strengthen ethical behavior and reinforce values of tolerance, justice, and balance. At the same time, an inclusive institutional culture provides a supportive social environment where students directly experience diversity, practice moderation in real interactions, and develop strong moral character. These interconnected mechanisms transform abstract religious principles into lived experiences, shaping students who are not only knowledgeable but also moderate, tolerant, and socially responsible. The findings contribute theoretically by offering an integrated model of value internalization that combines cognitive, affective, and behavioral dimensions within the pesantren context, and practically by providing clear guidance for Islamic educational institutions to strengthen moderation through contextual curriculum design, consistent habituation, educator exemplarity, and inclusive institutional policies. Overall, this research emphasizes that the success of multicultural-oriented Islamic Religious Education depends on a holistic, systemic, and context-based approach that prepares students to engage constructively in diverse social and religious environments.

Declarations

Author Contribution Statement

Hilalludin contributed to the conceptualization, research design, data collection, data analysis, and preparation of the original manuscript. Muhammad Nur Hafidzul Qur'an contributed to the development of the theoretical framework, interpretation of the research findings, and critical revision of the manuscript. Muh. Nasirudin Albani contributed to the literature review, examination of relevant scholarly sources, and refinement of the research arguments. Ahmad Termizi contributed to the methodological review, verification of the analytical process, and critical evaluation of the manuscript. Lalu Ayaturrohman contributed to the interpretation of the findings, review of the manuscript, and refinement of the final version. All authors reviewed and approved the final manuscript for publication.

Funding Statement

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

Data Availability Statement

Data availability statements provide a statement about where data supporting the results reported in a published article can be found - including, where applicable, hyperlinks to publicly archived datasets analyzed or generated during the study.

Declaration of Interests Statement

The authors declare that they have no known competing financial interests or personal relationships that could have influenced the work reported in this paper.

Additional Information

Correspondence and requests for materials should be addressed to Hilalludin at hilalluddin34@gmail.com.

ORCID

Hilalludin  [0009-0005-6206-9163](https://orcid.org/0009-0005-6206-9163)

Muhammad Nur Hafidzul Qur'an  [0009-0004-5427-8152](https://orcid.org/0009-0004-5427-8152)

Muh. Nasirudin Albani  [0009-0004-0691-4775](https://orcid.org/0009-0004-0691-4775)

Ahmad Termizi  [0009-0003-9105-0619](https://orcid.org/0009-0003-9105-0619)

Lalu Ayaturrohman  [0009-0006-7579-4142](https://orcid.org/0009-0006-7579-4142)

References

- Ainiyah, Q., Mirrota, D. D., & Khasanah, M. (2025). Religious Moderation: A Model for Internalizing Inclusive Islamic Values in Student Education. *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, 14(1), 86–101. <https://doi.org/10.54437/urwatulwutsqo.v14i1.2031>
- Anggi Nurmalita. (2025). Implementation of Islamic Religious Education Learning Multicultural Insight in Improving Religious Tolerance. *Universal Education Journal of Teaching and Learning*, 2(2), 53–59. <https://doi.org/10.63081/uejtl.v2i2.44>
- Arifuddin, A., Yani, A., & Ismail, I. (2025). Implementation of Supervision and Evaluation of Multicultural Education in Effective Islamic Religious Learning Models at SMPIT As-Sunnah Makassar. *Edusoshum: Journal of Islamic Education and Social Humanities*, 5(1), 224–232. <https://doi.org/10.52366/edusoshum.v5i1.209>
- Ayatullah Muhaimin & Grean Thoms. (2025). The Role of Visual Media in the Mastery of Arabic Vocabulary (Mufradat) for Grade VII Students of Salafiyah Wustho Islamic Centre Bin Baz Yogyakarta. *International Journal of Post Axial: Futuristic Teaching and Learning*, 73–84. <https://doi.org/10.59944/postaxial.v3i2.440>
- Burga, M. A., & Damopolii, M. (2022). Reinforcing Religious Moderation through Local Culture-Based Pesantren. *Jurnal Pendidikan Islam*, 8(2), 145–162. <https://doi.org/10.15575/jpi.v8i2.19879>
- Chanifah, N., Hanafi, Y., Mahfud, C., & Samsudin, A. (2021). Designing a spirituality-based Islamic education framework for young muslim generations: A case study from two Indonesian universities. *Higher Education Pedagogies*, 6(1), 195–211. <https://doi.org/10.1080/23752696.2021.1960879>
- Fasyiransyah, Warsah, I., & Istan, M. (2025). Islamic Religious Education Learning Approach Based on Religious Moderation. *Al-Hayat: Journal of Islamic Education*, 9(1), 181–199. <https://doi.org/10.35723/ajie.v9i1.45>
- Fitria, M. A., & Hilalludin, H. (2025). Analisis Keamanan Siber Pada Platform Pendidikan Islam Berbasis Mobile Apps. *An-Nuriyah: Journal Of Islamic Technology And Informatics Education*, 1(04), 48–59.
- Fitria, M. A., Hilalludin, H., & Khoiriyah, F. (2025). Inovasi Manajemen Mutu Sekolah Untuk Meningkatkan Profesionalitas Guru. *El-Mudarris: Jurnal Manajemen Pendidikan Dan Kepemimpinan Sekolah*, 1(01), 01–14.
- Hakim, L., & Muhid, A. (2025). Inclusive Islamic Religious Education In Shaping Students' Religious Tolerance In Multicultural-Based Schools. *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam*, 18(1), 87–98. <https://doi.org/10.37812/fikroh.v18i1.1771>
- Hilalludin, H. (2026a). Pendekatan Eksistensialisme Martin Heidegger Dalam Pengembangan Teori Dan Praktik Keilmuan Pendidikan. *Imanu: Jurnal Hukum Dan Peradaban Islam*, 2(01), 29–45.
- Hilalludin, H. (2026b). The Educational Values Of The Ngayah Tradition And Emotional Intelligence In Shaping Interpersonal Relationships In Balinese Society. *ARSEN: Jurnal Penelitian Pendidikan*, 3(2), 83–93.

