

## Islamic Boarding School Education Cultivates Moderate Character in Poso Central Sulawesi

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**ABSTRACT:** *This study is oriented to describe and interpret the phenomenon of plural life in Islamic boarding schools and their environments. This study is based on empirical data obtained through the concept and internalization of religious moderation values in three locations directly related to the Poso conflict, namely Walisongo 1 Poso Islamic Boarding School, Amanah Putera Islamic Boarding School, and Gontor Poso Islamic Boarding School. This study uses a qualitative approach and phenomenological types and case studies. Data collection techniques used are observation, interviews, and documentation. Data analysis techniques are interpretative phenomenological analysis and multisite analysis because there is more than one locus. The validity of the data uses triangulation techniques of source data, theory, and methods. The study results indicate that the values of religious moderation applied are conceptualized through the curriculum's vision, mission, and role in Islamic boarding schools. Moderate character education of students through internalization techniques can be reviewed in three dimensions; a) the process of developing, renewing and adjusting paradigms by the times, implementing moderate curriculum and learning; b) the process of integrating the values of moderation with a set of subjects in Islamic boarding schools; c) a more profound process using verbal communication in embodying the values of moderation in daily behavior in Islamic boarding schools and social environments. This research is only in the corridor of the Islamic boarding school environment, where all educational processes are coordinated directly by the head of the boarding school, so further study is needed in different models and environments. The results of this study emphasize the importance of education in instilling and helping to foster moderate character in students.*

Penelitian ini berorientasi untuk mendeskripsikan dan menginterpretasikan fenomena kehidupan plural di pesantren dan lingkungannya. Penelitian ini didasarkan pada data empiris yang diperoleh melalui konsep dan internalisasi nilai-nilai moderasi beragama di tiga lokasi yang terkait langsung dengan konflik Poso, yaitu Pesantren Walisongo 1 Poso, Pesantren Islam Amanah Putera, dan Pesantren Gontor Poso. Penelitian ini menggunakan pendekatan

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kualitatif dan jenis fenomenologis dan studi kasus. Teknik pengumpulan data yang digunakan adalah observasi, wawancara, dan dokumentasi. Teknik analisis data *interpretative phenomenological analysis*, dan analisis multisitus karena lebih dari satu lokus. Adapun keabsahan data digunakan teknik triangulasi data sumber, teori, dan metode. Hasil penelitian menunjukkan bahwa nilai-nilai moderasi beragama yang diterapkan adalah nilai-nilai yang dikonseptualisasikan melalui visi, misi, dan peran kurikulum dalam pesantren. Pendidikan karakter moderat santri melalui teknik internalisasi dapat ditinjau dalam tiga dimensi; a) proses pengembangan, pembaharuan dan penyesuaian paradigma sesuai dengan perkembangan zaman, melakukan pada kurikulum dan pembelajaran yang moderat; b) proses mengintegrasikan antara nilai moderasi dengan seperangkat mata pelajaran yang ada di pondok pesantren; c) proses lebih mendalam dengan menggunakan komunikasi verbal dalam mengejawantahkan nilai-nilai moderasi dalam prilaku keseharian dalam pesantren dan lingkungan sosial. Penelitian ini hanya dalam koridor lingkungan pesantren, yang mana dalam semua proses pendidikannya dikoordinasi langsung oleh pimpinan pondok, sehingga perlu kajian lebih lanjut dalam model dan lingkungan yang berbeda. Hasil penelitian ini menekankan pentingnya Pendidikan dalam menanamkan dan membantu menumbuhkan karakter moderat bagi santri.

**Keywords:** *Internalisation, Moderate Character, Religious Moderation.*

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## I. INTRODUCTION

The process of democracy could sometimes be followed by internal conflicts and various threats in the social, political, and economic fields of the Unitary State of the Republic of Indonesia (Faishal, 2024; Jaenudin et al., 2024). These threats are also related to a horizontal conflict in different views among the radical extremist groups attributed to acting exclusively and liberal groups. Therefore, exclusivity could be interpreted as a paradigm of thinking that inclines nearly to the diversity frame. In comparison, liberalism is the opposite, which means an understanding that fights for freedom in all aspects (Anwar & Haq, 2019). In Indonesia, the differences in religious perspectives are part of the nation's diversity. However, due to a religious perspective based on sacred values, religion could master the perceptions and emotions of its adherents. If disturbed, they will create conflicts; if it is not addressed immediately, they will give rise to movements and acts of radicalism.

From the perspective of Gaibulloev et al. (2017), such conflicts, movements, and acts of radicalism could develop in several Islamic governing regimes undergoing a transition time from Anocracy to Democracy, correspondingly with the Indonesian religious conflict, which is known as a Muslim-majority country. Kirsten E. Schulze stated that Ambon, Poso, and Sambas conflicts broke out during Indonesia's transition from authoritarianism to democracy. Additionally, such conflicts are related to the struggle for political power and control over natural resources in the context of decentralization (Schulze et al., 2017).

Throughout 2017-2018, many terrorist attacks were carried out by terrorist groups affiliated with *Jamaah Ansharut Daulah (JAD)*, *Mujahidin Indonesia Timur (MIT)*, and

ISIS/ISIL. In addition, data shows that the incident perpetrators also have network connections with global terrorist groups, particularly ISIL (the Islamic State of Iraq and the Levant), such as small group movements in the Poso area, Central Sulawesi (Ansori et al., 2019). The terrorist movement under the leadership of Santoso in Poso was the movement affiliated with the Mujahideen of Eastern Indonesia and ISIS (Irawan & Nasrun, 2020). These groups formed a movement that threatened the stability of national security and politics, which continuously created prolonged terror until this moment.

Historically, the conflict in Poso is a long series of government inattention, as elaborated by the commander-in-chief of the Poso Mujahideen at that time, haji Adnan Arsal revealed that the first person contacted to be informed of his plan to establish a jihad command *fi sabilillah* was the Governor of Central Sulawesi H. Bandjela Paliudju. To the Governor, H. Adnan expressed all his disappointment, especially regarding the various peace agreements not heeded by the Christian side. The governor only gave a relief answer even though it should not be, "If the deal is never followed, yes it has, just fight it" (Anam, 2021; Arsal, 2022).

