



STRENGTHENING RELIGIOUS MODERATION THROUGH HABITUATION PROGRAMS IN ISLAMIC BOARDING SCHOOLS

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Abstract: The internalization of religious moderation values has become a crucial aspect of Islamic education in fostering tolerant and inclusive attitudes among students. This study aims to analyze the role of habituation programs in strengthening the internalization of religious moderation values in Islamic boarding schools. The study was conducted in selected pesantren environments, where daily activities play a central role in shaping students' character and behavior. This study employed a participatory approach within a community service framework, emphasizing the importance of continuous practice and social interaction in value formation. The habituation programs included structured daily activities such as group discussions, collective worship, mentoring, and character-building practices integrated into students' daily routines. The findings indicate that habituation plays a significant role in reinforcing religious moderation values, particularly in developing tolerance, balance, and responsible social behavior. The continuous and repetitive nature of daily activities enables students to internalize values more effectively compared to theoretical instruction alone. This study concludes that habituation-based approaches are effective in strengthening the internalization of religious moderation values in Islamic boarding schools. The findings contribute to the development of practical and sustainable models for character education and value internalization in Islamic educational institutions.

Keywords: religious moderation, habituation, Islamic boarding schools, character education, value internalization

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INTRODUCTION

Religious moderation has become an increasingly important issue in contemporary societies, particularly in countries characterized by cultural, ethnic, and religious diversity. In such contexts, differences in belief and practice can

potentially lead to misunderstanding, social tension, and even conflict if not managed properly. Therefore, promoting a balanced, inclusive, and tolerant understanding of religion is essential for maintaining social harmony and strengthening national cohesion. This issue is particularly relevant in Indonesia, a country known for its pluralistic society and diverse religious traditions, where the challenge of maintaining unity within diversity remains a central concern (Azra, 2015; Raihani, 2017).

In recent years, concerns over religious intolerance, radicalism, and exclusivism have become more visible, especially among younger generations. Various studies indicate that the spread of rigid interpretations of religious teachings can influence attitudes and behaviors that are less accommodating toward diversity. These conditions highlight the urgent need for strengthening religious moderation through systematic and sustainable educational efforts. Educational institutions are expected to play a strategic role not only in transmitting knowledge but also in shaping students' attitudes, values, and social behavior (Halstead, 2007).

Islamic education, in particular, has a significant responsibility in fostering religious moderation. As an integral part of the educational system in Indonesia, Islamic educational institutions are expected to develop students who are not only knowledgeable in religious teachings but also capable of applying these teachings in a balanced and contextual manner. This includes the ability to respect differences, engage in constructive dialogue, and contribute to peaceful coexistence in diverse social environments (Waghid, 2014).

However, one of the main challenges in religious education is the gap between theoretical understanding and practical application. Many educational programs focus primarily on the cognitive dimension of learning, where students are taught concepts and principles without sufficient emphasis on how these values are practiced in everyday life. As a result, students may understand the concept of moderation intellectually but fail to demonstrate it in their behavior. This gap indicates the need for educational approaches that emphasize not only knowledge acquisition but also value internalization through practice and experience (Nucci et al., 2014).

In this context, it becomes important to explore educational strategies that are capable of integrating cognitive, affective, and behavioral dimensions in the learning process. Such strategies should enable students to experience and practice values in real-life situations, allowing them to internalize these values more effectively. One of the approaches that has gained attention in this regard is habituation, which emphasizes continuous practice and repetition as a means of shaping behavior and character.

Islamic boarding schools (*pesantren*) represent one of the most influential forms of Islamic education in Indonesia and have historically played a vital role in shaping religious understanding and social values. Unlike formal schooling systems that often separate academic instruction from daily life, *pesantren* integrate educational, spiritual, and social dimensions into a unified environment. Students live within the institution and participate in structured daily routines that include religious practices, social interaction, and character-building

activities. This holistic system creates a continuous learning process in which values are not only taught but also experienced and practiced in everyday life (Nilan, 2009).

Within this context, pesantren provide a strategic environment for the internalization of religious moderation values. The communal living system encourages students to interact with peers from diverse backgrounds, fostering openness, cooperation, and mutual respect. At the same time, the presence of teachers as role models ensures that students are exposed to practical examples of balanced and tolerant religious behavior. This environment supports the development of moderation values such as tolerance (*tasamuh*), balance (*tawazun*), and fairness (*i'tidal*), which are essential components of Islamic teachings (Waghid, 2014).

The concept of religious moderation is closely related to the Islamic principle of *wasatiyyah*, which emphasizes a middle path between extremes. *Wasatiyyah* encourages individuals to avoid rigid and exclusive interpretations while also maintaining a strong commitment to religious principles. In educational settings, the internalization of *wasatiyyah* values is crucial for developing students who are capable of responding to diversity in a constructive and responsible manner. This concept provides a normative foundation for promoting moderation within Islamic education (Azra, 2015).

From a theoretical perspective, the internalization of values through habituation can be explained by social learning theory and character education. Social learning theory suggests that individuals learn behavior through observation, imitation, and interaction within their social environment (Bandura, 1977). In the context of pesantren, students continuously observe and interact with teachers and peers, allowing them to adopt behaviors that reflect moderation values. This process highlights the importance of social context and role modeling in shaping students' attitudes and behavior.

