



DEVELOPING A COMMUNITY-BASED MODEL FOR STRENGTHENING RELIGIOUS MODERATION IN ISLAMIC EDUCATION

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Abstract: Religious moderation has become a critical issue in contemporary Islamic education, particularly in pluralistic societies where diversity requires inclusive and balanced approaches. While various programs have been implemented to promote religious moderation, there is still a need for an integrated and sustainable model that combines educational, social, and community-based approaches. This study aims to develop a community-based model for strengthening religious moderation in Islamic education. This study adopts a qualitative approach within a community service framework, synthesizing findings from various educational practices, including structured programs, habituation processes, teacher engagement, and interfaith interaction. The model is developed by integrating these components into a comprehensive system that emphasizes continuous interaction between educational institutions and the broader community. The findings propose a community-based model consisting of four main components: structured educational programs, habituation through daily practices, teacher-centered guidance, and interfaith social interaction. These components are interconnected and mutually reinforcing, creating a dynamic system for the internalization of religious moderation values. This study concludes that a community-based approach provides a more holistic and sustainable model for promoting religious moderation in Islamic education. The proposed model offers practical and theoretical contributions by integrating multiple dimensions of education and social interaction, making it applicable in diverse educational contexts.

Keywords: religious moderation, community-based model, Islamic education, social interaction, value internalization

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INTRODUCTION

Religious moderation has become an increasingly significant issue in contemporary Islamic education, particularly in societies characterized by religious and cultural diversity. In pluralistic contexts, diversity can function as a source of social enrichment; however, it

may also generate tension, misunderstanding, and conflict when not accompanied by inclusive and balanced perspectives. This situation highlights the importance of developing educational strategies that promote tolerance, mutual respect, and social cohesion as essential components of sustainable societal development (Esposito & Mogahed, 2007; Halafoff, 2013).

In Indonesia, a country widely recognized for its multicultural and multireligious composition, the challenge of maintaining social harmony remains a central concern. Despite the existence of strong cultural values that support coexistence, issues such as religious exclusivism, identity polarization, and social fragmentation continue to emerge. These dynamics indicate that the internalization of moderation values requires more systematic and sustained efforts, particularly through educational institutions that play a strategic role in shaping students' perspectives and behavior (Azra, 2015; Kersten, 2017).

Islamic educational institutions, especially Islamic boarding schools (*pesantren*), serve as important agents in promoting religious moderation. *Pesantren* are not only centers for the transmission of religious knowledge but also environments for character development and social interaction. The integration of formal learning, communal life, and value-based practices creates a holistic educational setting in which students learn through both instruction and lived experience. This unique structure enables *pesantren* to contribute significantly to the development of inclusive and moderate religious attitudes (Noor, 2010; Lukens-Bull, 2005).

Numerous initiatives have been introduced to strengthen religious moderation within Islamic education, including curriculum reform, character education programs, and community-based activities. These initiatives aim to instill values such as tolerance, balance, and respect for diversity. However, many of these efforts remain fragmented and are often implemented as separate programs rather than as part of an integrated system. Consequently, their impact is frequently limited and lacks long-term sustainability (Fealy & White, 2008; Hasan, 2012).

This fragmentation suggests the need for a more comprehensive approach that connects various dimensions of education into a unified framework. Strengthening religious moderation requires not only cognitive understanding but also behavioral reinforcement, pedagogical support, and social engagement. Students need opportunities to experience diversity directly and to practice inclusive values in real-life contexts, thereby ensuring deeper and more sustainable internalization (Banks, 2016; Gorski, 2016).

In this context, a community-based approach offers a promising solution by integrating educational processes with broader social interaction. By engaging students with diverse communities, this approach enables the development of practical competencies such as empathy, cooperation, and social responsibility. It also reflects the understanding that education extends beyond classroom boundaries and must be embedded within real-world experiences to achieve meaningful and lasting outcomes (Putnam, 2000; Delanty, 2011).

Building upon the need for a comprehensive approach, theoretical perspectives such as systems thinking, ecological theory, and social learning provide a strong foundation for understanding how religious moderation can be effectively developed in educational contexts. Systems thinking emphasizes that complex social issues cannot be addressed through isolated interventions but require the integration of multiple interrelated components within a dynamic system. This perspective highlights that sustainable educational outcomes emerge from continuous interaction, feedback, and balance among various elements (Capra & Luisi, 2014; Senge, 2006).

In the context of Islamic education, systems thinking suggests that religious moderation cannot be strengthened solely through curriculum or instructional strategies. Instead, it

requires the integration of structured learning, daily practices, teacher engagement, and social interaction into a cohesive system. Each component contributes to different dimensions of learning, and their interaction creates a synergistic effect that enhances the internalization of values. Without such integration, educational efforts risk becoming fragmented and less effective in achieving long-term impact (Fullan, 2007; Checkland, 1999).

