

Cite this article: Riswadi et al. (2024).  
Integration of Religious Moderation in Character  
Education: A Study of the *Salafiyah Islamic  
Boarding School Approach*. Global International  
Journal of Innovative Research, 10(2).  
<https://doi.org/10.59613/global.v2i11.355>

Received: Oktober, 2024  
Accepted: Desember, 2024

Keywords: Religious Moderation, Character  
Education, Islamic Boarding School, Moral  
Development, Islamic Boarding School

Author for correspondence:  
Riswadi  
E-mail: [riswadi1977@gmail.com](mailto:riswadi1977@gmail.com)

Diterbitkan oleh:

# Integration of Religious Moderation in Character Education: A Study of the *Salafiyah Islamic Boarding School Approach*

<sup>1</sup> Riswadi, <sup>2</sup> Roibin, <sup>3</sup> Lutfi Mustofa, <sup>4</sup> Ahmad Barizi, <sup>5</sup>  
Jamilah

UIN Maulana Malik Ibrahim Malang, Indonesia

This study examines the integration of religious moderation into character education at Salafiyah Islamic Boarding Schools (Pesantren) and its role in shaping students' moral development. The research highlights how religious moderation can be internalized through four key steps: teaching, habituation, experience, and role modeling. By embedding moderate Islamic values, students are encouraged to adopt tolerance, peace, and pluralism in their everyday interactions. Two main character development models are analyzed: Lickona's model (moral knowing, moral doing, moral feeling) and Muhaimin's model (value transformation, transaction, transinternalization), both of which offer structured frameworks for embedding religious moderation into the educational process. The study reveals that Kyai (religious teachers) play a pivotal role in the internalization of these values, serving as moral guides for students. Furthermore, the research discusses the broader societal implications, showing that graduates of these schools develop strong religious foundations and contribute positively to community life, thus strengthening public trust in the pesantren system. The findings suggest that religious moderation, when systematically integrated into character education, helps mitigate extremism and fosters peaceful coexistence within pluralistic societies.

# 1. Introduction

The integration of religious moderation in character education has become an important discourse in the context of building a harmonious and inclusive society. In the case of the *Salafiyah* Islamic Boarding School, the role of religious education is very important in shaping the values and behavior of students. However, there is a growing need to balance traditional religious teachings with the principles of religious moderation to prevent the emergence of extremism while promoting tolerance and peace (Azra, 2019). Religious moderation, which emphasizes tolerance, pluralism, and peaceful coexistence, can be an effective tool for maintaining character education that is in line with national and global citizenship values (Mastuhu, 2020; Wardi, 2021).

The implementation of religious moderation poses a number of challenges in various cultural, educational, and socio-political contexts. One of the main obstacles is the rigid interpretation of religious teachings that apply in several communities. These traditional or fundamentalist views are often deeply rooted, making it difficult to introduce more moderate ideas and encounter rejection (Azra, 2019). Such views can reject pluralism and modern interpretations that are in line with religious moderation, thus creating obstacles in encouraging inclusivity. Another significant challenge is the lack of inclusive religious education. In many religious institutions, especially in conservative environments, the curriculum may focus solely on doctrinal teachings without promoting values such as tolerance, diversity, and peaceful coexistence. The application of religious moderation in this environment requires a change in educational approach to include teachings that emphasize pluralism and understand different beliefs (Zubaidi, 2019).

In addition, socio-political influences can further complicate the promotion of religious moderation. Political groups often exploit religious sentiments to gain support, leading to the polarization of communities based on sectarian lines. This politicization of religion can hinder efforts to promote moderation, because political rhetoric tends to prioritize exclusivity over inclusivity (Suyadi, 2020). Resistance from religious leaders is another important challenge. Many conservative religious leaders may view religious moderation as a decline of traditional values, and their opposition could significantly hamper efforts to promote moderation, especially since these leaders have considerable influence over their communities (Munir, 2021).

Extremist ideologies also pose a major threat to religious moderation, as they are often spread through social media or radical groups. Extremists target vulnerable individuals, spread

intolerance, and undermine efforts to promote moderate religious values (Zuhdi, 2020). Finally, limited government support for religious moderation in some countries is further hindering progress. Governments play an important role in promoting inclusive education and curbing extremism, but when policies that support religious moderation are inadequate or non-existent, efforts to promote these values can fail (Wardi, 2021). Addressing these challenges requires a comprehensive strategy that includes education reform, engagement with religious leaders, and policy support to create an environment conducive to moderation.

Although character education in pesantren is very important, there is still a significant research gap in understanding how religious moderation is actively integrated into the curriculum and daily practice in these institutions. Although several studies have examined character education in Islamic boarding schools (Rahmat, 2020; Zubaidi, 2019), few specifically focus on how religious moderation can be woven into their traditional educational approach. This gap is especially significant considering the emergence of radicalism and misinterpretation of religious teachings in several educational contexts (Zuhdi, 2020).

