

### INTERNALIZATION OF WASATHIYAH VALUES AMONG STUDENTS AT THE KUMPEH DARU AT-TAUHID ISLAMIC BOARDING SCHOOL IN JAMBI

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**Abstract.** This research is motivated by the importance of Islamic boarding school education in shaping the character of students (students), particularly through the internalization of wasathiyah values. These values are highly relevant in the context of diverse Indonesia because they foster a tolerant, just, and balanced attitude, while also serving as a solution to counter the increasingly worrying rise of radicalism. This study aims to explore and analyze the process of internalization of wasathiyah values among students at the Kumpeh Daar At-Tauhid Islamic Boarding School in Jambi. Wasathiyah values, which refer to the principles of moderation and balance in Islam, are considered crucial in shaping the character and behavior of students who are tolerant, just, and balanced. The research method used was a qualitative approach, with data collection techniques through observation, in-depth interviews, and documentation. This research employed a qualitative approach with a field study. Data were collected through observation, in-depth interviews, and documentation, then analyzed using an interactive model that includes data reduction, data presentation, and drawing conclusions. The results of the study indicate that the internalization of wasathiyah values is carried out through various daily activities at the Islamic boarding school, such as direct teaching, the role model of the ustadz, and special character development programs. The results of the study indicate (1) The wasathiyah values internalized by students at the Kumpeh Daar At-Tauhid Islamic Boarding School in Jambi include the values of tawassuth (moderation), tawazun (balance), i'tidal (justice), tasamuh (tolerance), musyawarah (deliberation), and islah (peace). (2) The stages of internalization of wasathiyah values are: First, planning (Planning) Internalization of Wasathiyah Values, the Islamic boarding school has formulated core wasathiyah values such as tolerance, justice, balance, and love of peace which are then integrated into the curriculum, extracurricular activities, and student development programs. Second, Implementation of Internalization of Wasathiyah Values, realized through the example of teachers and caregivers who are the main figures for students. Third, Evaluation of Internalization of Wasathiyah Values, teachers and caregivers monitor students in various activities. (3) The results of internalization of Wasathiyah values are seen in changes in the attitudes and characters of students, including: students become more moderate in their behavior, do not judge easily, are able to live side by side peacefully in a pluralistic society, and become agents of change who spread the values of tolerance, justice, and balance in social and religious life.

**Keywords:** Wasathiyah Values, Internalization, Students, Islamic Boarding School

#### Article info:

Submitted: 18 January, 2026

Accepted: 18 March, 2026

#### How to cite this article:

M. Chairul Chafis.. "Internalization of Wasathiyah Values Among Students at the Kumpeh Daru At-Tauhid Islamic Boarding School in Jambi", *EDUCATUM: Scientific Journal of Education*. Vol. 4, No. 1, pp. 19-35, February, 2026.



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## **1. INTRODUCTION**

Education plays a crucial role in shaping the character and morals of the younger generation, especially in this challenging era of globalization. Islamic boarding schools (pesantren) are one of the educational institutions that play a significant role in character development. Pesantren serve not only as places to acquire religious knowledge but also as platforms for instilling moral and social values in students. These values serve as the foundation for developing individuals with noble character, tolerance, and the ability to coexist in diverse settings. One of the important values taught in Islamic boarding schools is the principle of wasathiyah (moderation). Wasathiyah is a concept of moderation in Islam that teaches balance, tolerance, and justice [1]. Wasathiyah values are highly relevant in the context of Indonesia, which is rich in cultural, religious, and ethnic diversity. The application of these values is expected to create a harmonious and respectful society. In the context of Islamic education, internalizing wasathiyah values through habituation is not only relevant in creating individuals with good morals and character, but also in building a harmonious and peaceful society [2]. Therefore, this research is important to conduct in order to understand in depth how wasathiyah values can be instilled effectively through the habituation process in the Islamic boarding school environment.

The Indonesian nation faces a significant challenge, with the emergence of numerous radical Islamic teachings in Indonesia, which are increasingly becoming apparent and exerting a significant influence. This phenomenon urgently needs to be examined to prevent or at least minimize the development of radical Islam [3]. Radicalism emerges as a response to individuals' inability to regulate themselves, understanding the texts of holy books and social realities [4]. Furthermore, radical Islam's emergence is fueled by the naturalization of foreign citizens of Arab descent into Indonesia, bringing ideologies originating from Arab countries to be applied to Indonesia [5]. This ideology not only aims to implement Islamic law in Indonesia but also to change Indonesian constitutional law. The influence of radical Islam as a religious-political movement has not only impacted Islam but has also caused unrest within the state and is even a global phenomenon that has swept the world when world conditions are no longer considered in line with its ideals of world peace, which require change and overhaul [6]. Radicalism seeks to advocate for social and political change and renewal through violence, and it is highly likely to lead to social conflict motivated by the defense of Islam [7]. There have been numerous cases suspected of being influenced by radical ideology, particularly in Indonesia, since the Sukarno administration after Indonesian independence. According to Van Bruinesen, "the roots of the emergence of radical Islam have been traced to the era of the rise of Darul Islam and the Masyumi political party, which often fostered transnational relations with the Wahhabi movement from Saudi Arabia and the Muslim Brotherhood from Egypt and Hizbu al-Tahrir from Jordan [8]. Usamah Sayyid al-Azhary has stated that "The emergence of religious radicalism began with the thoughts of political streams that use the name of Islam under the pretext of defending pure Islamic law so that it can be passed down to the next generation. Radical groups created independent methods and thought patterns and connected them with Islamic law and offered several theories and methodologies that they had created themselves." [4].

The radical Islamic movement in Indonesia, which carries out acts of terrorism, has had a negative impact on religion and Muslims in Indonesia. Therefore, in the eyes of the international community, especially Western countries, it is assumed that Indonesia is a nest of terrorists. A series of terrorist incidents that have occurred from the Old Order era to the present day prove that radicalism is difficult to ignore [9]. Some examples of the track record of radicalism cases that have occurred in Indonesia are:

First, the case of a family suicide bombing that attacked three churches and a police station in the city of Surabaya on May 13, 2018 [10]. The suicide bombing claimed 18 victims, consisting of 6 perpetrators and 12 civilians. The perpetrators of the terrorism in Surabaya are suspected to be followers of Jamaah Ansharut Daulah, a syndicate that supports the Islamic State of Iraq and Syria (ISIS) in Indonesia. The Amaq News channel, which is the ISIS news agency, reported that ISIS was responsible for the smooth operation of the family suicide bombing that occurred at the Surabaya church. Second, the suicide bombing at the Cathedral Church in Makassar, South Sulawesi, on March 28, 2021, claimed 20 lives, with minor and serious injuries. Police stated that the perpetrators were followers of the Ansharut Daulah movement. They were also involved in the church attacks in the Philippines in 2018. The Head of the National Counterterrorism Agency (BNPT), Commissioner General Boy Rafli Amar, stated that the perpetrators had been infected with radicalism that led to acts of terrorism. The perpetrators learned to assemble bombs and develop explosives through the internet [11].

The development of Islam in Indonesia, which upholds the teachings of Islamic law with nuances of peace and tolerance as taught by the saints, by harmonizing local cultures without offending racial, religious,

or ethnic differences, has proven more attractive to Indonesian society, resulting in the rapid spread of Islam in Indonesia [4-12]. The diversity of the Indonesian nation in terms of various religions, races, ethnicities, and cultures greatly requires the characteristics of tolerant Islam, so that the Indonesian people can maintain *Bhinneka Tunggal Ika* (Unity in Diversity) and *Pancasila*, the basic guidelines of Indonesia. Furthermore, an attitude of tolerance or *wasathiyah* (moderation) is a manifestation of countering radicalism.