In addition, character education emphasizes that moral and ethical values must be developed through consistent practice and reinforcement. According to Lickona (1991), character formation requires the integration of cognitive understanding, emotional engagement, and behavioral practice. Habituation serves as a key mechanism in this process, as it enables students to practice values repeatedly until they become part of their character. This approach ensures that values are not only understood but also internalized and reflected in daily behavior.

Furthermore, experiential learning theory supports the idea that meaningful learning occurs through direct experience and reflection (Kolb, 1984). In pesantren, students engage in continuous activities that allow them to experience religious values in real-life situations. This experiential dimension strengthens the internalization process, as students are actively involved in practicing moderation rather than merely learning about it conceptually.

Therefore, the integration of habituation within the pesantren environment provides a strong theoretical and practical foundation for strengthening religious moderation. By combining social interaction, repeated practice, and experiential

learning, pesantren offer a unique model for value internalization that is both holistic and sustainable.

Despite the strong potential of pesantren as environments for value internalization, many existing studies on religious moderation tend to focus primarily on conceptual discussions, policy frameworks, or curriculum design rather than examining how moderation values are practically implemented and internalized through daily activities. While these studies provide important theoretical insights, they often overlook the role of continuous practice and lived experience in shaping students' behavior. This indicates a significant gap between theoretical discourse and practical implementation in the study of religious moderation within Islamic educational settings (Raihani, 2017; Waghid, 2014).

Furthermore, previous research has generally emphasized short-term educational interventions, such as classroom-based instruction or isolated programs, which may not be sufficient to produce long-term behavioral change. In contrast, the process of value internalization requires sustained engagement, repetition, and reinforcement within a supportive environment. Habituation, as a continuous and structured process, offers a promising approach to addressing this limitation by integrating moderation values into students' daily routines and interactions (Sulaiman & Wibowo, 2022).

In addition, the increasing challenges of radicalism, intolerance, and social polarization further highlight the urgency of developing effective strategies for strengthening religious moderation. Educational institutions are expected not only to provide knowledge but also to cultivate attitudes and behaviors that support peaceful coexistence in diverse societies. In this regard, understanding how habituation functions as a practical mechanism for value internalization becomes highly relevant, particularly in the context of Islamic boarding schools that emphasize communal living and structured routines (Azra, 2015).

However, despite its potential, the role of habituation within community service-based educational programs has not been extensively explored. Most studies have not sufficiently examined how habituation can be systematically designed, implemented, and evaluated as a strategy for strengthening religious moderation. This gap limits the development of practical models that can be applied in educational institutions to address contemporary social challenges.

Based on these considerations, this study aims to analyze the role of habituation programs in strengthening the internalization of religious moderation values in Islamic boarding schools. Specifically, this study seeks to examine how habituation contributes to the development of individual character, the strengthening of social interaction, and the formation of institutional culture. By focusing on these dimensions, this study provides a comprehensive understanding of how religious moderation can be internalized through continuous practice.

Furthermore, this study contributes to the development of a community service-based model of religious moderation that emphasizes habituation as a core strategy. The findings are expected to offer both theoretical and practical contributions for educators, policymakers, and researchers in designing more

effective and sustainable approaches to value internalization in Islamic education. In this way, the study not only addresses existing gaps in the literature but also provides a foundation for future research and program development in the field of religious moderation.

RESEARCH METHOD

This study employed a qualitative approach within a community service framework to examine the role of habituation programs in strengthening the internalization of religious moderation values in Islamic boarding schools. A qualitative approach was selected because it enables an in-depth exploration of social processes, behavioral transformation, and value internalization in natural settings. This approach is particularly suitable for understanding how moderation values are practiced and experienced in daily life, rather than merely measured as abstract concepts (Creswell, 2014).

The study was conducted in Islamic boarding school (*pesantren*) environments, which provide a unique educational setting characterized by the integration of academic learning, religious practice, and communal living. The *pesantren* system allows students to engage continuously in structured routines, social interaction, and value-based activities, making it an appropriate context for examining habituation as a mechanism for value internalization (Nilan, 2009).

The community service program was designed as an intervention that integrates habituation into daily student activities. These activities include collective worship, routine recitation, mentoring sessions, group discussions, and discipline-based practices that are systematically implemented within the boarding school environment. The program emphasizes continuous practice and repetition as key strategies for reinforcing religious moderation values, such as tolerance (*tasamuh*), balance (*tawazun*), and fairness (*i'tidal*).

Participants in this study consisted of students (*santri*) who were actively involved in the habituation programs. They were selected purposively based on their participation in daily activities and their engagement in value-based educational practices. In addition to students, teachers and supervisors were also involved as facilitators and role models who guided the implementation of habituation programs. Their role is essential in ensuring that moderation values are consistently demonstrated and reinforced in everyday interactions, in line with social learning theory which highlights the importance of role modeling in behavioral development (Bandura, 1977).

The implementation of the community service program was carried out through several stages. The first stage involved problem identification, where challenges related to students' understanding and practice of religious moderation were observed. The second stage focused on program planning, including the design of structured activities that integrate moderation values into daily routines. The third stage involved program implementation through continuous habituation practices, while the final stage consisted of evaluation to assess the effectiveness of the program in shaping students' attitudes and behavior.

Through this structured approach, the study seeks to capture not only the outcomes of habituation programs but also the processes through which religious moderation values are internalized in the pesantren environment.