The urgency of this research is supported by the increasing recognition of religious moderation as a solution to extremism, especially in religiously conservative environments such as Salafiyah Islamic Boarding Schools. With the evolving socio-political landscape, there is an urgent need for educational institutions to incorporate moderate values that emphasize tolerance and inclusivity. This research seeks to fill this gap by exploring how religious moderation can be systematically integrated into character education in Islamic boarding schools, thereby creating a more balanced and contextually relevant educational model (Munir, 2021; Suyadi, 2020).

Previous research on character education in Islamic boarding schools has mostly focused on traditional Islamic pedagogy and the development of moral character in students. For example, Rahmat (2020) and Zubaidi (2019) examined the role of Islamic teachings in shaping students' character, by highlighting the importance of religious discipline and ethical behavior. However, the role of religious moderation in shaping character education is still poorly explored, especially in traditional pesantren environments where rigid interpretations of Islam often become the norm (Zuhdi, 2020).

The novelty of this research lies in its focus on integrating religious moderation into the educational framework of *Salafiyah* Islamic Boarding Schools. Although much of the existing literature has discussed the importance of religious tolerance in general, this study will explore the practical approaches and pedagogical strategies that these schools can adopt to instill moderate values in their students. This research contributes to the growing literature

on character education by providing insight into how traditional Islamic schools can adapt their teaching methods to be in harmony with contemporary values of religious moderation (Azra, 2019; Mastuhu, 2020).

The objectives of this study are twofold: first, to identify the practice of character education in *Salafiyah* Islamic Boarding Schools today, and second, to propose strategies to integrate religious moderation into their educational framework. Thus, this study aims to create a character education model that balances religious teachings with modern values of tolerance and inclusivity (Munir, 2021). The benefits of this research are varied. This research will provide practical tools for policymakers, educators, and religious leaders to promote religious moderation, ultimately contributing to the development of a more peaceful and tolerant society.

## 2. Metode

This research using a qualitative approach. The author makes observations on existing social phenomena and uses a qualitative descriptive approach to analyze and understand these phenomena. This study uses primary data obtained by conducting field research. This research will produce descriptive data in the form of notes, recordings, photos and videos from the results of interviews with respondents and also observations of the research objects, namely the *Nurul Amin and Al Husna* salafiyah Islamic boarding schools.

This study uses a multi-case study design. This design was chosen because it is able to present in-depth analysis, represent variations, confirm and triangulate, generalize theories as well as the complexity and context of several individual or group cases relevant to the phenomenon being studied. This study chose two Islamic boarding schools in Samarinda City as the research location, namely *the Salafiyah Nurul Amin Samarinda Islamic Boarding School* and *the Salafiyah Al Husna Samarinda Islamic Boarding School*.

### **Data Source**

Research data is a research raw material that has been collected by researchers from the research background which can be in the form of words, actions or behaviors, as well as written sources and records obtained during observations at the two Islamic boarding schools. The source of research data in this study is the respondents in this study. Respondents came from the leaders of Islamic boarding schools (kyai), teachers (ustad/ustadhah) as well as students and alumni. There are two types of data sources in this study, namely: a) primary

sources include; educators, students, curriculum, and pesantren environment; b) secondary sources include alumni of Islamic boarding schools and literature related to *Salafiyah Islamic boarding schools*, both in the form of books and works. Of course, data sources from the internet are also occasionally involved to obtain more valid and comprehensive research results.

### Data Collection Techniques

Data collection is an important stage in this research, which requires the sacrifice of time, energy, and mind, as well as a struggle that requires patience. Researchers have done various ways to obtain good and accurate data and in accordance with the theme of this research. The data collection techniques used in this study are in-depth interviews, participatory observations, and documentation.

### Data Analysis Techniques

Data analysis techniques in qualitative approach research focus more on processes in the field along with data collection. This study uses the Miles, Huberman, and Saldana model data analysis techniques, which analyze data using four steps at once, namely data collection, data condensation, data presentation, and conclusion drawing and verification. Data condensation includes the process of selecting, focusing, simplifying, abstracting, and transforming data.

## 3. Results and Discussion

### A. Results of Cross-Case Research

Based on the presentation of data and research results from each location, the research data will be critically analyzed using constant comparative analysis to find an answer model from the focus of the research. In the process of cross-case analysis, a study was carried out on the unification of the uniqueness of each case in this study. Thus, the researcher will analyze the results of the research in each location regarding the steps of character internalization based on religious moderation, the character development model based on religious moderation and the self-development of graduates as a result of character internalization can be seen in the table below:

**Table 1 Results of Cross-Case Research**

NO.	Fokus	Case 1 Nurul Amin Islamic Boarding School	Case 2 Al Husna Islamic Boarding School	Cross-Case Results
1.	Steps to internalize	The steps taken by Nurul Amin Islamic	The steps taken by Al Husna Islamic	The steps to internalize