The Poso conflict broke out, and many casualties between the two parties fell. One of the disappointments of Poso Muslims was the massacre that occurred at the Walisongo 1 Islamic Boarding School. Due to the condition of Poso, which was no longer conducive and the only *pesantren* at that time was burned; furthermore, Haji Adnan took the initiative to build an Islamic educational institution immediately, then stood '*Forum Silaturahim Perjuangan Umat Islam Poso (FSPUIP)*.' This forum recommends forming an *ulil albab* foundation, which would establish the Amanah Putera Islamic boarding school in the future (Anam, 2021). Moreover, this Islamic boarding school was entered into a denylist data of Indonesian institutions that indicated radicalism movement:

"At the beginning of 2016, the *Badan Nasional Penanggulangan Terorisme (BNPT)* included the Amanah Putera Islamic boarding school in a blocklist that teaches radicalism" (Arsal, 2022). Moreover, in 2020, the government, the BNPT Synergy team and the Ministry of *Pekerjaan Umum dan Perumahan Rakyat (PUPR)* inaugurated a new dormitory building for the Amanah Putera Islamic boarding school. It was continued in 2021 with the inauguration of the Walisongo 1 Poso flats, as outlined through the official BNPT website (Codingest, 2022).

The news formed the researcher's assumption that the BNPT had a particular strategy for entering *pesantren* suspected of having historical value and close to the Poso conflict. However, the government's assumption above contradicts the long journey of establishing Islamic boarding schools in Indonesia. Islamic boarding schools are educational institutions with the most significant potential to internalize moderate values because *pesantren* is a "sub-culture" of life (Khojir, 2020). At the same time, Islamic institutions at the university level use the Islamic boarding school learning model to reach a moderate understanding (Nasir & Rijal, 2021).

In contrast, the role of Islamic boarding schools that are supposed to oversee religious moderation in Islamic education has deliberately banged with the culture that develops in Indonesian society. Indirectly, it gives rise to a negative stigma that Islamic boarding schools are closer to extremism and radicalism movements and thoughts.

Today, the term religious moderation is still a scorching topic to discuss. However, the government's commitment continues beyond mere discourse. It was manifested by releasing the movement Religious Moderation Action: Seeding the Religious Moderation Values in Diversity. Islamic boarding schools become institutions in

strengthening religious moderation (Darlis, 2016; Khojir, 2020; Khozin & Fuad, 2022). Based on the field facts above, the researcher found an information gap between the labeling of radical movements by the government and Islamic educational institutions, especially Islamic boarding schools in the Poso Regency, Central Sulawesi. Therefore, the researcher attends in the field and feels needy to review the Internalization of Religious Moderation Values at the Islamic Boarding School, Poso Regency, Central Sulawesi.

## II. METHOD

This research uses a qualitative approach, using phenomenological and case studies (Creswell & Creswell, 2017). At least phenomenological research develops from two main things: a textural description of 'what' of the appearing phenomenon and a structural description of 'how' the phenomenon is experienced (Adeniran & Tayoladega, 2024). Sources of information in the research are kyai, teachers, and students. The events include student activities in class, the *pesantren* environment, and other activities.

The subject of this study was limited to boarding schools that fulfill the criteria of components such as mosque, *Kiai*, minimum 50 *santri*, classical book studies, and dormitory based on Zamakhsyary Dhofier theory, which explained Islamic Boarding Schools Component. Consequently, this article reviewed Walisongo 1 Poso, established in 1987 and affected by the Poso conflict in 2000. Furthermore, this institution was rebuilt in 2015. Secondly, Islam Amanah Putera was established in 2001 based on Muslim's Poso initiative. Thirdly, *Ittihadul Ummah* of campus 13 Gontor Poso was established in 2007 as a form of being moderate after the Poso conflict.

The data collection techniques were observation, interview, and documentation. Additionally, to control the appropriateness of the approach and the analysis data technique, the researcher used the analysis of singular data of Interpretative Phenomenological Analysis IPA (Pincombe et al., 2024). and multisite analysis of Cross Case Analysis (Plugge & Nikou, 2024). While the analysis data test used Norman K. Denzin's theory, they were source data triangulation, theory, and method (Denzin & Lincoln, 1994).

## III. RESULT AND DISCUSSION

### Profile of Three Islamic Boarding Schools

#### *Profile of Walisongo 1 Islamic Boarding School Poso*

Vision is "the realization of a faithful, pious, intelligent, skilled and morally upright human being in achieving divine pleasure." Vision achievement the indicators are as follows: a) Solid in monotheism; b) Diligent in worship; c) Having good morals in every action; d) Respecting the elders and loving the younger; e) Achieving in academic and non-academic fields; and g) Proficiency in skills. The level of education in Walisongo is at the MTs and MA levels.

In realizing the vision translated into the curriculum implemented at Walisongo 1 Islamic Boarding School Poso it can be described in table 1:

**Table 1. Types of curriculum and subjects**

No	Types of Curriculum	
1.	Intracurricular	<p><i>Ulum Islamiyah</i></p> <ul style="list-style-type: none"> <li>· <i>Tahfidh al-Qur'an</i></li> <li>· <i>Qur'an Hadits</i></li> <li>· <i>Akidah Akhlak</i></li> <li>· <i>Tajwid</i></li> <li>· <i>Fiqh</i></li> <li>· History of Islamic Culture</li> <li>· <i>Ulumul Qur'an</i></li> <li>· <i>Tarbiyah al-Ta'lim</i></li> </ul>
		<i>Ulum al-'Arabaiyyah</i>
		<ul style="list-style-type: none"> <li>· Arabic</li> <li>· <i>Nahwu</i></li> <li>· <i>Sharaf</i></li> <li>· <i>Imla'</i></li> <li>· <i>Ta'bir</i></li> <li>· <i>Mahfuzat (Nash-nash arabiyyah)</i></li> </ul>
		<i>Ulum al-'Ammah</i>
		<ul style="list-style-type: none"> <li>· English</li> <li>· Indonesian</li> <li>· Mathematics</li> <li>· Science</li> <li>· Social Studies</li> <li>· Health and Sports Education</li> <li>· Civic Education (PKN)</li> <li>· Computer (ICT)</li> </ul>
2.	Co-curricular	<p>Extensive Learning</p> <ul style="list-style-type: none"> <li>· Skills</li> <li>· Coaching and development of 3 languages (Arabic, English, Indonesian)</li> <li>· Learning <i>Muwajjah</i> in the morning and evening</li> <li>· Discussion, seminar, symposium and book review</li> </ul>
		Practice and Guidance
		<ul style="list-style-type: none"> <li>· Qur'an memorization guidance</li> <li>· Field preaching practice (Ramadhan)</li> <li>· Monday and Thursday fasting guidance</li> <li>· Arabic and English sermon guidance</li> <li>· Funeral services</li> <li>· Provision of prospective alumni</li> <li>· Micro Teaching guidance</li> </ul>
3.	Extracurricular	<p>Activity</p> <ul style="list-style-type: none"> <li>· <i>Tikrar al Qur'an</i></li> <li>· Lecture Practice</li> <li>· Conversation Practice</li> </ul>