Data were collected using three main techniques, namely observation, interviews, and documentation, which are commonly employed in qualitative research to obtain comprehensive and contextual information (Creswell, 2014). Observation was conducted to examine students' behavior, participation, and interaction within the habituation programs. Through direct observation, the researcher was able to capture real-life practices of religious moderation as demonstrated in students' daily activities.

Interviews were carried out with selected students and teachers to explore their experiences, perceptions, and reflections regarding the habituation process. Semi-structured interview techniques were used to allow flexibility while maintaining focus on key research themes. This approach enabled participants to express their views in depth, providing valuable insights into how moderation values are understood and internalized in the pesantren environment (Patton, 2002).

In addition, documentation was used to support the data obtained from observations and interviews. Documents such as activity reports, institutional records, schedules, and photographs were analyzed to provide additional evidence of habituation practices. The use of multiple data sources strengthens the depth and richness of the findings and ensures that the analysis is grounded in empirical evidence.

The data were analyzed using qualitative data analysis techniques, which include data reduction, data display, and conclusion drawing (Miles, Huberman, & Saldaña, 2014). Data reduction involved selecting, focusing, and organizing relevant information related to habituation activities and the internalization of moderation values. Data display was used to present the findings in a structured and systematic manner, facilitating interpretation and pattern identification. Conclusion drawing involved identifying relationships, themes, and the overall impact of habituation programs on students' behavior and attitudes.

To ensure the validity and trustworthiness of the findings, this study applied triangulation techniques, including data source triangulation, method triangulation, and time triangulation. Data obtained from different sources were compared and cross-checked to ensure consistency and credibility. This approach minimizes bias and enhances the reliability of the results (Patton, 2002).

Furthermore, this study adopted criteria of qualitative rigor, including credibility, transferability, dependability, and confirmability (Lincoln & Guba, 1985). Credibility was achieved through prolonged engagement and persistent observation in the field. Transferability was ensured by providing detailed descriptions of the research context, allowing readers to assess the applicability of the findings to other settings. Dependability and confirmability were maintained through systematic documentation of the research process and transparent data analysis procedures.

Overall, these methodological procedures ensure that the findings of this study are valid, reliable, and reflective of the actual processes of value internalization through habituation in Islamic boarding schools.

RESULTS

1. Discipline and Behavioral Consistency

The implementation of habituation programs in Islamic boarding schools demonstrates a significant impact on the development of students' individual character, particularly in fostering discipline and behavioral consistency. These findings indicate that habituation serves as a foundational mechanism for transforming abstract values of religious moderation into observable and sustainable behavioral patterns. Through continuous and repetitive engagement in structured daily activities, students gradually develop stable routines that reflect moderation values in their everyday actions (Sulaiman & Wibowo, 2022; Subandi, 2019).

Habituation programs are implemented through a series of structured activities such as collective worship, routine recitation, mentoring sessions, and discipline-based practices. These activities are carried out consistently within a regulated schedule, creating an environment that encourages students to adhere to established norms and expectations. As a result, students demonstrate increased punctuality, responsibility, and commitment to their daily obligations. This pattern of behavior reflects the internalization of discipline as a core component of character development, which is essential for the practice of moderation in both religious and social contexts.

The findings also reveal that students who actively participate in habituation programs exhibit a higher level of behavioral consistency compared to those who rely primarily on theoretical instruction. The repetitive nature of daily routines reinforces the importance of maintaining balance (*tawazun*) in various aspects of life, including worship, study, and social interaction. This aligns with the perspective that repeated practice plays a crucial role in shaping stable behavioral patterns, as emphasized in character education theory (Lickona, 1991).

Furthermore, the structured environment of *pesantren* supports the development of discipline through clear rules, schedules, and supervision. Students are required to follow institutional regulations that guide their daily activities, which helps them develop a sense of accountability and self-control. Over time, these externally imposed rules become internalized, leading to the formation of intrinsic discipline. This transformation reflects the effectiveness of habituation in shifting behavior from externally regulated to internally motivated (Bandura, 1977).

In addition, the findings indicate that habituation contributes to the development of behavioral consistency in practicing religious moderation values. Students demonstrate greater stability in their attitudes and actions, particularly in maintaining balance and avoiding extreme tendencies. This consistency is essential in ensuring that moderation is not only understood as a concept but also practiced as a habitual behavior in daily life.

Overall, this stage of findings highlights that habituation programs play a fundamental role in developing individual character by fostering discipline and consistency. These elements serve as the initial foundation for the internalization of religious moderation values, which are further strengthened through subsequent processes involving self-regulation, reflection, and social interaction.

2. Self-Regulation Development

Building upon the development of discipline and behavioral consistency, the second major finding highlights the significant role of habituation programs in strengthening students' self-regulation. Self-regulation refers to the ability of individuals to control their behavior, manage their emotions, and respond appropriately to various situations. In the context of religious moderation, self-regulation is essential in enabling students to maintain balanced attitudes and avoid extreme reactions in both religious and social interactions.

The findings indicate that habituation programs create an environment that encourages students to develop internal control mechanisms through continuous practice. Daily routines such as collective worship, scheduled activities, and structured interaction require students to regulate their time, behavior, and emotional responses. Through repeated participation in these activities, students gradually develop the ability to manage their impulses and align their actions with established norms and values. This process reflects the internalization of moderation values at the behavioral level.

