

Internalization of Religious Moderation Values within the Integrative Curriculum of Satuan Pendidikan Muadalah (SPM) Al-Khairy Praya, Central Lombok

Hamdan

Sekolah Tinggi Ilmu Syariah Haji Abdul Rasyid Lombok Tengah
hamdankaysa86@gmail.com

MZ Muttaqien H. Lagala

Universitas Alkhairaat Palu
mzmuttaqienmz@gmail.com

Muslihan

Sekolah Tinggi Ilmu Syariah Haji Abdul Rasyid Lombok Tengah
muslihanihan90@gmail.com

Abstract : This study objectives to analyze the internalization of religious moderation values within the integrative curriculum at *Satuan Pendidikan Muadalah* (SPM) Al-Khairy Praya, Central Lombok. A qualitative-descriptive research design was employed as the method. The research instruments consisted of structured interview guides, observation checklists, and documentation review sheets. Data collection techniques included in-depth interviews with the school administrators and teachers, non-participant observation of classroom activities, and academic document analysis. The data analysis techniques followed the interactive model comprising data condensation, data display, and conclusion drawing. The results indicated that the internalization process is systematically executed through epistemological integration in course materials, the contextualization of classical Islamic texts (*turats*) regarding modern social reality, and cultural habituation within the pesantren environment. In conclusion, the integrative curriculum successfully embeds moderation values organically, fostering open-minded, tolerant, and nationalistic student perspectives. This model provides an empirical benchmark for high-quality academic standardization in Islamic educational institutions.

Keywords: *Integrative Curriculum, Internalizing Values, Religious Moderation, Satuan Pendidikan Muadalah.*

Abstrak : Penelitian ini bertujuan untuk menganalisis internalisasi nilai-nilai moderasi beragama dalam kurikulum integratif di Satuan Pendidikan Muadalah (SPM) Al-Khairy Praya, Lombok Tengah. Pendekatan kualitatif-deskriptif digunakan sebagai metode penelitian. Instrumen penelitian meliputi pedoman wawancara terstruktur, lembar observasi, dan matriks telaah dokumentasi. Teknik pengumpulan data dilakukan melalui wawancara mendalam bersama pengelola lembaga dan pendidik, observasi

non-partisipan terhadap aktivitas pembelajaran, serta studi dokumentasi dokumen akademis. Teknik analisis data menerapkan model interaktif yang meliputi kondensasi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa proses internalisasi dieksekusi secara sistematis melalui tiga strategi utama: integrasi epistemologis dalam materi ajar, kontekstualisasi teks Islam klasik (*turats*) terhadap realitas sosial kontemporer, dan habituasi kultur di lingkungan pesantren. Kesimpulannya, kurikulum integratif berhasil menginternalisasikan nilai-*wasathiyah* secara organik, sehingga membentuk cara pandang santri yang inklusif, toleran, dan berwawasan kebangsaan. Model ini memberikan tolok ukur empiris bagi standarisasi mutu akademis tingkat tinggi di lembaga pendidikan Islam.

Kata Kunci: *internalisasi nilai, kurikulum integratif, moderasi beragama, satuan pendidikan muadalah.*

Introduction

The primary focus of this study is to analyze the articulation and internalization of religious moderation values (*wasathiyah*) through an integrative curriculum design at Satuan Pendidikan Muadalah (SPM) Al-Khairi Praya, Central Lombok. The academic novelty offered lies in the epistemological and practical-normative reconstruction of the SPM curriculum as a *turats*-based (classical text) educational entity that holds a distinctive legal-formal recognition in responding to ideological polarization and religious radicalism at the local level. While previous research has mostly focused on religious moderation in public madrasahs (Ministry of Religious Affairs) or pure salaf pesantrens without formal equivalence, this study specifically unravels how the integrative curriculum of SPM is capable of organically synthesizing classical text orthodoxy with the demands of national inclusivism, without losing its salafiyah identity. Amidst the rapid torrent of modernity, this institution has successfully formulated an educational model that does not merely adopt moderation narratives from the outside, but instead extracts them authentically from within the very roots of the Islamic intellectual tradition itself.

