



Character Building: Strategies to Build Student's Moderate Attitudes in Madrasah Culture

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Abstract

Keywords:
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Strategy;
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Culture.

The purpose of this study is to describe and analyze the formation of moderate attitudes through madrasah culture at MA Unggulan KH. Abd. Wahab Hasbulloh (MAUWH) Tambakberas. This research focuses on the strategy of building moderate attitudes of students and its implications at MAUWH. This research uses qualitative methods. Data collection techniques are done through interviews, observation, and documentation. Data analysis techniques through three paths; namely data condensation, data presentation, and conclusion drawing. The results of this study found that the strategy of building moderate attitudes of students at MAUWH through the creation of a religious atmosphere, internalization of values, habituation and exemplary. The strategy is recorded in the character-building program which is applied to activities such; praying *dhuha* and praying *dhuhur* in the congregation, *istighasah*, *sapa tetangga*, *Bhakti BU*, and *Inspiring*. The implication of these strategic activities is the emergence of attitudes that are accustomed to worshiping, respecting others, having social care, and being tolerant which is an indicator of a moderate attitude.

Abstrak:

Kata Kunci:
Strategi Pendidikan;
Sikap Moderat;
Budaya Madrasah.

Tujuan penelitian ini adalah untuk mendeskripsikan dan menganalisis pembentukan sikap moderat melalui budaya madrasah di MA Unggulan K.H. Abd. Wahab Hasbulloh Tambakberas. Penelitian ini berfokus pada strategi membangun sikap moderat siswa dan implikasinya di MAUWH. Penelitian ini menggunakan metode kualitatif. Teknik pengumpulan data dilakukan melalui wawancara, observasi, dan dokumentasi. Teknik analisis data melalui tiga jalur: yaitu reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian ini diketahui strategi dalam membangun sikap moderat siswa di MAUWH melalui penciptaan suasana religius, internalisasi nilai, pembiasaan dan keteladanan. Strategi tersebut terekam dalam program Character Building yang diterapkan pada kegiatan ; Shalat dhuha dan salat dhuhur berjamaah, istighasah, sapa tetangga, Bhakti BU dan Inspiring. Implikasi dari kegiatan strategi tersebut adalah munculnya sikap-sikap terbiasa beribadah, menghormati orang lain, memiliki kepedulian sosial, bersikap toleran yang merupakan indikator dari sikap moderat.

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1. Introduction

Madrasah culture becomes the basis for forming students' behavior, traditions, and daily habits.¹ This is because values and beliefs will not be present in a short time. Given the significance of the desired value system for madrasah reform, specific action must be devised to influence the culture of the institution in order to foster religious moderation.²

In every formal discussion forum, there is always a moderator who leads the discussion process. They are not taking sides with anyone or any opinion, and being fair to all parties involved in the discussion.³ This can be an illustration of moderation. Moderation lies between two bad things such as courage. Courage is considered as good because it lies between recklessness and bravery. Generosity is also good because it lies between extravagance and miserliness. Therefore, religious moderation means a path of religion through the middle way.⁴ By owning a moderate attitude, a person should not have an extreme and excessive opinion in carrying out the teachings of his religion.⁵

An understanding of religious moderation is needed in multicultural and multidimensional social life.⁶ In Islam, moderation is known as *wasath* or *wasathiyyah*, which has the same meaning as the words *tawasuth* (middle), *i'tidal* (fair), and *tawazun* (balanced).⁷ People who have *wasathiyah* principles are defined as the best choice.⁸ Those words imply the same meaning, which

¹ Hilyah Ashoumi and Ovi Munawaroh, *Budaya Religius Basis Pembentukan Kepribadian Religius* (Jombang: Universitas KH. A. Wahab Hasbullah, 2019), accessed February 9, 2023, <https://books.google.co.id>.

² Edi Mulyadi, "Strategi Pengembangan Budaya Religius Di Madrasah," *Jurnal Kependidikan* 6, no. 1 (May 25, 2018): 1–14, accessed February 9, 2023, <https://ejournal.uinsaizu.ac.id/index.php/jurnalkependidikan/article/view/1688>.

³ Muhammad Alamur Rohman, Luluk Muasomah, and Arif Makmun Rifa, "Manajemen Peningkatan Pemahaman Islam Moderat Melalui Konsep Pembelajaran Kitab Fathul Qarib Di Pondok Pesantren Arbai Qohhar," *Inisiasi: Jurnal Manajemen Pendidikan Islam* 1, no. 1 (December 2, 2021): 16–24, accessed February 9, 2023, <http://ejournal.iaingawi.ac.id/index.php/inisiasi/article/view/592>.

⁴ M Quraish Shihab, *Wasathiyyah Wawasan Islam Tentang Moderasi Beragama - M Quraish Shihab - Google Buku*, ed. Qamaruddin SF, 2nd ed. (Tangerang: PT. Lentera Hati, 2020), accessed February 9, 2023, <https://books.google.co.id>.

