

Internalization of Religious Moderation Values through Hidden Curriculum at Pondok Pesantren Modern Al-Fahd Jakabaring Palembang

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Abstrack

This research will describe the indirect process in which the values of religious moderation are not explicitly taught to the Santri through the norms, habits, and culture observed and lived in the pesantren environment. This research uses a qualitative approach. Data collection in this study was carried out through observation, interviews, and documentation. Data analysis in this study uses data collection, data reduction, data presentation, and conclusion drawing. The results showed that the values of religious moderation internalized in pesantren through the Hidden Curriculum, such as tolerance, peace, interfaith cooperation, and a moderate attitude in addressing differences in religious beliefs, are reflected in daily life in pesantren. The hidden curriculum includes all aspects of teaching and learning that are not explicitly listed in the formal curriculum but still significantly impact the formation of student characters, attitudes, and values. In religious moderation, this refers to internalizing values that create a moderate, tolerant, and open attitude toward religious differences. The Hidden Curriculum is an alternative model for internalizing the Merdeka curriculum, which is more flexible in instilling Curriculum values.

Keywords: Internalisation; Religious Moderation Values; Hidden Curriculum.

Introduction

Talking about religion and education will not be separated from the oldest Islamic educational institution, pesantren.¹ Pesantren, which is thick with religious teachings, is often associated with modern issues such as radicalism and terrorism.² Jihad, which is discussed in fiqh studies, is frequently considered as a trigger for violence and acts of terrorism.³ The rise of slanted news gives pesantren an unfavorable image, especially when a new case emerges.⁴

The negative view of some people towards pesantren as a contributor to the ideology of the radicalism movement is very inaccurate.⁵ The reason is that from the beginning of the establishment of the pesantren, it already has characteristics:⁶ 1. Tawassut means impartiality or moderation, 2. Tawazun, maintaining balance and harmony; 3. Tasammuh, tolerance, 4. Tashawwur, deliberation, 5. Adl is being fair in action or reaction. Pesantren teaches many values of Moderate Islam that are full of peace.⁷ Often also referred to as Ahl al-Sunnah wa al-Jamaah. With this understanding of Moderate Islam in pesantren, the next generation of Indonesian Islamic scholars will be able to adapt to social dynamics.⁸

As a form of strengthening and reinforcing the role of pesantren in counteracting radicalism and extremism, researchers agree with the thoughts of Gerald L. Gutek and Daniel Schugurensky, who emphasize the importance of internalizing religious moderation values in the pesantren curriculum, which aims to mediate between these two

¹ Aulya Hamidah Mansyuri et al., "Optimalisasi Peran Pesantren Dalam Lembaga Pendidikan Islam Di Era Modern," *MA'ALIM: Jurnal Pendidikan Islam* 4, no. 1 (2023): 101–12.

² Amanah Nurish, "Muhammadiyah dan Arus Radikalisme," *MAARIF* 14, no. 2 (December 30, 2019): 59–74, <https://doi.org/10.47651/mrf.v14i2.62>.

³ Yusuf Qardhawi, *Fiqh jihad: sebuah karya monumental terlengkap tentang jihad menurut al-Quran dan Sunnah* (PT Mizan Publika, 2010).

⁴ "SKRIPSI SULAIMAN.Pdf," accessed March 15, 2024, <http://repository.radenintan.ac.id/7426/1/SKRIPSI%20SULAIMAN.pdf>.

⁵ Khoirotun Nisak, "Peran Pesantren Maslakul Huda, Kajen Jawa Tengah Dalam Menanggulangi Radikalisme Keagamaan" (bachelorThesis, 2020), <https://repository.uinjkt.ac.id/dspace/handle/123456789/57625>.

⁶ Nurul Hidayati, "Post-Standarisasi Kepemimpinan Lembaga Pendidikan Islam," *Mukammil: Jurnal Kajian Keislaman* 2, no. 2 (September 30, 2019): 175–94.

⁷ Niswah Qonitah, Muhammad Saiful Umam, and Zetty Azizaton Ni'mah, "Internalisasi Nilai-Nilai Moderasi Islam Dalam Tradisi Pesantren Pada Madrasah Aliyah Program Keagamaan (MAPK) MAN 4 Jombang," *Prosiding Nasional* 4 (2021): 1–18.