According to Azyumardi Azra's assessment of Islam in Indonesia, it is the embodiment of the term "Islam With a Smiling Face" or in the sense of Islam full of peace and moderation or *wasathiyah* without involvement in problems with modernity, human rights and democracy [13]. According to Husein Mansur al-Hallaj and Muhyi al-Din Ibn 'Arabi, the *wasathiyah* or moderate character contains a moral message that emphasizes a harmonious atmosphere in socio-religious life. In the teachings of every religion, humans are taught to foster social relationships without differentiating between religions or others [14]. In the book "Mawaidzul-Lughah" Ibn Faris, as the author of the book, explains the explanation of *wasathiyah* which comes from the Arabic letter (وسط) which means fair and middle [15]. Another definition of *wasathiyah* according to Al-Qardawi is a moderate and fair attitude that chooses the middle path by not siding with the ideologies of radicalism and liberalism, both of which influence each other [16]. Muhammad Ali defines moderate Islam in Indonesia as a reference to an Islamic community that adheres to moderate behavior in implementing Islamic law. Moderate Islam is more flexible in accepting all differences of opinion and avoids harshness and prioritizes deliberation as its strategy [13].

According to Yusuf ibn Muhammad 'Aly al-Ġufys, strengthening a moderate attitude can prevent individuals from being the most correct by always condemning inappropriate opinions, denying all differences and labeling others who do not align with their understanding as infidels [17]. According to Abu 'Abdillah, a *wasathiyah* attitude can prevent individuals from being liberal in the form of taking religious law issues too lightly, thus tending to ignore all religious laws and laws and avoiding radical attitudes that tend to understand Islamic law and carry them out with excessive actions. The need for a *wasathiyah* attitude is because this attitude provides and prioritizes peace and safety for humans by prioritizing human life over prioritizing understanding religious rules and laws. A moderate attitude also allows for respect for religious texts, especially Islam, which contain multiple interpretations. Religious texts are not understood textually, and these interpretations are applied to real life without considering the potential harm. Furthermore, a moderate attitude is necessary, especially in Indonesia, to prevent the country from falling into destruction, conflict, and division. This is due to the diverse cultures, races, groups, ethnicities, and religions that inhabit Indonesia. A moderate attitude can unite this diversity into a unified whole. Social institutions are organizations that influence the formation of individual thought patterns. Social institutions that promote violence against individuals will gradually indoctrinate individuals into violent behavior. Conversely, social institutions that implement a moderate system of moderation (*wasathiyah*) will encourage individuals to behave in a moderate manner [18].

This aligns with the structural-functional theory through a social change approach. This theory is used to understand the function of Islamic boarding schools in shaping *wasathiyah* attitudes and their involvement in changing social phenomena. Radcliffe-Brown, a student of Durkheim, developed a functional approach with the view that social institutions, in this case Islamic boarding schools, have a social role. More deeply, Talcott Parsons stated that social institutions can function if four theoretical foundations are met: pattern maintenance, adaptation and integration, and goal achievement. These four theoretical foundations are called A.G.I.L [19]. *Wasathiyah* attitudes should be commonplace and ingrained in a Muslim in all aspects of life, especially those who have received Islamic education, specifically in Islamic boarding schools [20]. Islamic boarding schools themselves are Islamic educational institutions trusted to be experts in developing and teaching character education optimally. This is realized by directly combining theoretical and empirical values in everyday life. It is evident that many other educational institutions want to imitate and practice the design of Islamic boarding school education [21]. According to Zamakhsyari Dhofier, the goal of Islamic boarding school education is not merely to seek power, wealth, and worldly glory, but rather to instill in each student that one of the obligations and forms of devotion to Allah SWT is through the learning process. Therefore, Islamic boarding schools also play a role in shaping the characteristics of each student [22]. This study focuses on efforts to internalize *wasathiyah* values in students at the Kumpeh Daaru At-Tauhid Jambi Islamic Boarding School. Kumpeh Daaru At-Tauhid Jambi Islamic Boarding School was chosen as the research location because it has structured and comprehensive educational programs in fostering students. Through a habituation approach, *wasathiyah* values are expected to be deeply embedded in students so that they become part of their character.

This study aims to analyze how the internalization of *wasathiyah* values is carried out through habituation at the Kumpeh Daaru At-Tauhid Islamic Boarding School in Jambi. In addition, this study will

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also identify factors that support and hinder the process of instilling these values. Thus, the results of this study are expected to contribute to the development of value education strategies in Islamic boarding schools and other educational institutions. The Kumpeh Daarau At-Tauhid Islamic Boarding School in Jambi is an educational institution that truly pays attention to wasathiyah attitudes in students, this is done so that students or alumni graduates of the madrasah are not infected with radicalism.

The curriculum of the Kumpeh Daarau At-Tauhid Islamic Boarding School in Jambi is believed to have breadth and depth in terms of learning yellow books. For example, learning yellow books in the field of fiqh is taught starting from the books of Sulam taufiq, Fath Qarib, Fath Mu'in. This proves that the knowledge gained by the students at the Kumpeh Daarau At-Tauhid Jambi Islamic Boarding School is more than sufficient. However, even though the students have studied various yellow books quite extensively, the Kumpeh Daarau At-Tauhid Jambi Islamic Boarding School still provides character education to each student and gives a reminder to always prioritize morals or politeness or can also be said to prioritize wasathiyah behavior which is realized by an attitude of tolerance towards everything, especially when providing da'wah to the general public. One of the discussions in the science of fiqh also teaches jihad to defend Islam. The material on jihad has various religious attitudes such as liberalism, moderation and radicalism. Misunderstandings in the explanation and presentation of the material to students will result in students misunderstanding the material so that there is a possibility that students will lead to an understanding of liberalism or radicalism. The explanation of the material on jihad and chapters containing multiple interpretations is instilled in all students so that jihad is wasathiyah and does not contain radical actions. Jihad, as explained to students, is more about the struggle to maintain Islam, while emphasizing an inclusive attitude, namely respecting and valuing opinions and beliefs across religions. Internalizing moderate values and preventing the potential for radicalism, one of the kyai's concerns is prohibiting students from studying "yellow books" that are not appropriate for their level of knowledge.

## **2. RESEARCH METHODS**

Based on the type of data and analytical model applied, this study employed a qualitative approach [23]. This approach was chosen because it focused on an in-depth understanding of the process of instilling wasathiyah values through habituation among students at Islamic boarding schools (pesantren). Qualitative research is well-suited to uncovering complex phenomena, requiring contextual analysis and focusing on the meanings assigned to the research subjects. The research method used was a case study. This study was chosen because it allowed the researcher to conduct an in-depth exploration of a specific case, namely the Kumpeh Daarau At-Tauhid Islamic Boarding School in Jambi, in the context of internalizing wasathiyah values. Through the case study, the researcher was able to explore various aspects related to the research topic, such as the habituation methods used, the students' responses to these values, and the factors influencing the success of the process of instilling wasathiyah values [24].

There are 4 (four) research steps to achieve the research objectives, the steps to be taken include, [25] First, Research Preparation: Compiling a research proposal that includes the background, problem formulation, research objectives, and research benefits, conducting a literature review to understand the concept of wasathiyah and habituation methods in the context of Islamic boarding school education, obtaining research permits from relevant parties, such as the leadership of the Kumpeh Daarau At-Tauhid Jambi Islamic Boarding School.

Second, Data Collection: Observation, directly observing daily activities at the Islamic boarding school related to the internalization of wasathiyah values, Interviews, conducting in-depth interviews with Islamic boarding school leaders, ustadz, and students to obtain information regarding the habituation methods applied. Documentation, collecting relevant documents, such as curriculum, learning modules, and records of Islamic boarding school activities. Third, Data Analysis: organizing the data that has been collected through triangulation techniques to ensure the validity and reliability of the data, conducting thematic analysis to identify the main themes that emerge from the data, compiling descriptive narratives that describe the process of instilling wasathiyah values in Islamic boarding schools.