⁵ I Wayan Titra Gunawijaya, "Moderasi Beragama: Meningkatkan Kerukunan Dalam Perspektif Susastra Hindu," *Caraka: Jurnal Pengabdian Kepada Masyarakat* 2, no. 1 (April 19, 2022): 63–68, accessed February 9, 2023, <https://stahnmpukuturan.ac.id/jurnal/index.php/caraka/article/view/2170/1621>.

⁶ Neneng Sri Wulan and Hisny Fajrussalam, "Pengaruh Literasi Membaca Terhadap Pemahaman Moderasi Beragama Mahasiswa PGSD," *Jurnal Basicedu* 6, no. 1 (December 23, 2022): 372–385, accessed February 9, 2023, <https://jbasic.org/index.php/basicedu/article/view/1927>.

⁷ Muhidin Muhidin, Muhammad Makky, and Mohamad Erihadiana, "Moderasi Dalam Pendidikan Islam Dan Perspektif Pendidikan Nasional," *Reslaj: Religion Education Social Laa Roiba Journal* 4, no. 1 (August 11, 2022): 22–33, accessed February 9, 2023, <https://journal.laaroiba.ac.id/index.php/reslaj/article/view/456>.

⁸ Muhamad Bisri Mustofa and Siti Wuryan, "Dakwah Moderasi Di Tengah Pandemi Covid 19," *Journal of Da'wah and Communication Studies* 1, no. 2 (July 9, 2019): 22–32,

is fair, which in this context means choosing a middle position between various extreme options.⁹

Religious moderation has recently been emphasized as the mainstream of Islam in Indonesia.¹⁰ This mainstreaming idea is a solution to answer various religious and global civilization problems. Therefore, the moderate generation must take more aggressive steps against this. When radicals, extremists, and purists speak loudly with violent actions, moderate Muslims must speak louder than them with peaceful actions.¹¹ The failure to reconcile religious thinking with Indonesia's pluralistic and multicultural social reality is the root of the religious-social conflict. Hardline organizations who find it difficult to compromise and don't want to tolerate various interpretations of other religions experience this. The religion they practice is the real religion in their eyes.¹²

In a book published by the Maarif Institute, it has been stated that there are some ways in maintaining the Fortress of Diversity in Schools. Radical understanding and intolerance can be penetrated to the school environment by using three ways. *Firstly*, it can be through extracurricular activities. *Secondly*, it is related to the role of teachers in the teaching and learning process. And the last, it can be through school policies that are weak in controlling the entry of radicalism in schools. The tendency of intolerance and the strengthening of radicalism in schools become a big concern. Therefore, the strategic mainstreaming of religious moderation must be done here.¹³ Therefore, it is important to implement religious moderation to maintain diversity in schools/madrasah.

According to Ali, diversity is a necessity as the *sunnatullah*. In this diverse life, moderate and inclusive Islamic education is needed to regulate radicalism. Furthermore, Religious moderation is needed in broad life as a multicultural Indonesian society as well as in the madrasah environment. Ali said that a harmonious life with tolerance in a culturally diverse life must be realized.¹⁴ Indicators of religious moderation can be conceptual, practical, and

accessed February 9, 2023, <http://www.journal.iai-agussalimmetro.ac.id/index.php/mauidhohhasanah/article/view/71>.

⁹ Fauziah Nurdin, "Moderasi Beragama Menurut Al-Qur'an Dan Hadist," *Jurnal Ilmiah Al-Mu'ashirah: Media Kajian Al-Qur'an dan Al-Hadits Multi Perspektif* 18, no. 1 (January 30, 2021): 59–70, accessed February 9, 2023, <https://jurnal.ar-raniry.ac.id/index.php/almuashirah/article/view/10525>.

¹⁰ Sanusi Sanusi and Ahmad Fatah, "Pengaruhutamaan Moderasi Beragama Dalam Pengembangan Kurikulum PAI Berbasis Paradigma Ilmu Islam Terapan Di IAIN Kudus," *ICIE: International Conference on Islamic Education 2*, no. 0 (August 30, 2022): 79–98, accessed February 9, 2023, <http://103.35.140.33/index.php/ICIE/article/view/129>.

¹¹ Firman Noor, "Comparison of The Political Perceptions Between Radical Islam and Moderate Islam in Indonesia in The Reform Era," *Jurnal Penelitian Politik* 2, no. 1 (August 29, 2016): 13–33, accessed June 1, 2023, <https://ejournal.politik.lipi.go.id/index.php/jpp/article/view/389>.

¹² Najahan Musyafak and Lulu Choirun Nisa, *Resiliensi Masyarakat Melawan Radikalisme; Aksi Damai Dalam Konflik Agama*, ed. Khirul Anwar, 1st ed. (Semarang: CV. Lawwana, 2020), accessed February 9, 2023, <https://books.google.co.id>.