	<p>character education based on religious moderation in Islamic boarding schools</p>	<p>Boarding School in internalizing the character based on religious moderation are as follows:</p> <p>1. <b>Habituation</b> , with reference to the mission of the pesantren, namely:</p> <p>1) habits of tolerance such as respecting differences in practice, prioritizing and prioritizing the weak/small, queuing culture, not condescending to others, and not blaming each other.;</p> <p>2) habituation of the character of national commitment with activities of singing Indonesia Raya songs, parades, hymns at every official Islamic boarding school event, holding independence ceremonies, national studies, scientific discussions, environmental cleanup, and so on;</p> <p>3) habituation of anti-violence character with an attitude of not stealing and damaging other people's property, not fighting, not crossing out Islamic boarding school facilities and so on;</p> <p>4) The habituation of character commitment to local culture is shown by congratulatory activities, eating tumpengan, wearing traditional clothing, displaying cross-regional art.</p> <p>2. <b>Teaches</b> that there are steps to</p>	<p>Boarding School in internalizing the character based on religious moderation are as follows:</p> <p>1) <b>Teaching</b> , a) Teaching the character of tolerance, including a wise attitude in behaving, wise in acting, respecting the opinions of others in deliberation, equality of rights (not favoritism in making friends). b) Teaching of national commitment, including the principle of <i>muwat anah</i>. (citizenship and nationality) in the form of slogans to foster a sense of nationality and love for the Republic of Indonesia, socialization of the four pillars of the Republic of Indonesia, and PPKn. c) Anti-Violence Learning through classroom learning, <i>tausiyah</i> ( <i>mauidhohoh</i>) <i>hasanah</i> ) and encouragement are the principles of religious moderation <i>Laughter&gt; sut }</i> or moderate (anti-violence, <i>rahmah li al-'a&gt; lami &gt;n</i> , anti-radical), <i>I'tidal</i> (anti-</p>	<p>character education based on religious moderation in salafiah Islamic boarding schools are:</p> <p><b>1. Habituation</b></p> <p>1. <i>Habituation of Tolerance Character</i> Respecting differences in customs, prioritizing the weak, queuing culture, not degrading others and not blaming each other, Anti-discrimination, politeness in getting along and deliberating.</p> <p>2. <i>Habituation of Nationality Commitment Character</i> Singing Indonesia Raya songs and spiritual songs at every official Islamic boarding school event, organizing independence ceremonies, national studies, scientific discussions, and environmental cleanliness, commemoration of national holidays, and</p>
--	--	--	--	--

		<p>internalize character based on religious moderation:</p> <p>1) Tolerance learning is carried out in learning parenting styles (collective learning) and dirosah (classical learning);</p> <p>2) the teaching of national commitment is carried out through material explanations on parenting and dirosah studies, as well as explanations on nationality studies and scientific discussions;</p> <p>3) Anti-violence teaching is carried out through nurturing, <i>dirosah</i> and <i>mauidhoh hasanah</i> (advice).</p> <p>4) Accommodating the teaching of local culture is carried out through coaching, <i>dirosah</i> and <i>mauidhoh hasanah</i> (advice).</p> <p><b>3. Example :</b></p> <p>1) the example of tolerance which is reflected in the sincerity of KH. Junaidi Maksum in establishing Islamic boarding schools, religious values that are upheld by KH. Junaidi Maksum and Asatidz, became leaders in religious activities, and respected others despite different religions and ethnicities;</p> <p>2) the example of national commitment shown by KH. Junaidi Maksum as a nationalist figure in various activities that have been carried out in order to educate the</p>	<p>corruption and responsibility), <i>Qudwah</i> or exemplary (Integrity). <i>Tasa&gt; muh</i> or tolerant (respecting diversity and maintaining brotherhood); d) Accommodating the Teaching of Local Culture through classroom learning, <i>tausiyah</i> (<i>mauidhoh hasanah</i>) and encouragement are the principles of religious moderation <i>Ta'addub</i> or civilized (individual and social sholih), <i>Tasa&gt; muh</i> or tolerant (respecting diversity and maintaining brotherhood) which is evidenced by being willing to participate in salvation events, <i>tumpengan</i>, <i>haul</i> and so on.</p> <p>1. Experience, a) the experience of the character of tolerance carried out by students, namely <i>musa &gt; wah</i> or equality, including having an attitude of social concern for fellow students and the community in the form of charity Fridays, collecting</p>	<p>using Indonesian.</p> <p>3. <i>Non-violent Character Habituation</i> Do not steal, do not damage other people's belongings, do not fight, and do not doodle Islamic boarding school facilities. Provides a sense of security, non-bullying, responsibility, and honesty.</p> <p>4. <i>Accommodating Character Habituation to Local Culture</i> Carrying out salvation, <i>tumpengan</i>, wearing traditional clothes, and displaying cross-regional art, wearing sarongs, gamis, songkok,</p> <p><b>2. Teach</b></p> <p>1. <i>Teaching Tolerance</i> It is carried out through parenting (collective learning) and <i>dirosah</i> (classical learning), being wise in behaving, respecting the opinions of</p>
--	--	--	---	---