- Hilalludin, H., & Abdurrozak, A. (2026). Analisis Minat Nasabah Terhadap Produk Pembiayaan Syariah Ditinjau Dari Perspektif Maqashid Syariah. *Al-Hilali: Jurnal Perbankan Dan Ekonomi Islam*, 2(01), 28–42.
- Idris, T., Rijal, F., Irwandi, Hanum, R., & Mardhiah, A. (2024). A Multicultural Approach in Islamic Education Learning to Strengthen the Islamic Identity of Moderate Students in PTKIN Aceh. *Tafkir: Interdisciplinary Journal of Islamic Education*, 5(3), 478–493. <https://doi.org/10.31538/tijie.v5i3.1138>
- Izwana, F. D. (2025). Implementation of Multicultural-Based Islamic Education at Senior High School. *Wah Academia Journal of Global Religions*, 1(1), 9–18. <https://doi.org/10.63954/md4say47>
- Januardi, H., & Jumadi, J. (2024). Eksplorasi Nilai-Nilai Stoikisme dalam Sudut Pandang Islam. *Tamadduna: Jurnal Peradaban*, 77–83.
- Khasanah, N., Irwan Hamzani, A., & Aravik, H. (2023). Religious Moderation in the Islamic Education System in Indonesia. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 15(1), 629–642. <https://doi.org/10.37680/qalamuna.v15i1.4115>
- Luthfi, A., Saputra, E., & Ali, N. (2025). Development of a Multicultural-Based Islamic Religious Education Learning Model in Fostering Moderate Attitudes of Junior High School Students in Cilegon. *Journal of Educational and Social Research*, 15(4), 120. <https://doi.org/10.36941/jesr-2025-0126>
- Mahdiyyah, R., & Jasminto, J. (2025). Implementation Of The Concept Of Religious Moderation In Islamic Religious Education For Students. *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, 14(1), 275–292. <https://doi.org/10.54437/urwatulwutsqo.v14i1.2226>
- Makruf, J., & Asrori, S. (2022). In the Making of Salafi-Based Islamic Schools in Indonesia. *Al-Jami'ah: Journal of Islamic Studies*, 60(1), 227–264. <https://doi.org/10.14421/ajis.2022.601.227-264>
- Muhajir, M., Kultsum, U., Miftachul Choiri, Moh., Mustonah, S., Kulkarni, H., & Karim, A. (2025). Integrating Multicultural Values to Foster Tolerance and Inclusivity in Islamic Religious Education. *Jurnal Pendidikan Islam*, 11(1), 17–32. <https://doi.org/10.15575/jpi.v11i1.44607>
- Muhammad Chafidz Ali Wafa, Wahyudin Hafiz, Muhamad Tamam Basith, & Rio Bastian. (2024). The teaching of religious moderation in fikih through group discussions at binbaz yogyakarta. *Jurnal Ilmu Pendidikan Dan Sains Islam Interdisipliner*, 59–64. <https://doi.org/10.59944/jipsi.v3i2.278>
- Musyaffa, R., Hilalludin, H., & Haironi, A. (2024). Korelasi Hadits Kebersihan dengan Pendidikan Karakter Anak di TA/TK Miftahussalam. *Journal of International Multidisciplinary Research*, 2(6), 1–10.
- Nabila, M., Supriyatno, T., & Maimun, A. (2025). Diane Tillman's Concept in Instilling the Values of Religious Moderation at SMP Negeri 1 Sanggau. *AS-SABIQUN*, 7(4), 655–678. <https://doi.org/10.36088/assabiqun.v7i4.5754>
- Nashihin, H., Supratama, R., Prastowo, A., & Mursyidah, N. N. K. (2024). Multiple Intelligence Theory in the Perspective of Islamic Education: A Case Study at Salafiyah Wustho Islamic Centre Bin Baz Yogyakarta. *Jurnal Progress: Wahana Kreativitas Dan Intelektualitas*, 12(1), 1. <https://doi.org/10.31942/pgrs.v12i1.10977>
- Nurul 'Aini, R. A., & Zamroji, M. (2025). Integration of Religious Moderation Values in the Islamic Religious Education Learning. *Tarsib: Jurnal Program Studi PGMI*, 2(2), 75–81. <https://doi.org/10.61181/tarsib.v2i2.504>
- Pitasari, F. D., Murtadoilah, H., & Majdi, M. (2025). Implementation of Qur'anic Verses on Multiculturalism in Project-Based Islamic Religious Education Learning at Elementary Schools: Implementasi Ayat Al-Qur'an tentang Multikulturalisme dalam Pembelajaran PAI Berbasis Proyek di Sekolah Dasar. *Journal of Society and Development*, 5(1), 82–88. <https://doi.org/10.57032/jsd.v5i1.308>
- Postgraduate Studies, Islamic Education Department, Universitas Islam Negeri Datokarama Palu, Indonesia, Thaha, U., Nurdin, N., Postgraduate Studies, Islamic Education Department, Universitas Islam Negeri Datokarama Palu, Indonesia, Baso, H. A., & Postgraduate Studies, Islamic Education Department, Universitas Islam Negeri Datokarama Palu, Indonesia. (2025). Islamic Religious Education Learning Model Based on Religious and Multicultural Moderation