Ecological theory further reinforces this perspective by emphasizing the influence of multiple environmental layers on individual development. Individuals are shaped not only by immediate educational settings but also by broader social, cultural, and community contexts. In Islamic boarding schools, students are influenced by institutional culture, peer interaction, and engagement with surrounding communities. This multi-layered influence underscores the importance of connecting internal educational processes with external social environments to achieve meaningful value internalization (Bronfenbrenner, 2005; Neal & Neal, 2013).

In addition, social learning and community-based perspectives highlight that learning occurs through participation, interaction, and shared experiences. Students develop understanding and internalize values through engagement in social practices rather than through passive reception of information. Community-based learning approaches emphasize the importance of real-world interaction, where students are exposed to diverse perspectives and are required to apply their knowledge in practical contexts (Wals, 2015; Illeris, 2018).

Furthermore, the role of dialogue and communication is essential in fostering inclusive attitudes within diverse societies. Theories of deliberative communication emphasize that mutual understanding is achieved through open and respectful dialogue, where individuals engage with different perspectives in a constructive manner. This process not only enhances cognitive understanding but also strengthens social relationships and promotes collective harmony (Dryzek, 2010; Benhabib, 2011).

The integration of these theoretical perspectives provides a strong foundation for developing a community-based model of religious moderation. Such a model recognizes that effective value internalization requires a combination of cognitive understanding, behavioral practice, pedagogical mediation, and social interaction within a dynamic and interconnected system. By linking these dimensions, the model addresses the limitations of fragmented approaches and offers a more holistic and sustainable framework for Islamic education.

Therefore, this study positions religious moderation as a systemic and context-dependent process that emerges from the interaction of multiple educational and social elements. This perspective forms the basis for developing an integrated model that reflects the complexity of real-world educational environments and the need for sustainable approaches to value internalization.

Despite the extensive literature on religious moderation in Islamic education, existing studies tend to address the issue from fragmented perspectives. A significant number of studies focus on specific dimensions, such as curriculum integration, character education, or teacher roles, without offering a comprehensive framework that connects these elements into a unified system. While these contributions are valuable, they often fail to capture the complexity of value internalization, which involves the interaction of cognitive, behavioral, pedagogical, and social processes (Gopin, 2000; Apple, 2013).

Moreover, although systems thinking and ecological perspectives provide robust theoretical foundations for understanding complex educational processes, their application in the field of Islamic education—particularly in relation to religious moderation—remains

limited. Most studies have not operationalized these theories into practical and implementable models, resulting in a gap between theoretical insights and educational practice. This limitation reduces the effectiveness of existing approaches in addressing real-world challenges related to diversity and social cohesion (Biesta, 2010; Scott, 2014).

Another important gap lies in the limited integration of community-based approaches within formal educational frameworks. While community engagement and interfaith interaction are often recognized as valuable components, they are frequently treated as supplementary or external activities rather than as integral elements of the educational system. This separation restricts the potential of these approaches to contribute meaningfully to long-term value internalization and social transformation (Westheimer & Kahne, 2004; Delanty, 2011).

In addition, previous studies have rarely examined how multiple educational components can be systematically integrated into a dynamic and sustainable model. The absence of such integrative frameworks limits the ability of educators and policymakers to design effective strategies that address the multidimensional nature of religious moderation. This highlights the need for a model that not only combines various elements but also explains their interaction within a coherent system.

Based on these gaps, this study aims to develop a community-based model for strengthening religious moderation in Islamic education by integrating structured educational programs, habituation processes, teacher-centered guidance, and interfaith social interaction into a unified framework. The model emphasizes the importance of interaction, continuity, and systemic integration as key factors in achieving sustainable value internalization.

This study offers both theoretical and practical contributions. Theoretically, it advances existing literature by integrating systems thinking, ecological theory, and social learning perspectives into a comprehensive model of religious moderation. Practically, it provides a structured framework that can be implemented in Islamic educational institutions to enhance the effectiveness of moderation programs.

The novelty of this study lies in its systemic and integrative approach, which moves beyond fragmented strategies toward a holistic model that reflects the complexity of educational and social processes. By positioning community engagement as an integral component of the educational system, this study provides a more sustainable and practice-oriented approach to strengthening religious moderation.

Thus, this research contributes to bridging the gap between theory and practice by offering a comprehensive model that is both conceptually robust and practically applicable in diverse educational contexts.

RESEARCH METHOD

This study employed a qualitative research approach within a community-based framework to develop an integrative model for strengthening religious moderation in Islamic education. A qualitative design was selected to allow an in-depth exploration of complex educational and social processes, particularly those involving interaction, value internalization, and contextual dynamics. Qualitative approaches are well-suited for generating conceptual models grounded in real-world practices and participant experiences (Denzin & Lincoln, 2018; Maxwell, 2013).