The urgency of mainstreaming religious moderation in Islamic educational institutions is increasingly prominent alongside the rising vulnerability of young generations to the infiltration of extreme ideologies both radical-extreme *tatharruf daini* and liberal-secular (Amirrachman , Wahidi, & Syafruddin, 2021). Digital

globalization brings about the consequence of a flood of superficial, instant religious information that is often detached from authoritative methodologies of scholastic transmission (*sanad*). Consequently, tensions arise between groups that rigidly adhere to literal religious texts regardless of contemporary context, and groups that are too permissive, ignoring the texts for the sake of contemporary rationality. Within this ideological confrontation, Satuan Pendidikan Muadalah as part of the historical transformation of the pesantren education system recognized by Law Number 18 of 2019 concerning Pesantrens holds a strategic position as well as a dual responsibility: maintaining authoritative Islamic knowledge transmission (*isnad*) while shaping citizens with a *wasathiyah* character. (Khamami, 2024).

In the Praya region of Central Lombok, which possesses a dynamic social-religious landscape, SPM Al-Khairiy serves as a strategic intellectual epicenter. The characteristics of the Sasak community are historically known to be religious, yet in recent decades, they have not been immune to the dynamics of transnational religious ideological contestations that potentially trigger cracks in social cohesion (Subakir & Hanani, 2022). This sociological shift demands local educational institutions to act both preventively and productively. SPM Al-Khairiy Praya addresses this challenge through the restructuring of its formal curriculum. The dynamics of societal life demand that this institution does not merely produce *mutafaqquh fiddin* (religious experts) who are competent teologically and textually, but rather santri scientists capable of contextualizing religious texts within a pluralistic and multicultural social space.

Theoretically, value internalization within an integrative curriculum refers to the conceptual framework of the integration of knowledge. The integrative curriculum at SPM Al-Khairiy is not understood mechanically-dichotomously namely, merely placing religious and general sciences side-by-side without dialogue but rather epistemologically-organically (Naim, 2023). Adopting the principles of reconstructing Islamic thought, this integration brings together the *bayani* (textual), *burhani* (rational-scientific), and *irfani* (intuitive-ethical) approaches. *Wasathiyah* values such as *tawasut* (moderation), *tawazun* (balance), *i'tdal* (justice/uprightness), and *tasamuh* (tolerance) are transformed not as cognitive memorization materials or separate supplementary

subjects. Instead, these values are positioned as a *hidden curriculum* and a *worldview* that animates every line of discipline, whether the santri are dissecting Islamic jurisprudence texts or examining scientific and social realities. (Azra, 2020).

Furthermore, this internalization process requires a deconstruction of monolithic viewpoints in understanding *turats*. Through a critical reading of the classical books (*kitab kuning*), discourses regarding differences of opinion (*ikhtilaf*) within jurisprudence or theology studies are no longer taught to trigger single-truth claims (*truth claims*) that lead to the denunciation of other groups (*takfir*). On the contrary, *ikhtilaf* is framed as a historical-methodological necessity that trains santri to possess intellectual flexibility and wisdom in attitude (Sirry, 2025). The integrative curriculum at this institution is designed so that santri are capable of engaging in constant dialectics: remaining steadfast in the principles of faith (*akidah*) and worship, yet inclusive and flexible in humanitarian and national interactions (*muwathanah*).

Therefore, this study aims to comprehensively and deeply explore the structure of the integrative curriculum implemented at SPM Al-Khairy Praya, identify the various strategies for instilling *wasathiyah* values inside and outside the classroom, and formulate its methodological implications for the development of academic quality in contemporary Islamic education in Indonesia. Through this study, it is hoped that a practical blueprint will emerge regarding how *muadalah* pesantrens can marry rigid classical scholarly traditions with a progressive moderation paradigm to answer the challenges of modern civilization.

The Wasathiyah Paradigm in the Context of Satuan Pendidikan Muadalah

In deeply examining the structure of value internalization, it is crucial to understand the sociological and legal position of Satuan Pendidikan Muadalah (SPM) within the national education system. The enactment of Law Number 18 of 2019 concerning Pesantrens provides solid formal recognition for the distinctiveness of pesantren education, where SPM is recognized as a formal educational pathway equivalent to madrasahs or public schools, while maintaining complete autonomy in curriculum formulation (*manhaj khash*). This curricular autonomy grants extraordinary flexibility for SPM Al-Khairy Praya to design a learning ecosystem untethered by rigid

administrative standardizations from secular or sectarian ministries. On the flip side, however, this autonomy demands massive institutional responsibility to ensure that such academic freedom does not slide into ideological exclusivism.