Furthermore, the structured nature of habituation programs helps students develop emotional stability. Students are trained to respond to challenges, differences, and conflicts in a calm and measured manner. Instead of reacting impulsively, they learn to consider the consequences of their actions and to adopt a more balanced approach. This aligns with the concept of self-regulation in educational psychology, which emphasizes the importance of controlling emotional responses as part of moral and character development (Nucci et al., 2014).

In addition, the findings reveal that habituation contributes to the development of self-awareness, which is a key component of self-regulation. Through continuous engagement in daily activities, students become more conscious of their behavior and its alignment with moderation values. They begin to reflect on their actions and make adjustments when necessary, demonstrating a higher level of personal responsibility. This reflective awareness supports the development of internal motivation, where behavior is guided by personal understanding rather than external enforcement.

The role of repetition in habituation is particularly significant in strengthening self-regulation. Continuous exposure to structured routines allows students to practice controlling their behavior in various situations, gradually forming habits that reflect moderation values. This process is consistent with social learning theory, which suggests that behavior is shaped through repeated interaction and reinforcement within a social environment (Bandura, 1977).

Moreover, students demonstrate improved ability to maintain balance (*tawazun*) in their daily lives, including in their religious practices, academic

responsibilities, and social relationships. They are better able to prioritize their activities, manage their time effectively, and respond to different situations with appropriate behavior. This balanced approach reflects the successful internalization of moderation values through habituation.

Overall, the findings of this stage indicate that habituation programs play a crucial role in developing self-regulation by enabling students to control their behavior, manage their emotions, and maintain balance in their daily lives. This development represents a deeper level of internalization, where moderation values are not only practiced consistently but also regulated internally, forming the basis for more advanced processes such as reflection and social interaction.

3. Reflective Awareness

Following the development of self-regulation, the third major finding emphasizes the role of habituation programs in fostering reflective awareness among students. Reflective awareness refers to the ability of individuals to consciously evaluate their behavior, understand the underlying values guiding their actions, and make adjustments in accordance with those values. In the context of religious moderation, reflective awareness is essential for ensuring that behavior is not only regulated but also meaningfully aligned with moderation principles.

The findings indicate that habituation programs provide continuous opportunities for students to engage in reflective processes, both individually and collectively. Activities such as mentoring sessions, group discussions, and guided interactions create spaces where students are encouraged to think critically about their actions and their implications. Through these activities, students begin to understand not only what moderation values are but also why they are important in maintaining social harmony and personal integrity.

Furthermore, the repetitive nature of habituation allows students to connect their daily experiences with broader moral and religious values. Each activity serves as a moment of reflection, where students can assess whether their behavior aligns with the principles of tolerance (*tasamuh*), balance (*tawazun*), and fairness (*i'tidal*). This continuous process strengthens their ability to internalize values at a deeper level, moving beyond surface-level compliance toward meaningful understanding.

The findings also reveal that reflective awareness contributes to the development of moral reasoning. Students become more capable of analyzing situations, considering multiple perspectives, and making decisions based on ethical considerations. This aligns with theories of moral and character development, which emphasize the importance of reflection in transforming experience into moral understanding (Nucci et al., 2014).

In addition, students demonstrate an increased ability to evaluate their own behavior and recognize areas for improvement. They become more open to feedback from teachers and peers, and more willing to adjust their actions accordingly. This openness reflects a shift toward a growth-oriented mindset, where learning is seen as an ongoing process of self-improvement. Such reflective

capacity is crucial for sustaining moderation values in dynamic and diverse social contexts.

Experiential learning theory further supports these findings by emphasizing that learning occurs through a cycle of experience, reflection, and application (Kolb, 1984). In the pesantren environment, students continuously engage in this cycle, as they participate in activities, reflect on their experiences, and apply the lessons learned in subsequent interactions. This cyclical process enhances the depth and sustainability of value internalization.

Moreover, the findings indicate that reflective awareness strengthens students' intrinsic motivation to practice moderation values. As students gain a deeper understanding of the significance of these values, they become more committed to applying them in their daily lives. This internal motivation is more sustainable than external enforcement, as it is rooted in personal conviction rather than obligation.

Overall, this stage of findings demonstrates that habituation programs play a critical role in developing reflective awareness, enabling students to internalize moderation values consciously and meaningfully. This reflective dimension represents a higher level of internalization, where values are not only practiced and regulated but also understood and embraced as guiding principles in students' lives. This process lays the foundation for broader social engagement and interaction, which are explored in the subsequent stages.

4. Social Interaction and Tolerance

Building upon the development of reflective awareness, the fourth major finding highlights the role of habituation programs in strengthening students' social interaction and tolerance within the Islamic boarding school environment. At this stage, the internalization of moderation values begins to extend beyond the individual level and becomes evident in students' interactions with others. The communal nature of pesantren life provides a dynamic social context in which students continuously engage with peers, teachers, and institutional norms, allowing moderation values to be practiced in real-life situations (Nilan, 2009).

The findings indicate that habituation programs create a structured social environment that promotes interaction based on mutual respect, cooperation, and inclusivity. Daily activities such as group discussions, collaborative learning, mentoring sessions, and shared responsibilities enable students to develop social sensitivity and communication skills. These interactions are intentionally designed to encourage students to practice tolerance (*tasamuh*) and fairness (*i'tidal*) in their relationships, reflecting the core principles of religious moderation.