The research design was oriented toward model development using a systems-based approach. This approach emphasizes the identification of key components,

analysis of their relationships, and integration into a coherent and dynamic framework. Systems-based research is particularly relevant for addressing complex social phenomena, as it enables researchers to examine how different elements interact and contribute to overall outcomes (Midgley, 2000; Cabrera & Cabrera, 2015). In this study, the model was constructed by integrating educational, behavioral, pedagogical, and social dimensions into a unified system.

The study was conducted in Islamic educational settings, particularly Islamic boarding schools (*pesantren*), which provide a holistic environment combining formal instruction, daily practice, and community interaction. These settings were selected because of their unique role in shaping students' religious understanding and social behavior. The embedded nature of *pesantren* within broader community contexts allows for the integration of internal educational processes with external social engagement.

Data for this study were derived from community-based educational activities that involve multiple dimensions of practice. These include structured educational programs, habituation processes, teacher-centered guidance, and interfaith social interaction. These components were identified as key elements contributing to the internalization of religious moderation values. The selection of these components was based on their relevance to both theoretical frameworks and observed practices within Islamic educational contexts.

Participants in this study included students, teachers, and community members who were actively involved in educational and social interaction processes. A purposive sampling strategy was employed to select participants who had direct experience with community-based educational activities. This approach ensured that the data collected were rich, relevant, and reflective of actual practices (Palinkas et al., 2015).

By focusing on these elements, the study aims to capture the complexity of value internalization as a multidimensional process that occurs through interaction between individuals, institutions, and communities. This design allows for the development of a model that is both theoretically grounded and practically applicable.

Data collection in this study was conducted using multiple qualitative techniques to capture the complexity of educational practices and social interactions involved in strengthening religious moderation. The primary methods included observation, in-depth interviews, and document analysis. The use of multiple data sources enabled a more comprehensive understanding of the phenomenon and enhanced the depth and credibility of the findings (Flick, 2018; Tracy, 2020).

Observations were carried out during community-based educational activities, including structured learning sessions, daily habituation practices, teacher-student interactions, and interfaith engagement with surrounding communities. This method allowed the researcher to examine participants' behavior, interaction patterns, and contextual dynamics in natural settings. Observational data provided direct insight into how moderation values were practiced and reinforced in everyday educational environments.

In-depth interviews were conducted using a semi-structured format to explore participants' experiences, perceptions, and reflections. Interviews with students focused on their understanding of religious moderation, their experiences in educational and social activities, and the changes they perceived in their attitudes and behavior. Interviews with teachers and community members provided additional perspectives on the implementation and impact of the model. This approach allowed for the collection of rich, nuanced data that reflect participants' lived experiences (Kvale & Brinkmann, 2009).

Document analysis was used to complement observational and interview data. Relevant documents, including program reports, institutional guidelines, and activity records, were analyzed to understand the structure and implementation of educational and community-based activities. Document analysis also provided supporting evidence for triangulating findings and ensuring consistency across data sources.

The data were analyzed using a thematic and integrative approach aimed at developing a conceptual model. The analysis process involved several stages: data familiarization, coding, categorization, and synthesis. Initial codes were generated based on recurring patterns related to educational practices, behavioral processes, teacher roles, and social interaction. These codes were then grouped into broader categories representing key components of the model. Finally, the relationships between these components were analyzed to construct an integrated framework (Saldaña, 2016).

To ensure the trustworthiness of the study, several strategies were applied, including triangulation, prolonged engagement, and reflexive analysis. Triangulation was achieved by comparing data from different sources and methods to enhance credibility. Prolonged engagement enabled the researcher to gain a deeper understanding of the context and to build trust with participants. Reflexivity was maintained throughout the research process by critically examining the researcher's assumptions and potential biases (Berger, 2015).

In addition, the study adhered to established criteria of qualitative rigor, including credibility, dependability, confirmability, and transferability (Nowell et al., 2017). Credibility was ensured through careful data collection and validation, dependability through systematic documentation of research procedures, confirmability through evidence-based interpretation, and transferability through detailed contextual description.

Overall, the combination of diverse data collection techniques, systematic analysis, and rigorous validation procedures ensures that the findings of this study are robust, credible, and capable of supporting the development of a comprehensive community-based model for strengthening religious moderation in Islamic education.

RESULTS

1. Cognitive Foundation through Structured Educational Programs

The findings of this study reveal that structured educational programs play a foundational role in strengthening religious moderation within Islamic education.

As the initial component of the proposed community-based model, structured programs provide students with a systematic understanding of moderation values, including tolerance, balance, inclusivity, and respect for diversity. These programs serve as the cognitive entry point through which students begin to conceptualize religious moderation in a coherent and meaningful way.