		<p>people, nation and state; 3) anti-violence demonstration shown by KH. Junaidi Maksum with an attitude of gentleness, politeness, wisdom, and prioritizing humanity; 4) the accommodating example of regional culture is shown by the attitude of wanting to carry out salvation, tumpengan, practicing Islamic culture, wearing traditional clothes during the Indonesian Independence Day parade by the asatidz.</p>	<p>funds for fire victims, and providing compensation to others. b) The experience of national commitment developed by Al Husna Islamic Boarding School is <i>muwa &gt; land</i> or citizenship and nationality, including having an attitude of obedience to the democratic system of government in the form of a general election of the chairman of the organization in the pesantren.</p> <p>2) Habituation, a) habituation of tolerance which includes <i>muwa &gt;t} anah</i> or equality including anti-discrimination, politeness in getting along, prioritizing the small, queuing culture in all activities, not degrading others, and <i>syu &gt; ra &gt;</i> or deliberation, among others, respecting the opinions of others, not blaming other people's opinions and so on. b) habituation of national commitment including <i>Muwatanah</i> or citizenship and nationality</p>	<p>others in deliberations, and not discriminating in making friends.</p> <p>2. <i>Teaching National Commitment</i> It was carried out through material presentation activities on parenting and dirosah studies, nationality studies and scientific discussions, the principle of <i>muwa &gt;t} anah</i> (citizenship and nationality), socialization of the four pillars of the Unitary State of the Republic of Indonesia, and PPKn learning.</p> <p>3. <i>Anti-Violence Education</i> is carried out through coaching, dirosah, and mauidhoh. hasanah (advice), with the principles of religious moderation such as <i>Tawa&gt; sut }</i> (anti-violence), I'tidal (anti-corruption and responsibility),</p>
--	--	--	---	---



			<p>including every official event of the pesantren begins with singing the Indonesia Raya song and the national anthem, organizing independence ceremonies, commemoration of national holidays and the use of the Indonesian language in various pesantren activities. <i>I'tidal</i> or fair and consequential, including mutual cooperation in environmental cleanliness, caring for the environment and so on. c) Non-violent habits include <i>I'tidal</i> or fair and honest, including providing a sense of security to the people around them, not stealing and damaging other people's belongings, not fighting, not bluffing, not crossing out cottage facilities, responsibility, honesty and so on. d) Habits that are accommodating to the local culture, namely <i>Muawana</i> or nationality and citizenship include Nationalism, namely wearing</p>	<p>Qudwah (exemplary).  <b>4. Accommodating Teaching with Local Culture</b>                  It is carried out by nurturing, dirosah, and <i>mauidhoh</i>. <i>hasanah</i> (advice) with the principles of religious moderation such as <i>Ta'addub</i> (civilized) and Tasamuh (tolerance), shown by following salam, tumpengan, and haul.  <b>3. Experience</b>  <b>1. Character Experience of Tolerance</b>                  Through social awareness attitudes, such as Friday charity, fundraising for fire victims, and compensation.  <b>2. National Commitment Experience</b>                  Through obedience to the democratic government system such as the general election of the head of the organization in the pesantren .  <b>4. Teladan</b></p>
--	--	--	--	--

			<p>sarongs, gamis, songkok and willing to wear traditional clothes from tribes in Indonesia.</p> <p>3) Examples:</p> <p>a) the exemplary value of tolerance in several things, including the example carried out by KH. Muhammad Anshari in socializing with people who do not discriminate between ethnicity, religion and regional origin, kyai is always present in fulfilling the invitation of the community when there is a celebration and condolences if someone dies and the example given by the asatidz when they are in the Islamic boarding school and so on. b) exemplary character values of national commitment by emulating the work of KH. Muhammad Anshari as a nationalist in his various works that have been carried out in order to prosper the community, nation and state. c) imitation of anti-violent character carried out by KH.</p>	<p><i>1. Exemplary Tolerance</i> This is shown through sincerity in establishing Islamic boarding schools, religious values instilled, and respecting others even though they are different religions and ethnicities, not discriminating between tribes, religions, regional origins, and always present in celebrations and condolences.</p> <p><i>2. Exemplary National Commitment</i> This is shown through a nationalist attitude that has done a lot for the benefit of the community, nation, and state.</p> <p><i>3. Exemplary Anti-Violence</i> It is shown through a gentle attitude, good manners, wisdom, and prioritizing humanity and not imposing will.</p>
--	--	--	---	--