The *wasathiyah* paradigm developed at SPM Al-Khairiy, therefore, is not positioned merely as a state political project or a top-down curriculum supplement forced from the outside. Instead, religious moderation is interpreted as a theological and moral calling derived directly from the Sunni Islamic intellectual tradition (*Ahlussunnah wal Jama'ah*). The conception of *wasathiyah* at this institution is transformed into four main pillars: *tawasut* (taking a just middle path), *tawazun* (balance between aspects of reason and revelation, as well as worldly and otherworldly), *i'tidal* (acting uprightly and justly), and *tasamuh* (tolerant toward differences that are *ikhtilaf* in nature). Through its curricular autonomy, SPM Al-Khairiy is able to design every religious subject from *akidah*, *fikih*, to *akhlak* to inherently contain these moderate behavior indicators, making it an intellectual defense fortress for santri in facing contemporary ideological polarization.

Epistemology of The Integration of Sciences: Reading Turats in The Framework of Modernity

The formulation of the integrative curriculum at SPM Al-Khairiy Praya manifests concretely at the epistemological level, particularly in bridging the gap between classical Islamic heritage (*turats*) and the dynamics of modern science. Historically, Islamic educational institutions have often been trapped in a scholarly dichotomy that sharply separates *'ulumuddin* (religious sciences) and *'ulumuddunya* (worldly sciences). At SPM Al-Khairiy, this dichotomy is eliminated through an integrative-inclusive epistemological approach, where sharia sciences (*bayaniyah*) are constantly brought into dialogue with rational-empirical approaches (*burhaniyah*) and ethical-spiritual depth (*irfaniyah*). Medieval classical texts contained within the *kitab kuning* are no longer read textually-literally, but are dissected using sociological and contextual analytical lenses to remain capable of responding to modern realities.

A number of previous studies have attempted to map the implementation of religious moderation in the realm of Islamic education from various points of view. The

first cluster of research focuses on the role of macro government policies and national standardization in monitoring moderation content in regular madrasahs (Hanafi, Taufiq, & Sumarmi, 2021). Studies in this cluster generally look at how digital textbooks and national curricula are redesigned to minimize intolerance narratives. The second research cluster highlights the ecosystem of modern boarding schools (khalaf) that employ a *hidden curriculum* approach through student organizations and extracurricular activities to counter extreme thinking (Prasetyo, 2021). Meanwhile, the third research cluster specifically reviews the legal existence of Pesantren Muadalah as a portrait of institutional reform of traditional Islam in maintaining its authority over knowledge transmission in the contemporary era. (Fahham, 2020).

Although the aforementioned studies provide highly valuable theoretical contributions, a significant research gap remains. Most previous literature tends to separate the study of muadalah curricular autonomy as a formal legal entity from the practical strategy of *wasathiyah* theological internalization. Not many studies have specifically dissected how a pure salaf-based SPM utilizes its *manhaj khash* independence to restructure the epistemological structure of classical religious knowledge (*turats*) so that it aligns organically with scientific reasoning and national insight without being artificial or a mere curricular supplement (Asmani, 2021).

This is where the present study positions itself academically to fill that gap. Through the lens of the sociology of Islamic education, this article focuses its locus of analysis on SPM Al-Khairiy Praya, Central Lombok. Geographically, the Central Lombok region has a complex socio-religious mapping that is vulnerable to sectarian friction, so the dynamics of religious life in this area require a solid ideological cement starting from the school benches (Subakir & Hanani, 2022). As a muadalah institution, SPM Al-Khairiy Praya possesses unique characteristics in formulating an epistemological synthesis between classical text reading traditions and science integration to shape inclusive-minded santri characters. Based on this, this study aims to comprehensively analyze the structural design of the integrative curriculum, pedagogical contextualization methods for classical texts, and the *hidden curriculum*

mechanisms applied at SPM Al-Khairy Praya in manifesting religious moderation values.