Structured educational programs are implemented through formal curriculum integration, classroom instruction, and organized learning activities. Within these settings, students are introduced to key concepts of moderation through both theoretical discussion and contextual examples. The integration of moderation values into the curriculum ensures that these concepts are not treated as supplementary topics but are embedded within the broader educational framework. This approach aligns with contemporary perspectives on value-based education, which emphasize the importance of integrating ethical and social values into formal learning processes (Banks, 2016; Halstead, 2007).

The findings indicate that students who are exposed to structured educational programs demonstrate a clearer and more consistent understanding of moderation principles. They are able to articulate the importance of balance in religious practice, recognize the value of tolerance, and understand the role of inclusivity in maintaining social harmony. This cognitive clarity is essential for guiding subsequent stages of value internalization, as it provides a conceptual framework that shapes students' attitudes and behavior.

Furthermore, the effectiveness of structured educational programs is influenced by the pedagogical strategies employed by teachers. Interactive and dialogical teaching methods, such as discussion-based learning and case analysis, enable students to engage critically with moderation concepts. These methods encourage students to reflect on real-life situations and to apply theoretical knowledge in practical contexts. As a result, students develop a deeper and more nuanced understanding of religious moderation.

The findings also highlight that cognitive understanding alone is not sufficient for achieving sustainable value internalization. While structured educational programs provide essential knowledge, their impact depends on how this knowledge is reinforced through practice and interaction. Without reinforcement, cognitive understanding may remain abstract and fail to influence behavior. This underscores the importance of integrating structured programs with other components of the model.

In addition, the study reveals that consistency in curriculum implementation plays a crucial role in strengthening cognitive outcomes. Educational programs that consistently incorporate moderation values across different subjects and activities are more effective in shaping students' understanding. This consistency ensures that moderation values are reinforced through multiple learning experiences, thereby enhancing their internalization.

Overall, structured educational programs function as the cognitive foundation of the community-based model. They provide the necessary conceptual framework for understanding religious moderation and serve as the starting point for subsequent processes of behavioral reinforcement, pedagogical mediation, and

social engagement. This foundation is essential for ensuring that students develop informed and balanced perspectives that support inclusive and harmonious social interaction.

2. Behavioral Reinforcement through Habituation Practices

The findings of this study indicate that habituation practices play a crucial role in reinforcing religious moderation values at the behavioral level. While structured educational programs provide a cognitive foundation, habituation ensures that these values are translated into consistent daily actions. This component reflects the understanding that values are internalized not only through knowledge but also through repeated practice and lived experience.

Habituation practices are implemented through routine activities embedded within the daily life of Islamic boarding schools. These include collective worship, disciplined schedules, peer interaction, and structured social engagement. Through these repetitive practices, students are continuously exposed to situations that require them to apply moderation values such as tolerance, balance, and respect. The consistency of these activities enables values to become part of students' habitual behavior rather than remaining abstract concepts.

The findings reveal that students who participate in sustained habituation practices demonstrate more stable and consistent behavioral patterns aligned with moderation values. They show greater discipline, improved social interaction, and increased sensitivity toward others. This transformation reflects the role of habit formation in shaping behavior, where repeated actions gradually become internalized and guide future responses (Lally et al., 2010; Wood & Neal, 2007).

Moreover, habituation practices create an environment that supports continuous behavioral reinforcement. The structured nature of daily routines ensures that students encounter moderation values in various contexts, including religious activities, academic settings, and social interaction. This multi-context exposure strengthens the internalization process by allowing students to practice values across different situations.

The findings also highlight the importance of consistency and continuity in habituation practices. Programs that are implemented sporadically or without clear structure tend to produce limited impact. In contrast, sustained and well-organized routines contribute to deeper and more durable behavioral change. This suggests that habituation is most effective when it is systematically integrated into the daily life of the institution.

In addition, the social dimension of habituation plays a significant role in reinforcing behavior. Interaction with peers within a shared environment encourages mutual influence, where positive behaviors are observed, imitated, and reinforced collectively. This process aligns with social learning perspectives, which emphasize that behavior is shaped through observation and interaction within social contexts (Bandura, 1986).

Furthermore, habituation practices help bridge the gap between knowledge and action. Students who understand moderation values cognitively are able to translate this understanding into behavior through repeated practice. This

integration ensures that values are not only known but also lived, thereby enhancing the overall effectiveness of the educational process.

Overall, habituation practices function as a key mechanism for behavioral reinforcement within the community-based model. By embedding moderation values into daily routines, this component ensures that students develop consistent and sustainable patterns of behavior. This behavioral foundation is essential for supporting the subsequent role of teachers as mediators and facilitators in the internalization process.