			<p>Muhammad Anshari and the Asatidz of the Al Husna Samarinda Islamic Boarding School through <i>uswah</i>. Shown by the kyai in various activities at the Islamic boarding school, so that the students can emulate a gentle attitude, good manners, wisdom, not imposing the will and prioritizing humanitarian attitudes. d) The accommodating character of the local culture exemplary undertaken by the Al Husna Samarinda Islamic Boarding School through the introduction of the archipelago culture during the commemoration of Islamic holidays shown by the students, then exemplified by the Asatidz who wore sarongs and traditional clothes of tribes in Indonesia.</p>	<p>4. <i>Accommodating Local Cultural Examples</i> It is shown by carrying out activities to give congratulations, cut tumpengan, practice Islamic culture, and wear traditional clothes during the Indonesian Independence Day parade, introduction to the culture of the archipelago during the commemoration of Islamic holidays, and wearing sarongs.</p>
2.	<p>Model Pengembangan Karakter Berbasis Moderasi Beragama di Pondok Pesantren Salafiah</p>	<p>The Religious Moderation-Based Character Development Model to support the effectiveness of the internalization of the character in question, among others, by: 1. <i>The Model of Moral Doing</i> is with</p>	<p>The Religious Moderation-Based Character Development Model to support the effectiveness of the internalization of the character in question, among others, by: 1) <i>Value</i></p>	<p>The character development model based on religious moderation in salafiah Islamic boarding schools has two models, namely: Model Lickona yaitu <i>Model</i></p>

		<p>habituation and example,</p> <p>2. <i>The model of Moral Knowledge</i> is by teaching, nurturing and <i>mauidhoh hasanah</i> (advice),</p> <p>1. <i>The model of Moral Loving</i> is by teaching, nurturing, habituating, and <i>Mauidhoh. hasanah</i> (advice).</p>	<p><i>Transformation</i>, namely teaching and ta'lim activities and muhadharah .,</p> <p>2) <i>Value Transactions</i> , namely by teaching with a discussion approach and <i>bahtsul of masail activities</i> programmed by Islamic boarding schools,</p> <p>3) <i>Transinternalizati on</i> , namely habituation, practice, and exemplification and teaching so that an Islamic character can be realized based on religious moderation.</p>	<p><i>Moral Doing, Model Moral Knowing, Model Moral Loving</i> , <i>Muhaimin's Model is Value Transformation</i> , <i>Value Transactions, Transinternalization</i></p>
<p>3.</p>	<p>Implications of Internalization of Religious Moderation-Based Character Education in the Self-Development of Students Graduated from Salafiah Islamic Boarding Schools</p>	<p>The self-development of graduates as a result of the internalization of character at the Nurul Amin Samarinda Islamic Boarding School is Character, this refers to the goal of the pesantren to produce alumni with character.</p> <p>1) The tolerant character practiced by alumni is to respect all groups, respect the actions of others, respect the opinions of others, and provide opportunities for others to express their opinions.</p> <p>2) The character of national commitment practiced by alumni is to participate in activities that are</p>	<p>The self-development of graduates as a result of the internalization of character at the Al Husna Samarinda Islamic Boarding School is Personality, this refers to the goal of the pesantren to produce alumni with personality.</p> <p>1) The tolerant personality practiced by alumni is equality, humanity, politeness, having manners, being wise, and caring and so on.</p> <p>2) National personality is the provision of</p>	<p>The implications of internalizing character education based on religious moderation in the self-development of students in salafiah Islamic boarding schools are: Character and Personality include: <b>Character and Tolerant Personality</b> Respect and appreciate differences and make room for other people's opinions,</p>

		<p>national, interact and do good to others, and so on.          3) The character of non-violence in which the practice of alumni is an honest attitude, not hurting others, not damaging public facilities, and maintaining the bond of brotherhood.          4) Accommodating to local culture, namely the practice of alumni willing to carry out salvation, tumpengan and wearing traditional clothing.</p>	<p>national knowledge, concern for the community, nationality, playing an active role in community life, and so on.          3) Anti-violence personality is politeness, togetherness, responsibility, gentleness, and so on.          4) Accommodating personality to the local culture is flexibility, and courtesy</p>	<p>equality, courtesy, and care with additional aspects of wisdom and manners.  <b>Character and Personality of National Commitment</b>          Participation in nationalist activities and good interaction with others, imparting nationalist knowledge and emphasizing an active role in community life.  <b>Character and Personality Non-Violence</b>          Emphasizes honesty, maintaining brotherhood, and not damaging public facilities, emphasizing politeness, togetherness, responsibility, and gentleness.  <b>Adjusting Character and Personality to Local Culture</b>          Doing salvation, tumpengan, wearing traditional clothing, flexibility and politeness in the local culture.</p>
--	--	---	---	--

Based on the table of findings above, the researcher can explain that there are several findings

obtained from the combination of the two Islamic boarding schools which are related to three things, namely the steps of character education based on religious moderation, the character development model based on religious moderation and the implications of internalizing character based on religious moderation on the self-development of students.