Research Method

This study utilizes a qualitative approach with a descriptive research design to deeply explore the structural and empirical phenomena of religious moderation value internalization within an integrative curriculum. A qualitative descriptive design is highly appropriate for this research because it enables researchers to obtain a comprehensive, rich, and deeply contextualized overview of educational practices without manipulating or intervening in the institution's natural environment (Saldana, Omasta, & Beretvas, 2024). Through the application of this method, the research is able to map intricate curriculum designs, instructional methodologies, and institutional policies implemented at the research site, thereby offering a holistic understanding of how conceptual ideas of moderation are transformed into daily educational routines.

This field research was carried out systematically at Satuan Pendidikan Muadalah (SPM) Al-Khairy, located in Tiwugalih, Praya, Central Lombok Regency, Nusa Tenggara Barat Province. This location was selected deliberately (*purposive sampling*) based on its unique institutional characteristics as a pesantren-based school that has achieved formal equivalence yet retains absolute autonomy over its specific curriculum (*manhaj khash*) (Khamami, 2024). This makes it an ideal micro-sociological laboratory for studying the synthesis between classical Islamic orthodoxy and modern educational inclusivism.

Data sources in this study are classified into primary and secondary categories. Primary data sources consist of key informants selected through a *purposive sampling* technique to guarantee data authority and competence. These informants include the chairman of the SPM Al-Khairy foundation, the academic director, curriculum developers, as well as rows of senior educators (*asatidz*) who directly oversee the learning of *turats* (classical texts) and general subjects. Secondary data sources encompass official institutional documents, which include the written blueprint of the *manhaj khash*, lesson plans (RPP), pedagogical guides, santri evaluation rubrics, and local demographic records concerning the socio-religious mapping of the Praya region.

To ensure the validity and depth of the gathered field data, the primary instrument in this qualitative research is the researcher themselves (*human instrument*), supported by structured operational instruments (Sugiyono, 2009). Data collection was executed systematically through three interrelated techniques: in-depth interviews, non-participant observation, and documentation studies.

- a. In-depth Interviews: Conducted using semi-structured interview guides designed to unearth deep insights regarding the ideological foundation of the integrative curriculum, explicit strategies for instilling *wasathiyah* values, and the pedagogical challenges faced in the classroom.
- b. Non-participant Observation: Executed using observation checklists to record the natural behavioral dynamics of the educational process. This includes observing classroom teaching methodologies in both *turats* studies and general science classes, the atmosphere of dialectics during santri discussions (*bahtsul masail*), and broader daily interactions within the pesantren ecosystem.
- c. Documentation Studies: Carried out using document review matrices to review, verify, and analyze written artifacts from SPM Al-Khairiy Praya. This step is vital to ensure that oral accounts provided by informants during interviews align with the formal curricular framework established by the institution.

Data analysis in this study strictly follows the interactive model developed by Miles, Huberman, and Saldana. This model processes field data through a continuous cyclical mechanism consisting of three main stages: data condensation, data display, and conclusion drawing or verification (Miles, Huberman, & Saldana, 2018).

The final analytical step involves interpreting the displayed data to discover meanings, patterns, and structural causalities. Initial conclusions regarding the effectiveness of the integrative curriculum were constantly tested and verified through rigorous data triangulation techniques comparing data across informants, matching interview results with direct field observations, and validating them with official documentation thereby ensuring the trustworthiness, validity, and academic credibility of the final research findings.

Results and Discussion

The findings of this study indicate that the internalization of religious moderation values (*wasathiyah*) at Satuan Pendidikan Muadalah (SPM) Al-Khairy Praya, Central Lombok, is not merely an additional or artificial program. On the contrary, these values are structurally embedded into the institution's organic integrative curriculum. By capitalizing on its specific curriculum autonomy (*manhaj khash*), this institution has built a robust educational ecosystem where classical Islamic heritage (*turats*) is structurally aligned with modern social sciences and national civic values (Khamami, 2024). This multi-layered integration serves as a structural bulwark against the infiltration of religious radicalism and puritanical exclusivism that frequently targets the younger generation in contemporary societal life (Amirrachman , Wahidi, & Syafruddin, 2021).