⁸ Muhammad Alamur Rohman, "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.

extremes, by emphasizing the importance of internalizing religious teachings substantively on the one hand and contextualizing religious texts on the other.

The study of the analysis provided by Gerald L. Gutek and Daniel Schugurensky above leads us to understand that internalizing Islamic moderation values in educational institutions or schools must at least be pursued through two main models: the formal curriculum and the hidden curriculum.⁹

Although there have been many studies on moderate values in pesantren, the literature on how these values are internalized in the pesantren curriculum and how they are applied in the daily lives of santri is still rare. Some previous studies have focused more on the curriculum in the form of pesantren documents (formal curriculum). Although this step cannot be considered wrong, pesantren must take advantage of a different approach by utilizing the hidden curriculum.

The above description clearly shows the urgent need for pesantren to formulate innovative strategies to internalize religious moderation values among Santri. For this reason, this study analyses how Islamic moderation values are internalized in the pesantren curriculum through the formal and hidden curricula at Pondok Pesantren Modern Al-Fahd Jakabaring. This study is important to provide a better understanding of the role of pesantren in promoting religious moderation and offer concrete solutions to improve the internalization of moderation values in pesantren education. This is expected to help change negative perceptions about pesantren and strengthen their contribution to creating a harmonious and tolerant society.

In Pondok Pesantren Modern Al-Fahd Jakabaring, the values of religious moderation are internalized through a hidden curriculum focused on developing a tolerant attitude. Santri is taught to always show respect, accept differences, and think positively. Educators integrate learning materials with moral values and messages supporting religious moderation. The expected impact of this approach is the creation of an educational environment that is harmonious and inclusive and able to develop the next generation, which will have a deep understanding of the importance of tolerance in religious and social life.

⁹ “NILAI MODERASI ISLAM DAN INTERNALISASINYA DI SEKOLAH | *INSANIA: Jurnal Pemikiran Alternatif Kependidikan*,” June 15, 2020, <https://ejournal.uinsaizu.ac.id/index.php/insania/article/view/3365>.

This study is expected to provide a better picture and understanding of the role of pesantren in promoting religious moderation and offer concrete solutions to improve the internalization of moderation values in pesantren education. It is expected to help change negative perceptions about pesantren and strengthen their contribution to creating a harmonious and tolerant society.

Method

This research examines the process of internalizing religious moderation values through a hidden curriculum at Pondok Pesantren Modern Al-Fahd Jakabaring Palembang. This research uses a qualitative approach with a phenomenology type. Data were collected through observation, interviews, and documentation. Observations were carried out in a participatory manner in the pesantren environment to directly observe various activities that reflect the hidden curriculum. In-depth interviews were conducted with key informants, including pesantren leaders, teachers, and students. Interview questions were designed to explore informants' experiences, perceptions, and views on the hidden curriculum and its influence on religious moderation. Semi-structured interview techniques were used to provide flexibility in exploring more in-depth information. Documentation includes the collection of related documents such as the formal curriculum, syllabus, schedule of activities, activity reports, and daily records of the boarding school.

The data obtained is a descriptive narrative describing the process and dynamics of internalizing religious moderation values through hidden curriculum in Islamic boarding schools. The data analysis process involves several stages. Data collection was conducted systematically through observation, interviews, and documentation. The collected data were then reduced to filter out relevant and important information. This process involves sorting, focusing, and simplifying the data according to the research objectives.

The reduced data was presented in an organized form, such as tables, matrices, graphs, and descriptive narratives, to facilitate understanding and further analysis. Data presentation displayed the main patterns and themes from the data collected. Conclusions were drawn based on the data's patterns, themes, and relationships. Verification was done by reviewing the data and triangulating it to ensure the validity and accuracy of the conclusions drawn. To ensure the quality and validity of the research, several steps were

taken, namely, triangulation, member checking, and audit trail. With this developed methodology, the research is expected to produce valid, reliable, and in-depth findings on how the hidden curriculum at Pondok Pesantren Modern Al-Fahd Jakabaring Palembang plays a role in internalizing religious moderation values.

Design of Internalisation of Religious Moderation Values through Hidden Curriculum in Modern Islamic Boarding School Al-Fahd Jakabaring.