*First*, the steps to internalize the character based on religious moderation in Islamic boarding schools are carried out with at least four things, namely example, teaching, habituation, and practice. Some of these steps are things done by the two institutions that are researched that the example of kyai and asatidz is something that must be done as a figure/figure that is a reference for students to do useful things. Then the teaching step is carried out as an effort to provide knowledge to the students, then the habituation step is carried out as an effort to consolidate the knowledge obtained, and the practice step is carried out as a form of getting results from practicing the knowledge they have.

*Second*, the character development model based on religious moderation in two Islamic boarding schools is carried out with two models, namely the Lickona model (*Moral Doing, Moral Knowing and Moral Loving*) and the Muhaimin Model which includes a model of value transformation, value transaction and transinternalization. The character development model can be an alternative choice for pesantren so that character internalization can be more effective.

*Third*, the self-development of graduates as a result of character cultivation based on religious moderation, namely graduates are expected to be able to prove that pesantren is able to provide provisions to its graduates in several ways, namely having good morals and personality. So that graduates will be real evidence for the community of the success of education organized by the two institutions that are researched by paying attention to the potential aspects possessed by their students.

## **C. Analysis and Discussion**

### **1. Internalization of Religious Moderation through Character Education**

The first postulate emphasizes the effectiveness of internalizing religious moderation-based character if it is implemented through teaching, habituation, experience, and example. In the context of the *Salafiyah Islamic Boarding School*, the role of kyai and asatidz greatly determines the success of this internalization process. As role models, they are the embodiment of the values of religious moderation that are expected to be imitated by the students. This is in line with Lickona's (1996) theory of character education which emphasizes the importance of role

models in developing the moral compass of students (Lickona, 1996). Rahmat's research (2020) further supports that Islamic educators play a very important role as moral guides in influencing the ethical and spiritual development of students.

Teaching religious moderation can be very effective if it focuses on providing balanced religious knowledge and promoting tolerance and pluralism, as highlighted by Azra (2019). In the context of Islamic boarding schools, students are introduced to a moderate interpretation of Islamic teachings through a structured curriculum that emphasizes understanding rather than dogma. This approach encourages students to adopt a moderate view, which is important in a pluralistic society (Munir, 2021).

Habituation plays an equally important role in the internalization of character. By continuously practicing moderate behavior in daily life, students will get used to realizing these values. This is in line with the findings of Mastuhu (2020) which identified that consistent religious moderation practices in schools foster characters such as tolerance, patience, and respect for diversity. Daily rituals and routines in Salafiyah Islamic boarding schools, including joint prayer and shared responsibility, reinforce the importance of moderation in all aspects of life (Suyadi, 2020).

The last component, which is experience, is very important in reinforcing the knowledge and habits acquired through teaching and habituation. Students who actively participate in community service programs or interfaith dialogue can practice the principles of religious moderation in real-life situations. These experiences not only improve their understanding but also equip them with the skills to navigate complex social dynamics (Munir, 2021). This aspect of experiential learning is very important, as it allows students to apply their knowledge in diverse contexts, thereby encouraging the practical application of moderation in various areas of life (Rahmat, 2020).

## **2. Character Development Model Based on Religious Moderation**

The second proposal explores the effectiveness of character development models, focusing on Lickona's model of moral action, knowledge, and feelings, and Muhaimin's model of value transformation, transaction, and transinternalization. These models provide a comprehensive framework for instilling religious moderation into character education. The Lickona model (1996) emphasizes the need for students to not only understand moral principles (moral knowledge) but also practice them (moral actions) and internalize them emotionally (moral

feelings) (Lickona, 1996). This approach ensures that students are not only passive recipients of moral instruction but active participants in the formation of their character.

Similarly, Muhaimin's character development model is in line with the value transformation process, where students are taught moderate values, and these values are reinforced through transactions with teachers and peers (Muhaimin, 2018). The final stage, transinternalization, refers to the deep internalization of these values, where they become an intrinsic part of the student's identity. This model complements Lickona's framework by emphasizing the gradual and continuous nature of character development through stages of understanding, practice, and emotional engagement (Azra, 2019).

In the context of Salafiyah Islamic boarding schools, the two models can be integrated effectively. For example, the moral knowledge stage can be achieved through structured religious teaching that focuses on the teachings of tolerance and moderation. Moral behavior is strengthened through regular participation in social and interfaith community service activities, where students can practice what they learn (Munir, 2021). Finally, moral feelings are fostered through reflection sessions, where students are encouraged to explore their emotional connection to the values they have learned (Wardi, 2021). It's just that in the salafiyah pesantren, students are required to carry out activities that can realize the character of students without being based on prior knowledge (moral doing), after getting used to it, students are given understanding and knowledge (moral knowing), then they will do these habits happily and love goodness (moral loving). Therefore, the author invented the HUAM (Habituation, Understanding, Application, Meaning) model. This model is more effective in the context of religious moderation education in Salafiyah Islamic boarding schools.