Structural Design of Integrative Curriculum

The fundamental pillar of value internalization at SPM Al-Khairy Praya lies in its epistemological design, which bridges the traditional gap between religious sciences (*'ulumuddin*) and contemporary sciences. Based on empirical data gathered from curriculum blueprints and pedagogical matrices, this integration model does not position science and religion as separate, conflicting entities. Instead, it applies an organic synthesis where textual reasoning (*bayani*), logical-scientific inquiry (*burhani*), and ethical-spiritual reflection (*irfani*) are utilized simultaneously to build a comprehensive worldview (*tadabbur*) among the santri. This approach aligns closely with the paradigm of knowledge integration that dismantles long-standing secular-religious dichotomies in the philosophy of Islamic education (Abdullah, 2020).

To provide a structured overview of how specific moderation values are systematically mapped into curriculum components, Table 1 outlines the operational matrix applied at SPM Al-Khairy Praya.

Core Moderation Value	Curriculum Integration Point	Empirical Learning Outcome
Tawasut (Moderate)	Comparative Jurisprudence	Santri evaluate diverse legal

	(<i>Muqaranah al-Mazahib</i>)	opinions without making exclusive single-truth claims.
<i>Tawazun</i> (Balanced)	Synthesis of Natural Sciences and Islamic Philosophy	Santri understand ecological laws as a manifestation of divine cosmic justice.
<i>Tasamuh</i> (Tolerant)	History of Islamic Civilization (<i>Tarikh</i>) and Civics	Santri acknowledge pluralism based on the socio-political model of the Madinah Charter.
<i>I'tidal</i> (Just/Upright)	Sociological Analysis of Islamic Micro-Economics	Santri formulate just, ethical solutions for contemporary market issues.

Table 1. Mapping of Wasathiyah Values in Curriculum Components

As shown in Table 1, each core *wasathiyah* value corresponds directly to an explicit curriculum integration point, which in turn yields measurable empirical learning outcomes. This structured framework ensures that educators do not merely deliver static lectures on tolerance, but instead actively foster critical thinking skills that allow santri to manifest moderate behaviors in a pluralistic society.

Pedagogical Contextualization of Classical Texts

The second layer of internalization manifests in the classroom learning methodologies utilized to teach *turats*. In many traditional settings, the study of medieval *kitab kuning* often faces criticism for being detached from contemporary socio-religious realities, thereby fracturing santri's cognitive flexibility into cognitive dissonance a condition where they live in a modern world but think within past historical paradigms (Sirry, 2025). SPM Al-Khairiy Praya structurally deconstructs this limitation through pedagogical contextualization. Educators do not abandon rigid text-based methodologies such as grammatical precision (*nahwu-sharaf*) and textual memorization but they expand the analytical horizon by demanding a socio-historical and contextual reading of the text.

In *muamalah* (Islamic socio-economic transactions) studies, for instance, when santri analyze classical legal texts regarding agricultural contracts or market ethics

written centuries ago, the instructor immediately connects those core ethical principles to modern economic realities in Central Lombok, such as digital transactions, fair microfinance, and regional agricultural partnerships. This ensures that the text remains alive and functions adaptively (*sholihun likulli zamanin wa makanin*). Furthermore, the traditional santri consultative forum (*bahtsul masail*) is transformed into a dynamic discursive laboratory. Santri are encouraged to use comparative methodologies in solving local social problems. This intellectual exercise instills psychological and intellectual resilience, enabling santri to remain firm in their Islamic orthodoxy while being highly adaptive, accommodative, and civilized when interacting with modern diversity (Rokhmad, 2024).

Epistemological Dialectics: Integrating Bayani, Burhani, and Irfani

The expansion of learning materials at SPM Al-Khairiy Praya is rooted in a transformation of epistemological foundations that transcends the boundaries of scholarly dichotomies. The internalization of *wasathiyah* values is not taught as a single, standalone subject, but is injected into the very internal structure of knowledge itself (Fahham, 2020). Based on the analysis of institutional curriculum documents, this institution has formulated an epistemological triangle that brings together textual reason (*bayani*), logical-empirical reasoning (*burhani*), and ethical-spiritual intuition (*irfani*) proportionally. These three thinking paradigms work together to ensure that santri do not grow into purely textual-scripturalist or secular-positivistic thinkers.