Through continuous participation in these activities, students demonstrate an increased ability to engage in constructive dialogue and respect differing viewpoints. They become more open to listening, more willing to consider alternative perspectives, and more capable of expressing their opinions in a respectful manner. This development reflects a shift from rigid and exclusive attitudes toward more flexible and inclusive perspectives. Such findings are consistent with research indicating that dialogical interaction plays a key role in

fostering tolerance and reducing exclusivism in educational settings (Raihani, 2017).

Furthermore, habituation programs contribute to the development of conflict resolution skills among students. In a communal living environment, differences in opinion and behavior are inevitable. However, the structured nature of habituation encourages students to address these differences through communication, negotiation, and mutual understanding rather than confrontation. Students learn to manage disagreements calmly and to seek solutions that maintain social harmony. This supports the view that repeated social interaction within a structured environment enhances students' ability to handle diversity constructively (Halstead, 2007).

Another important finding is the development of empathy and social awareness. Through daily interaction and shared experiences, students become more sensitive to the needs, feelings, and perspectives of others. They learn to consider the impact of their actions on their peers and to act in ways that promote cooperation and harmony. This empathetic orientation is a key component of religious moderation, as it encourages individuals to move beyond self-centered perspectives and engage in inclusive social behavior (Nucci et al., 2014).

In addition, the findings reveal that the communal system of pesantren strengthens the internalization of social values through continuous exposure to diversity. Students interact with individuals from different backgrounds, personalities, and viewpoints, which naturally challenges them to adapt and respond constructively. This environment functions as a real-life learning space where moderation values are practiced and reinforced through direct experience. Experiential learning theory supports this process by emphasizing that meaningful learning occurs through active engagement in social contexts (Kolb, 1984).

Moreover, students demonstrate improved communication patterns, including active listening, respectful dialogue, and constructive feedback. These skills are essential for maintaining harmonious relationships and preventing misunderstandings in diverse environments. The development of such competencies indicates that habituation is effective not only in shaping attitudes but also in enhancing practical social skills.

Overall, the findings of this stage demonstrate that habituation programs significantly strengthen students' social interaction and tolerance by providing a structured and supportive environment for continuous engagement. The development of openness, empathy, communication skills, and conflict resolution abilities reflects the successful extension of moderation values from the individual level to the social level. This progression sets the stage for broader collective and institutional dynamics, which are explored in the following stages.

5. Collaboration and Collective Identity

Extending from the development of social interaction and tolerance, the fifth major finding highlights the role of habituation programs in fostering collaboration, solidarity, and the formation of a collective identity among students. At this stage, the internalization of religious moderation values moves

beyond individual and interpersonal dimensions to encompass group dynamics and shared social responsibility within the boarding school community.

The findings indicate that habituation programs create opportunities for students to engage in collaborative activities that require mutual cooperation and shared commitment. Activities such as group assignments, collective worship, peer mentoring, and communal responsibilities encourage students to work together toward common goals. Through these experiences, students develop a sense of interdependence, recognizing that their actions contribute to the well-being of the group. This collective orientation reflects the internalization of moderation values in a broader social context.

Furthermore, participation in group-based activities strengthens students' sense of solidarity. Living and learning together in a structured environment fosters emotional bonds and mutual support among students. They learn to help one another, share responsibilities, and overcome challenges collectively. This sense of solidarity reduces individualistic tendencies and promotes a more inclusive and cooperative social atmosphere. Such findings are consistent with studies that emphasize the importance of communal engagement in strengthening social cohesion and moral development (Wekke & Hamid, 2013).

In addition, habituation programs contribute to the development of a shared value system that forms the basis of collective identity. Through continuous exposure to moderation values in daily activities, students begin to internalize these values not only as personal principles but also as group norms. This process creates a sense of belonging to a community that upholds tolerance, balance, and mutual respect. The formation of such collective identity plays a crucial role in sustaining behavioral consistency, as individuals tend to align their actions with the expectations of the group (Nilan, 2009).

The findings also reveal that collective identity enhances students' commitment to maintaining moderation values. When students perceive themselves as part of a community that prioritizes inclusivity and cooperation, they are more likely to adopt and sustain behaviors that reflect these values. This group-based reinforcement strengthens the internalization process, as values are continuously supported and validated through social interaction.

Moreover, collaboration within habituation programs contributes to the development of leadership and responsibility among students. Through participation in group activities, students are given opportunities to take initiative, organize tasks, and guide their peers. These experiences help them develop a sense of accountability and reinforce the importance of contributing positively to the community. This aligns with the broader goals of character education, which emphasize the development of socially responsible individuals (Lickona, 1991).

The communal living system of pesantren further strengthens this process by providing a consistent environment in which collaboration and solidarity are practiced daily. Students are not only encouraged but required to engage in collective activities, ensuring that moderation values are continuously reinforced through shared experience. This environment functions as a social system that supports the development of collective awareness and responsibility.

Overall, the findings of this stage demonstrate that habituation programs play a significant role in fostering collaboration, solidarity, and collective identity among students. These elements represent an advanced stage of value internalization, where moderation values are embedded not only in individual behavior but also in group dynamics and social structures. This collective dimension prepares students for broader participation in society and lays the foundation for the development of a value-based institutional culture, which is discussed in the next stage.

6. Institutional Culture Formation

The final stage of findings highlights that habituation programs contribute significantly to the formation of a value-based institutional culture within Islamic boarding schools. At this level, the internalization of religious moderation values reaches its highest form, where these values are not only reflected in individual behavior, social interaction, and group dynamics but are also embedded within the institutional system as a whole. Habituation thus functions not merely as an educational strategy but as a cultural mechanism that shapes the identity and operational structure of the institution.