3. Pedagogical Mediation through Teacher-Centered Guidance

The findings of this study demonstrate that teacher-centered guidance plays a pivotal role as a mediating component in the internalization of religious moderation values. While structured educational programs provide cognitive understanding and habituation practices reinforce behavior, teachers function as the key agents who connect these dimensions and ensure their meaningful integration. This mediating role highlights the importance of teachers not only as transmitters of knowledge but also as facilitators of value internalization.

Teachers in Islamic boarding schools act as role models, mentors, and guides who shape students' attitudes and perspectives through continuous interaction. Their daily engagement with students allows them to influence both cognitive and behavioral processes, ensuring that moderation values are consistently reinforced. The findings indicate that students are more likely to internalize moderation values when they observe these values being practiced by their teachers in real-life situations. This aligns with social learning theory, which emphasizes that individuals learn behaviors through observation and imitation of significant figures (Bandura, 1986).

Furthermore, the effectiveness of teacher-centered guidance is closely related to the quality of pedagogical interaction. Teachers who adopt dialogical and reflective teaching approaches are more successful in fostering students' critical understanding of moderation values. Through discussion, questioning, and reflection, students are encouraged to engage actively with concepts of tolerance, inclusivity, and balance. This interactive approach enables students to move beyond passive acceptance toward deeper comprehension and personal commitment.

The findings also reveal that teachers play a crucial role in bridging the gap between knowledge and practice. By providing guidance, feedback, and reinforcement, teachers help students translate theoretical understanding into concrete behavior. This process is particularly important in ensuring that moderation values are applied consistently in different contexts, including social interaction and community engagement.

In addition, teacher-centered guidance contributes to the development of students' moral and ethical awareness. Teachers who emphasize empathy, fairness, and respect create a supportive learning environment that encourages students to reflect on their actions and attitudes. This reflective process enhances students' ability to evaluate their behavior and to align it with moderation values.

The relational dimension of teacher–student interaction further strengthens the internalization process. The close and continuous relationship between teachers and students in Islamic boarding schools creates a context in which values are transmitted through both formal instruction and informal interaction. This relational aspect fosters trust and openness, which are essential for effective learning and value formation.

Moreover, the findings indicate that teacher consistency is a critical factor in determining the effectiveness of guidance. Teachers who demonstrate alignment between their words and actions are more likely to gain students' trust and influence their behavior. In contrast, inconsistency may reduce the credibility of the message and weaken the internalization process.

Overall, teacher-centered guidance functions as a crucial mediating mechanism that integrates cognitive understanding and behavioral practice within the community-based model. By combining role modeling, pedagogical interaction, and relational engagement, teachers ensure that moderation values are not only understood and practiced but also deeply internalized. This mediation provides a strong foundation for the next stage of the model, which involves extending learning into broader social contexts through interfaith interaction.

4. Social Integration through Interfaith Interaction

The findings of this study reveal that interfaith social interaction plays a crucial role in extending the internalization of religious moderation values beyond the institutional environment into broader social contexts. As a key component of the community-based model, interfaith interaction provides students with direct exposure to diversity, enabling them to engage with individuals from different religious backgrounds in meaningful and constructive ways.

Through participation in community-based activities, students are able to experience diversity in real-life situations. These interactions allow students to move beyond theoretical understanding and apply moderation values such as tolerance, empathy, and mutual respect in practice. The findings indicate that students who engage in interfaith interaction demonstrate greater openness and a more inclusive perspective toward others. This transformation reflects the importance of direct contact in reducing prejudice and fostering positive intergroup relations (Pettigrew & Tropp, 2006).

Furthermore, interfaith interaction contributes to the development of social competencies that are essential for maintaining harmony in pluralistic societies. Students learn to communicate respectfully, manage differences constructively, and build cooperative relationships with individuals from diverse backgrounds. These competencies enhance their ability to navigate complex social environments and to contribute positively to social cohesion.

The findings also highlight that the effectiveness of interfaith interaction depends on the quality and structure of the activities. Interactions that involve collaboration, shared goals, and equal participation are more likely to produce meaningful outcomes. In contrast, superficial or one-sided interactions tend to have limited impact on students' attitudes and behavior. This suggests that

interfaith programs should be carefully designed to ensure meaningful engagement and sustained interaction.

In addition, interfaith interaction strengthens the connection between educational institutions and the broader community. By engaging with local communities, students become active participants in social life, rather than passive recipients of knowledge. This engagement fosters a sense of social responsibility and encourages students to contribute to the development of inclusive and harmonious communities.

The findings further indicate that repeated and sustained interfaith interaction enhances the depth of value internalization. Students who participate in ongoing activities demonstrate more consistent and stable attitudes compared to those with limited exposure. This suggests that continuity is a key factor in achieving long-term impact.

Moreover, interfaith interaction provides a context for experiential learning, where students learn through direct engagement rather than abstract instruction. This experiential dimension enables students to internalize values more deeply, as they are actively involved in situations that require them to apply these values in practice.