Fourth, Reporting Research Results: compiling a systematic and comprehensive research report, presenting research findings in a form that is easy for readers to understand, providing recommendations based on research findings for further development of the internalization program of wasathiyah values in Islamic boarding schools. With a qualitative approach and case study research type, this research is expected to provide a significant contribution to the understanding and development of methods for internalizing wasathiyah values through habituation in Islamic boarding schools

### **3. RESULTS AND DISCUSSION**

After presenting the data and research findings obtained from observations, interviews, and documentation, the researcher will then analyze the data to further explain the findings. The researcher will connect and discuss the theories presented with the findings in the field. Some things explained in theory may not be exactly the same as what happens in reality or even vice versa. Therefore, a more in-depth study of the phenomena found is necessary. The data found will be analyzed by the researcher through several discussion formulations. The following is the result of the researcher's analysis of the internalization of wasathiyah values among students at the Kumpeh Daar At-Tauhid Islamic Boarding School in Jambi. Some things explained in theory may not be exactly the same as what happens in reality or even vice versa. Therefore, a more in-depth study of the phenomena found is necessary. The data found will be analyzed by the researcher through several discussion formulations. The following is the result of the researcher's analysis of the internalization of wasathiyah values among students at the Kumpeh Daar At-Tauhid Islamic Boarding School in Jambi.

#### **Analysis of Wasathiyah values internalized by students at the Kumpeh Daar At-Tauhid Islamic Boarding School in Jambi.**

Wasathiyah values encompass balance, justice, tolerance, and moderation in religious and social life. This concept is crucial in shaping the character of students, preventing them from adopting extreme attitudes in their understanding and practice of Islamic teachings. The Kumpeh Daar At-Tauhid Islamic Boarding School in Jambi is one of the Islamic educational institutions that emphasizes these values in its education and student development system. The Wasathiyah values internalized by students at the Kumpeh Daar At-Tauhid Islamic Boarding School in Jambi are:

#### **Tawassuth (moderate attitude)**

Students are taught to maintain a balanced attitude in their thoughts and actions, avoiding leaning towards extreme right- or left-wing views. This value is embodied in the "Halaqah Kitab Kuning" (yellow book discussion) activities, which discuss the views of various schools of thought in a fair and comprehensive manner. As Allah SWT says:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

"And thus We have made you (the Muslims) a moderate nation..." (Quran, Al-Baqarah: 143) [26].

The strengthening of exemplary behavior at the Kumpeh Daar At-Tauhid Islamic Boarding School in Jambi is evident in the students' daily lives, which emphasize discipline, honesty, and responsibility, grounded in leadership training as a form of moderation. Students are accustomed to living an orderly life through the boarding school's strict rules. For example, every religious activity has a clear schedule, and students are required to follow it without exception. This discipline is not only interpreted as compulsion, but also as a spiritual practice to foster self-awareness. According to Lickona's character education theory, cultivating positive behavior through consistent rules is an effective way to instill moral values and noble character [27].

The discipline implemented at the Islamic boarding school encompasses regularity in learning activities, worship, and daily life. This fosters a consistent attitude, which is essential for students facing the challenges of life outside the Islamic boarding school [28]. The concept of discipline applied aligns with behaviorist theory, which states that human behavior can be shaped through habituation and reinforcement. With reinforcement in the form of appreciation from the ustadz or boarding school administrators, students are motivated to consistently obey the rules. These habits gradually develop a strong character rooted in obedience and order. In addition to discipline, honesty is also a key value emphasized in exemplary practices at the boarding school. Students are trained not to cheat on exams, not to lie, and to uphold trust in assigned tasks. This honesty reflects the personal integrity highly valued by the boarding school. Kohlberg's theory of moral development supports this practice, stating that honesty is part of the post-conventional stage of moral development, which emphasizes the importance of universal principles such as justice and fairness. Thus, students' honesty is not merely a boarding school rule, but also a form of internalization of deeper moral values [29].

Responsibility as a form of exemplary behavior is also clearly visible in the lives of students at the Kumpeh Daar At-Tauhid Islamic Boarding School. Each student has specific responsibilities, from maintaining dormitory cleanliness and performing kitchen duties to managing extracurricular activities. This

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sense of responsibility fosters a collective awareness that the boarding school's success is the result of collective effort, not simply an individual obligation. According to Vygotsky's theory, social interaction is the primary means of fostering individual awareness and responsibility. By interacting in collective tasks, students learn to be responsible not only for themselves but also for their environment [30].

The practice of exemplary behavior at the boarding school is also influenced by the role of the *ustadz* (leader) and *kyai* (leader) as primary figures. The exemplary behavior of leaders serves as an important reference for students in shaping their behavior. Albert Bandura's social learning theory asserts that humans learn through observing models or respected figures. In this context, the *ustadz* (leader) and *kyai* (leader) serve as role models, guiding students in emulating noble moral values. Their presence provides concrete examples of discipline, honesty, and responsibility, which students then emulate in their daily lives [31].

Discipline, honesty, and responsibility do not stand alone; rather, they complement each other in developing noble character. Discipline fosters steadfastness, honesty strengthens integrity, and responsibility fosters social awareness. The combination of these three values creates a holistic character, in line with the goal of Islamic boarding school education, namely to produce individuals with noble character. This aligns with Al-Ghazali's Islamic educational theory, which emphasizes that true education is one that produces knowledgeable individuals who also possess the principles of discipline, honesty, and responsibility. Therefore, the practice of exemplary behavior in Islamic boarding schools is not only a formal educational process but also a moral and spiritual one.

This analysis shows that the strengthening of exemplary behavior at the Kumpeh Daaru At-Tauhid Islamic Boarding School in Jambi is truly realized through daily practices that emphasize discipline, honesty, and responsibility. Theories of character education, including behaviorism, social cognitive theory, and Islamic education, support the belief that consistent habits, role models, and rules can shape the character of students. Thus, Islamic boarding schools are not only religious educational institutions, but also character-building institutions that are relevant in responding to the moral challenges of the young generation in the modern era.

### **Tawazun (Balance)**

The Kumpeh Daaru At-Tauhid Islamic Boarding School in Jambi demonstrates that *tawazun*, or balance in thought and action, is one of the core values consistently instilled in its students. This value is evident in their daily lives, both academically and in their social life at the boarding school. The *ustadz* emphasize that balance is not merely a theory taught in religious texts, but also a practical practice that must be reflected in discipline, worship, study, and daily interactions. The students are guided to maintain a balance between intellectual and spiritual aspects. The teaching and learning process emphasizes not only memorization of Islamic texts or mastery of sharia knowledge, but also involves discussion, questions and answers, and reflection on how that knowledge can be applied in daily life. Thus, *tawazun* here is defined as the integration of mastery of knowledge with its ethical and wise application.

Within the boarding school, balance is also evident in the students' activity patterns. Their schedules are structured in such a way that they focus not only on learning but also allow for rest, exercise, and the development of other skills. From an interview with one of the administrators, it was emphasized that the principle of *tawazun* prevents students from extreme tendencies, both in terms of studying too much to the point of forgetting their health, or conversely, playing too much to the point of neglecting their obligations to worship and study.

Some students show that they understand *tawazun* as a balance between worldly and spiritual life. They mentioned that the *ustadz* often reminded them not only to pursue academic grades, but also to strengthen their intention to worship in every activity. This raises awareness that education in Islamic boarding schools does not stop at cognitive aspects, but also at character and moral formation. Apart from that, the *tawazun* attitude can also be seen in the way the students interact with each other. Observations show that there is a culture of mutual respect, mutual cooperation and tolerance between them. In interviews, several students said that they were taught to maintain a balance in communication: not to be too loud to the point of hurting other people, but also not to be so passive as to ignore the truth. This communication pattern shows how the value of *tawazun* is practiced in social life.