The findings indicate that when habituation programs are implemented consistently, moderation values become integrated into the routines, norms, and traditions of the boarding school. Daily activities such as collective worship, mentoring, discipline enforcement, and structured interaction are institutionalized as part of the educational system. These practices continuously reinforce shared values and create a stable environment in which moderation is experienced as a natural and inherent aspect of daily life. This process reflects the transformation of values from instructional content into lived institutional culture (Lickona, 1991).

In this context, the role of teachers and institutional leadership is particularly significant. Teachers act as central figures who model moderation values through their behavior, communication, and decision-making processes. Their consistent example provides students with concrete references for practicing tolerance, balance, and fairness in everyday situations. This aligns with social learning theory, which emphasizes the importance of role modeling in shaping behavior within social environments (Bandura, 1977).

Furthermore, institutional structures such as rules, schedules, and organizational systems support the sustainability of habituation programs. These structures ensure that moderation values are consistently practiced across all aspects of student life, creating alignment between institutional expectations and individual behavior. This coherence between structure and practice strengthens the internalization process and minimizes the gap between values and actions.

Another important finding is the development of a value-based institutional identity that reflects the principles of religious moderation. Students, teachers, and institutional practices collectively contribute to the formation of a culture that prioritizes tolerance, cooperation, and mutual respect. This cultural identity reinforces the internalization of values, as individuals are continuously influenced by the norms and expectations of the institution. Such findings are consistent with

research indicating that educational culture plays a crucial role in shaping students' moral and social development (Nilan, 2009).

Moreover, the findings reveal that the institutionalization of habituation contributes to the sustainability of value internalization over time. Unlike short-term interventions, habituation operates as a continuous process that gradually shapes behavior and mindset. The repetitive and structured nature of daily activities ensures that moderation values are deeply embedded and maintained as part of students' habits. This long-term impact is essential in ensuring that values are carried beyond the educational environment into broader social contexts (Kolb, 1984).

The impact of habituation is also evident in students' ability to adapt to diverse social environments outside the boarding school. Students who have internalized moderation values demonstrate greater openness, flexibility, and inclusivity in interacting with others. They are better equipped to engage in constructive dialogue, respect differences, and contribute to social harmony in pluralistic settings. This indicates that habituation not only shapes internal institutional dynamics but also prepares students for active participation in society (Raihani, 2017).

In addition, the findings suggest that habituation programs can be understood as a systemic model of value internalization. The integration of individual behavior, social interaction, collective identity, and institutional structure forms a comprehensive system that continuously reproduces and reinforces moderation values. This system-based perspective highlights the importance of consistency, coherence, and institutional support in achieving effective and sustainable value internalization.

Overall, the results of this stage demonstrate that habituation programs function as a comprehensive mechanism that integrates individual, social, collective, and institutional dimensions into a unified system of value internalization. The formation of a value-based institutional culture represents the highest level of internalization, where religious moderation becomes an inherent and sustained characteristic of both individual identity and organizational life within Islamic boarding schools.

DISCUSSION

The findings of this study demonstrate that habituation programs play a fundamental role in strengthening the internalization of religious moderation values, particularly at the level of individual character development. The results show that discipline and behavioral consistency emerge as the initial outcomes of habituation, forming the foundation upon which further internalization processes are built. This finding confirms the central argument of character education theory, which emphasizes that moral values are effectively developed through repeated practice and consistent reinforcement in daily life (Lickona, 1991).

The structured routines implemented in the habituation programs—such as collective worship, scheduled activities, and discipline-based practices—serve as practical mechanisms for embedding moderation values into students' behavior.

Rather than relying solely on cognitive understanding, students are continuously engaged in activities that require them to act in accordance with institutional norms. This aligns with the view that behavior is shaped through habituation processes that gradually transform external rules into internal dispositions. In this sense, discipline is not merely a form of compliance but represents the early stage of value internalization.

Furthermore, the development of behavioral consistency observed in this study indicates that habituation effectively bridges the gap between knowledge and practice in religious education. Previous studies have highlighted that many educational approaches fail to translate conceptual understanding into actual behavior (Halstead, 2007). However, the findings of this study suggest that continuous and structured practice enables students to consistently apply moderation values in their daily activities. This reinforces the importance of experiential approaches in value education, where learning is embedded in lived experience rather than abstract instruction.

At a deeper level, the findings reveal that habituation contributes significantly to the development of self-regulation among students. Self-regulation represents a more advanced stage of internalization, where individuals are able to control their behavior, manage their emotions, and respond appropriately to various situations. This development reflects a shift from externally regulated behavior to internally guided action, which is a key indicator of successful value internalization.

This finding is consistent with social learning theory, which posits that behavior is acquired and reinforced through observation, interaction, and repeated exposure within a social environment (Bandura, 1977). In the context of pesantren, students are continuously exposed to role models, institutional norms, and structured routines that reinforce moderation values. Through this process, they gradually internalize these values and develop the ability to regulate their own behavior.

In addition, the development of self-regulation is closely linked to the emergence of self-awareness and emotional control. As students participate in habituation programs, they become more conscious of their actions and their alignment with moderation values. This awareness enables them to evaluate their behavior and make adjustments when necessary, reflecting a higher level of personal responsibility. Such findings are supported by research in moral and character development, which emphasizes that self-regulation is a critical component of ethical behavior (Nucci et al., 2014).

