

SHAPING STUDENTS' MODERATE ISLAMIC CHARACTER AT MADRASAH

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Received: July, 2024. Accepted: November, 2024. Published: December, 2024.

ABSTRACT

The rise of radicalism in educational institutions has prompted urgent concerns about the need for strategies to promote moderate Islamic values, especially in the context of religious education. This research aims to explore how Madrasah Amanatul Ummah fosters the development of a moderate Islamic character among its students. The study employs a qualitative case study approach, utilizing participant observation, interviews, and documentation to gather data. The findings reveal that the madrasah implements a range of strategies, including effective planning, teacher recruitment based on Nahdlatul Ulama (NU) principles, and the integration of moderate Islamic values within both the formal curriculum and institutional culture. These efforts are designed to gradually shape students' attitudes and behaviors, fostering tolerance, inclusivity, and respect for diversity. The study highlights that cultivating a moderate Islamic character is an ongoing process, with tangible results emerging over time. In conclusion, this research underscores the importance of a holistic and strategic approach to Islamic education, which can contribute to developing an inclusive and tolerant educational system, promoting peace and harmony in diverse societies.

Keywords: Ahlussunah wal Jamaah Character Development, Islamic Education, Macro and Micro Strategy, Moderate Islamic Character

INTRODUCTION

Moderate Islam emphasizes a balanced approach to religious practice, avoiding extremes of rigidity or laxity. It is often contrasted with radicalism, which includes strict interpretations and extremist ideologies (Ali et al., 2021; Jubba et al., 2022; Saim & El-Muhammady, 2025). Radicalism has infiltrated various sectors, including education. Studies, such as those by Laki, reveal that nearly 48.9% of students tend to accept radical Islamic views (Hefner, 2011, 2021; Widjaja et al., 2022). Radicalism often manifests through characteristics such as textual literalism, anti-tolerance, and an uncompromising push for implementing Sharia (Schmidt, 2021; Zakariyah et al., 2022). Scholars like Toto (Suharto, 2014, 2017) have suggested that combating radicalism requires strengthening the Islamic education system and fostering a culture of moderate Islam.

The urgency of addressing radicalism in educational institutions lies in its potential to disrupt societal harmony and security. (Barton et al., 2021) and (Burga & Damopolii, 2022; K. Hasan & Juhannis, 2024) emphasize the need to strengthen institutional ideology as a preventive measure. For instance, Indonesia's two largest Islamic organizations, Nahdlatul Ulama (NU) and Muhammadiyah, incorporate moderate Islamic values into education through their ideologies, such as *tasamub* (tolerance), *tawasuth* (moderation), and *i'tidal* (justice) ((Ali et al., 2021; Aryati & Suradi, 2022; Orofino, 2022). These efforts highlight the importance of

embedding moderate values at every educational level to counteract extremist ideologies effectively.

Globally, perspectives on moderate Islam vary significantly. (Davids, 2017) argues that labeling Islam as moderate risks discriminatory implications since Islam inherently promotes harmony, tolerance, and mutual respect. In Western contexts, such as Europe and America, Islamophobia and the perception of Islam as a source of violence overshadow discussions on moderation (Jaber, 2022). Meanwhile, Malaysia has institutionalized religious moderation through its "*wasatiyah*" concept, emphasizing justice, egalitarianism, and mutual respect (Hassan, 2021; Ibrahim et al., 2013; Mujani et al., 2015). These interpretations highlight the diverse approaches to promoting Islamic moderation across cultural and national contexts.

Previous research has explored moderate Islam primarily in universities and pesantren (Islamic boarding schools). For instance, (Haidar et al., 2022; Ma'arif et al., 2023) found that fostering moderation in universities requires integrating campus policies with moderate cultural habituation and rationalizing Islamic education. Similarly, pesantren affiliated with NU and Muhammadiyah instill moderate values through local wisdom and ideology (Abdullah, 2014; Arifianto, 2021; S. Syarif et al., 2024; Z. Syarif & Hannan, 2020). However, studies focusing on the role of formal madrasahs in shaping moderate Islamic characters remain limited.

This study seeks to address gaps in the existing literature by examining how moderate Islamic character is developed at the International Standard Madrasah (MBI) Amanatul Ummah. Specifically, it analyzes macro strategies, such as institutional planning and evaluation, and micro strategies, including classroom learning, cultural practices, and co-curricular activities. By integrating *Ablus-Sunnah wal Jamaah (Aswaja)* principles within the curriculum, this study offers insights into a comprehensive approach to cultivating moderate Islamic values in formal education.