	<ul style="list-style-type: none"> <li>· Organizational training and practice (leadership and management), OPPWS</li> <li>· Skills (agriculture, planting), arts (<i>hadrab</i> and <i>marawis</i>), sports, cooperatives, entrepreneurship, etc.</li> <li>· <i>'Amaliyah al Tadris</i></li> <li>· Scientific Tourism Visit</li> <li>· Self-Defense</li> </ul>
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### **Profile of Amanah Putera Islamic Boarding School**

This boarding school is under the *Amanatul Ummah Waqf Foundation*, specifically in the education division. Therefore, Amanah Putera Islamic Boarding School has a Vision: Preparing reliable cadres spiritually, emotionally and intellectually as *Ulama' Robbany* who are ready to play an active role in *iqomatuddin*, with the indicators: a) Forming an Islamic generation that can implement the five essential visions of the Islamic boarding school, namely: knowledgeable, charitable, preaching, patient, and *tawakal*; b) Producing an Islamic generation that can become the successors of the struggle and ideals of the kiai and *ulama' ala thoriqoh ahlus sunnah wal jama'ah*.

The types of curriculum and subjects at Amanah Putera Islamic boarding school can be classified in the following table:

**Table 2. Types of curriculum and subjects**

No	Types of Curriculum	
1.	Intracurricular	<p><i>Ulum Islamiyah</i></p> <ul style="list-style-type: none"> <li>· <i>Tahfidh al-Qur'an</i></li> <li>· <i>Qur'an Hadith</i></li> <li>· <i>Aqidah Akhlak</i></li> <li>· <i>Tajwid</i></li> <li>· <i>Tafsir</i></li> <li>· <i>Mustolah Hadith</i></li> </ul>
	<i>Ulum al-'Arabaiyyah</i>	<ul style="list-style-type: none"> <li>· <i>Usul Fiqh</i></li> <li>· <i>Fiqh</i></li> <li>· History of Islamic Culture</li> <li>· <i>Ulumul Qur'an</i></li> <li>· <i>Tauhid</i></li> <li>· <i>Tarbiyah al-Ta 'lim</i></li> </ul>
	<i>Ulum al-'Arabaiyyah</i>	<ul style="list-style-type: none"> <li>· Arabic</li> </ul>
	<i>Ulum al-'Ammah</i>	<ul style="list-style-type: none"> <li>· <i>Nahwu</i></li> <li>· <i>Sharaf</i></li> <li>· <i>Imla'</i></li> <li>· <i>Ta'bir</i></li> <li>· <i>Mahfuzat</i> (Arabic texts)</li> </ul>
	<i>Ulum al-'Ammah</i>	<ul style="list-style-type: none"> <li>· Indonesian</li> <li>· English</li> <li>· Mathematics</li> <li>· Science</li> <li>· Social Studies</li> </ul>

			<ul style="list-style-type: none"> <li>· Health and Sports Education</li> <li>· Computers</li> <li>· Skills</li> </ul>
2.	Co-curricular	Extensive Learning	<ul style="list-style-type: none"> <li>· Coaching and development of 3 languages (Arabic, English, Indonesian)</li> <li>· Learning <i>Muwajjah</i> in the morning and evening</li> <li>· Study of classical books (<i>Fathul Kutub</i>)</li> <li>· Discussions, seminars, symposiums and book reviews</li> </ul>
		Practice and Guidance	<ul style="list-style-type: none"> <li>· <i>Tahfidzul Qur'an</i> Guidance</li> <li>· Field preaching practice (Ramadhan)</li> <li>· <i>I'tikaf</i></li> <li>· Arabic Writing Guidance</li> <li>· Arabic and English Sermon Guidance</li> <li>· Funeral Services</li> <li>· <i>Ruqyah</i></li> <li>· SAR Training Guidance</li> <li>· Provision of Prospective Alumni</li> <li>· Micro Teaching Guidance</li> </ul>
3.	Extracurricular	Activity	<ul style="list-style-type: none"> <li>· Quran Recitation</li> <li>· Lecture Practice</li> <li>· Conversation Practice</li> <li>· Organizational training and practice (leadership and management)</li> <li>· Scouting, skills, arts, health, sports, cooperatives, entrepreneurship, language, journalism, rhetoric, etc. courses and training</li> <li>· '<i>Amaliyah al Tadrис</i></li> <li>· Marching</li> <li>· Scientific Tourism Visits</li> <li>· Self-Defense</li> <li>· Library Activities</li> </ul>

### **Profile of Pondok Modern Darussalam Gontor 13 Poso**

This Islamic boarding school is a branch of the Modern Islamic Boarding School Darussalam Gontor Ponorogo, so it has the same vision and mission in terms of educational goals. The Vision of the Modern Islamic Boarding School Darussalam Gontor 13 Poso is as follows: As an academic institution that produces community leader cadres to become a place of worship *talab al-ilmi* and become a source of Islamic knowledge, the language of the Qur'an, and general knowledge, while still having the spirit of a *pesantren*.