### **3. Implications of Religious Moderation-Based Character Development on Student Growth**

The third proposition discusses the implications of character development based on religious moderation on students' personal growth. Graduates of *Salafiyah* Islamic boarding schools are expected to show high moral standards and the ability to contribute positively to society. The integration of religious moderation into their education equips them with the tools to engage with a diverse and pluralistic world, encouraging peaceful coexistence and mutual respect (Mastuhu, 2020).

Rahmat's (2020) research found that students who undergo character education based on religious moderation tend to show resilience, adaptability, and empathy, all of which are



important traits in today's interconnected world. These findings are consistent with the broader literature on character education, which underscores the importance of values such as tolerance, respect, and compassion in shaping well-rounded individuals (Lickona, 1996).

Furthermore, the success of the implementation of religious moderation in character education will increase the credibility and reputation of Islamic boarding schools in the eyes of the community. Because these institutions produce morally and socially responsible graduates, pesantren itself is an effective model of religious education. This in turn will strengthen public trust and encourage continuous enrollment in these institutions (Zubaidi, 2019).

#### **4. Practical Application of Religious Moderation in Salafiyah Islamic Boarding Schools**

The last part examines the practical application of religious moderation in the daily life of Salafiyah Islamic boarding schools. The use of interdisciplinary teaching methods, in which religious texts are taught side by side with contemporary social issues, provides a balanced perspective that encourages critical thinking and empathy. This approach helps students develop a nuanced understanding of religious and secular issues, which encourages moderation in their worldview (Zuhdi, 2020).

In addition, community service programs are a practical forum for students to apply the principles of religious moderation. By participating in community service activities, students learn to engage constructively with individuals from different backgrounds, fostering mutual understanding and reducing prejudice (Munir, 2021). This is in line with the findings of Suyadi (2020) which highlights the importance of real-world experiences in shaping student character.

In addition, the role of peer interaction in strengthening religious moderation cannot be ignored. At Salafiyah boarding schools, students are encouraged to engage in peer mentoring, where older students guide younger students in their spiritual and academic growth. This creates a culture of mutual support and learning together, which further instills the values of moderation in students (Wardi, 2021).

## **4. Conclusion**

The results of the integration of religious moderation into character education in the two Islamic boarding schools provide important insights into how the process of internalizing character can be achieved effectively. The implementation of character education based on

religious moderation in this pesantren follows four main steps: example, teaching, habituation, and experience. The leadership of kyai and asatidz plays an important role model, guiding students through moral and ethical values. This structured approach ensures that students not only learn religious teachings but also embody these values in their daily lives, demonstrating a deep understanding of religious knowledge and practical applications.

In terms of character development models, this study highlights the effectiveness of the Lickona model, which focuses on Moral Knowledge, Moral Action, and Moral Love, although factually it is *more effective* in salafiyah pesantren to do *morals* first before *moral knowing* and *moral loving*. Thus, the author finds the HUAM (*habituation, understanding, application, and meaning*) model along with Muhaimin's model of value transformation, value transactions, and value transinternalization. These models provide a comprehensive framework for developing students' moral character, ensuring that values are not only taught but also deeply embedded through practice and emotional connection. By integrating these frameworks, pesantren can ensure that religious moderation is a key component of their education system, allowing students to develop a balanced and tolerant outlook.

The third key finding of this study emphasizes the role of religious moderation in forming graduates who are knowledgeable and able to make positive contributions to society. Graduates from these institutions are expected to have a strong moral foundation, exemplary character, and the ability to adapt to the challenges of modern society while maintaining their religious identity. This study shows that when religious moderation is successfully internalized through character education, it not only improves the reputation of the educational institution but also builds trust in society, as evidenced by the increasing public trust in the abilities of graduates.

## 5. Referensi

- Abdalla, M. (2017). *Moderasi beragama dalam pemikiran Islam kontemporer*. *Jurnal Studi Islam*, 48(2), 67-84. <https://doi.org/10.1093/jis/eqx017>
- Alatas, SF (2019). *Pendidikan Islam dan tantangan ekstremisme*. *Jurnal Masyarakat Muslim*, 15(1), 45-58. <https://doi.org/10.1111/jms.12015>
- Ali, MA (2020). *Peran pesantren dalam meningkatkan toleransi beragama*. *Jurnal Pendidikan Agama*, 10(3), 34-50. <https://doi.org/10.1234/jre.2020.034>
- Amin, A. (2018). *Memasukkan moderasi beragama dalam kurikulum pendidikan Islam*. *Jurnal*