The novelty of this study lies in its detailed exploration of the dual macro and micro strategies employed by MBI Amanatul Ummah. While earlier research has highlighted Islamic moderation in pesantren or universities, this study provides a holistic view of its application in an international-standard madrasah setting. It emphasizes the systematic integration of Aswaja-based education to build moderate character, thus enriching the discourse on religious moderation in formal educational institutions.

METHOD

This study employs a qualitative research design with a case study approach to investigate the practice of religious moderation in Islamic boarding schools. The case study method is particularly suited for exploring social phenomena in Islamic education settings, such as NU-affiliated institutions, which are prominent in applying religious moderation in Indonesia. The research was conducted from May 20 to August 20, 2022, at the International Standard Madrasah (MBI) Amanatul Ummah in Mojokerto Regency. Data collection involved participant observation, enabling the researcher to engage with the institution's activities directly. Unstructured and informal interviews were conducted with key informants, including the principal, MBI coordinators, division heads, teachers, alumni, and students (*santri*). Additionally, various documents, such as archives, teaching modules, Aswaja books by Kiai Asep, and student evaluations, were examined as supporting data.

The conceptual framework guiding this study is based on Gus Dur's theory of religious moderation, as articulated by (Bowen, 2009), within the context of Islamic education. This framework emphasizes adopting balanced values in religious practices, promoting tolerance, inclusivity, and peace. To analyze the data, the study utilized the (Miles et al., 2018) model, which involves data reduction, presentation, and conclusion drawing, ensuring a systematic and thorough analysis. The findings were framed within the religious moderation framework,

aligning the results with the theoretical perspectives of Gus Dur's vision of moderation. To ensure the validity of the data, credibility, confirmability, and transferability were established, ensuring the trustworthiness and applicability of the research findings across similar contexts. This rigorous methodology comprehensively explains how MBI Amanatul Ummah integrates religious moderation into its educational practices.

RESULTS AND DISCUSSION

The findings of this study reveal two key strategies employed by MBI Amanatul Ummah to shape students' religious moderation: macro and micro strategies. The macro strategy involves a broad, institutional approach, such as integrating moderate Islamic values into the formal curriculum and teacher recruitment practices that align with the NU traditions, ensuring that educators embody and promote moderation. The micro strategy, on the other hand, focuses on the everyday interactions and personal examples set by teachers and peers within the school environment. Together, these two strategies work synergistically to foster an atmosphere of tolerance, inclusivity, and balanced Islamic practices, shaping students' character both at an institutional level and through daily lived experiences.

Macro-Based Moderate Islamic Character Development

Table 1 provides an overview of the macro-based strategies employed by MBI Amanatul Ummah for developing moderate Islamic character. The table highlights the institution's comprehensive approach, which includes educational planning, the application of learning experiences, and systematic evaluation. Each aspect emphasizes critical activities such as annual curriculum preparation, selecting educators aligned with Aswaja (NU) principles, integrating moderate Islamic teachings through intervention and habituation, and periodically evaluating methods, strategies, and policies. This structured approach ensures that the institution fosters and maintains a balanced and inclusive Islamic educational environment.

Table 1. Macro-based Moderate Islamic Character Development

Implementation of Micro-based Character Education	Activity
Planning Education	<ol style="list-style-type: none"> 1. Formulation of the education system for a year in work meetings 2. Selection of teachers based on Aswaja Affiliation (NU) 3. Preparation of the annual curriculum
Implementing Education through Learning Experiences	<ol style="list-style-type: none"> 1. Socialization of the <i>NU Aswaja</i> curriculum 2. Use of intervention by providing Moderate Islamic (NU) learning 3. Habituation in <i>pesantren</i> culture 4. Use of appropriate strategies and methods
Evaluating Education	Evaluation periodically starting weekly, monthly and yearly. Evaluation, methods, strategies, teachers and education policies.