The KMI curriculum also consists of 100% general knowledge and 100% religious knowledge, this shows that spiritual and general knowledge cannot be separated. To facilitate implementation, supervision and evaluation, these programs can be grouped into:

**Table 3. *Kulliyatul-Mu'allimin Al-Islamiyah (KMI) curriculum***

No	Types of Curriculum
1. Intracurricular	<p><i>Ulum Islamiyah</i></p> <ul style="list-style-type: none"> <li>· Al-Quran</li> <li>· <i>Tajwid</i></li> <li>· <i>Tafsir</i></li> <li>· <i>Tarjamah</i></li> <li>· Hadith</li> <li>· <i>Mustolah Hadith</i></li> <li>· Fiqh</li> <li>· Usul Fiqh</li> <li>· <i>Faraid</i></li> <li>· <i>Tauhid</i></li> <li>· <i>Al-Din Al-Islamiy</i></li> <li>· <i>Muqaranat Al-Adyan</i></li> <li>· <i>Tarikh Islam</i></li> </ul>
	<p><i>Ulum al-'Arabaiyyah</i></p> <ul style="list-style-type: none"> <li>· <i>Imla'</i></li> <li>· <i>Tamrin Al-Lughoh</i></li> <li>· <i>Insya'</i></li> <li>· <i>Mutholaah</i></li> <li>· <i>Nahwu</i></li> <li>· <i>Sharaf</i></li> <li>· <i>Balaghah</i></li> <li>· <i>Tarikh Adab Al-Lughoh</i></li> <li>· <i>Mahfuzat (Arabic texts)</i></li> <li>· <i>Al-Mu'jam</i></li> <li>· <i>Khat</i></li> </ul>
	<p><i>Ulum al-'Ammah</i></p> <ul style="list-style-type: none"> <li>· Indonesian</li> <li>· English</li> <li>· Mathematics</li> <li>· Physics</li> <li>· Chemistry</li> <li>· Biology</li> <li>· Geography</li> <li>· History</li> <li>· Bookkeeping</li> </ul>

			<ul style="list-style-type: none"> <li>· Citizenship</li> <li>· Sociology</li> <li>· Psychology</li> <li>· Teaching/Education</li> </ul>
2.	Co-curricular	Worship <i>Amaliyah</i>	<ul style="list-style-type: none"> <li>· Prayer</li> <li>· Fasting</li> <li>· Reading Al-Quran</li> <li>· <i>Dhikr, Wirid</i> and Prayer</li> </ul>
		Extensive Learning	<ul style="list-style-type: none"> <li>· Coaching and development of 3 languages (Arabic, English, Indonesian)</li> <li>· Learning <i>Muwajjah</i> in the morning and evening</li> <li>· Research of classical books</li> <li>· Practice and speech competition in 3 languages</li> <li>· Quiz</li> <li>· Discussion, seminar, symposium and book review</li> </ul>
		Practice and Guidance	<ul style="list-style-type: none"> <li>· Practice of manners and politeness/ethics</li> <li>· Practice of teaching/teaching</li> <li>· Practice in computer laboratory</li> <li>· The practice of community preaching</li> <li>· Practice of hajj rituals</li> <li>· The practice of organizing funerals</li> <li>· Guidance and counseling</li> </ul>
3.	Extracurricular	Activity	<ul style="list-style-type: none"> <li>· Training and practice of organization (leadership and management)</li> <li>· Courses and training for scouts, skills, arts, health, sports, cooperatives, entrepreneurship, language, journalism, rhetoric etc.</li> <li>· Dynamics of student groups (mandatory groups and interest</li> </ul>

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groups)

- Provision of prospective KMI alumni
- Assignment of alumni in branch and alumni boarding schools.

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## **The Values of Religious Moderation**

### ***The Middle Attitude (Tawassuth)***

The attitude of students putting something in its place is fair to all creatures of Allah. Students' attitudes do not differentiate between tribes and regions of origin when interacting and communicating. The attitude of students reasoning in responding to controversial news. The attitude of students can use polite and soothing language when communicating. Students' attitude is open to preaching without disturbing the principles of others.

The three sites differ in the practical order in which students are taught in daily life. However, the attitudes derive from the same principle. For instance, '*adl*' means an effort to put something in its place (Ellsworth & Alexander, 2024). In addition, the concept of *tawassuth* must be followed by a comprehensive understanding of Islamic law sources and forming an attitude that does not discriminate between one group and another. Therefore, this concept will bring the disciple closer to piety. This statement is supported by the commandment in Q.S al Maidah [5]: 8, which can be interpreted that 'Adil would bring believers closer to piety. Meanwhile, *taqwa* is a person who is afraid and careful of disputes over a religious matter or falls into toxicity.

Moreover, the attitude of *tawassuth* in accepting differences is followed by the attitude not to impose the will or to intervene in other's principles. This concept is an interpretation of QS. Al Kafirun [109]: 6 that could be explained: for you (non-muslims) is the religion you believe in, I also follow the religion that I think from Islam and for you is the charity of your deeds and against me is the charity of my deeds (Al-Mawardi, 2010).

### ***The Tolerance Attitude (Tasamuh)***

The attitude of students participating in community service with the village community which is predominantly non-Muslim. The attitude of students participating in creating a harmonious life in the Islamic boarding school. The attitude of students respecting differences in society. The attitude of students respecting each other in the Islamic boarding school. Students' attitude is to help each other and help friends who have physical limitations. Students' attitudes by not disturbing followers of different religions when they worship. The attitude of students can socialize with the surrounding community.

Poso is an area affected by horizontal conflict and still leaves small groups that differ in views from the government. Therefore, applying the concept of tolerance in the land of Poso will face various groups with different understandings and beliefs. These differences came to the fore and influenced the journey of Islamic education in the Poso district over time.

*Pesantren* in Poso must be able to go hand in hand without imposing the will of religious principles in neighborly life. For instance, in the context of worship and *aqidah*, being tolerant is an attempt to allow others to carry out their worship following the *aqidah* of

their respective religions. Furthermore, the value of tolerance is reflected in maintaining order and security so that every religious believer can perform worship comfortably without any fear.

In the Islamic religion, this form of attitude is a derivation explained through QS. Al Hujurat [49]: 13 as the reason of Allah Swt. to create people from diverse nations and tribes to understand each other to realize harmony in social life and raise the knowledge that humankind comes from one genesis. In addition, this verse also warns human beings not to bring divisions that can hurt social life. The division axis in a compound society comes from verse 11 earlier: berating, demeaning, mocking, and denouncing each other (Fuad, 2020).

Tolerance can also be realized by understanding that helping each other is the foundation of '*ukhuwah Islamiyah*', which comes from the concept of *taqwa*. The idea is summarised in the citation of Q.S. Al-Maidah [5]: 2 that a good commandment follows the word of *al-birru* and the word of *al-taqwa* is followed by an order to avoid prohibition (Al-Baghawi, 1989). Understanding the concept of helping each other based on acceptance of differences will create an attitude of tolerance.