On an applicative level, when santri study classical jurisprudence books discussing the concept of jihad or interfaith relations (the *bayani* domain), educators do not immediately establish rigid laws based on medieval texts. Instructors stimulate santri's critical reasoning using modern sociological and political approaches (the *burhani* domain) to dissect the *asbabun nuzul* (historical context of revelation) as well as the socio-historical conditions when the text was produced. Through this process, santri are guided to understand that Islamic legal texts are dynamic, adaptive, and inherently responsive to shifts in time and space (*sholihun likulli zamanin wa makanin*). (Sirry, 2025). Finally, the *irfani* dimension is integrated as a moral filter to ensure that

every formulation of legal interpretation always aligns with human welfare, compassion, and universal justice.

Intellectual Resilience Through Comparative Learning Methods

The depth of data analysis at SPM Al-Khairi Praya is further evidenced by systemic classroom methodology reforms. Traditional *wetonan* and *sorogan* methods, which characterize classical pesantren literacy, are strictly maintained to preserve textual precision. However, these methods are dynamically enriched with comparative methods based on critical dialogue (*muqaranah*). Within the Comparative Jurisprudence (*Muqaranah al-Mazahib*) module, santri are not merely required to memorize legal products from the Shafi'i School; rather, they are trained to objectively dissect legal arguments (*istinbat al-ahkam*) from the Hanafi, Maliki, and Hanbali Schools.

This scientific dialectical process significantly increases santri's cognitive flexibility. As santri become accustomed to observing how great classical imams respected differences in legal opinions, they develop an authentic disposition of tolerance (*tasamuh*). Consequently, they possess immunity against *takfiri* behaviors (easily declaring others as infidels) or belittling differing socio-religious expressions in the Praya region. This pedagogical approach yields high intellectual resilience: santri remain steadfast in the core principles of their Islamic faith while displaying a highly accommodative and inclusive stance when navigating the realities of a pluralistic society (Mu'ti, 2023).

Cultural Habituation and Hidden Curriculum

Outside formal classroom settings, the internalization process relies heavily on a "hidden curriculum" operating within the daily pesantren ecosystem. Cultural habituation occurs through institutional modeling, where religious figures (*asatidz* and *masyayikh*) provide daily concrete examples of humble behavior (*tawadhu*), open-mindedness, and intellectual humility. In a qualitative context, this environment forms a social conditioning mechanism where values of peace and tolerance are subconsciously absorbed by santri through daily habits rather than formal coercion (Sugiyono, Metode penelitian kualitatif: Untuk penelitian yang bersifat eksploratif, enterpretif, interaktif dan konstruktif (ke-3), 2023). This organic exposure shapes santri's subconscious

values, conditioning them to respect scholarly authority while maintaining critical reasoning.

The institutional culture is deliberately designed to reject all forms of extremism (*tathatruf*), both radical-exclusive right-wing extremism and secular-permissive left-wing extremism. A simple lifestyle and strict spiritual discipline, running simultaneously with openness to modern technological and scientific developments, serve as empirical manifestations of the value of balance (*tawazun*). In addition, the pesantren's active involvement in community activities in the Tiwugalih area, Praya, reinforces santri's commitment to humanitarian solidarity (*ukhuwah basyariyah*). Santri are explicitly taught that maintaining national unity and loving the homeland (*hubbul wathan*) constitute an inseparable part of their religious responsibility (Azra, 2020). In a region like Central Lombok, which possesses complex socio-religious dynamics, a dual identity as a devout Muslim and a loyal citizen is vital to prevent sectarian friction (Subakir & Hanani, 2022). By aligning pesantren spiritual values with the civic ideals of the Indonesian nation-state, SPM Al-Khairiy Praya proves that highly traditional Islamic education can function as a primary catalyst for producing future leaders who are moderate, inclusive, and progressive, ready to navigate multi-ideological currents in the modern era.