¹³ Edy Sutrisno, "Aktualisasi Moderasi Beragama Di Lembaga Pendidikan," *Jurnal Bimas Islam* 12, no. 2 (December 27, 2019): 323–348, accessed February 5, 2023, <https://jurnalbimasislam.kemenag.go.id/jbi/article/view/113>.

¹⁴ Nuraliah Ali, "Measuring Religious Moderation Among Muslim Students at Public Colleges in Kalimantan Facing Disruption Era," *INFERENSI: Jurnal Penelitian Sosial Keagamaan* 14, no. 1 (June 2, 2020): 1–24, accessed May 28, 2023, <https://inferensi.iainsalatiga.ac.id/index.php/inferensi/article/view/3442>.

manifestations of what is important.¹⁵ Moderation indicators, according to Ali, include aspects of knowledge, experience, attitude, and behavior.¹⁶ Moreover, it is developed into community harmony, tolerance, equality, and cooperation.¹⁷ These indicators refer to the Ministry of Religious moderation, namely national commitment, tolerance, non-violence, and accommodating local culture.¹⁸

In developing a moderate attitude in madrasah environment, the madrasah community has to make a movement. Stakeholders and madrasah educators have the responsibility to implement moderation through policies and learning processes. Mujizatullah stated in his research that Madrasah Aliyah Muhammadiyah ISIMU Gorontalo succeeded in implementing religious moderation education through the lecture method and integrating religious moderation values in every subject and extracurricular activity.¹⁹ Likewise, Umar et al stated that learning religious moderation can also be done in the early age with a focus on strengthening *aqidah*, and *akhlaq* education as well as fostering tolerance values which are carried out through learning programs, habituation, and exemplary provision. There are some factors that influence the formation of moderate character in children. Those are environmental factors, teacher factors, parental support, school committees, and foundations.²⁰ While Koentjaraningrat's theory stated that the strategy in realizing a religious culture in madrasah has to use culture. It requires development efforts on three levels, namely the level of values adopted, the level of daily practice, and the level of cultural symbols.²¹

The religious culture of madrasah is one of the internal factors that can influence students' religious moderation. Ridwan Yulianto said that to create a culture, that supports the process of forming religious moderation attitudes, it must emphasize students' activities. Additionally, this involves all components of madrasah residents, starting from teachers, madrasah principals, madrasah staff, committees, and parents. They have to work together in forming a good

¹⁵ Muhamadul Bakir Hj Yaakub, Khatijah Othman, and Nik Nadian Nik Nazli, "Islamic Moderation (Wasatiyyah) Manifestation Of Practices: An Elaboration Of Its Degree Of Effectiveness," *Humanities & Social Sciences Reviews* 7, no. 1 (April 15, 2019): 171–179, accessed May 28, 2023, <https://mgesjournals.com/hssr/article/view/1003>.

¹⁶ Ali, "Measuring Religious Moderation Among Muslim Students at Public Colleges in Kalimantan Facing Disruption Era."

¹⁷ Muhammad Akhyar, "PPIM Rilis Temuan Riset Moderasi Beragama Di Universitas Islam," *PPIM UIN Jakarta*, last modified February 25, 2021, accessed May 28, 2023, <https://ppim.uinjkt.ac.id/2021/02/26/ppim-rilis-temuan-riset-moderasi-beragama-di-universitas-islam/>.

¹⁸ Ali, "Measuring Religious Moderation Among Muslim Students at Public Colleges in Kalimantan Facing Disruption Era."

¹⁹ Mujizatullah Mujizatullah, "Pendidikan Moderasi Beragama Peserta Didik Madrasah Aliyah Muhammadiyah Isimu Kabupaten Gorontalo," *Educandum* 6, no. 1 (July 1, 2020): 48–61, accessed May 28, 2023, <https://blamakassar.e-journal.id/educandum/article/view/325>.

²⁰ Mardan Umar, Feiby Ismail, and Nizma Syawie, "Implementasi Pendidikan Karakter Berbasis Moderasi Beragama Pada Jenjang Pendidikan Anak Usia Dini," *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan* 19, no. 1 (April 29, 2021): 101–111, accessed May 28, 2023, <https://jurnaledukasikemenag.org/index.php/edukasi/article/view/798>.

²¹ Ashoumi and Munawaroh, *Budaya Religius Basis Pembentukan Kepribadian Religius - Hilyah Ashoumi - Google Buku*.

and effective madrasah culture such that it can strengthen students' religious moderation attitudes.²²

MA Unggulan KH. Abd. Wahab Hasbulloh (MAUWH) Tambakberas is one of the Islamic educational institutions that have a Character-building program. This program is claimed by the madrasah as a representation of madrasah culture to foster moderate attitudes of students. After conducting pre-research, researchers are interested to explore the Character-building program at MA Unggulan KH. Abd. Wahab Hasbulloh (MAUWH) Tambakberas. Therefore, the purpose of this study is to describe and analyze the formation of moderate attitudes through madrasah culture at MA Unggulan K.H. Abd. Wahab Hasbulloh Tambakberas.