The two opinions above are also strengthened through national insight. Namely, tolerance is a part of the Undang-Undang and Pancasila, especially chapter 29, verse 2 UUD 1945, which proclaimed that "The state guarantees the freedom of each population to embrace their religion and worship according to their religion and beliefs." Based on the 1945 Constitution of the Republic of Indonesia before. Surnyoto, the deputy of Gontor Poso Islamic boarding school, explained that:

Pancasila and Undang-Undang order the Indonesian citizens to worship with each belief of their adherent. Today, there are attempts to force the adherent into the tolerance frame. Meanwhile, we were being said to live in a conflict-prone area. Please, they worship their beliefs according to each faith, and so do we lest it interferes with the beliefs associated with others in terms of worship Surnyoto (2022).

Therefore, tolerance could be a foundation for mutual respect in *Negara Kesatuan Republik Indonesia (NKRI)*, as long as the concept does not influence the principle matters that have become consensus in Islamic shari'a. Even the figure who founded the *Majelis Ulama Indonesia (MUI)*, namely Buya Hamka, was willing to sacrifice his position to keep a very principled thing (Hamka, 2017).

### ***The Attitude of Loving Motherland (Muwathanah)***

The attitude of students participating in community service with the village community which is predominantly non-Muslim. The attitude of students participating in creating a harmonious life in the Islamic boarding school. The attitude of students respecting differences in society. The attitude of students respecting each other in the Islamic boarding school. Students' attitude is to help each other and help friends who have physical limitations. Students' attitudes by not disturbing followers of different religions when they worship. The attitude of students can socialize with the surrounding community.

In essence, the three sites of Islamic boarding schools in Poso regency are those that understand *ahl sunnah wal jama'ah*. This condition could be measured by understanding *pesantren* who emphasize the attitude of loving motherland through

obedience to the government even though *zalim*. Such the hadith narrated by the messenger, peace be upon him:

يَكُونُ بَعْدِي أَئِمَّةٌ لَا يَهْتَدُونَ بِهُدَائِي وَلَا يَسْتَنِدُونَ بِسُنْنَتِي وَسَيَقُولُونَ فِيهِمْ رِجَالٌ قُلُوبُهُمْ قُلُوبُ الشَّيَاطِينِ  
فِي جَهَنَّمِ إِنْسٍ. (قَالَ حُذَيْفَةُ): كَيْفَ أَصْنَعُ يَا رَسُولَ اللَّهِ إِنْ أَدْرَكْتُ ذَلِكَ؟ قَالَ: تَسْمَعُ وَتُطِيعُ  
لِلْأَمْرِ وَإِنْ ضُرِبَ ظَهْرُكَ وَأَخْدَ مَالَكَ

“There will come after me leaders who do not follow my guidance, do not live my sunnah, and will be upon them those whose hearts are the hearts of demons in men’s bodies. (Hudzaifah said), O Messenger of Allah, what do I do if I meet them? He answered, You hear and obey even though your back is whipped and your treasure is taken away.” (HR. Muslim: 1847) (Al-Qusyairi, 1991).

While Ibn Taimiyah explained, it is clear that the government that was obeyed was the leader who had power (winning constitutional elections), even though the leader was ‘fair or *zalim*. In addition, Islamic boarding schools have a solid connection to the loving motherland in Indonesia’s long journey of Islamic educational development. To clarify the attitude of *muwathanah*, *pesantren* uses a proverb, “*hubbul waṭan minal īmān*,” (Khozin & Fuad, 2022) which means: “The love of the motherland is part of the faith.”

The proverb above summarised a sign against the meaning of loving motherland because two perceptions supported it; *Firstly*, according to Allan (2018) in *Dalil al Falihin*, humankind in the world is essentially just a wanderer because the real homeland is heaven, such as most scholar’s interpretation that ‘*hubbul waṭan minal īmān*.’ Heaven is where Allah Swt sent down both of our parents for the first time, and heaven is the place (we) return, God willing.

*Secondly*, the homeland, which is mentioned in the short sentence, does not mean heaven but the place where we are born. “what has been translated by homeland in the sentence is the place we know, but the causality of love would connect (cultivate) affection or doing good to its people consisting of faqir and orphans.

### ***Respecting The Culture (I’tiraf al Urj)***

Students respect the culture that develops in society. Students can perform regional arts, such as ‘*pamona* dance’. Students can accept the regional cultural dance ‘*dero* dance’ through a filtering process. Students bring to life the culture of permission “*tabe*” in everyday life at the Islamic boarding school. Students maintain good and commendable behaviour in respecting the *Kiai* and *ustadz* and obeying the rules of the Islamic boarding school. Students can maintain the cleanliness of the Islamic boarding school environment.

Responding to the culture that develops in the Poso local community, it will face two dimensions of culture: culture following Islamic shari'a and cultures contrary to Islam. The culture of sharia can be measured directly through the postulates of Islamic sharia. Even the Islamic text of Sharia directly explains whether it was an order or prohibition. In this case, the culture that is not within the scope of Sharia was more influenced by human instinctual and biological needs such as eating and drinking, the realistic situations such as climate change, and other perceptions such as the cultures from outside of Sharia would not gain the legitimacy of the sharia postulates directly (Al Kiftiyah & Fuad, 2020; Fahimah, 2018).

In practice, the three sites of *pesantren* in Poso could not necessarily accept and reject the concept of culture or '*urf*' that develops in society. However, the evolution showed a combinative process between '*urf*' and Islamic sharia. Then, the combinative process brings in Islamic jurisprudence rules to facilitate decision-making through the principle of '*urf*', which is the basis for determining *ijtihadi* laws. Among the principles of Islamic jurisprudence rule are:

لَا ينكر تغيير الأحكام بتغيير الأزمنة والأمكنة والأحوال

“(It) does not deny that the law (Islamic jurisprudence rule) may change due to changes of time, place, and conditions” (As-Sadlan, 1997).

For instance, ‘*pamona* dancing’ in customary preservation would be accepted if it can filter music or movements prohibited by Islamic sharia. Relating to the principle of *المحافظة على القديم الصالح*, ‘*dero* dancing’ is also accepted by following the requirements. The dancing should be modified by keeping the good ones as the oldest, which is not contrary to Islamic Sharia, and leaving the bad ones behind.