The data obtained from observations, interviews, and documentation reveal the strategies employed by MBI Amanatul Ummah to develop moderate Islamic education. The institution integrates pesantren education with formal education through two strategic

approaches: macro and micro educational strategies. The macro strategy includes several key steps: (1) educational planning, which incorporates Islamic sources such as the Quran and Hadith, to structure the curriculum; (2) implementing learning experiences through both habituation and intervention approaches, aiming to instill a moderate Islamic character; and (3) regular evaluations to ensure the educational process aligns with the institution's goals. The curriculum integrates Islamic teachings with scientific knowledge and reflects the principles of Ahlus Sunnah wal Jamaah, reinforced by the culture of the pesantren. This integration creates a holistic learning environment that fosters moderate Islamic values.

Insights from interviews emphasize the structured planning process at MBI Amanatul Ummah. Each year, the institution conducts formal and informal curriculum meetings where programs for the upcoming academic year are designed. Moderate Islamic values are implicitly embedded within these programs and are closely tied to the principles of Ahlus Sunnah wal Jamaah under the guidance of the Kiai, who upholds the manhaj of Nahdhatul Ulama (NU). While there is no explicit labeling of "moderate Islam" in the curriculum, all content aligns with this philosophy, ensuring that radical materials are excluded. The structured intervention in formal learning and the boarding school's cultural habituation further solidify the application of moderate Islamic education within the institution (Zainul Khofifi, Personal communication, June 2022).

Aswaja, as a *manhajul fikir* (way of thinking), promotes a framework aimed at preserving civilization and ensuring human security on earth. It opposes deceitful, harsh, destructive, and intolerant behavior that disrupts harmony and causes harm. In Indonesia, NU represents a prototype of Aswaja Islam, committed to maintaining beneficial traditions while adapting to modern advancements (*al-muhafazhbatu alal qadimis-shalih wal akhdzu bil jadidil-ashlah*). MBI Amanatul Ummah embodies this principle by actively preventing the spread of radical ideologies, evident in its rigorous education planning and teacher recruitment process. The school prioritizes candidates affiliated with NU and adherent to its traditions. Interviews highlighted that the Kiai enforces strict criteria for selecting educators, requiring them to fully understand and practice Ahlussunnah wal Jamaah and Nahdliyah principles. Even highly skilled teachers are not accepted if they lack alignment with these foundational values (Ahmad Chudori, personal communication, June 2022).

MBI Amanatul Ummah ensures strict control over teaching materials to prevent the dissemination of radical ideologies and promote a moderate understanding of Islam. This approach is particularly important given the diverse backgrounds of the students entering the boarding school. While moderate Islamic education is often delivered implicitly within formal learning, it is explicitly addressed in class XII through the ASWAJA book authored by Prof. Dr. Asep Saifuddin Chalim, M.Ag. According to school staff, this book is a required text for all students and includes discussions on radicalism and moderate Islamic values. Although formally scheduled for study in the second semester of class XII, the material is introduced as early as class X to familiarize students with its concepts. This integration of the ASWAJA book into the curriculum demonstrates MBI Amanatul Ummah's commitment to embedding moderate Islamic values in its educational framework. (Zainul Khofifi, personal communication, July 2022).

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Micro-Based Moderate Islamic Character Development

The second moderate Islamic value education strategy implemented at MBI Amanatul Ummah is the micro education strategy, which in this micro context tends to be carried out between individuals or small groups that do not involve all levels of society. This activity can also be called the creation of a culture of tolerance and mutual respect as a provision to create a moderate Islamic culture. In another sense, the educational strategy in this micro context is carried out outside the established curriculum. Figure 1 represents micro strategy for developing moderate Islamic character.



Figure 1. Micro Strategy in developing moderate Islamic character in Madrasah

Table 1 provides an overview of the macro-based strategies employed by MBI Amanatul Ummah for developing moderate Islamic character. The table highlights the institution's comprehensive approach, which includes educational planning, the application of learning experiences, and systematic evaluation. Each aspect emphasizes key activities such as annual curriculum preparation, selecting educators aligned with Aswaja (NU) principles, integrating moderate Islamic teachings through intervention and habituation, and periodically evaluating methods, strategies, and policies. This structured approach ensures that the institution fosters and maintains a balanced and inclusive Islamic educational environment.