According to Bruce Archer, design is planning the existence, construction, or application of an object, system, or process by considering human needs and other aspects.¹⁰ Meanwhile, according to John Heskett, design is a process for creating user-oriented, effective, and efficient solutions that meet human needs in various contexts.

In this case, the design of internalizing religious moderation values through the hidden curriculum in modern Islamic boarding schools is the process of planning and implementing Islamic religious education.¹¹ That integrates values of moderation, tolerance, and peace into the curriculum that is not explicitly structured, known as the hidden curriculum. The design includes teaching strategies, learning environments, and interactions between ustadz/ustadzah and santri that indirectly influence the attitudes, beliefs, and behavior of santri.¹² Through discussion-oriented teaching methods, reflection, and real-life contexts, modern Islamic boarding schools create space for Santri to understand, internalize, and apply moderation values in their daily lives.¹³

From the results of the study, it can be seen that the design of the implementation of the internalization of religious moderation values through the hidden curriculum at Al-Fahd Modern Boarding School can be done through:

1. Needs Analysis

¹⁰Sachari, A., & Sunarya, Y. Y. (2020). Tinjauan Desain. *Penerbit Institut Teknologi Bandung*.

¹¹ Sitti Chadidjah et al., "IMPLEMENTASI NILAI-NILAI MODERASI BERAGAMA DALAM PEMBELAJARAN PAI : Tinjauan Analisis Pada Pendidikan Dasar Menengah dan Tinggi," *Al-Hasanah : Jurnal Pendidikan Agama Islam* 6, no. 1 (June 26, 2021): 114–24, <https://doi.org/10.51729/6120>.

¹² Ridwan Setiyono, Siti Rohimah, and Meti Fatimah, "Penerapan Pembelajaran Kitab Ta'limul Muta'allim Terhadap Pembentukan Nilai –Nilai Akhlak Santri Pondok Pesantren Darul Hijroh Sukoharjo," *At Turots: Jurnal Pendidikan Islam*, December 6, 2023, 557–69, <https://doi.org/10.51468/jpi.v5i4.305>.

¹³ AN NAJAH PURWOKERTO DI PESANTREN MAHASISWA, "INTERNALISASI MODERASI BERAGAMA BAGI SANTRI," accessed March 14, 2024, https://repository.uinsaizu.ac.id/22904/1/Annisa%20Lutfiana_2017402163_Internalisasi%20Moderasi%20Beragama%20Bagi%20Santri%20di%20Pesantren%20Mahasiswa%20An%20Najah%20Purwokerto.pdf

In the context of needs analysis, this involves setting clear and measurable goals for the program to internalize the values of religious moderation. These goals should be specific, measurable, attainable, relevant, and achievable within a certain period.

2. Hidden Curriculum Development

The development of the hidden curriculum leads to the creation of a supportive learning environment for Santri to understand, internalize, and apply the principles of moderation in every aspect of their lives. It creates space for reflection, dialogue, and spiritual growth that encourages Santri to become agents of change who promote peace and harmony in society.

3. Training of Ustadz/Ustadzah and staff

The training of ustadz/ustadzah and staff focused on understanding the concept of religious moderation and fostering attitudes and ethics. It provides a deep understanding of the principles of religious moderation in Islam, including tolerance, peace, respect for differences, and peaceful conflict resolution, and encourages the development of attitudes and ethics that promote openness, respect, and empathy towards all individuals, as well as encouraging awareness of moral responsibility as educators.

The design of the internalization of religious moderation values through the hidden curriculum is important to be carried out on Santri,¹⁴ considering that it is not only their academic intelligence that is needed but also their non-academic, mental, and social intelligence.¹⁵ Every Santri certainly has the awareness to always do good and act as well as possible according to their potential and awareness. So, the implementation design in internalizing religious moderation values through a hidden curriculum must have a late strategy to get maximum results.¹⁶

The values of religious moderation that are trying to be instilled in the Al-Fahd Jakabaring Palembang Islamic boarding school are the values of tolerance,

¹⁴ Ikhsan Nur Fahmi, "Internalisasi Nilai-Nilai Moderasi Islam Dalam Pembelajaran Pai Dan Implikasinya Terhadap Sikap Sosial Siswa Di Sma Ma'arif Nu 1 Kemranjen Kabupaten Banyumas," n.d.