Moreover, the ability to maintain balance (*tawazun*) in various aspects of life – such as religious practice, academic responsibilities, and social interaction – demonstrates the successful integration of moderation values into students' behavior. This balanced approach reflects the core principle of religious moderation and indicates that habituation programs are effective in fostering not only discipline but also deeper behavioral control.

Overall, the findings of this study suggest that habituation serves as a foundational mechanism for developing discipline and self-regulation, which are

essential components of religious moderation. These elements represent the initial stages of value internalization, where students begin to move from external compliance toward internal commitment. This progression provides a strong basis for further development of reflective awareness and social engagement, which are discussed in the subsequent stages.

Building upon the development of discipline and self-regulation, the findings further reveal that habituation programs play a crucial role in fostering reflective awareness among students. Reflective awareness represents a deeper level of value internalization, where individuals are not only able to regulate their behavior but also consciously understand and evaluate the values underlying their actions. This dimension is particularly important in the context of religious moderation, as it ensures that behavior is guided by meaningful understanding rather than mere routine compliance.

The findings indicate that habituation creates continuous opportunities for reflection through structured activities such as mentoring sessions, group discussions, and guided interaction. These activities encourage students to think critically about their behavior, evaluate their actions, and align them with moderation values such as tolerance (*tasamuh*), balance (*tawazun*), and fairness (*i'tidal*). This process reflects the transformation of experience into meaningful learning, as emphasized in experiential learning theory (Kolb, 1984).

From a theoretical perspective, reflective awareness is closely linked to the development of moral reasoning. Students who engage in reflective practices are more capable of analyzing situations, considering multiple perspectives, and making decisions based on ethical principles. This aligns with the argument that moral development requires active engagement in reflection, where individuals interpret their experiences and construct meaningful understanding of values (Nucci et al., 2014). In this sense, habituation not only shapes behavior but also enhances cognitive and moral capacities.

Furthermore, the emergence of reflective awareness indicates a shift from externally imposed behavior to internally driven action. As students begin to understand the significance of moderation values, they develop intrinsic motivation to practice these values in their daily lives. This transformation is crucial for ensuring the sustainability of value internalization, as behavior guided by internal conviction is more stable and enduring than behavior driven by external enforcement.

The findings also demonstrate that reflective awareness serves as a bridge between individual development and social interaction. Students who are able to reflect on their behavior are more prepared to engage with others in a constructive and respectful manner. This connection becomes evident in the next stage of findings, where habituation contributes to the strengthening of social interaction and tolerance.

At the social level, habituation programs create a structured environment that promotes interaction based on mutual respect and inclusivity. The communal nature of pesantren life provides continuous opportunities for students to engage with peers and teachers, allowing moderation values to be practiced in real-life

situations. This supports the argument that social interaction is a key factor in shaping attitudes and behavior within educational settings (Bandura, 1977).

The findings suggest that students who participate in habituation programs demonstrate a higher level of openness and tolerance in their interactions. They are more willing to listen to different perspectives, engage in constructive dialogue, and respect diversity. This development reflects the successful extension of moderation values from the individual level to the social level, where values are expressed through interaction and communication.

This finding is consistent with previous studies that emphasize the role of dialogical engagement in fostering tolerance and reducing exclusivism (Raihani, 2017). Through continuous interaction, students learn to navigate differences and develop a more inclusive perspective. The habituation process ensures that these interactions are not incidental but systematically embedded in daily activities, making them more effective in shaping behavior.

In addition, the development of empathy and social awareness observed in this study highlights the importance of experiential learning in social contexts. Students who engage in shared activities and collective experiences become more sensitive to the needs and perspectives of others. This empathetic orientation is essential for the practice of religious moderation, as it encourages individuals to move beyond self-centered attitudes and engage in cooperative and harmonious relationships.

Moreover, the findings indicate that habituation enhances students' ability to manage social conflict constructively. In a communal environment where differences are inevitable, students are trained to resolve disagreements through communication and mutual understanding rather than confrontation. This reflects the development of conflict resolution skills, which are essential for maintaining social harmony in diverse settings (Halstead, 2007).

Overall, the findings of this stage demonstrate that habituation programs play a critical role in fostering reflective awareness and strengthening social interaction and tolerance. These dimensions represent a more advanced stage of value internalization, where students not only understand and regulate their behavior but also engage with others in ways that reflect moderation values. This progression lays the groundwork for the development of collective identity and institutional culture, which are discussed in the following stage.

Extending from the development of social interaction and tolerance, the findings further indicate that habituation programs play a significant role in fostering collaboration, solidarity, and the formation of a collective identity among students. At this stage, the internalization of religious moderation values moves beyond individual and interpersonal dimensions to encompass group dynamics and shared social responsibility. This development reflects a higher level of value internalization, where moderation values are not only practiced individually but also collectively sustained within the community.

The formation of collective identity is closely related to the process of social reinforcement, where shared values are continuously supported through group interaction. Students who participate in collaborative activities such as group

assignments, peer mentoring, and communal responsibilities develop a sense of belonging to a community that upholds moderation values. This sense of belonging strengthens their commitment to maintaining these values, as individual behavior becomes aligned with group norms and expectations. Such findings are consistent with research emphasizing that collective engagement plays a crucial role in shaping social behavior and moral development (Wekke & Hamid, 2013).