2. Methods

This research is field research using a qualitative approach. Meanwhile, it focuses on madrasah religious culture strategy to build a moderate attitude of students in MA Unggulan KH. Abd. Wahab Hasbulloh (MAUWH) Tambakberas. The data sources in this study are the Principal of Madrasah Aliyah Unggulan Wahab Hasbullah (MAUWH), the vice principal of madrasah for student affairs, the vice principal of madrasah for curriculum, and two MAUWH students. The research subjects in this study are listed in Table 1 below.

Table 2.1. Research sources

Name	Research Subject		Code
		Position	
Faizun Amir, M.Pd.	The principal of MA Unggulan KH. Abd. Wahab Hasbulloh		Source 1
Dr. Miftakhul Arif, M. HI.	The vice principal of Madrasah for Curriculum affairs		Source 2
Drs. H. Abd. Haris	The vice principal of Madrasah for Student Affairs		Source 3
Nindiya Rif'ah Nur Aristi	MAUWH Students of X-Natural Sciences Major		Source 4
Revi Agustin	MAUWH Students of XII-Social Sciences Major		Source 5

Data collection is done by observing the object under study. In addition, to confirm the results of observations, researchers conducted interviews with enlisted informants above and non-NU members. Additionally, researchers also used documentation techniques in collecting data.

Researchers analyzed the data by using the Milles & Huberman model flow, namely: data condensation, data presentation, verification, and conclusion drawing.²³ The researcher also used triangulation techniques to check the validity of the data. The triangulation used was triangulation of technique, sources, and time.

²² Ridwan Yulianto, "Implementasi Budaya Madrasah Dalam Membangun Sikap Moderasi Beragama," *EDUKASIA: Jurnal Pendidikan dan Pembelajaran* 1, no. 1 (March 12, 2020): 111–123, accessed May 21, 2023, <https://jurnaledukasia.org/index.php/edukasia/article/view/12>.

²³ Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook*, ed. Helen Salmon, 3rd ed. (Arizona, United of America: Sage Production, 2014).

3. Result and Discussion

3.1. Strategies for Building Moderate Attitudes in Madrasah Culture at MAUWH

MAUWH builds students' moderate attitude through Character-building programs including *dhuha* prayer, *Sapa tetangga* (greeting neighbors), *Bhakti BU*, an "Inspiring" program, and *Istighasah*. According to the madrasah principal, MAUWH's character-building initiatives are meant to help students develop social sensitivity and compassion in addition to their religious character. Additionally, there are various activities like *sapa tetangga* and *dhuha* prayer that foster solidarity with the nearby disadvantaged madrasahs. Additionally, *Bhakti BU* cultivates a devotion among madrasah students to the surroundings of the madrasah, which is run under the supervision of the Islamic boarding school Bahrul Ulum Tambakberas. A motivating initiative invites notable religious leaders to inspire children to have a calm demeanor and show compassion for others. *Istighasah* is the last activities. Those activities revealed as the strategies of MAUWH to form moderate attitude toward their students. Those strategies are then detailedly described as follows:

3.1.1. Creation of a Religious Atmosphere

The congregational *dhuha* prayer and *Istighasah* are implemented in MAUWH for strengthening religious values and behavior. This affects the diligent attitude of students to worship so that students become accustomed to carrying out religious activities without being told as explained by source 2.

In addition, as a form of awareness in worship, students at MAUWH are also obedient in carrying out mandatory and sunnah worship such as carrying out sunnah fasting. Although they are not required to do it, many students do it consciously. Moreover, source 3 stated that every day the students who pray *dhuha* are getting more and more even though we don't require it. Meanwhile, the *istighasah* activities are not only carried out in madrasah but also carried out at the graves of the *masyayih tambakberas* during *bhakti BU* activities.

3.1.2. Internalization of cultural values

The activities of *Sapa tetangga* and *Bhakti BU* are also implemented in building moderate attitudes through madrasah culture. From these two activities, it is expected that students will have social care for others, as stated by source 1. He said that the internalization of values carried out in madrasah activities is not only religious activities but also activities that can stimulate students' sensitivity to their environment such as; *Sapa tetangga* and *Bhakti BU*. These two activities are a reflection of religious culture, namely *shodaqoh* and *amal jariyyah*.

Observations show that *sapa tetangga* activities are organized every week and funded by the collection of money from each student without a nominal cap. These funds are then distributed to the community in the form of essential commodities. Likewise, *Bhakti BU* activities are scheduled every week in each class. According to information from the local government, as mentioned in source 2, *Sapa tetangga* activity does not consider the ethnicity, race, culture, or religion of the neighbors who get it; the recipients are underprivileged madrasah neighbors.