Based on the principle of Islamic jurisprudence above and the situation of Poso itself, ‘*dero* dancing’ is also accepted by following the requirements. The dancing should be modified by keeping the good ones as the oldest, which is not contrary to Islamic Sharia, and leaving the bad ones behind.

### **Internalising Religious Moderation Values**

Internalisation theory explains the activity of multinational businesses (Casson, 2015). The diverse internalisation theories appeared during the following ten years from the development aspect, and continuously, the theory developed through the multinational enterprise (MNE) theories. One of them is used in the branch of applied economics developed by Buckley and Casson. This theory is grouped into three paradigms: the paradigm of market imperfection, the paradigm of behaviour, and the paradigm of market failure.

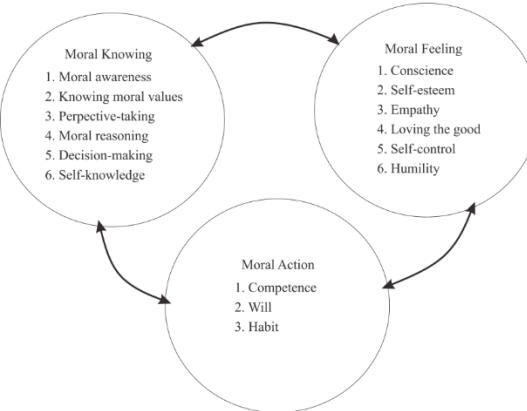
Therefore, internalisation theory has undergone historical development. The theory was used initially only in the branch of applied economics, and then the theory's focus became more complex. Based on the sociology science perspective, Scott states that internalisation is a metaphor that shows something moves from outside the thought or personality to a place in it (Scott, 1971). Johnson (1981) definition of internalisation supported this statement as the process where cultural value orientations and expectations are united into the personality system. In addition, based on the psychologist's perspective, internalisation is the process of acceptance through a series of norms from another person or group that affect someone (Han, 2024).

Compared to Muhamid's perspective, internalisation is an interactive process that influences the acceptance or rejection of values and influences personality, and evaluative functions become more dominant (Canuto et al., 2024). In parallel with the internalisation theory of Islamic education, the definition refers to a profound process as the motivation for understanding religious values combined with educational values. This theory aims to create unity in a student's personality and then become a characteristic or disposition (Suparman et al., 2024). Based on the discussion above, internalisation shows a process and effort to strengthen values in personality (character

of students) through planned teaching and guidance. Furthermore, it will become an awareness manifested in daily social attitudes and actions.

### **Stages of Internalization**

Thomas Lickona states that creating an excellent character could be described by seeing moral coverage in one's person through moral knowing, feeling, and moral action, followed by several aspects (Lickona, 1991). Like the following figure:



**Figure 1.** Components of good character

Character education adapted by Lickona (1991) is divided into three aspects, namely knowledge (moral knowing), feelings (moral feeling), and actions (moral action). These three aspects are coherent and comprehensive. All three are interconnected and used together. In addition, in the question and answer activity, it was stated that the students had carried out character education as stated by Lickona (1991), but needed to know that there was a theory. In addition, character education is the responsibility of teachers, parents, and the students' residential environment. This is known as the three centres of education.

Furthermore, James A Banks offered four approaches to internalising religious moderation values; *Firstly*, the contributive approach or the teacher used a way to unify the curriculum with multicultural content. *Secondly*, the additive approach is when the teacher adds a book, unit, or material into the curriculum without changing its substance. *Thirdly*, the transformative approach is changing the basic assumptions of the curriculum and allowing learners to view a variety of concepts, issues, themes, and problems from several perspectives and points of view. *Fourthly*, the social action approach could be defined as educating students to be critical socially and teaching them decision-making skills (J. A. Banks & Banks, 2010).

Moreover, Permatasari et al. (2024) explained that the internalisation technique is divided into three mutually continuous stages. *First*, the transformation stage or transformative learning emphasises self-reflection on students to generate their awareness in interpreting new knowledge received (Nur, 2021). Jack Mezirow developed this theory and began in the 1970s from concepts of social psychology and adult education, such as adult learning projects (Alan Tough), andragogy (Malcolm Knowles), personal constructs (George Kelly), and changing perspectives (Herbert Fingarette) (Fleming et al., 2019). All transformative learning involves taking action to apply insights derived from critical reflection. Straightforwardly, Mezirow explained that transformative learning influences change in a concrete frame of reference. The frame of reference also includes cognitive, conative, and emotional components and

consists of two dimensions: habits of the mind and point of view. In addition, the frame of reference could also help learners to understand their experiences (Taufik, 2017). Based on the discussion above, the stage of transformation in this research is the process of transforming from the perspective of meaning (value), frames of reference (terms of reference), and habits of mind (mindset) of learners (Chua & Suradi, 2024).

*Second*, the transaction stage or two-way communication involves the exchange of stimulus and response that gives rise to a new stimulus. According to the transactional analysis theory, the transaction process is the basic unit of analysis of human interaction (Fikriyanda et al., 2021). Based on its development, transaction learning is a unified 'conversational' structure between teachers and students, and it was formulated based on specific objectives (Gong & Pang, 2024). Transaction learning could be interpreted as a reciprocal communicative process or action involving two parties (Chen, 2023). In addition, the effectiveness of the teaching and learning process refers to the two basic assumptions: *Firstly*, the teaching and learning process is a human transaction. *Secondly*, education aims to change and build his personality and behaviour (Bradford, 1958). If the theory is reviewed by its application, transaction learning includes six patterns: telling, showing, asking, responding, and giving feedback (Sen, 2023).

*Third* is the trans-internalization stage, where students respond to the teacher with their physical movements/appearance, mental attitudes, and personality. Trans-internalisation is the communication process between two personalities, each actively involved (Saihu, 2022). In this session, the communication between educator and student is not only verbal form but also the mental attitude and personality of the educator so that it can be a real example and guide for students (Bali & Susilowati, 2019). The trans-internalization process starts from the simple to the complex: receiving, responding, valuing, value organisation, and value characteristic (characterisation by a value or value complex).

### ***The Internalization Techniques***

#### **1. The Transformation Stage**

This stage could be the transformative learning process or an attempt to transform from a significant perspective or value, frame of reference, and habitual thinking in students (Paudel et al., 2023). At this level, one-way communication occurs; *Kiai* conveys religious moderation values, and the students receive it without verification. Therefore, the value transformation stage supports moderation theory, contributive, additive, and transformative approaches.