Furthermore, the development of solidarity among students highlights the importance of communal living in strengthening value internalization. The pesantren environment, which requires students to live and interact closely with one another, creates opportunities for shared experiences that foster mutual support and cooperation. Through these interactions, students learn to prioritize collective well-being over individual interests, reflecting the essence of religious moderation as a balance between personal and social responsibility.

This finding extends previous studies on Islamic education by demonstrating that habituation not only influences individual character but also contributes to the formation of group-based value systems. While earlier research has focused primarily on cognitive and individual aspects of moderation (Raihani, 2017), this study shows that collective processes play an equally important role in sustaining value internalization. In this sense, habituation functions as a social mechanism that continuously reinforces moderation values through interaction and collaboration.

At the highest level, the findings reveal that habituation programs contribute to the formation of a value-based institutional culture within Islamic boarding schools. This stage represents the culmination of the internalization process, where moderation values are embedded not only in individual behavior and group dynamics but also in the institutional system as a whole. The integration of routines, norms, and organizational structures creates a consistent environment that reinforces moderation values across all aspects of student life.

The role of teachers and institutional leadership is particularly significant in this process. As role models, teachers demonstrate moderation values through their daily behavior, communication, and decision-making. Their consistent example provides students with concrete references for practicing these values, reinforcing the argument of social learning theory that behavior is shaped through observation and imitation (Bandura, 1977). This highlights the importance of leadership in sustaining a value-based educational environment.

Moreover, the institutionalization of habituation ensures the sustainability of value internalization over time. Unlike short-term interventions, habituation operates as a continuous process that gradually shapes students' mindset and behavior. The repetitive nature of daily activities ensures that moderation values become deeply embedded as part of students' habits, making them more likely to be sustained beyond the educational environment. This supports the idea that long-term behavioral change requires consistent practice within a stable system (Kolb, 1984).

The findings of this study also provide important theoretical contributions by demonstrating that habituation can be understood as a comprehensive model of value internalization that integrates individual, social, and institutional dimensions. This model extends existing frameworks of character education by emphasizing the role of continuous practice and systemic support in shaping behavior. In addition, the study contributes to the literature on religious moderation by providing empirical evidence on how moderation values can be effectively internalized through structured and sustained activities.

From a practical perspective, the findings offer valuable insights for educators and policymakers in designing effective strategies for promoting religious moderation. The integration of habituation into daily routines, supported by teacher guidance and institutional structures, provides a sustainable approach that can be applied in various educational contexts. This approach is particularly relevant in addressing contemporary challenges related to intolerance and social fragmentation in pluralistic societies.

Overall, the findings demonstrate that habituation programs function as a comprehensive and sustainable mechanism for strengthening the internalization of religious moderation values. By integrating individual development, social interaction, collective identity, and institutional culture, habituation provides a holistic framework for value internalization that is both effective and adaptable to diverse educational settings.

CONCLUSION

This study demonstrates that habituation programs play a pivotal role in strengthening the internalization of religious moderation values in Islamic boarding schools. Through continuous, structured, and experience-based activities, students are able to transform abstract concepts of moderation into consistent behavioral practices. The findings reveal that habituation functions as a dynamic process that integrates discipline, self-regulation, reflective awareness, social interaction, collective identity, and institutional culture into a comprehensive system of value internalization.

At the individual level, habituation contributes significantly to the development of discipline and self-regulation, enabling students to manage their behavior, emotions, and daily activities in a balanced and responsible manner. These foundational elements are further strengthened through reflective awareness, where students develop the ability to consciously evaluate their actions and align them with moderation values. This reflective dimension ensures that value internalization is not merely mechanical but rooted in meaningful understanding and personal conviction.

At the social level, habituation programs foster tolerance, empathy, and constructive interaction among students. The structured and communal nature of pesantren life provides a conducive environment for practicing moderation values in real-life situations. Students learn to engage in respectful dialogue, manage differences, and build harmonious relationships with others. These social

competencies are essential for preparing students to function effectively in pluralistic societies.

Furthermore, the findings highlight the importance of collaboration and collective identity in sustaining value internalization. Through shared activities and communal responsibilities, students develop a sense of belonging to a community that upholds moderation values. This collective dimension reinforces individual behavior, as students align their actions with group norms and expectations. As a result, moderation values are not only internalized individually but also maintained collectively within the social structure.

At the institutional level, habituation contributes to the formation of a value-based culture that integrates moderation values into the routines, norms, and organizational systems of the boarding school. This institutionalization ensures the sustainability of value internalization, as students are continuously exposed to environments that reinforce moderation values. The role of teachers and institutional leadership is crucial in this process, as they serve as role models and facilitators who maintain the consistency of habituation practices.

Theoretically, this study contributes to the development of a comprehensive model of value internalization that emphasizes the integration of individual, social, and institutional dimensions. The findings extend existing theories of character education and social learning by demonstrating that habituation serves as a systematic and sustainable mechanism for embedding values into behavior. Practically, this study offers a model for implementing religious moderation through structured daily activities that can be adapted to various Islamic educational contexts.

In conclusion, habituation-based approaches provide an effective and sustainable strategy for strengthening religious moderation in Islamic boarding schools. By integrating continuous practice, social interaction, and institutional support, habituation enables the deep and lasting internalization of moderation values. Future programs are encouraged to expand collaborative and community-based activities to enhance the broader impact of habituation, ensuring that moderation values are not only maintained within educational institutions but also extended to society at large.

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