¹⁵ Yana Dwi Christanti and Rosyida Nurul Anwar, "HUBUNGAN PROKRASINASI AKADEMIK DENGAN KECERDASAN SPIRITUAL GENERASI MILENIAL," *PEDAGOGIK: Jurnal Pendidikan* 6, no. 1 (June 20, 2019): 31–65, <https://doi.org/10.33650/pjp.v6i1.486>.

¹⁶ Kiagus Faisal, "STRATEGI IMPLEMENTASI NILAI-NILAI MODERASI BERAGAMA: STUDI KASUS GURU MAN INSAN CENDEKIA OKI," *Raudhah Proud To Be Professionals : Jurnal Tarbiyah Islamiyah* 7, no. 2 (December 29, 2022): 60–67, <https://doi.org/10.48094/raudhah.v7i2.190>.

mutual respect, and a deep understanding of religious diversity. This was stated by one of the teaching staff in the boarding school, then reinforced by other teachers who suggested the design of non-academic activities, such as social activities, directly or indirectly so that the value of religious moderation can be embedded in each student.

The results of observations made by the previous author also found that the Al-Fahd modern boarding school related to the design of the internalization of religious moderation values through this hidden curriculum by forming a friendly and inclusive environment through joint humanitarian activities, by inviting students to raise funds to help disaster victims, provide assistance to orphanages in the form of money and necessities, donate goods or necessities to communities in need, and perform voluntary services in the surrounding environment through gotong royong, funeral prayers, and tahlilan.

Through shared humanitarian activities, students are prepared to see and feel the reality of different lives,¹⁷ including people from various backgrounds and religions. This helps to strengthen their empathy towards others and broaden their understanding of the brotherhood of humanity that transcends religious boundaries.¹⁸ In addition, through this humanitarian action, students learn to appreciate the human values that underlie all religions.¹⁹ This includes values such as compassion, care, and solidarity, which are important to religious moderation.

In humanitarian collaboration, santri can experience firsthand the importance of a moderate attitude in responding to diversity and conflict.²⁰ They gained an understanding that humanitarian action does not see the boundaries of religion or belief and that interfaith cooperation is key to achieving shared prosperity.²¹ This

¹⁷ Endah Andayani, Lilik Sri Hariani, and Muchammad Jauhari, "Pembentukan Kemandirian Melalui Pembelajaran Kewirausahaan Sosial Untuk Meningkatkan Kesadaran Sosial Dan Kesadaran Ekonomi," *Jurnal Riset Pendidikan Ekonomi* 6, no. 1 (April 19, 2021): 22–34, <https://doi.org/10.21067/jrpe.v6i1.5143>.

¹⁸ Danang Kristiawan, "Merengkuh Yang Lain: Dialog Interreligius Dan Transformasi Diri Terhadap Yang Lain," *Mitra Sriwijaya: Jurnal Teologi Dan Pendidikan Kristen* 1, no. 1 (September 1, 2020), <https://doi.org/10.46974/ms.v1i1.4>.

¹⁹ Imam Bukhori, "Satlogi SANTRI Pesantren Zainul Hasan Genggong Pajarakan Probolinggo: Local Genius Penguat Karakter Bangsa," *HUMANISTIKA : Jurnal Keislaman* 6, no. 1 (March 23, 2020): 1–33, <https://doi.org/10.55210/humanistika.v6i1.319>.

²⁰ AbdurRahman Adi Saputera, "POTRET PENGARUSUTAMAAN MODERASI BERAGAMA DI GORONTALO," *MODERATIO: Jurnal Moderasi Beragama* 1, no. 1 (June 21, 2021): 41–60.

²¹ Abdi Syahril Harahap, Rita Nofianti, and Nanda Rahayu Agustia, *KERUKUNAN UMAT BERAGAMA : Keragaman dan Keharmonisan di Kwala Begumit Kabupaten Langkat* (PT. Green Pustaka Indonesia, 2023).

joint humanitarian activity also encourages Santri to actively assist individuals in need.²² Through this hands-on experience, they acquire knowledge of moderate values and internalize them through concrete actions. Thus, humanitarian collaboration activities in Islamic boarding schools not only provide practical assistance to the beneficiaries but also serve as an effective tool to promote interfaith understanding, tolerance, and cooperation, which are essential elements of religious moderation education.