Balance is also seen in the aspect of worship. During congregational prayers, it shows that students not only carry out obligatory worship, but are also guided to perform *sunnah* worship regularly. However, they are also taught not to overdo rituals to the point of neglecting social and study obligations. In an interview, the Islamic boarding school administrator explained that *tawazun* in worship is how to place each deed in the right portion.

In Quraish Shihab's view, balance in worship reflects the value of *tawazun*, which is at the heart of Islamic teachings. He emphasized that worship is not merely a matter of formal rituals but must also impact a person's social and moral well-being. Therefore, congregational prayer performed by students at Islamic boarding schools is not only a means of fulfilling obligations but also an educational tool that fosters a sense of togetherness and discipline. Regularly guided voluntary worship is intended to strengthen spirituality, yet remains within reasonable limits. This aligns with the principle that Islam discourages extremes in religious rituals that could neglect other important aspects of daily life [32]

Ibn Taymiyyah also emphasized that true worship balances submission to Allah and fulfilling worldly obligations. He cautioned against falling into the trap of believing that the more rituals performed, the better, as Islam teaches proportionality. This concept aligns with practice in Islamic boarding schools, where administrators emphasize the importance of *tawazun* in the lives of students. Congregational prayer and voluntary worship are systematically guided so as not to interfere with learning obligations and social interaction. In this way, students are educated to understand that worship is not just a mechanical ritual, but rather a means of forming a balanced character between spiritual, intellectual and social dimensions [33].

### **I'tidal (Justice)**

This research analysis stems from routine observations of communal mealtimes at the Kumpoh Daarul At-Tauhid Islamic Boarding School in Jambi, which take place twice daily after the *Dhuha* prayer and after the *Maghrib* prayer. Congregational meals are a social space filled with meaning. Students sit in a circle, trays of rice and side dishes are placed in the center, and each person takes a portion they need. In this setting, the concept of proportional justice is seen not as a slogan, but as a habit practiced with discipline and awareness.

Portion distribution is carried out without rigid measuring tools, but is bound by an ethic socialized from the beginning of boarding school: "Take enough, not enough." Senior students begin by taking a small portion, setting an example of self-restraint. This pattern spreads to junior students, who appear to observe and imitate. There is no formal "supervisor," but collective norms act as guardians of justice. This indicates that *I'tidal* (justice), or being fair in all aspects of life, has been internalized.

The concept of *i'tidal*, or justice, is a fundamental principle in Islam that regulates the balance between human rights and obligations. According to Al-Faruqi (1982), justice in Islam is not merely legal and formal, but also encompasses moral, spiritual, and social dimensions that require humans to act proportionally in all aspects of life. In this regard, the Qur'an repeatedly emphasizes the importance of fairness, even toward those whom one dislikes (Qur'an, Al-Maidah: 8). Justice is not merely about maintaining balance between individuals but also serves as the foundation for a dignified civilization. Therefore, *i'tidal* is seen as a universal value that lies at the heart of human relationships with others, with the environment, and with God [34].

Philosophically, *i'tidal* is defined as a middle ground that prevents humans from extremes. According to Al-Ghazali (2005), justice means placing something in its proper place, preventing humans from falling into excessive behavior (*ifrath*) or deficiencies (*tafrith*). Thus, justice serves as a measure of balance within humans and within the social order. This perspective demonstrates that justice is a form of harmony between rationality, spirituality, and morality. If humans are able to practice justice, they will create a life filled with values of moderation, which ultimately shape individuals with noble character. In the context of education, for example, justice serves as the basis for developing a curriculum that prioritizes not only cognitive development but also affective and psychomotor development in a balanced manner [35].

The concept of justice (*i'tidal*), which means fairness, proportion, balance, and moderation, is an important principle in Islamic boarding school education. According to Al-Ghazali (*Ihya' Ulumuddin*), justice is the attitude of placing everything in its proper place without excessive bias toward one party. In the context of Islamic boarding school students (*santri*), justice means that a *kiai*, *ustaz*, and Islamic boarding school administrator must treat all students equally, both in granting educational rights, punishments, and rewards.

Meanwhile, Ibn Taymiyyah emphasized that justice is the pillar of human life and religion. Education that is not built on the principle of justice will give rise to discrimination and inequality. Therefore, in Islamic boarding schools, teachers must not show favoritism, discriminate between rich and poor, old and new students, or high-achieving students from the weak; because all have the same right to receive guidance. According to Islamic Education, justice in Islamic education means providing the right to learn, the right to be respected, and the right to develop according to one's potential without distinction of social status. In Islamic boarding school practice, *i'tidal* means educators must balance compassion with firmness, between students' right to learn and their obligation to discipline.

**Tasamuh (tolerance): Respecting differences and being open.**

The attitude of Tasamuh (tolerance): Respecting differences and being open is evident in the learning activities of the yellow books at the Kumpeh Daarul At-Tauhid Islamic Boarding School in Jambi, particularly in the demonstration of reading the *Taqribul I'rab* book. Direct observation revealed that the activity was not merely a matter of learning grammar (*nahwu*), but also a vehicle for students to practice the values of tolerance. Students from different regional backgrounds, languages, and even academic abilities could sit together, listen, and correct each other's reading openly without condescension [36]. According to Alwi Shihab in Hefni, tolerance is not a form of relativism that erases truth, but rather an acknowledgment that diversity is the law of God and must be embraced with open arms. With this attitude, one not only respects the beliefs and views of others but also positions oneself as part of a pluralistic society without losing one's religious identity. Tolerance in Islam is founded on the principles of respect, equality, and inclusiveness rooted in the teachings of the Quran. This is affirmed in Allah's word in Surah Al-Hujurat, verse 13, concerning the creation of humans into nations and tribes so that they may know one another, not be hostile. Therefore, tolerance is key to realizing a peaceful and harmonious social life within a framework of diversity.

**Shura (Deliberation)**

Analysis of the shura (deliberation) activities observed at the Kumpeh Daarul At-Tauhid Islamic Boarding School in Jambi revealed that they are not merely a form of social interaction, but also a strategic tool for fostering a culture of reading Islamic texts and strengthening Arabic language. Observations revealed that the caretakers, ustadz, and students actively participated in the shura forums, which proceeded solemnly and with a strong sense of brotherhood. These activities demonstrated the transfer of intellectual and spiritual values rarely found in educational forums outside Islamic boarding schools.

In the observed discussion forums, the kiai (Islamic scholars) and ustadz (Islamic teachers) discussed various strategies for learning Islamic texts (*turats*), which have long been a tradition of scholarship in Sidogiri. Participants from Daarul At-Tauhid were enthusiastic about listening to explanations of the *sorogan* (religious study), *bandongan* (religious study), and *halaqah* (religious study) methods, which have long been practiced in Sidogiri. They want to emulate the disciplined study of the yellow books in Sidogiri to strengthen the culture of reading books in Jambi. This is part of strengthening the principle of Shura (Deliberation), or prioritizing deliberation in decision-making. The concept of shura, or deliberation, holds a fundamental position in Islam, as it is one of the basic principles of governance in society and the state. Deliberation is a participatory method that affirms that every member of society has the right to express their opinion in order to reach just and beneficial decisions. This aligns with Allah's word in Surah Ash-Shura, verse 38, which describes believers as those whose "affairs are decided by deliberation among themselves." Thus, deliberation is not merely a tradition, but also a normative value affirmed by the Quran as the basis for collective decision-making.