Mutual respect within the moderate Islamic culture at MBI Amanatul Ummah can be developed through several key strategies. First, a culture of moderate character is actively fostered. Second, moderate Islamic values are integrated into every lesson, especially in Aswaja subjects, Islamic Education, citizenship, and the muadalah curriculum. Third, co-curricular activities further reinforce these values. The ideology and teachings of radicalism are not aligned with the moderate character of Islam in Indonesia, and educational institutions must be vigilant in filtering out such materials, both printed and online, to prevent their inclusion in educational settings. A moderate educator, therefore, must possess the ability to discern and filter out non-moderate sources. MBI Amanatul Ummah serves as a reflection of moderate Islam, with the

behavior of its teachers exemplifying a balanced, tolerant, and non-radical approach to Islam (Zainul Khofifi, personal communication, July 2022)

Rahmat explained that the content of the Qur'anic verses and hadiths discussed in each lesson predominantly emphasizes moderate values. Even when the material does not directly address moderation, the teachers ensure that it is delivered in a sensible and tolerant manner. For instance, when explaining the topic of haram food, rather than presenting it in a blunt or confrontational way, the teachers provide a more nuanced explanation based on tolerance. Additionally, when the material does not specifically focus on moderation, teachers continue to emphasize its importance by modeling moderate behavior. Rahmat further emphasized that regardless of the subject, whether formal or related to Muadalah, all teachers make a point to subtly incorporate and reference moderate Islamic values in every lesson, ensuring that the message of moderation is consistently conveyed (Rahmat, personal communication, September 2022).

The alumni of MBI Amanatul Ummah shared that the school has placed a greater emphasis on teaching Islamic and moderate Islam values, particularly through Aswaja teachings. Previously, such material was mainly delivered during public seminars held once per semester, attended by all students. However, now this content is incorporated into the regular curriculum. They also noted that the teachers at MBI Amanatul Ummah consistently set an example of moderation, ensuring that all students, whether affiliated with NU or not, were treated equally. The alumni emphasized that despite the school's ASWAJA-leaning culture, non-NU students were not discriminated against. Instead, they willingly embraced the school's culture, understanding that studying at MBI Amanatul Ummah meant following the institution's traditions (Rahmat, personal communication, September 2022).

Implications of Moderate Islamic Values Education Strategy

The educational strategies implemented at MBI Amanatul Ummah have had significant implications, particularly in promoting moderate values among the students. According to an observation of teacher insights, the moderate Islamic character development strategy has proven to be effective. The teachers emphasized that the students have demonstrated positive changes in their social lives, including a strong sense of mutual help (*taawun*) and clear thinking (Muid et al., 2024; Sutisna & Khorri, 2024). The students now exhibit behaviors aligned with the principles of moderation, showing that Islam is not radical, and rejecting arbitrary acts of disbelief, cursing, or associating others with God (*shirk*). Tolerance has become an integral aspect of their behavior, which is seen as a direct outcome of the moderate values embedded within their education (Alazeez et al., 2024; Al-Rabaani, 2018; Maarif et al., 2023).

The impact of the moderate Islamic education strategy is evident in the students' behavior and attitudes. Students are expected to embody moderate values. This was highlighted in interview process with students preparing for the PBSB (scholarship program for outstanding students) test, where the students' responses to questions related to moderate Islam were described as satisfactory. The students' understanding of moderate Islam is now deeply ingrained, and this understanding is further reinforced by alumni who continue to promote Aswaja NU at various universities.

The long-term impact of the moderate education approach is also evident in the experiences of alumni. They shared how the teachings of tolerance and moderation from MBI Amanatul Ummah shaped their interactions in the broader world. Upon encountering peers who did not adhere to the Ahlussunnah wal Jamaah an Nahdliyah teachings in college, they initially shocked but they were able to manage the situation with tolerance and mutual respect. The ability to navigate such encounters effectively demonstrated the lasting influence of moderate Islamic values on his behavior beyond the pesantren.

The findings from this study on the macro and micro strategies for promoting moderate Islamic character development at MBI Amanatul Ummah reflect a comprehensive approach to fostering religious moderation, closely aligned with Gus Dur's vision. At the macro level, the institution's educational planning, which includes the formulation of a moderate curriculum, teacher recruitment based on Aswaja (NU) affiliation, and regular evaluation, sets a strong foundation for moderate Islamic values. At the micro level, the integration of these values into daily activities, co-curricular programs, and teacher-student interactions further reinforces this vision. The implementation of these strategies ensures that students are not only exposed to moderate Islamic teachings but also internalize these values through practical experiences, making them well-prepared to engage in a diverse and tolerant society. Overall, the study illustrates how MBI Amanatul Ummah effectively combines cultural and educational elements to create a nurturing environment for moderate Islam, echoing Gus Dur's emphasis on inclusivity, tolerance, and respect for diversity.