In addition, the behavior model of the ustadz/ustadzah teachers of the Al-fahd modern boarding school implements the values of religious moderation they teach. This includes showing a friendly attitude, tolerance, and respect for differences in their daily interactions with students and other colleagues. Ustadz/Ustadzah, teachers of Pondok Pesantren Modern Al-Fahd, also build good relationships and mutual respect with all students, regardless of their backgrounds. This can be seen from the familiarity of the santri and ustadz/ustadzah at Pondok Pesantren Modern Al-Fahd.

The design of the internalization of religious moderation values through the hidden curriculum is also strengthened by the togetherness activities carried out by the students of Al-Fahd Modern Islamic Boarding School. An example is joint eating activities, which provide opportunities for students to strengthen their social relationships while practicing tolerance and mutual respect for one another.

Internalization of Religious Moderation Values through Hidden Curriculum at Pondok Pesantren Modern Al-Fahd Jakabaring Palembang

Internalization is how individuals adopt or internalize values, norms, beliefs, or knowledge from their environment, such as their family, friends, or culture.²³ According to John Dewey, internalization occurs when individuals connect their direct experience with existing knowledge, thus creating a deeper and more sustainable understanding.²⁴

²² Marhamah Marhamah et al., “Penyuluhan Edukatif ‘ Penguatan Nilai Karakter Bagi Pembentukan Kepribadian Di Pondok Pesantren Tahfidz Mazro’atul Lughoh Pare Kediri Jawa Timur,’” *Jurnal PKM (Pengabdian kepada Masyarakat)* 6, no. 5 (October 30, 2023): 516–22, <https://doi.org/10.30998/jurnalpkm.v6i5.19536>.

²³ Auliya, S. N., Khojir, K., & Saleh, K. (2023). Internalisasi Nilai-Nilai Moderasi Beragama Melalui Materi Pendidikan Agama Islam. *El-Buhuth: Borneo Journal of Islamic Studies*, 1-15.

²⁴ Hidayati, A. (2020). *Internalisasi nilai moderasi beragama melalui pendidikan agama Islam untuk para Z generation*. guepedia.

Meanwhile, Albert Bandura says internalization occurs when individuals observe and imitate the behavior of others considered models or role models. Individuals acquire new knowledge, skills, or beliefs by observing this behavior.²⁵

In this case, the internalization of religious moderation values through the hidden curriculum in Islamic boarding schools refers to an indirect process in which religious moderation values are not explicitly taught to students through norms, habits, and culture observed and lived in the pesantren environment.²⁶ This definition describes how the values of moderation in religious practice are conveyed indirectly through the structure and daily routines in the pesantren, such as how to interact between students, worship activities, discipline, and other daily life. From the results of the research, it can be seen that the internalization of religious moderation values through the hidden curriculum in Al-Fahd modern boarding school can be done through:

1. Exemplary behavior of Ustadz and staff

Model perilaku dari Ustadz/Ustadzah pengajar Pondok Pesantren Modern Al-Fahd. Sikap dan perilaku Ustadz/Ustadzah pengajar Pondok Pesantren Modern Al-Fahd benar-benar mampu menjadi contoh yang hidup dari nilai-nilai moderasi beragama yang mereka ajarkan. Hal ini termasuk menunjukkan sikap ramah, toleransi, penghargaan terhadap perbedaan, baik dalam interaksi mereka sehari-hari dengan santri maupun rekan kerja. Ustadz/Ustadzah pengajar Pondok Pesantren Modern Al-Fahd juga membangun hubungan yang baik dan saling menghargai dengan semua santri, tanpa memandang latar belakang mereka.

2. Inclusive religious activity Kegiatan keagamaan yang inklusif yang biasa dilakukan di

Pondok Pesantren Modern Al-Fahd is a routine prayer and dhikr activity carried out by students; every ba'da prayer at the Pondok Pesantren Modern Al-Fahd Mosque led by an ustadz and ustadzah who are carried out alternately before prayer and dhikr together are carried out the students and ustadz perform prayers first, both qobliyah sunnah prayers and mandatory prayers, after completion of the new prayer and dhikr together, prayer and dhikr are carried out as a form of worship that

²⁵Ritonga, A. W. (2021). Konsep Internalisasi Nilai-Nilai Moderasi Beragama Bagi Generasi Milenial Berbasis Al-Qur'an. *Al-Afkar, Journal For Islamic Studies*, 72-82.