The form of internalization of cultural values in building moderate attitudes of students cannot be separated from the various values of nationalism that exist. These concepts are also carried out by MAUWH. The culture that exists at MAUWH always prioritizes the souls of nationalism in order to create a moderate attitude for students. The culture carried out includes the implementation of the flag ceremony every Monday, on national holidays, and on Islamic holidays. Additionally, students also have to sing Indonesia's national anthem as a mandatory song at every flag ceremony. This national song must be sung by the students at other times as well, as during the "Inspiring" program. In particular, for

students at MAUWH, this can be used as a forum for integrating and promoting nationalist and moderation ideals in the madrasah setting to produce graduates who have a sense of love for others' current diversity.

3.1.3. Exemplary

Instilling religious cultural values that aim to form a moderate attitude in students is carried out through exemplary strategies. Every week, inspiring events are conducted to carry out this program. The vice principal of student affairs collaborated with the student council, and IPNU-IPPNU, to present a person who could tell their experience as a guide. This is wished that would be useful to both them and others. The figures invited to fill this inspiring activity are not only religious figures but also public figures who can inspire students to foster students' moderate attitudes.

In addition, the exemplary aspect is also included in the educator's personality competence. This strategy is effective ways in the process of internalizing a value in students. Educators are the most obvious example for students to be imitated in all their behavior and speech. Source 2 said that one of the strategies to build a moderate attitude starts from ourselves, which means that with this exemplary method, we have to be disciplined, we have to be fair to students, be equal to all students regardless of race, ethnicity, student background, as well as students who have a different background of community organization. Even though MAUWH is an NU-based institution, however, there are also students from non-NU family backgrounds. Teachers must be tolerant of them by always being friendly in front of students, solving problems in class by discussion and deliberation with children, and so on. Educators must indeed be role models for students because the first person to be imitated must be the teacher.

The discipline does not only apply to students but also to all school members including the teachers and the principal. Therefore, role modelling is important at MAUWH. All school members have to require the rules and it will be evaluated every month by a teacher-performance report. Source 1 said that discipline is an important thing for success. Therefore, discipline is not only for students but also for teachers, employees, and even the principal because as a person who will be guided and imitated by children. Hence, it is clear that it must be disciplined, either discipline in teaching or discipline in administration. The teacher evaluation sheet is also provided to evaluate the performance of the teacher whether it is professional or not in teaching.

Exemplary as one of the strategies used in building students' moderate attitudes so that students can feel the importance of having a moderate attitude in life. With Character Building programs carried out at MAUWH, it is hoped that students can feel what they are doing and take the benefits of each activity carried out.

3.1.4. Habituation

MAUWH's efforts in building students' moderate attitudes are not only by implementing exemplary program but also through the habituation stage of Character-building programs. As previously explained, Character Building programs are carried out through three strategies, namely the creation of a religious atmosphere through *dhuha* prayer in the congregation every day on madrasah and *istighasah* every week, the strategy of internalizing cultural values through *sapa tetangga* and *bhakti BU* and exemplary strategies through Inspiring activities. Then, this habituation stage has been done by continuous scheduling and *istiqomah* to the Character-building programs. By habituating Character-Building programs in madrasah, it is expected to foster a sense of the importance

of being moderate after being familiarized with the religious culture of madrasah. Students interact with madrasah residents and residents around the madrasah shows that religious-cultural habituation forms a moderate attitude.

Madrasah culture forms students' way of thinking and action based on religious values.²⁴ Building a madrasah religious culture aims to develop a view of life that is based on Islamic teachings and values, which are implemented in the social life of the madrasah residents.²⁵ Religious culture in cultivating students' moderate attitudes is carried out through strategies for creating a religious atmosphere, internalizing values, habituation, and exemplary both vertically and horizontally within the madrasah environment.

The moderate group takes the middle way between the two, able to reconcile the two poles of thought that are contradictory before. Still practicing religious teachings according to the teachings of the Prophet but not antipathy to the implementation of *ijtihad* and interpretation of texts contextually to achieve two goals at once, namely human relations with humans (*Habl min al-Nash*) and human relations with God (*Habl min Allah*). This group is often referred to as the moderate Islamic group, a group that understands Islamic teachings moderately, approving the use of reason and thought and the interpretation of texts, but not abandoning its ideological values.²⁶

The creation of madrasah culture can be seen in two aspects, namely in terms of vertical and horizontal. First, the creation of a vertical religious culture can be realized in the form of improving relations with Allah SWT. Through increasing the quantity and quality of religious activities in madrasah that is *ubudiyah*, such as praying in the congregation, sunnah fasting, reading the Qur'an, *istighasah*, and others. Second, the creation of a religious culture that is horizontal, which is more positioning the school as a religious social institution. Viewed from the structure of human relations, it can be classified into three relationships, namely: (1) superior-subordinate relationships, (2) professional relationships, (3) equal or voluntary relationships based on religious values, such as brotherhood, generosity, honesty, mutual respect and so on.²⁷