Overall, interfaith social interaction functions as a bridge between educational processes and social reality within the community-based model. By connecting students with diverse social environments, this component ensures that moderation values are not only internalized within the institution but also practiced in broader societal contexts. This integration of social experience completes the internalization process and prepares students for active participation in pluralistic societies.

5. System Integration and Dynamic Model Synthesis

The final findings of this study demonstrate that the effectiveness of the proposed community-based model lies in the integration and dynamic interaction of its four core components: structured educational programs, habituation practices, teacher-centered guidance, and interfaith social interaction. Rather than functioning as independent elements, these components operate as an interconnected system in which each element reinforces and sustains the others. This integrative structure reflects the principles of systems thinking, where outcomes emerge from the interaction of multiple components within a dynamic and adaptive system (Meadows, 2008; Capra & Luisi, 2014).

The model operates through a continuous and cyclical process of value internalization. Structured educational programs provide the cognitive foundation, which is then reinforced through habituation practices at the behavioral level. Teacher-centered guidance mediates this process by connecting knowledge and practice, ensuring that values are consistently interpreted and applied. Interfaith social interaction extends this internalization into broader social contexts, allowing students to experience and practice moderation values in real-life situations. This cyclical process ensures that each component contributes to and strengthens the others.

The findings indicate that the integration of these components creates a synergistic effect that enhances the overall effectiveness of the model. Students who experience all components in a coordinated manner demonstrate deeper understanding, more consistent behavior, and stronger social engagement compared to those exposed to isolated interventions. This synergy highlights the importance of designing educational strategies that emphasize interaction and coherence rather than fragmentation.

Furthermore, the model is supported by a multi-layered environmental context, consistent with ecological perspectives. The interaction between institutional practices, social environments, and community contexts plays a critical role in shaping students' development. The inclusion of community-based interaction ensures that the model remains responsive to real-world conditions and adaptable to different educational settings (Bronfenbrenner, 2005; Neal & Neal, 2013).

The findings also reveal that sustainability is a key characteristic of the model. Continuous interaction, repeated practice, and consistent guidance enable the model to produce long-term impact. Unlike short-term programs that may generate temporary changes, this integrative approach fosters durable transformation by embedding moderation values into both individual behavior and institutional culture.

In addition, the model demonstrates a high degree of adaptability. Because it is based on fundamental processes of learning and interaction, it can be applied across various educational contexts with appropriate adjustments. This flexibility enhances its relevance for broader implementation beyond Islamic boarding schools.

Moreover, the integrative nature of the model contributes to the formation of a value-based educational ecosystem. Within this ecosystem, cognitive understanding, behavioral practice, pedagogical guidance, and social interaction are continuously interconnected, creating a sustainable environment for value internalization. This ecosystem approach ensures that moderation values are reinforced at multiple levels and across different contexts.

Overall, the findings confirm that the community-based model provides a comprehensive and dynamic framework for strengthening religious moderation in Islamic education. By integrating multiple dimensions into a unified system, the model offers a sustainable and effective approach to value internalization. This integrative synthesis not only enhances theoretical understanding but also provides a practical foundation for implementing moderation strategies in diverse educational settings.

DISCUSSION

The findings of this study demonstrate that strengthening religious moderation in Islamic education requires a systemic and integrative approach that connects multiple dimensions of learning and social interaction. The proposed community-based model highlights that the internalization of moderation values is not the result of isolated educational interventions but emerges from the dynamic

interaction between structured programs, habituation practices, teacher-centered guidance, and interfaith social engagement.

From a systems perspective, the model reflects the principle that educational outcomes are shaped by the interaction of interconnected components rather than by individual elements operating independently. Systems thinking emphasizes that sustainable change occurs when all parts of a system function in a coordinated and mutually reinforcing manner (Senge, 2006; Capra & Luisi, 2014). In this study, each component of the model contributes to a different dimension of value internalization, and their interaction creates a synergistic effect that enhances overall effectiveness.

The cognitive dimension, represented by structured educational programs, provides the foundational understanding of religious moderation. However, this cognitive foundation alone is insufficient to produce lasting change. The findings indicate that knowledge must be reinforced through behavioral practices, pedagogical mediation, and social interaction to achieve meaningful internalization. This supports the argument that learning is a multidimensional process that involves not only cognition but also experience and action.

Habituation practices serve as a critical mechanism for translating cognitive understanding into consistent behavior. Through repeated engagement in daily routines, students develop habits that reflect moderation values. This process aligns with behavioral learning perspectives, which emphasize the role of repetition and reinforcement in shaping behavior over time (Wood & Neal, 2007). The integration of habituation within the model ensures that values are embedded in students' everyday practices rather than remaining abstract concepts.