The planning process for instilling moderate Islamic values in education at MBI Amanatul Ummah involves several key steps, including annual working meetings that address both the formal and muadalah curricula. During these meetings, strategies for integrating moderate Islamic values into the students' education are outlined, ensuring these values are imparted implicitly across all educational activities, while prohibiting any materials that promote radical teachings. The institution's approach is grounded in both the hidden and core curricula. The hidden curriculum, as (Fasya et al., 2023) explain, plays a significant role in shaping students' affective domain by modeling moral messages and positive values related to religious moderation. Similarly, the core curriculum provides explicit learning experiences aimed at fostering a moderate character in students, a process that aligns with previous research (Amaroh et al., 2024; M. S. Hasan et al., 2024). Both curricula are implemented through the actions of educators, who, as (Astra et al., 2024; Aziz et al., 2024) emphasize and serve as role models in character education and the inculcation of moral values, thereby reinforcing the integration of moderate Islamic principles within the educational environment.

The moderate Islamic values taught at MBI Amanatul Ummah are grounded in the teachings of Manhajul Fikr Nahdlatul Ulama (NU), which the institution upholds through the guidance of Kiai Asep, a descendant of K.H. Abdul Chalim, NU's second preacher. NU, known for its emphasis on religious moderation, has played a significant role in preserving moderation in Indonesia, especially in terms of religious practices. The strong affiliation of MBI Amanatul Ummah with NU, both through its leadership and curriculum, ensures that the education provided aligns with moderate Islamic values, emphasizing inclusivity and tolerance. This is evident in integrating these values throughout the educational process, making them central to the students' learning experience.

The process of selecting qualified teachers is a critical component in promoting moderate Islamic values and preventing radicalism within the institution. According to Kiai Asep's philosophy, encapsulated in the motto "be a good teacher or not at all," the quality of teaching plays a crucial role in shaping students' character and understanding. This emphasis on teacher quality is supported by research, which suggests that a good teacher is pivotal in creating a positive learning environment and helping students internalize values (Arifin et al., 2023; Gjeffen, 2020; Grine et al., 2013). The selection and training of educators who embody moderate Islam are essential for ensuring the success of the educational strategies employed at MBI Amanatul Ummah.

The internalization of moderate Islam within the curriculum is facilitated through various learning materials and teaching methods. One significant resource is a book written by Kiai Asep Saifuddin Chalim, which provides a comprehensive guide on *Ablussunnah wal Jamaah*, the theological and jurisprudential framework followed by NU. This text covers key aspects of

Islamic beliefs, including monotheism, the four schools of Islamic jurisprudence, and a critical analysis of sects that deviate from the mainstream teachings. The book serves as a foundational resource for both students and teachers in understanding and promoting religious moderation. In addition to the book, effective teaching methods such as modeling behaviors through direct examples are employed, where students observe and imitate teachers' actions, fostering the internalization of moderate values (Eisenschmidt et al., 2019; Kouzes & Posner, 2011). Furthermore, the content of the Qur'anic verses and Hadith discussed in lessons is carefully selected to reinforce these values, ensuring that students are consistently exposed to teachings that promote moderation and tolerance (Alabdulhadi, 2019; Wijaya Mulya & Aditomo, 2019). This repetition of moderate Islamic values throughout the curriculum helps instill these principles in students' daily lives.

The first implication for students at MBI Amanatul Ummah is the development of moderate attitudes, including mutual assistance, clear thinking, and a solid commitment for rejecting extremism and intolerance. Students learn that Islam is not radical and does not arbitrarily label others as disbelievers, heretics, or associating partners with God (*shirk*). These attitudes are consistent with the moderate Islamic values promoted in NU's *Manhajul Fikr*, which includes principles such as *tawasuth* (moderation), *tawazun* (balance), *i'tidal* (equilibrium), and *tasamuh* (tolerance). NU has long been recognized as a moderate community organization that upholds these values, ensuring that students understand and embody them in their daily lives. One alum emphasized that these moderate attitudes continued to guide him as he navigated a university environment filled with diverse ideas, demonstrating how the values instilled at MBI Amanatul Ummah continue to shape the students' behavior well beyond their time at the institution (Faisal et al., 2022; Latifa et al., 2022; Subchi et al., 2022). This deep-rooted commitment to moderation reflects the moral formation students undergo, where moderate behaviors become second nature and are displayed without needing deep reflection, which aligns with Al-Ghazali's view of morality as ingrained character traits (Kader et al., 2024).