Building a moderate attitude in madrasah culture at MAUWH, in addition to the learning process in class and religious activities, is carried out by MAUWH through the Character-building program. This program is a strategy for building a moderate attitude in madrasah culture at MAUWH. This includes five activities including; *Dhuha* and *dhuhur* prayer in the congregation, *istighasah*, *sapa tetangga*, *Bhakti BU* and Inspiring. If drawn in the theory above, it can be examined that MAUWH in its strategy has implemented madrasah culture in two aspects both vertically and horizontally, wherein the vertical aspect the religious culture is reflected in; *dhuha* prayer in the congregation, *dhuhur* prayer in the congregation, *istighasah* where in this activity is an effort to improve the quality

²⁴ Andi Abdul Hanafi et al., "Strategi Guru Dalam Menumbuhkan Sikap Moderat Di Madrasah," *Jurnal Ilmiah Wahana Pendidikan* 8, no. 10 (July 3, 2022): 149–155, accessed June 1, 2023, <http://jurnal.peneliti.net/index.php/JIWP/article/view/1840>.

²⁵ Nur Hidayati and Siti Nur Azizah, "Implementasi Budaya Madrasah Dalam Pengembangan Pendidikan Karakter Di Madrasah Aliyah Negeri 1 Banyuwangi," *Jurnal Manajemen Pendidikan Islam Darussalam (JMPID)* 4, no. 1 (August 6, 2022): 83–96, accessed June 1, 2023, <https://ejournal.iaida.ac.id/index.php/jmpid/article/view/1622>.

²⁶ Masdar Hilmy, "Whither Indonesia's Islamic Moderatism? A Reexamination on the Moderate Vision of Muhammadiyah and NU," *JOURNAL OF INDONESIAN ISLAM* 7, no. 1 (June 1, 2013): 24–48, accessed June 1, 2023, <http://jiis.uinsby.ac.id/index.php/JIIs/article/view/118>.

²⁷ Ashoumi and Munawaroh, *Budaya Religius Basis Pembentukan Kepribadian Religius - Hilyah Ashoumi - Google Buku*.

and quantity aspects of *ubudiyah*. In addition, when viewed horizontally, the creation of a religious culture in the social aspect also lies in the activities of; *Sapa tetangga*, *Bhakti BU* and Inspiring. The interaction among these five activities can be seen in Figure 1.



Figure 1.

Activities in the Character-building Programme to shape students' moderate attitudes at MAUWH

The activities mentioned in Figure 1 will not run well without the efforts of various parties, both stakeholders and teachers, in an effort to create a moderate attitude of students formed through madrasah culture. There are efforts that can be made by educational practitioners to form a religious culture in madrasahs, namely: (a) Providing examples or role models, (b) Accustoming (getting used to something good), (c) Enforcing discipline (this is part of habituation), (d) Motivating or encouraging, (e) Providing gifts, especially psychological, (f) Punishing (in the context of discipline), (g) Creating an atmosphere that affects positive growth.²⁸

The approach used to help students develop moderate views toward madrasah culture is similar to the approach used to help students develop their own values. In order for pupils to internalize a moderate attitude as something they cannot give up, they must first go through a planned coaching process over an extended period of time.

The purpose of the character-building program is to assist students in developing their character outside of the classroom so that they can collaborate on these activities as a means of implementation. In order to develop a nature of unity, cooperation, and respect for each other's abilities and differences, they must work together. This is unquestionably the starting point for molding every student at MAUWH into a generation of moderate Muslims. Even though character-building programs are crucial for helping students develop their personalities and character, they should not get in the way of their major

²⁸ Mulyadi, "Strategi Pengembangan Budaya Religius Di Madrasah."

responsibility, which is to constantly participate in the madrasah's organized classroom learning process. Through the character-building curriculum, students can develop a caring spirit and attitude that will help them cope with a variety of challenges both inside the madrasah and outside of it.

3.2. Implications of Building Moderate Attitudes in Madrasah Culture at MAUWH

A learning process that is carried out will have an impact, either a positive impact or a negative impact. The impact of the character-building program at MAUWH leads to a positive impact. It results in a madrasah that is well-cultured, which is a good and useful culture in the social lives of students. Presumably, the actions taken to develop students' moderate attitudes are what led to a good outcome. Based on the information gathered by researchers from the field, the consequences of fostering a moderate mindset in the madrasah culture at MAUWH will be discussed. After conducting research at MAUWH, good and interesting behavior patterns were found to be observed. The description of the implications of building moderate attitudes in madrasah culture at MAUWH is as follows:

3.2.1. Accustomed to Performing Worship

There are several activities that are used as a form of building a madrasah culture to strengthen an attitude of moderation. These activities are part of character-building, including *dhuha* and *dhuhur* prayers in the congregation, *istigasah*, *shodaqoh* (in *sapa tetangga* activities) and charity (in *Bhakti BU* activities) and inspiring program. As it turns out, students who are used to performing these tasks with personal awareness find that they inadvertently form habits and approach them with a more or less diligent attitude.