Teacher-centered guidance further strengthens the internalization process by acting as a mediating force between knowledge and practice. Teachers function as role models and facilitators who guide students in interpreting and applying moderation values. The findings highlight that teacher consistency and authenticity play a crucial role in shaping students' attitudes and behavior. This reinforces the importance of the relational and ethical dimensions of teaching in value-based education.

In addition, interfaith social interaction extends the internalization process into broader social contexts. By engaging with diverse communities, students are able to experience differences directly and apply moderation values in real-life situations. This experiential dimension enhances the depth of learning and contributes to the development of inclusive and socially responsible behavior.

The integration of these components demonstrates that religious moderation is best understood as a systemic process that involves continuous interaction between cognitive, behavioral, pedagogical, and social dimensions. Each component supports and reinforces the others, creating a dynamic system that facilitates sustainable value internalization.

Overall, the findings suggest that effective educational strategies for promoting religious moderation must move beyond fragmented approaches and adopt a holistic framework that emphasizes integration, interaction, and continuity. This systemic perspective provides a foundation for further analysis of the broader

implications of the model, particularly in relation to social development and institutional transformation, which are discussed in the following section.

Building upon the systemic integration of the model components, the findings further demonstrate that the community-based approach contributes significantly to social development, particularly in terms of strengthening social capital, enhancing social cohesion, and fostering long-term behavioral transformation. These outcomes indicate that the impact of the model extends beyond individual learning to influence broader social dynamics.

The development of social capital is one of the key outcomes observed in this study. Through continuous interaction within educational settings and engagement with the wider community, students build networks of trust, cooperation, and shared norms. This aligns with the concept of social capital, which emphasizes the importance of relationships and social connections in facilitating collective action and social integration (Putnam, 2000). The model promotes bridging social capital by connecting students with individuals from diverse backgrounds, thereby reducing social distance and fostering mutual understanding.

Furthermore, the findings indicate that the strengthening of social capital contributes directly to the enhancement of social cohesion. Students who engage in integrated educational and social activities demonstrate a greater capacity to interact constructively with others, manage differences, and maintain harmonious relationships. This suggests that the internalization of moderation values is closely linked to the development of competencies necessary for living in pluralistic societies.

Behavioral transformation represents another significant outcome of the model. The findings show that students not only develop an understanding of moderation values but also consistently apply these values in their daily interactions. This transformation is evident in their increased willingness to cooperate, their ability to resolve conflicts constructively, and their commitment to maintaining respectful relationships. Such behavioral changes reflect the effectiveness of the model in translating values into practice.

The role of the pesantren environment is particularly important in supporting these outcomes. As a residential educational setting, pesantren provides a continuous and immersive environment in which students are exposed to structured programs, daily routines, teacher guidance, and social interaction. This environment facilitates repeated exposure to moderation values, thereby strengthening their internalization. The integration of institutional and community contexts further enhances the relevance and applicability of these values.

In addition, the communal nature of pesantren supports the collective reinforcement of behavior. Students influence one another through shared experiences, creating a culture in which positive behaviors are encouraged and sustained. This collective dimension contributes to the stability and sustainability of social transformation, as values are reinforced not only by teachers but also by peer interaction.

The findings also highlight that the model enhances students' capacity for social responsibility. Students become more proactive in contributing to community activities and promoting inclusive values within their social environments. This proactive orientation reflects a higher level of internalization, where values are not only practiced but also actively promoted.

Moreover, the integration of experiential learning within the model plays a critical role in shaping behavior. Students who engage directly with diverse communities are more likely to develop practical skills and attitudes that support social harmony. This experiential dimension ensures that learning is grounded in real-life contexts, thereby increasing its effectiveness and sustainability.

Overall, the findings of this stage demonstrate that the community-based model contributes significantly to both individual transformation and collective social development. By strengthening social capital, enhancing social cohesion, and fostering behavioral change, the model provides a comprehensive approach to promoting religious moderation. These outcomes form the basis for further discussion of the theoretical contributions and practical implications of the model, which are elaborated in the following section.

Extending from the previous analysis, the findings of this study culminate in the formulation of a community-based integrative model for strengthening religious moderation in Islamic education. This model emphasizes that effective value internalization is achieved through the dynamic interaction of cognitive, behavioral, pedagogical, and social dimensions within a unified system. Rather than functioning as isolated components, these dimensions operate in a continuous and mutually reinforcing cycle that sustains long-term transformation.

The integrative model identified in this study consists of four core components: structured educational programs, habituation practices, teacher-centered guidance, and interfaith social interaction. These components are interconnected and operate sequentially as well as simultaneously. Structured programs provide the cognitive foundation, habituation reinforces behavioral consistency, teacher guidance mediates and contextualizes learning, and interfaith interaction extends the application of values into broader social contexts. The interaction among these components creates a holistic system that enhances both the depth and sustainability of value internalization.