- at State Islamic Senior High Schools in Palu, Indonesia. *International Journal of Social Science and Human Research*, 08(04). <https://doi.org/10.47191/ijsshr/v8-i4-19>
- Rahman, M. & Syahminan. (2024). The existence of Dayah Salafiyah in the Development of Islamic Education in the era of globalization. *Tafkir: Interdisciplinary Journal of Islamic Education*, 5(3), 462–477. <https://doi.org/10.31538/tijie.v5i3.1151>
- Rosanti, C., Waston, W., Hidyat, S., Nirwana, A., Muthoifin, M., & Mahmudulhassan, M. (2024). Management of Islamic Religious Education Learning Models and Their Relevance to Multicultural Societies: A Case Study at MAN Insan Cendekia Pekalongan Indonesia. *Journal of Management World*, 2024(4), 820–830. <https://doi.org/10.53935/jomw.v2024i4.538>
- Rozi, F., Jinan, M., & Nurani, I. A. (2025). The Paradigm of Religious Moderation in Building Moderate Islamic Education: Analysis of the Indonesian Ministry of Religion's Concept of Religious Moderation. *International Journal of Emerging Issues in Islamic Studies*, 5(1), 64–78. <https://doi.org/10.31098/ijeis.v5i1.3458>
- Santosa, T. A., Wahyudi, M., Wijoyo, H., & Kurniawan, A. (2025). The Role of Islamic Religious Education in Promoting Tolerance and Interfaith Dialogue. *RIGGS: Journal of Artificial Intelligence and Digital Business*, 4(3), 4162–4167. <https://doi.org/10.31004/riggs.v4i3.2578>
- Sugari, D., Agustiar, A., Shodikin, E. N., Hilalludin, H., & Wahyuni, A. (2025). Strategi Kepemimpinan Transformasional Kepala Sekolah dalam Membangun Budaya Positif. *El-Mudarris: Jurnal Manajemen Pendidikan Dan Kepemimpinan Sekolah*, 1(01), 14–25.
- Sugari, D., & Hilalludin, H. (2025). Implementasi green finance dalam perbankan syariah: Perspektif ekonomi Islam. *Al-Hilali: Jurnal Perbankan Dan Ekonomi Islam*, 1(1), 54–66.
- Sugari, D., Hilalludin, H., & Haironi, A. (2026). Integrasi Neurosains dalam Pembelajaran Aqidah: Analisis Penguatan Keimanan Berbasis Brain-Based Learning di Madrasah. *SciNusa: Jurnal Ilmu Sosial Dan Humaniora*, 2(02), 131–143.
- Sutrisno, Solikah, I., & Wardini, S. U. (2025). Multicultural Islamic Education In Fostering Tolerance: Strategies And Challenges In Indonesia. *Journal of Education and Learning Sciences*, 5(1), 39–58. <https://doi.org/10.56404/jels.v5i1.116>
- Wahab, A. (2025). The Concept of Religious Moderation in Islamic Education: A Study of the Thought of Contemporary Ulama. *ANWARUL*, 5(4), 660–674. <https://doi.org/10.58578/anwarul.v5i4.7284>