Deliberation is an important principle in Islamic teachings, emphasizing the values of togetherness, openness, and respect for the opinions of others. In the context of religious moderation, deliberation is seen as a socio-religious mechanism to avoid extreme attitudes, intolerance, and the monopoly of truth. Through deliberation, differences in religious views and practices can be bridged by prioritizing mutual listening and seeking common ground that benefits all parties. This aligns with Allah's word in Surah Ash-Syura (42): 38, which praises believers whose "affairs are decided by consultation among themselves." This verse suggests that deliberation is a middle ground in resolving social conflicts and religious issues, and thus can be an important pillar of religious moderation [37]. Furthermore, deliberation is also an instrument for strengthening the values of tolerance and anti-extremism. When religious people become accustomed to deliberation, they will be trained to accept diverse views, control group egos, and respect the aspirations of others. In the context of national and state life, deliberation is the basis of deliberative democracy, aligned with Pancasila, particularly the fourth principle. Therefore, deliberation serves not only as a normative Islamic teaching but also as a means of actualizing the values of religious moderation, which emphasize balance, togetherness, and social harmony.

Furthermore, deliberation can be understood as a preventative strategy against radicalism. Many cases of intolerance and violence stem from the absence of a healthy space for dialogue, leading differences to be viewed as threats. By reviving the tradition of deliberation, religious communities are guided to prioritize wisdom, balance, and tolerance, which are the core of religious moderation. Therefore, it can be concluded that deliberation is not merely a decision-making method but also an integral part of efforts to build a moderate, inclusive, and harmonious religious society.

### **Islah (continuous improvement)**

The attitude of Islah (continuous improvement): Striving to improve the surrounding environment of the Kumpuh Daaru Attauhid Islamic Boarding School demonstrates that the 99 tree planting activity in collaboration with the Ministry of Forestry is not merely a formality, but has become a tangible symbol of the attitude of islah, namely the spirit of improving the relationship between humans, nature, and the Creator. The atmosphere on the day of the event felt full of sacredness, as the tree planting was carried out with prayer and the intention of togetherness. In this regard, the students and ustadz of the Islamic boarding school actively participated in the entire event. They were not merely present as participants, but were truly involved in the planting process, from preparing the holes, planting the seedlings, to carefully covering the soil. The presence of Ministry of Forestry officials participating in the tree planting strongly suggests that the government is serious about the Islamic boarding school-based reforestation movement.

The concept of islah in Islam means repair, reconciliation, and restoration of damage that has occurred to both human life and the natural environment. From the perspective of the Quran, humans are tasked as God's caliphs (representatives) on earth to protect, preserve, and improve the environment to maintain harmony with the principle of rahmatan lil-'alamin (blessing for all the worlds). This emphasizes that environmental improvement is not merely an ecological task, but also a spiritual dimension directly linked to faith and obedience to Allah SWT [38]. Environmental reform is also an implementation of religious moderation, as moderation demands a balance between rights and obligations, between exploitation and conservation, and between human interests and environmental sustainability. A moderate Muslim does not adopt extreme approaches to overexploiting natural resources, nor does he passively allow damage to continue. Religious moderation in the environmental context means developing a proportional, just, and wise attitude in managing nature for the common good and the well-being of future generations.

Furthermore, environmental islah teaches social and humanitarian dimensions. When humans improve the environment, they indirectly uphold the values of justice, care, and solidarity. Religious moderation is demonstrated not only through tolerance between religious communities but also through collective responsibility for preserving the earth. Therefore, the theory of environmental islah can be seen as the ethical basis for religious moderation, emphasizing balance (tawazun), justice ('adl), benefit (maslahah), and wisdom (hikmah) in preserving the sustainability of God's creation. Environmental improvement through the concept of islah must be viewed as an ethical responsibility of humans as caliphs on earth. He stated that current ecological damage is caused by human exploitation of nature, necessitating continuous remedial measures. From this perspective, islah is not merely a momentary activity, but rather part of a continuous cycle of life's renewal. Efforts to improve the surrounding environment can range from simple actions, such as maintaining cleanliness, to large-scale programs such as reforestation and waste management. All of these steps are concrete evidence that spiritual values must go hand in hand with practical actions. Thus, islah is a relevant concept in addressing today's global ecological challenges [39].

### **Qudwah Hasanah (Good Role Model)**

The attitude of Qudwah Hasanah (good role model) is where the teacher/Ustadz serves as a role model. The Kumpuh Daaru Attauhid Islamic Boarding School strictly upholds good manners in interacting with students. The language used is gentle, not harsh, but still firm. Students appear to feel respected even though they are being taught under strict discipline. This attitude creates a harmonious learning atmosphere between teacher and student. Students feel emotionally close to their teacher, so there is no excessive fear, but rather genuine respect. This atmosphere reflects how qudwah hasanah fosters discipline without coercion. This is also reflected in students kissing a teacher's hand after a religious study session, a gesture of qudwah, meaning the teacher is a good role model [40] The attitude of Qudwah Hasanah, or exemplary behavior, is an important aspect of Islamic education. Teachers or ustadz (Islamic teachers) serve not only as transmitters of knowledge but also as real-life role models for students. According to Al-Ghazali, as cited in Kuswanto, a teacher's success lies not only in his or her fluency in teaching but also in his or her moral behavior, which serves as a mirror for students. This demonstrates that every word, attitude, and action of a teacher will have a greater influence on the character development of students than mere verbal advice. In the context of modern education, this aligns with the concept of character building, which emphasizes the importance of role models in learning [41].

### **Analysis of the Stages of Internalization of Wasathiyah Values Among Students at the Kumpuh Daaru At-Tauhid Islamic Boarding School in Jambi.**

Internalization of Wasathiyah values in Islamic boarding schools is a crucial aspect in shaping the moderate, just, and tolerant character of students. This process is not only through formal learning but also

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through the environment, habits, and the role models of the teachers and administrators. The stages of internalization of Wasathiyah Values among students at the Kumpeh Daaru At-Tauhid Islamic Boarding School in Jambi are:

**Planning Internalization of Wasathiyah Values**

Planning is a crucial initial stage, as it determines the direction, methods, and outcomes of the internalization process of wasathiyah values. At the Kumpeh Daaru At-Tauhid Islamic Boarding School, planning is carried out through gradual steps to internalize wasathiyah values and involves various strategies, including reinforcement in the curriculum, social environment, and religious and community activities. Students who have been at the Islamic boarding school for longer tend to demonstrate a better understanding and practice of these values. The curriculum at this Islamic boarding school is enriched with additional materials emphasizing tolerance, justice, and balance between this world and the afterlife. Interviews revealed that traditional Islamic texts are combined with contemporary literature to enable students to understand the broader Islamic context. This strategy ensures the curriculum is not rigid, but rather flexible, accommodating wasathiyah values relevant to the needs of modern society. Observations in fiqh classes also revealed critical discussions between teachers and students.

Socially, the Islamic boarding school environment is structured to foster mutual respect among students. Observations in the dormitory revealed that the boarding school administrators emphasize the importance of togetherness, such as through the culture of mutual cooperation (*gotong royong*) in cleaning rooms, the yard, and the communal kitchen. Interviews with several students revealed that these practices foster empathy, respect for differences, and reduce the potential for minor everyday conflicts. Thus, wasathiyah is not only taught but also practiced in their daily lives. Regular religious activities such as congregational prayer, Quran recitation, and study of classical texts serve as a means of internalizing the value of spiritual balance. In an interview, a religious teacher stated that the Islamic boarding school encourages students not only to be diligent in their worship but also to understand the meaning of worship as a means of fostering humility and respect for others. The curriculum strategy at Daaru Attauhid focuses not only on material but also on teaching methods. Teachers employ a dialogical approach rather than one-sided lectures. Observations show that students actively ask questions and express their views, while teachers respect each opinion. A religious teacher emphasized in an interview that this method was chosen to familiarize students with a culture of dialogue, which is the essence of wasathiyah (moderation).