Although the school does not require it, many students do it. Source 2 said that everyday students who pray *dhuha* are getting more and more even though we do not require it. Moreover, there are 2 – 3 periods when the *dhuhur* prayer comes. It was caused by there are so many students praying and the mosque cannot accommodate all students at the same time. In addition, students frequently observe *sunnah* fasts like *arafah*, *rajab*, Monday-Thursday and others. There are also students from the hut that attend school there, so perhaps they are accustomed to it.

3.2.2. Respect for others

The importance of madrasah culture that is taught to students through habituation and modeling will undoubtedly have an impact on how students behave. One of the habits that emerge is how students respect teachers, respect their friends, and also respect other people. As the researchers experienced when they were at MAUWH, students respect non-Muslim teachers who look different from the existing dress habits. The vice principal of curriculum affairs said that madrasah accepts non-Muslim teachers to teach extracurricular activities whose material does not relate to Islam. However, students still respect them and vice versa. It shows that a moderate attitude teaches them how to respect others even teachers, friends, and also school residents. With such respect, the madrasah culture will result in a balanced and peaceful educational climate, one of which is through character-building activities.

3.2.3. Having Social Care

The planned activities also educate pupils on social care. This is demonstrated by the weekly events of *Bhakti BU* and *Sapa tetangga* program. The implication of these two activities is that social care emerges while sharing with those in

need. Based on the sources and observations, such activities seem simple and meaningless. However, the activity's execution leaves a positive impression. Students become more appreciative of their surroundings after having face-to-face interactions with citizens who live in poverty. Many students voiced their displeasure during the *Bhakti BU* ceremony since we were required to tidy the burial area prior to *istigasah* at the grave. However, after seeing the tomb visitors feel happy and comfortable, the students were also happy. They think that it turns out that the effort that has been done has benefited others. These activities train students to own high social sensitivity to the surrounding environment which will lead to a moderate attitude, this is what MAUWH wants to foster. This shows that the internalization of Islamic moderation values also has implications for students' social attitudes, namely increasing concern for others and giving.

3.2.4. *Be Tolerant*

Tolerance or mutual respect for differences is also included in social attitudes. MAUWH, although it stands with the NU culture, has various students from various religious organizations. They not only come from NU but also from non-NU. This does not boost conflict among them. However, this condition creates a supportive atmosphere in differences. As well as, the teachers know the background of their religious organizations and have never disputed and never differentiated with other students. The sources said that considering these differences, if they break the rules, they get the same punishment as other students. Moreover, when they behave well or get good grades the teacher also gives awards in the form of praise or gifts that are the same as other students. The fair attitude of these teachers makes the two students comfortable in studying at MAUWH. They both learn a lot about the values of tolerance from the *Aswaja* learning they follow. Even from this learning, they understand about the arguments of the practice of NU citizens about tolerance so that they do not easily blame others.

In addition, tolerance is also seen in the form of discussion in "Inspiring" activities. As the author observed, after the figures provided the material then entered the discussion session. Students were allowed to discuss with fellow friends after the question-and-answer session as well as with the resource person. In this session, students showed respect for each other by taking turns giving responses and opinions so that the discussion could run well. When discussing, students expressed their respective opinions, deliberating without imposing their will or blaming other friends' opinions. Mutual respect for opinions was evident during the discussion process. This is one of the results of the MAUWH madrasah culture in shaping students' tolerant attitudes. Tolerance of differences is part of the values of Islamic moderation and shows a moderate attitude. Through a moderate attitude, students will be accustomed to how to behave when they encounter differences.

According to Rinda Fauzian, through the culture of students' moderate thinking, madrasah can be more innovative and communicative, especially in building mutual respect, providing examples to build inter-religious harmony.²⁹ Furthermore, strengthening religious moderation has implications for students' moderate thinking culture. The manifestations of this moderate thinking culture

²⁹ Rinda Fauzian, Peri Ramdani, and Mohamad Yudiyanto, "Penguatan Moderasi Beragama Berbasis Kearifan Lokal Dalam Upaya Membentuk Sikap Moderat Siswa Madrasah," *AL-WIJDÂN Journal of Islamic Education Studies* 6, no. 1 (June 27, 2021): 1–14, accessed June 1, 2023, <https://ejournal.uniramalang.ac.id/index.php/alwijdan/article/view/933>.

include: first, students have a national commitment in the form of religious perspectives and practices. Second, having an attitude of tolerance, which is tolerant and not disturbing what belongs to others. Third, anti-violence, which means having mutual respect and loving for others, and does not have radical thoughts that lead to terrorism. Fourth, accommodating local culture, which is accepting local culture and traditions as evidenced by good religious practices. Thus, these four attitudes will be embedded in students so that the potential and emergence of nuances of calm, harmony, and prosperity in the frame of nation, religion, and state.³⁰

The movement to build a moderate attitude in madrasahs is felt to be more effective if it is carried out with three habituation activities. The detailed activities can be illustrated by Figure 2.³¹