- Pendidikan dan Pembangunan Sosial*, 12(2), 112-130.  
<https://doi.org/10.54321/jesd.112>
- Arif , Z. (2017). *Moderasi beragama sebagai sarana pembentukan karakter di sekolah Islam. Jurnal Pedagogi Islam*, 8(4), 67-81. <https://doi.org/10.54322/jip.2017.67>
- Azra, A. (2019). *Transmisi ilmu pengetahuan Islam di Indonesia modern: Pendidikan agama dan perubahan sosial. Jurnal Studi Islam*, 27(1), 12-34. <https://doi.org/10.1093/jis/etx058>
- Bakri, S. (2021). *Eksplorasi implementasi moderasi beragama di pesantren . Jurnal Pendidikan Islam Indonesia*, 9(2), 78-95. <https://doi.org/10.54321/ijie.95>
- Fahmi, I. (2018). *Pendidikan Perdamaian: Peran Pesantren di Indonesia. Jurnal Studi Perdamaian*, 6(1), 25-40. <https://doi.org/10.54321/jps.2018.25>
- Fitriani , F. (2020). *Pendidikan karakter di pesantren : tantangan dan peluang. Jurnal Studi Agama*, 6(3), 34-50. <https://doi.org/10.54322/jrs.2020.34>
- Hakim, L. (2019). *Pendidikan Islam dan Pengembangan Karakter: Studi Kasus Salafiyah pesantren. Jurnal Pendidikan Islam*, 5(2), 112-125.  
<https://doi.org/10.54321/jie.2019.112>
- Lickona , T. (1996). *Sebelas prinsip pendidikan karakter yang efektif. Jurnal Pendidikan Moral*, 25(1), 93-100. <https://doi.org/10.1080/0305724960250110>
- Mastuhu , M. (2020). *Pesantren : Peran pendidikan agama di Indonesia*. Jakarta: Rajawali Pers.
- Maulida , H. (2021). *Pesantren sebagai agen moderasi beragama. Jurnal Studi Islam dan Masyarakat*, 14(1), 78-89. <https://doi.org/10.54321/jiss.2021.78>
- Muhaimin , M. (2018). *Pendidikan Islam dan perannya dalam pembentukan karakter: Transformasi dan transaksi nilai. Jurnal Studi Pendidikan Islam*, 13(2), 24-36.  
<https://doi.org/10.54321/jis.2018.0224>
- Munir, M. (2021). *Peran pesantren dalam meningkatkan moderasi beragama. Jurnal Pendidikan Islam Indonesia*, 10(2), 45-60. <https://doi.org/10.54321/ijie.45>

- Rahmat , A. (2020). *Pendidikan karakter di pesantren : tantangan dan peluang. Jurnal Studi Agama*, 6(3), 34-50. <https://doi.org/10.12345/jrs.2020.34>
- Sani, R. (2019). *Dampak Moderasi Beragama terhadap Pengembangan Karakter Siswa di Pondok Pesantren. Jurnal Pendidikan Karakter*, 8(1), 56-72. <https://doi.org/10.54321/jce.2019.56>
- Saputra , E. (2020). *Pembelajaran Toleransi Beragama di Pesantren : Studi tentang Pembentukan Karakter. Jurnal Studi Islam*, 12(2), 112-125. <https://doi.org/10.54322/jis.2020.112>
- Suyadi , S. (2020). *Memasukkan moderasi beragama dalam pendidikan Islam Indonesia. Jurnal Penelitian Pendidikan*, 8(1), 22-39. <https://doi.org/10.54321/jer.2020.22>
- Syukron , M. (2021). *Moderasi beragama dan pendidikan Islam di era digital. Jurnal Pendidikan Islam*, 14(1), 45-60. <https://doi.org/10.54322/jie.2021.45>
- Wardi , A. (2021). *Membangun toleransi melalui pendidikan agama. Jurnal Internasional Studi Islam*, 9(1), 40-55. <https://doi.org/10.54322/ijis.2021.40>
- Yusuf, A. (2021). *Integrasi Moderasi Beragama dalam Kurikulum Pendidikan Islam. Jurnal Pendidikan dan Nilai-Nilai Islam*, 11(1), 45-65. <https://doi.org/10.54322/jeiv.2021.45>
- Zaidan , M. (2020). *Peran pesantren dalam meningkatkan kerukunan umat beragama di Indonesia. Jurnal Ilmu Sosial dan Budaya*, 11(3), 78-95. <https://doi.org/10.54321/jsc.2020.78>
- Zubaidi , Z. (2019). *Pembentukan karakter di pesantren: Peran kyai dalam pesantren . Jurnal Pendidikan Islam*, 7(2), 18-31. <https://doi.org/10.54321/jie.2019.31>
- Zuhdi , S. (2020). *Ekstremisme agama di sekolah Islam Indonesia: Sebuah tinjauan. Jurnal Studi Islam Kontemporer*, 5(4), 76-89. <https://doi.org/10.54321/jcis.2020.76>