Curriculum-wise, tafsir (interpretation) lessons at Daaru Attauhid emphasize thematic interpretation. Observations show that students are asked to examine Quranic verses related to justice, brotherhood, and compassion. Tafsir classes demonstrate that teachers not only teach the literal meaning of verses but also relate them to broader themes such as justice, brotherhood, and compassion. For example, when discussing Surah Al-Hujurat, the teacher emphasized the importance of Islamic brotherhood and the prohibition against insulting fellow Muslims, then related this to the social realities faced by students in the dormitory environment.

Planning for internalizing wasathiyah values is a strategic process that is oriented not only toward setting goals but also toward systematic efforts to integrate Islamic values of moderation into all aspects of educational and social life. According to Terry (as cited in Wandra), planning is the foundation of all management functions because without proper planning, the implementation process will be directionless. This view aligns with George R. Terry's assertion that planning involves selecting facts and making assumptions about the future to formulate necessary activities. In the context of wasathiyah, planning is not merely an administrative activity but also a process of internalizing the values of balance, tolerance, and justice so that they can become living guidelines within Islamic educational organizations. Therefore, planning for wasathiyah values requires a clear direction for sustainable implementation [42].

**Internalization of Moderation Values**

This study found that the internalization of moderation values at the Kumpeh Daaru Attauhid Islamic Boarding School is structured and continuous. These values encompass moderation, balance between this world and the afterlife, and openness to differences. The boarding school leadership explained that these efforts are implemented through regular religious studies, curriculum reinforcement, and the exemplary behavior of the kyai (Islamic scholars) and ustaz (Islamic teachers). Students are guided to understand Islam as a religion of compassion, rejecting extreme attitudes, and prioritizing social harmony. The implementation of these values is not limited to lectures but also through direct practice in daily life in the dormitory. Thus, the boarding school serves as a social laboratory for strengthening religious moderation.

The use of information technology is beginning to be implemented to strengthen the internalization of moderation. The boarding school utilizes social media as a means of preaching with soothing content. Students are trained to create articles, short videos, and digital sermons that emphasize a narrative of moderation. This step is crucial considering that many young people are active on social media and vulnerable to exposure to extremist ideologies. By equipping students with digital literacy skills, Islamic boarding schools hope they can provide a counter-narrative to intolerant propaganda. This effort demonstrates Islamic boarding schools' adaptation to current developments without abandoning traditional values. Internalizing wasathiyah values within the context of Islamic education is a process that emphasizes not only the cognitive aspects, but also the affective and psychomotor aspects of students. The values of religious moderation, or wasathiyah, are internalized through learning, role models, and a conducive educational environment. Islamic education essentially aims to instill adab, namely orderly behavior based on a balance between reason, heart, and action. This aligns with the ideas of Abdurrahman Wahid (2006), who emphasized the importance of moderation as a pillar of social life in a pluralistic society. Therefore, the implementation of wasathiyah values should not be limited to normative rhetoric but must be realized in concrete actions in educational institutions and in daily life.

### **Evaluation of Internalization of Moderate Values**

Research findings indicate that teachers and caregivers at the Kumpeh Daarau Attauhid Islamic Boarding School pay close attention to the daily lives of their students, particularly regarding their social interaction patterns. Observations are conducted both directly through involvement in Islamic boarding school activities and indirectly by observing how students socialize outside of class. Teachers and caregivers tend to view the socialization process among students as an important area for character development, where each student is trained to appreciate differences in background, habits, and communication styles. Students who adapt to their social environment are seen as having better emotional and spiritual development. Mutual respect is evident in daily life, although minor friction due to differences in perspective or personal habits is still encountered in some situations. Teachers and caregivers at the Kumpeh Daarau Attauhid Islamic Boarding School serve not only as supervisors but also as counselors. They listen to students' concerns, provide advice, and even mediate when conflicts arise. This dual role makes the teacher's role more complex, but also has a significant impact on the development of students' character. The research results show that students feel closer to their teachers because they are not only seen as instructors but also as life mentors.

Evaluating the internalization of moderate Islamic values requires the involvement of various parties, including educators, parents, and the social environment. According to Purwanto, values education cannot succeed without synergy between the school, family, and community. The evaluation of moderate Islamic values not only assesses individuals personally but also assesses their role in maintaining social harmony. For example, students who demonstrate moderation in dealing with differences, are not easily provoked, and are able to communicate across cultures can be considered successful in internalizing moderate Islamic values. This is where a qualitative-based evaluation model that emphasizes descriptions of actual behavior, not just abstract concepts, becomes crucial. With comprehensive evaluation, the internalization of moderate Islamic values can be measured more authentically, enabling Islamic education to produce a generation with moderate character and a national perspective [43].

### **Analysis of the results of the internalization of wasathiyah values among students at the Kumpeh Daarau At-Tauhid Islamic Boarding School in Jambi.**

The internalization of wasathiyah (moderation) values among students has a significant impact on the formation of their character, mindset, and religious and social attitudes. The Kumpeh Daarau At-Tauhid Islamic Boarding School in Jambi systematically instills these values, and the results are reflected in various aspects of the students' lives. The results of the internalization of wasathiyah values among students at the Kumpeh Daarau At-Tauhid Islamic Boarding School in Jambi are: The internalization of wasathiyah values at the Kumpeh Daarau At-Tauhid Islamic Boarding School in Jambi has a significant impact on the students' daily behavior. Students are able to display a balance between adherence to religious teachings and openness in social life. This balance is evident in their friendly, non-exclusive interactions, and their ability to accept differences wisely. This phenomenon demonstrates that wasathiyah values are truly ingrained, not merely theoretically taught in the classroom. The lives of students become more harmonious, both in their relationships with each other and with the community surrounding the Islamic boarding school.

Furthermore, the internalization of wasathiyah values fosters a critical yet polite mindset. Students not only receive teachings dogmatically, but are also encouraged to understand the philosophical and rational reasons behind each religious teaching. This fosters an awareness that Islam emphasizes a balance between

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reason and the heart, and encourages the development of wise personalities in responding to religious and social issues. Thus, students become accustomed to dialogue without judgment, preferring a deliberative approach to problem-solving.

A strong culture of tolerance exists among students. Wasathiyah values encourage them to view differences as a divine law that must be respected. In practice, students are accustomed to working together with peers from diverse backgrounds, whether in terms of region, tradition, or mindset. This attitude makes the Islamic boarding school environment a conducive social laboratory for instilling a sense of universal brotherhood. Students not only view Islamic brotherhood as a doctrine, but also live it out in every joint activity [44]. In terms of worship, internalizing wasathiyah values does not diminish the students' devotion to religion but rather deepens their spirituality. Students learn to understand that wasathiyah emphasizes moderation in worship, namely not being excessive but also not underestimating obligations. This balance is evident in students who are not fanatical about certain practices, but remain consistent in carrying out their sharia obligations. They are taught that true faith lies in the balance between ritual worship and noble morals in daily life.

The internalization of wasathiyah values among students at the Kumpeh Daaru At-Tauhid Islamic Boarding School in Jambi has significantly impacted the development of moderate and balanced character in religious life. According to Alwi Shihab in Husna, wasathiyah is understood as a principle of balance that rejects extreme attitudes, both in the form of limitless liberalism and rigid radicalism. Thus, the internalization of these values equips students with a just, open mindset, and the ability to adapt to diverse social contexts. This process demonstrates that Islamic boarding schools are not only centers of religious instruction but also spaces for character development that uphold moderation. From an Islamic education perspective, strengthening wasathiyah values creates a generation of students who not only understand religion textually but also contextually in responding to the realities of life.