Furthermore, MBI Amanatul Ummah's educational strategy aligns with Gus Dur's vision of moderation, emphasizing inclusivity and peaceful coexistence within a pluralistic society. The institution integrates both traditional Islamic teachings and modern scientific knowledge, ensuring that its curriculum fosters character development grounded in the *Ahlu Sunnah wal Jamaah* (*Aswaja*) traditions. These teachings promote tolerance, mutual respect, and harmony, aligning with Gus Dur's belief that religious education should foster peaceful coexistence (Barton, 1997, 2003). The school's approach combines formal education with the *pesantren* environment, where students experience moderate Islamic values not only through structured lessons but also through everyday interactions. This blend of academic and moral learning reflects Gus Dur's concept of religious education, which goes beyond intellectual content to include the shaping of character through lived experiences, preparing students for active participation in a diverse and plural society. By applying macro-based moderate Islamic education, MBI Amanatul Ummah nurtures students to internalize values of balance and tolerance, ensuring they are equipped to engage positively in the wider community (Jannah et al., 2023; Latif et al., 2023).

MBI Amanatul Ummah places a strong emphasis on teacher recruitment, underscoring its commitment to moderate Islam by selecting educators who are affiliated with *Nahdlatul Ulama* (NU) and adhere to the *Aswaja* traditions (Rohmah et al., 2023). This rigorous selection process ensures that only teachers who embody moderate Islamic values are appointed, reinforcing a culture of moderation within the school. Gus Dur, a staunch advocate for the NU tradition, viewed it as a pillar of moderate, tolerant Islam in Indonesia. By maintaining these standards, MBI Amanatul Ummah upholds Gus Dur's vision of religious moderation,

safeguarding the school from radical ideologies and ensuring that such views have no place in its educational environment.

On a micro level, MBI Amanatul Ummah fosters a culture of tolerance and mutual respect through everyday interactions and specific educational practices. By embedding moderate Islamic values into subjects like Aswaja studies and Islamic education, the institution helps students internalize these values in a practical and relatable way. This approach aligns with Gus Dur's belief that moderation begins at the individual and community level, where daily practices of tolerance and inclusivity shape future leaders (Rozaq et al., 2022; Yani et al., 2022). MBI Amanatul Ummah's strategy, which combines both macro and micro approaches, reflects Gus Dur's perspective of Islam as a religion of peace, tolerance, and inclusivity. The school's efforts contribute to the broader aim of fostering moderate Islamic values in Indonesian society, aligning with Gus Dur's vision of a diverse society guided by religious moderation (Hanafi et al., 2021).

The present study has some limitations that should be considered when interpreting its findings. First, the research primarily focuses on the practices and perspectives within MBI Amanatul Ummah, which may not fully represent the diversity of moderate Islamic educational institutions in Indonesia. Additionally, the study relies on a limited set of qualitative data, including interviews and observations, which may not capture the full range of student experiences or the broader societal context in which these institutions operate. Future research could expand the scope by exploring other moderate Islamic educational institutions to compare and contrast approaches to religious moderation. It would also be valuable to incorporate quantitative data to provide a more comprehensive understanding of the long-term impact of moderate Islamic values on students' attitudes and behavior. Finally, further studies could investigate how these educational practices influence students beyond their academic life, particularly in their interactions within wider societal and professional environments.

CONCLUSION

This study highlights the significant role of MBI Amanatul Ummah in promoting moderate Islamic values through its educational practices, which align with the principles of Nahdlatul Ulama (NU) and reflect Gus Dur's vision of religious moderation. The institution's approach, integrating both macro-level strategies such as curriculum planning and teacher selection and micro-level strategies like daily interactions and role modeling, fosters a culture of tolerance, inclusivity, and respect among students. By instilling moderate Islamic values in its students, MBI Amanatul Ummah contributes to combating radicalism and extremism in Indonesia, preparing students to be agents of peace and unity in a diverse society. This research underscores the importance of educational institutions in shaping the future of religious moderation and offers valuable insights into how moderate Islamic values can be effectively nurtured in contemporary Islamic education.

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