Conclusion

This study concludes that the internalization of religious moderation values (*wasathiyah*) at Satuan Pendidikan Muadalah (SPM) Al-Khairiy Praya, Central Lombok, is systematically achieved through a multi-layered curriculum framework encompassing three primary domains. First, at the epistemological level, the institution's autonomous curriculum (*manhaj khash*) successfully dismantles the classical dichotomy between religious sciences and modern science by organically integrating textual (*bayani*), rational-scientific (*burhani*), and ethical-spiritual (*irfani*) approaches. Second, at the pedagogical level, classical Islamic texts (*turats*) are structurally contextualized with contemporary socio-economic realities, allowing santri to solve modern problems without losing the orthodox roots of the salaf scholarly tradition. Third, at the cultural level, the fusion of a hidden curriculum, daily institutional role-modeling, and the

alignment of citizenship values (*muwathanah*) with Islamic sharia is capable of shaping inclusive, adaptive, and tolerant santri characters. Overall, these integrative efforts effectively transform conceptual moderation values into natural everyday behaviors, while providing an academic blueprint for how traditional Islamic educational institutions can cultivate progressive future leaders in the midst of a multicultural society.

References

- Abdullah, M. A. (2020). *Multidisiplin, Interdisiplin, dan Transdisiplin dalam Studi Islam dan Sains Kontemporer*. Yogyakarta: IB. Pustaka.
- Amirrachman , R., Wahidi, R., & Syafruddin, M. (2021). Contemporary Islamic education in Indonesia: Countering Radicalism and Promoting Moderation. *Journal of Islamic Educational Research*, 6(2), 145-168.
- Asmani, J. M. (2021). *Internalisasi nilai-nilai moderasi beragama dalam kurikulum pesantren*. Yogyakarta: Putaka Pelajar.
- Azra, A. (2020). *Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru*. Jakarta: Kencana.
- Fahham, A. M. (2020). Pendidikan pesantren muadalah and tantangan integrasi kurikulum nasional. *Aspirasi: Jurnal Masalah-Masalah Sosial*, 11(2), 167-182.
- Hanafi, Y., Taufiq, A., & Sumarmi, S. (2021). The integration of anti-radicalism values in Islamic education curriculum. *International Journal of Instruction*, 14(1), 693-710.
- Khamami, A. (2024). Penguatan kurikulum Satuan Pendidikan Muadalah (SPM) dalam Menghadapi Arus Globalisasi Keagamaan. *Jurnal Pendidikan Islam*, 13(1), 45-62.
- Miles, M. B., Huberman, A. M., & Saldana, J. (2018). *Qualitative data analysis: A methods sourcebook (4th ed.)*. Thousand Oaks: SAGE Publications.
- Mustafa Muhammad al-Thahhan. (2019). *Muhammad Sang Guru*. Jakarta: PT Serambi Semesta Distribusi.
- Mu'ti, A. (2023). *Wasathiyah Islam: Konstruksi teoretis dan praktis moderasi beragama di Indonesia*. Yogyakarta: Suara Muhammadiyah.

- Naim, M. (2023). Epistemologi integrasi ilmu di pesantren: Melampaui dikotomi agama dan sains. *urnal Studi Islam dan Budaya*, 21(2), 189-206.
- Prasetyo, M. M. (2021). Desain hidden curriculum berbasis moderasi beragama di pondok Pesantren Kontemporer. *Jurnal Literasi*, 12(2), 103-118.
- Rokhmad, A. (2024). Paradigm of religious moderation in Islamic higher education and pesantren ecosystems. *Journal of Indonesian Islam*, 18(1), 112-135.
- Saldana, J., Omasta , M., & Beretvas, N. (2024). *Qualitative research: Analyzing life and social phenomena in descriptive designs*. London: Routledge.
- Sirry, M. (2025). *Membendung eksklusivisme: Reorientasi pembelajaran turats di era kontemporer*. Malang: Madani.
- Subakir, A., & Hanani, S. (2022). Geografi keagamaan dan potensi konflik sektarian: Studi kasus resolusi konflik berbasis pesantren di Lombok. *Jurnal Sosiologi Agama*, 16(2), 201-218.
- Sugiyono. (2009). *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif dan R&B*. Bandung: Alfabeta.
- Sugiyono. (2023). *Metode penelitian kualitatif: Untuk penelitian yang bersifat eksploratif, enterpretif, interaktif dan konstruktif (ke-3)*. Bandung: Alfabeta.