In addition, *Kiai* at the three sites helped students find an idea or new comprehension through learning integration. The actual content includes religious moderation values inserted into intra-curricular and extracurricular activities. For instance, *Kiai* conveys the values of religious moderation adapted from the theme of *ta'lim al muta'allim* and *akhlak lil banin* books by the *majelis taklim* activities that include *taujihat* or assertion. Similarly, *Ustadz* could help the student observe and interpret the event, which relates to the new understanding received.

#### **2. The Transaction Stage**

The learning transaction could be two-way communication involving the stimulus and response exchange that brings a new stimulus (Fikriyanda et al., 2021). Accordingly, the theory of value transaction also refers to a relocation process from moderate

knowing to moderate feeling. At this level, students are built to realise the importance of religious moderation values; moreover, the insight will create the student's critical attitude, reflected by the transformative approach theory.

Furthermore, the students who understood the moderation values could verify them by giving responses and feedback to *Kiai*. Additionally, *Kiai* or *Ustadz* provides stimulus by telling, showing, and asking students about the themes related to social issues. Finally, the students could reply by asking specific and direct questions.

### 3. The Value Trans-internalization Stage

The last step of value internalisation techniques is trans-internalization, a tangible manifestation of moderate and social action approaches. Moderate student characteristics are reflected in the transformation and transaction process. In addition, the students could receive stimuli such as religious moderation values that have been developed in the affective attitude of students. This process is oriented to the stage where students receive and respond by verifying the values formed in the habituation of moderate values; furthermore, it will be the student's character (personality).

## **The Moral Trilogy**

### ***Moderate Knowing***

The internalisation of religious moderation values on the three sites of *pesantren* is carried out integrally in the educational cognition process, which is scheduled in accumulated 24 hours. Consequently, all *pesantren* activities are the internalisation of moderate values. For instance, the tolerant values of respecting each other were formed by the concept of *uswatun*, such as the interaction between *ustadz* and *Kiai* followed by students.

In the first stage, moderate knowing could be defined as an effort to provide an understanding for students concerning moderation values in the three sites through intra-curricular, co-curricular, and extracurricular activities in established terms of reference for students to be moderate.

At the Walisongo 1 Poso Islamic boarding school, *Ustadz* used preaching methods (*tausiyah*) to convey advice by inserting religious moderation content in formal learning via several subjects such as the Qur'an hadith, *aqeedah akhlak*, Islamicate culture, *ta'bir*, *mahfudzat*, and civic education. In addition, establishing a student's mindset is reinforced through extracurricular learning, including classical book studies such as *ta'lim al muta'allim*, shahih Bukhari Muslim, and the *mu'tabarah*'s manuscript in the system of *halaqoh* (meeting) subuh and maghrib. Similarly, the Islamic Boarding School of Amanah uses *ta'lim al muta'allim* and *akhlak lil banin* books.

Both are different from the implementation enforced in the modern Islamic Boarding School of Gontor Poso, which uses a deductive teaching method including doctrine to construct the knowledge of religious moderation values by utilising techniques of *muqorron*. Furthermore, to build a comprehensive understanding through madhab comparison using *bidayah al mujtahid*, the oldest book taught in the fifth and sixth grades of *KMI (Kulliyatul Mu'allimin al Islamiyah)*, which is part of the intra-curricular system. Moreover, *fath al-kutub*, *fath al-munjid*, *fath al-rahman*, and *durus al-naqd* were programmed in extracurricular teaching.

Substantively, studying classical books is oriented toward the study of character-building and comprehensive understanding. Such as *ta'lim al muta'allim* and *akhlaq lil*

*banin* aim to establish the foundation of *adab* and student morality in learning and build the student's polite attitude in communicating and learning shahih Bukhari Muslim via the *halaqoh* system and programs such as *fath al-kutub*, *fath al-munjid*, *fath al-rahman*, and *durus al-naqd* which means to construct student attitudes that stand on the truth and rational thinking in understanding moderate values.

Besides formal and non-formal face-to-face learning, the stage of understanding moderate values is also implemented through a series of student activities scheduled from waking up until going back to sleep. Furthermore, the three sites use effective educational methods such as role model, habituating, learning by instruction, and learning by doing. These four methods are applied systematically through the levelled structure from *Kiai* to *ustadz* and continued to the student organisation that leads to the daily activities in *pesantren*. Hence, students have been trained indirectly to manage learning time independently and follow the programs set at *pesantren*.

### ***The Moderate Feeling***

Correspondingly, to provide students with an understanding of religious moderation values, they have participated in the process to feel the benefits of being moderate. Being moderate is part of establishing the student's mindset, known as the affective aspect. Therefore, to cultivate a feeling of moderation, the three sites of *pesantren* established a sustainable and repetitive activity by creating environmental conditions, such as conditioning, direction, and awareness.

Moderate feelings at the three *pesantren* sites built up the student's emotions. This reinforcement is related to the student attitudes such as awareness of the student identity who must be fair, tolerant, loving of the motherland, and respect the local culture through conscience, self-esteem, empathy to the environment, loving the truth that rests on scientific rationality, self-control in action and interaction, and humility in *mujahadah*.

These values are based on the principle of religious theology, which is not solely derived from logical considerations. This condition generally underlies the differences in terms of *pesantren*'s uniqueness and educational patterns today, where *pesantren* is not only pursuing the world's interests but also the interests of *ukhrowi*, which is eternal.

Based on practicals, the students perform daily duties given by the teacher, protecting the Islamic boarding school environment and interacting with someone by outstanding acting. However, excellent habits only sometimes guarantee that the student consciously appreciates the importance of moderate values (verification value) because the attitude may be based on the propriety of obeying discipline or seniority. Moreover, the reason is that the moderate feeling stage at the three sites is implanted structurally and systematically in each activity. The systematic activity is implemented so the student can arrive at levels of *mujahadah* to seek knowledge (*tafaqquh fi al din*). This process will guide the students indirectly in encountering the simple ways and reaching His pleasure (Asy-Syaukani, 2007).

### ***The Moderate Action***

After students have sensitivity to the importance of religious moderation values, they will arrive at a moderate level of acting. Acting moderately is the result (output) of two dimensions, one of which is to internalise religious moderation values into the student's character. The three characteristics following the student's moderate action are competence, willingness, and habit.