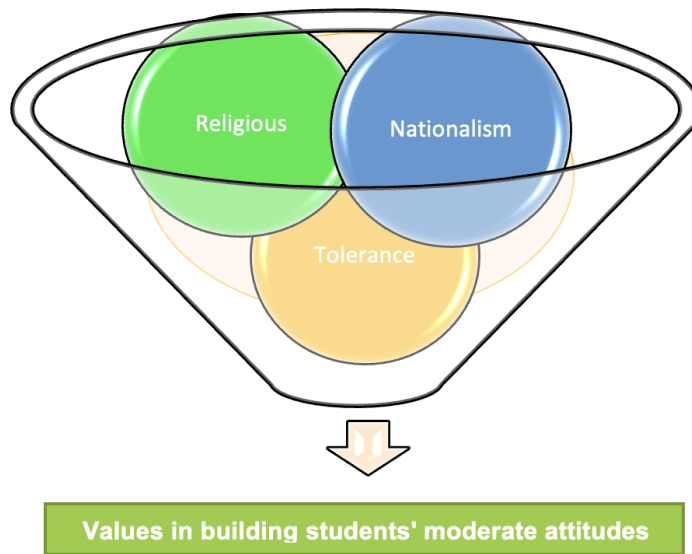


Figure 2
The process of building Moderate attitude in MAUWH

the first is fostering moral and spiritual values, through the practice of moral values and real daily behavior. In MAUWH, this appears in the form of *dhuha* prayer and *dhuhur* prayer in the congregation which is carried out continuously. This brings the wisdom of the essential meaning contained in the social dimension (parallel and equal in the safes, togetherness, shaking hands), and the dimension of obedience to the leader (the appointment of the prayer leader according to *fiqhiiyyah* rules). *the second* activity is developing national values such as the character of loving the country and *hubbul wathan* by habituation. The implementation of the flag ceremony every Monday and National event, as well as sing the Indonesia national anthem are habituation to develop a sense of nationalism. *The third* is developing positive interactions in the form of tolerance

³⁰ Ali, "Measuring Religious Moderation Among Muslim Students at Public Colleges in Kalimantan Facing Disruption Era."

³¹ Zetty Azizaton Ni'mah, "Urgensi Madrasah Dalam Membangun Karakter Moderasi Di Tengah Perkembangan Radikalisme," in *Prosiding Nasional*, vol. 3 (Kediri: Pascasarjana IAIN Kediri, 2020), 1–20, accessed June 1, 2023, <https://prosiding.iainkediri.ac.id/index.php/pascasarjana/article/view/36>.

between students and teachers, and vice versa, between fellow students, as well as between teachers and the community. Well-established communication between madrasah residents, students' guardian, and the community will minimize the problems caused by radicalism among students. MAUWH facilitates these positive interactions through the *sapa tetangga* and *Bhakti BU* program as well as "Inspiring" activities where students will understand the value of social care and tolerance.

The madrasah culture, consists of three activities as Figure 2, affects students' moderate attitudes. Religious habituation activities, nationalism, and tolerance will not work if these activities are only symbols. However, MAUWH truly implements this as a culture. Therefore, it becomes a manifestation as it is carried out continuously and forms an acculturation process. Religious culture is a set of religious values that underlie the behavior, traditions, daily habits, and symbols that practiced by principals, teachers, administrative staff, students, and other school communities.³²

4. Conclusion

MAUWH uses the Character-Building program as a strategy to foster students' moderate attitudes as a part of madrasah culture. This was held by using five activities, namely; Praying *dhuha* and praying *dhuhur* in the congregation, *Istighasah*, *Sapa Tetangga*, *Bhakti BU* and "Inspiring" program. The implications of moderate student attitudes that arise from this program include; accustomed to worship, respecting others, had social care, and become tolerant. The character-building program helps students develop their character outside of the classroom so they may cooperate in these activities as a way of carrying out group projects. In order to develop a nature of togetherness, mutual cooperation, and respect for each other's abilities and differences, they must work together. Of course, this lays the groundwork for MAUWH students to develop a generation of moderate Muslims.

The movement to build a moderate attitude at MAUWH is carried out in three habituation activities. Firstly, fostering moral and spiritual values through *dhuha* prayer and *dhuhur* prayer in the congregation which is carried out continuously. This will bring the wisdom of the essential meaning contained in its implementation in the form of social dimensions and dimensions of obedience to the leader. The second, developing national values through the implementation of flag ceremonies every Monday and when commemorating national holidays and willing to sing the Indonesia Raya song. The third, developing positive interactions in the form of tolerance between people. MAUWH bridges these positive interactions through the *sapa tetangga* and *Bhakti BU* and Inspiring program where students will understand the value of social care and tolerance.

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³² Asmaun Sahlan, *Mewujudkan Budaya Religius Di Sekolah : (Upaya Mengembangkan PAI Dari Teori Ke Aksi)*, ed. Halim Fathani, 1st ed. (Malang: UIN-Maliki Press, 2017).

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