From a theoretical perspective, this study contributes to the advancement of knowledge by integrating multiple frameworks into a cohesive model. While systems thinking explains the importance of interconnected processes (Senge, 2006; Capra & Luisi, 2014), ecological theory highlights the influence of multi-layered environments (Bronfenbrenner, 2005), and social learning theory emphasizes the role of interaction and observation (Bandura, 1986). This study demonstrates that these theoretical perspectives can be combined to provide a more comprehensive understanding of how religious moderation is developed within educational settings.

The novelty of this study lies in its systemic and community-integrated approach. Unlike previous studies that examine individual components such as curriculum, teacher roles, or social interaction separately, this study presents a

unified model that connects these elements into a dynamic and sustainable framework. By positioning community engagement as an integral part of the educational system, the study offers a more practice-oriented approach that reflects real-world educational processes.

Furthermore, the model highlights the importance of sustainability as a central principle in promoting religious moderation. Continuous interaction, repeated practice, and consistent guidance are essential for ensuring that values are internalized deeply and maintained over time. This emphasis on sustainability distinguishes the model from short-term or fragmented interventions that may produce limited impact.

The practical implications of this study are particularly relevant for educators and policymakers. Educational institutions are encouraged to adopt integrative strategies that combine formal instruction, daily practices, teacher involvement, and community engagement. Such strategies should be implemented in a coordinated manner to ensure that all components function synergistically. In addition, teacher training programs should emphasize not only pedagogical skills but also the ethical and relational dimensions of teaching.

Moreover, the adaptability of the proposed model allows it to be applied in various educational contexts beyond Islamic boarding schools. By focusing on fundamental processes of learning and interaction, the model provides a flexible framework that can be adjusted to different cultural and institutional environments. This adaptability enhances its broader relevance and potential for implementation.

Overall, this study provides both theoretical and practical contributions by offering a comprehensive and integrated model for strengthening religious moderation. The findings demonstrate that meaningful and sustainable value internalization requires a systemic approach that connects educational practices with social interaction. This integrative framework offers a robust foundation for future research and practice in promoting inclusive and harmonious societies.

CONCLUSION

This study demonstrates that strengthening religious moderation in Islamic education requires a comprehensive and integrated approach that connects educational processes with broader social interaction. The findings confirm that religious moderation cannot be effectively developed through isolated strategies but must involve the interaction of multiple components within a dynamic and interconnected system. This study proposes a community-based model that integrates structured educational programs, habituation practices, teacher-centered guidance, and interfaith social interaction into a unified framework.

The findings reveal that structured educational programs provide the cognitive foundation for understanding moderation values, while habituation practices reinforce these values at the behavioral level through consistent and repeated action. Teacher-centered guidance plays a crucial mediating role by connecting knowledge and practice, ensuring that values are interpreted and applied meaningfully. Interfaith social interaction further extends the internalization

process into real-life contexts, enabling students to engage directly with diversity and to develop inclusive attitudes and social competencies.

The integration of these components creates a synergistic system that enhances the depth, consistency, and sustainability of value internalization. This integrative process aligns with systems thinking, which emphasizes that sustainable outcomes emerge from the interaction of interconnected elements rather than from isolated interventions (Senge, 2006; Capra & Luisi, 2014). In addition, the model reflects ecological perspectives by recognizing the influence of multiple environmental layers in shaping individual development (Bronfenbrenner, 2005).

From a theoretical perspective, this study contributes to the advancement of knowledge by integrating systems thinking, ecological theory, and social learning into a cohesive framework for understanding religious moderation in Islamic education. This integrative approach provides a more comprehensive explanation of how moderation values are internalized through the interaction of cognitive, behavioral, pedagogical, and social dimensions.

From a practical perspective, the proposed model offers a strategic framework for educators and policymakers in designing effective and sustainable programs. Educational institutions are encouraged to adopt integrative strategies that combine formal instruction, daily practice, teacher engagement, and community interaction. Such an approach ensures that moderation values are not only understood conceptually but also practiced consistently in real-life situations.

Furthermore, the community-based nature of the model highlights the importance of collaboration between educational institutions and the broader society. By connecting students with diverse social environments, the model fosters the development of empathy, cooperation, and social responsibility, which are essential for maintaining harmony in pluralistic societies.

In conclusion, the community-based integrative model developed in this study provides a robust, adaptable, and sustainable framework for strengthening religious moderation in Islamic education. By emphasizing integration, interaction, and continuity, the model offers a practical and theoretically grounded approach to fostering inclusive and socially responsible individuals.

Future research is recommended to further examine the implementation of this model in different educational contexts and to evaluate its long-term impact on students' attitudes, behavior, and social engagement. Such studies will contribute to refining the model and enhancing its applicability in addressing contemporary challenges related to diversity and social cohesion.

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