**Results of Internalizing Wasathiyah Values Among Students at the Kumpeh Daaru At-Tauhid Islamic Boarding School in Jambi.**

Research Findings. Based on interviews and observations, internalizing wasathiyah values has had a positive impact on the lives of students. They are better able to interact with various community groups, exhibit a tolerant attitude when facing differences, and are active in social and religious activities in their surroundings. The research also shows that internalizing wasathiyah values at the Kumpeh Daaru At-Tauhid Islamic Boarding School in Jambi has a significant impact on the students' daily behavior. Students are able to display a balance between adherence to religious teachings and openness in social life. This balance is evident in their friendly, non-exclusive interactions and their ability to accept differences with wisdom. This phenomenon demonstrates that wasathiyah values are truly ingrained, not merely theoretically taught in the classroom. The students' lives become more harmonious, both in their relationships with each other and with the community around the boarding school.

Furthermore, the research found that internalizing wasathiyah values fosters critical yet polite thinking in students. Students not only receive teachings dogmatically, but are also encouraged to understand the philosophical and rational reasons behind each religious teaching. This fosters an awareness that Islam emphasizes a balance between reason and the heart, and encourages the development of wise personalities in responding to religious and social issues. Thus, students are accustomed to dialogue without judgment, preferring a deliberative approach to problem solving. Another interesting finding is the emergence of a strong culture of tolerance among students. The value of wasathiyah encourages them to view differences as a natural right that must be respected. In practice, students are accustomed to working together with friends from different backgrounds, whether in terms of region of origin, tradition, or mindset. This attitude makes the pesantren environment a conducive social laboratory for instilling an attitude of universal brotherhood. Students not only view Islamic brotherhood as a doctrine, but also live it in every joint activity.

In terms of worship, internalizing wasathiyah values does not diminish the students' devotion to religion; instead, they deepen their spirituality. Students learn to understand that wasathiyah emphasizes moderation in worship, not being excessive but also not underestimating obligations. This balance is evident in the students' attitudes, who are not fanatical about certain practices, but remain consistent in carrying out their sharia obligations. They are taught that true faith lies in the balance between worship rituals and noble morals in daily life. In-depth interviews revealed that most students felt that internalizing wasathiyah values fostered confidence in interacting with the community outside the Islamic boarding school. They no longer felt awkward or afraid of being different, as they were equipped with principles of moderation that enabled them to position themselves appropriately. In community activities, students emerged as polite, communicative figures, and able to bridge differences. This demonstrates that internalizing wasathiyah values

is not merely cognitive but is reflected in concrete actions. The research also revealed a transformation in students' behavior in managing conflict. When disagreements arise, students prioritize deliberation over confrontation. The wasathiyah values taught by the ustadz (Islamic teachers) have successfully fostered an awareness that verbal or physical violence does not resolve problems. Thus, minor conflicts that typically arise in dormitory life can be resolved through dialogue and mutual agreement. This success demonstrates that Islamic boarding schools are capable of providing leadership training based on the value of moderation.

The strengthening of wasathiyah values is also evident in the students' disciplinary patterns. They understand that discipline is not merely a technical obligation, but also part of a Muslim's moral responsibility. Students are taught to balance their time between study, worship, and social activities. As a result, they are not only skilled in religious knowledge but also possess measurable life skills. This discipline, grounded in moderation, enables them to avoid extremes, such as being too rigid or too lax. Furthermore, internalizing wasathiyah values fosters a strong sense of solidarity among students. They are accustomed to helping one another regardless of personal background. This solidarity is reinforced by the teaching that wasathiyah is a middle path that teaches social concern as part of worship. Students feel that helping others is not merely an obligation, but a necessity for maintaining harmony in living together. This awareness strengthens the sense of brotherhood within the Islamic boarding school and creates a conducive learning climate.

The findings also highlight that Islamic boarding school students (pesantren) have become more selective in absorbing external information, especially in the digital age. The value of wasathiyah (modesty) makes them critical of provocative, intolerant, or extreme content. They are less easily trapped by hate narratives, as they are equipped with principles for verifying information wisely. Students recognize that Islam encourages the use of common sense, so they are more cautious in responding to contemporary issues. Thus, Islamic boarding schools have successfully prepared a generation resilient in facing the challenges of the times. In terms of leadership, internalizing wasathiyah values contributes significantly to the character development of Islamic boarding school students. They are nurtured to become just, wise, and impartial leaders. The principle of the middle path is used as a guideline in decision-making, so students learn to balance personal and collective interests. This process trains them to become future leaders of the community who are capable of nurturing, not dividing. This finding is crucial, considering that Islamic boarding schools are institutions that produce cadres of ulama (Islamic scholars) and agents of social change. Students also demonstrate improved inclusive communication skills. Internalizing wasathiyah values has led them to use polite language, avoid hate speech, and prefer words that are soothing. This ability makes them effective mediators in resolving problems. In everyday life, students appear to be more adept at listening to others' opinions before responding. This demonstrates that Islamic boarding schools foster not only spiritual intelligence but also emotional and social intelligence.

This study also found that internalizing wasathiyah values fosters a spirit of nationalism in students. They understand that loving their country is part of their faith, as taught by the religious teachers at the Islamic boarding school. Students do not view nationalism as something contrary to religion, but rather as an expression of gratitude for God's blessings. This is reflected in their participation in environmental cleanup activities, community service, and commemorations of national holidays. Thus, wasathiyah values strengthen the integration between religious and national identities. Academically, students who are nurtured with wasathiyah values demonstrate a strong learning ethos. They study enthusiastically but avoid being caught up in excessive ambition. Wasathiyah teaches that knowledge must be pursued diligently, yet balanced with humility. This attitude is evident in the students' habit of discussing, sharing notes, and helping each other understand lessons. Thus, internalizing wasathiyah values strengthens the healthy and collaborative intellectual tradition at the Islamic boarding school. From observations, researchers observed that wasathiyah values also have implications for students' mental health. Moderation in living their lives makes them less prone to stress when facing the burden of learning. Students are able to balance serious study with healthy recreation, such as sports and the arts. This balance maintains their psychological stability, creating a more enjoyable learning environment. Thus, internalizing wasathiyah values contributes to the mental well-being of students.

Research also finds that students are better able to navigate the differences in religious understanding that frequently arise in society. They are accustomed to hearing explanations about the diversity of schools of thought and differing opinions among scholars. Internalizing wasathiyah values fosters an awareness that differences are a blessing, not a source of hostility. Students are formed into individuals who respect differing views without losing their principles. This is highly relevant in the context of Indonesia's multicultural nation. Another impact of internalizing wasathiyah values is the increased participation of students in the school's social activities. They voluntarily participate in cleaning activities, guest services, and other social programs. This enthusiasm is driven by the understanding that Islam teaches a balance between ritual worship and social

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service. Students not only diligently recite the Quran but also actively participate in community service. This confirms that the boarding school has succeeded in producing students with a comprehensive wasathiyah character. In the moral realm, internalizing wasathiyah values produces students who are more patient, humble, and less prone to arrogance. They recognize that the middle path is the path of humility, not arrogance. This attitude is evident in the way they respect their teachers, care for their juniors, and respect their peers. This humble personality is a magnet that creates a family atmosphere in the boarding school. Moderate morals are one indicator of the success of wasathiyah education.

Research also found that teaching wasathiyah values strengthens students' ecological awareness. They are taught that protecting the environment is part of their faith. In practice, students are active in greening, waste management, and energy conservation initiatives. This awareness stems from the understanding that moderation applies not only to human relationships but also to relationships with nature. Islamic boarding schools have thus succeeded in instilling holistic wasathiyah values, encompassing spiritual, social, and ecological aspects. Other findings show that students are able to refrain from excessive consumerism. They are trained to live simply and distance themselves from a hedonistic lifestyle. Wasathiyah teaches that simplicity is the key to a blessed life. Students are accustomed to using what they have, without feeling inferior. This simplicity fosters a thrifty, resilient character that resists the temptations of materialism. Thus, the internalization of wasathiyah values produces a generation that is independent and highly motivated.