This theoretical framework illustrates that the students at the three sites are initially implanted with the competence in religious moderation values through several subjects, classical book studies, and values they are accustomed to in the *pesantren* environment. The competence will appear in the awareness and crystallise in the circle of Islamic students to practice moderate attitude through creating an environment (conditioning), directing, and realization the result of this student's attitude, known as moderate action.

Acting moderately will be visible in several national activities and days. For example, the students can moderately put the country's symbol, such as placing the symbol of Indonesian statehood above the personality symbol. In addition, acting moderately also departs from the same perception that loving motherland is a part of obeying God and an obligation.

### **The Moderation Learning Integration**

#### ***The Contributive Approach***

The contributive approach is the first stage of unifying the curriculum's content of religious moderation values. This first stage focuses on heroism, national days, and many cultures (J. A. Banks & Banks, 2010). In the curriculum and learning on the three sites, the topics of religious moderation are filtered based on specific criteria and entered into the intra-curricular curriculum, such as the formality program in the class and extracurricular program in *pesantren*, including classical book studies.

The contributive approach theory indirectly relates to the theory of moderate knowing, such as learning *ta'lim al muta'allim* in Walisongo 1 Poso and Amanah Putera Islamic boarding schools. Thus, programs focus on establishing students' moderate character through *halaqoh* study after Magrib. The moderate content, such as the Prophet's attitude toward his non-muslim family, could have been tucked into the ninth discussion of *ta'lim al muta'allim*'s study, in the ninth part, namely 'love and counsel each other.'

Additionally, pesantren of Gontor Poso use the deductive learning method as a doctrine to construct an understanding of religious moderation values by using the technique of *muqorron* on several subjects such as *bidayah al mujtahid* in the intra-curricular system in fifth and sixth class of KMI. *Kiai* explained the topic of wudhu from a different perspective; furthermore, it built the student's thinking that these differences have a solid basis and opened the students' thoughts not quick to blame a particular group.

#### ***The Additive Approach***

This approach is similar to the contributive approach. At this level, *Kiai* adds the material subject, concept, and topic from distinct views of the curriculum without changing its purpose, structure, and essential characteristics (Tofiqurrohman, 2019). Substantively, this approach is applied by completing the books, modules, and a documentary movie with a corresponding theme and continuing to discuss that movie. The additive approach is the initial phase, so this approach indirectly supports the moderation theory.

Actualisation of additive approach in Walisongo 1 Poso and Amanah Putera Islamic boarding schools, namely by providing a personal computer in a public room for students to make it easy to access. The availability of the software as a means to show themes from different stories. For instance, the story of Independence Day, the story of prophets, and peace topics under the conflict in Indonesia today. In students' spare time, *Kiai* or *ustadz* will occasionally review the films watched together on taujihat activities.

One of the programs in Gontor Poso is watching documentaries of G30S PKI together to protect the students from communist movements and radicalism thoughts.

### ***The Transformative Approach***

The transformative approach can be applied by changing the structure and basic curriculum assumptions to cultivate students' competence toward issues, themes, and problems from several perspectives (J. Banks, 1994). This stage differs from other approaches by changing the curriculum's foundation and opening students' insights into contemporary societal issues, themes, and problems. This approach also indirectly supports the step of moderate knowing theory, and the process will have a mild feeling in the student's character.

*Kiai* or *ustadz* educate students in the *majelis taklim* system and *mudzakarah* as an enjoyed discussion through every study of the hadith Bukhari Muslim in Walisongo 1 Poso. The learning system orients to construct the student's mindset to be moderate. In application, *Kiai* usually relates the hadith with the mainstream issue, such as the problematic issues of terrorism and radicalism in district Poso. The process was applied to protect students from the understandings scattered in Poso today.

In contrast to the following two sites, Amanah Putera and Gontor Poso Islamic boarding schools implement *bahtsul kutub* and *fath al kutub* programs. However, both programs differ in their application; the *bahtsul kutub* program has a specific theme and further accompanies the discussion. This scientific work is collected from several chapters, including the introduction, theoretical studies, research methods, and discussions. After several instances of supervision, students will be examined by two *ustadz* who have mastered the theme using Arabic. Additionally, the *fath al kutub* program separates students into two groups to manage the mainstream issues every day; there are two discussion sessions, namely opening Islamic literature or classical books to find references in several problems that the committee has determined, and lastly, every single group writes in journal form.

### ***The Social Action Approach***

The social action approach was combined with the transformation approach, emphasised in the social change activities. In this step, *santri* was supported in the decision-making and behaved according to the concepts, issues, or problems studied (Salako & Ojeyibi, 2019). The main objective of this approach is oriented toward the character formation of social criticism and leads them to be skilled in decision-making.

This stage starts with the vision and mission at the three sites of *pesantren* to establish the characteristics of students ready to enter the community. Therefore, *pesantren* is an educational institution skilled in constructing students' character to appear in the community. The theory also supports the moderate action stage or student action to be moderate. This approach is reflected in students' attitudes when participating in community activities. In addition, the community of Islamic boarding schools on the three sites also maintains order in society so that non-Muslim communities can carry out their worship comfortably and feel protected during Sunday worship or Christmas.

## **IV. CONCLUSION**

The religious moderation values that have received students at the three sites of Islamic Boarding Schools are the values that have been conceived through the vision and

mission and the role of Islamic boarding schools. The *pesantren* and its uniqueness could be said as an institution of Muslim intellectual regeneration exploring religion (*tafaqquh fi al-din*), *pesantren* as an institution that creates human resources and an implementer in community empowerment that is followed by the lengthy conflict historical background in its establishment. Construct the student's moderate character using internalisation techniques could be described in the three main dimensions: *Firstly*, the transformation technique that is related to moderate knowing, contributive, additive, and transformative approaches by using imitation and habituation techniques in the educational environment, conditioning, learning by instruction, and learning by doing. *Secondly*, the value transaction technique also supports the process of transference from moderate knowing to moderate feeling by creating an environment or conditioning, briefing, and awareness oriented to the *Mujahadah* concept. *Lastly*, the trans-internalization technique is the manifestation of moderate action and social action approach to construct the moderate attitude of students, which comes from the basis that being moderate is the obligation and commandment of Allah Swt.

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