The research findings confirm that the internalization of wasathiyah values at the Kumpeh Daaru At-Tauhid Islamic Boarding School in Jambi has far-reaching effects on the character development of students. They grow into individuals who are balanced in their religious beliefs, possess noble morals, are tolerant, nationalistic, socially aware, and wise in dealing with differences. These implications demonstrate that Islamic boarding schools are capable of playing a crucial role as centers of moderate Islamic education. Therefore, the internalization of wasathiyah values is not merely discourse, but a reality that influences the lives of students in real life.

This section will discuss the impact of the internalization of wasathiyah values on students, both within the Islamic boarding school environment and in society. Expected outcomes include: Changes in Attitude and Behavior: Students become more moderate, tolerant, and just in their thinking and actions. The internalization of wasathiyah values at the Kumpeh Daaru At-Tauhid Islamic Boarding School in Jambi has had a significant impact on changing student attitudes. Students who previously tended to think exclusively have begun to show an openness to accepting differences. This is evident in their interactions with fellow students and the surrounding community, where they are able to respect differing opinions and prioritize deliberation in resolving problems. Furthermore, students also experience an increase in tolerance. They become more accepting of differences in cultural backgrounds, traditions, and religious views outside the pesantren. Daily activities that emphasize collective learning, such as mutual cooperation, group discussions, and public religious studies, train students in building harmonious social relationships without viewing differences as threats.

Moderate behavioral changes are also evident in the way students manage conflict. While previously minor conflicts could cause tension, students now prefer dialogue and fair resolution. They learn that harshness is not the solution but rather creates division. This awareness emerges through the instilling of the value of justice in religious studies and in daily life at the dormitory. Furthermore, students also demonstrate a tendency to think rationally and proportionally when addressing social and religious issues. They are no longer easily provoked by provocative information, but instead seek critical analysis and seek the truth in accordance with Islamic principles of justice and moderation. This demonstrates that the wasathiyah values instilled in the Islamic boarding school are able to shape the students' mindsets to become more mature and balanced.

Thus, it can be concluded that changes in the attitudes and behavior of students at the Kumpeh Daaru At-Tauhid Islamic Boarding School in Jambi are moving in a more positive direction. Students are not only growing as religiously devout individuals but also as moderate, tolerant, and just agents of peace. It is hoped that this impact will continue to grow, enabling Islamic boarding school graduates to make a real contribution to creating a harmonious and civilized society.

Improved Quality of Social Interaction: Students find it easier to socialize with diverse groups and understand differences wisely. Students at the Kumpeh Daaru At-Tauhid Islamic Boarding School in Jambi are able to improve their daily communication skills. They are not only accustomed to using polite language in conversations with their peers, but are also trained to speak politely with teachers, the surrounding community, and guests. This demonstrates maturity in using language that aligns with social norms and Islamic boarding school values. Students find it easier to socialize with a wide range of people, regardless of

social or economic background. The heterogeneous environment of Islamic boarding schools (pesantren) enables them to build healthy relationships, both with fellow students and with the wider community. This fosters a sense of brotherhood based on the values of togetherness and Islamic brotherhood. Students also demonstrate an open attitude in accepting differences, whether in culture, regional language, or daily habits. Through collaborative learning activities, discussions, and intensive social interactions, they are trained to understand and respect differences without causing conflict. This attitude strengthens the students' ability to adapt to the broader social environment.

Students also become accustomed to developing empathy for friends facing difficulties, whether academically or personally. They are also active in social activities such as community service, mutual cooperation, and helping local residents. These habits emphasize that students' social interactions are not limited to the pesantren but also contribute positively to the surrounding environment. Contribution to Society: Students are able to apply wasathiyah values in community life, both through preaching and social action. Students at the Kumpeh Daaru At-Tauhid Islamic Boarding School in Jambi demonstrate a real ability to apply wasathiyah values in social life. The values of religious moderation instilled in the boarding school are not only understood theoretically but also applied in daily social interactions. This is evident in the students' attitudes, which uphold tolerance, respect differences, and prioritize deliberation in resolving community issues. Thus, students play an active role as agents of social harmony, able to balance Islamic values with pluralistic life.

The students' contributions are also evident in their da'wah activities, which are conducted politely and dialogically. They not only convey religious messages in mosques and religious study groups but also emphasize the importance of practicing Islam, a mercy for all the worlds. Through this approach, the students' da'wah does not create friction but instead strengthens social bonds among residents. This da'wah-based wasathiyah provides new understanding for the community to avoid extremism, narrow-minded fanaticism, and intolerance, thus creating a peaceful and harmonious life. In addition to preaching, students also play an active role in social activities that directly address community needs. They participate in community service activities, assisting residents affected by disasters, and provide religious guidance and informal education to children and adolescents in the area surrounding the Islamic boarding school. These social activities reflect the students' concern for the social conditions of the community and serve as a concrete manifestation of the values of care and solidarity instilled in the Islamic boarding school.

The presence of students with their moderate values also has a positive impact on strengthening the community's social capital. They serve as role models in maintaining harmony, developing a cooperative ethos, and instilling a spirit of brotherhood. With their moderate attitudes, students are able to act as bridges between community groups with different backgrounds, whether in terms of religion, culture, or social views. This strengthens social cohesion amidst the diversity that exists in Jambi, particularly in the Kumpeh area. Overall, the contribution of students at the Kumpeh Daaru At-Tauhid Islamic Boarding School in Jambi to the community through the practice of moderate values is reflected in their calming preaching and concrete social actions. These values not only strengthen the role of Islamic boarding schools as religious educational institutions but also make them centers of community empowerment. Thus, these Islamic boarding schools not only produce a moderate religious generation but also produce agents of social change capable of building a peaceful, harmonious, and civilized society

#### **4. CONCLUSIONS**

Based on the research results, the following conclusions can be drawn: the wasathiyah values internalized by students at the Kumpeh Daaru At-Tauhid Islamic Boarding School in Jambi include tawassuth (moderation), tawazun (balance), i'tidal (justice), tasamuh (tolerance), musyawarah (deliberation), and islah (peace). These values are taught consistently through learning activities, habituation, and exemplary behavior in daily life at the Islamic boarding school. The stages of internalizing wasathiyah values among students occur through three main stages: First, planning the internalization of wasathiyah values. The Islamic boarding school has formulated core wasathiyah values such as tolerance, justice, balance, and peace, which are then integrated into the curriculum, extracurricular activities, and student development programs. The internalization strategy is designed using role models, habituation, lectures, discussions, and conflict simulations, so that these values are not only taught theoretically but also practiced in daily life. Second, Implementation of Internalization of Wasathiyah Values. Internalization of Wasathiyah values is realized through the example of teachers and caregivers, who serve as key figures for students. Fairness, tolerance of differences of opinion, and the ability to lead wisely serve as concrete examples for students in developing moderate ethics and behavior. This emphasizes the central role of role models in shaping students' character.

Third, Evaluation of Internalization of Wasathiyah Values. Teachers and caregivers monitor students both directly through their involvement in various Islamic boarding school activities and indirectly through daily social interactions. Assessments focus not only on academic achievement but also on the development of students' character in their communal life. Therefore, the socialization process among students becomes an important learning space for fostering moderate attitudes and Wasathiyah personalities. The results of internalizing wasathiyah values are visible in changes in the attitudes and characters of students, including: students become more moderate in their attitudes, do not judge easily, are able to live side by side peacefully in a pluralistic society, and become agents of change who spread the values of tolerance, justice, and balance in social and religious life.

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