²⁶Gunawan, H., Ihsan, M. N., & Jaya, E. S. (2021). Internalisasi Nilai-nilai Moderasi Beragama dalam Pembelajaran PAI di SMA Al-Biruni Cerdas Mulia Kota Bandung. *Attulab: Islamic Religion Teaching and Learning Journal*, 6(1), 14-25.

strengthens the spiritual bond between students, as well as teaches simplicity and humility.

3. Social and community activities

Social and humanitarian activities are routinely carried out by students together with Ustadz Pondok Pesantren Modern Al-Fahd once a week and once a month. One is a visit to an orphanage, social service, or fundraising program to help those in need, thus strengthening empathy and concern for others.

4. Togetherness Activity

The habituation activities instilled in the Al-Fahd modern boarding school are prayers and dhikr together, which students routinely carry out during every bada prayer in the mosque. Joint prayer and dhikr are religious practices that are often carried out in groups, regardless of differences in religious backgrounds or beliefs. This reflects the values of tolerance and harmony between religious communities because individuals from various regions can unite in servitude to the same God in joint prayer and dhikr.

The practice of collective prayer and dhikr can teach the values of simplicity and spiritual presence.²⁷ By contemplating the meaning of prayers and dhikr, santri are taught to appreciate a simple life, not overly dependent on materials, and always remember Allah in every aspect of their lives.²⁸ This creates a moderate way of viewing the world and avoids excessive or extreme behavior.

In addition, in Prayer and Dhikr, santri shares space with fellow Muslims from different backgrounds. This is a clear example of tolerance and brotherhood in religious practice, where individuals learn to appreciate differences and strengthen the bonds of brotherhood among fellow Muslims.

This is important in maintaining emotional and mental balance and encouraging tolerance and moderation in interacting with fellow students.²⁹ Thus, joint prayer and dhikr can be a strong means to internalize the values of religious moderation

²⁷ Tomi Saputra and Annisa Wahid, "AL-GHAZALI DAN PEMIKIRANNYA TENTANG PENDIDIKAN TASAWUF," *ILJ: Islamic Learning Journal* 1, no. 4 (July 28, 2023): 935–54, <https://doi.org/10.54437/iljislamiclearningjournal.v1i4.1206>.

²⁸ Mohammad Takdir, *Psikologi Syukur: Perspektif Psikologi Qurani dan Psikologi Positif untuk Menggapai Kebahagiaan Sejati (Authentic Happiness)* (Elex Media komputindo, 2019).

²⁹ "Literasi Moderasi Beragama Di Indonesia Fix Book.Pdf," accessed March 15, 2024, <http://repository.iainbengkulu.ac.id/4827/1/Literasi%20Moderasi%20Beragama%20di%20Indonesia%20fix%20book.pdf>.

in the daily lives of Santri,³⁰ as well as forming an inclusive, tolerant, and empathetic character toward fellow students, especially in Islamic boarding schools.³¹

Social and humanitarian activities are also routinely carried out by Santri together with Ustadz Pondok Pesantren modern Al-fahd; it is carried out three to four times a month with visits to orphanages, social services, or fundraising programs to help those in need, thus strengthening Santri empathy and care.

Through this activity, santri are expected to understand and feel the suffering of others. Therefore, through social and humanitarian activities based on the values of religious moderation, Al-Fahd Modern Islamic Boarding School can become a center for character development that is not only religious but also caring, tolerant, and empathetic towards the difficulties and suffering of fellow human beings, following the teachings of Islam which teaches compassion and justice.

In general, this research has produced some important findings, but there are several limitations in this study; first, this research was only conducted in one modern boarding school, namely Pondok Pesantren Modern Al-Fahd in Jakabaring Palembang, so the results of the study may not be generalized to all boarding schools in Indonesia; second, differences in perceptions among santri, ustadz, and staff regarding the internalization of religious moderation values can be a bias that is not fully identified in this study. Third, this study did not examine external factors outside the boarding school, such as the family and community environment, which were not considered, even though they could significantly affect the internalization process of religious moderation values.

Based on some of these limitations, the researcher provides recommendations for further research in the same context. First, a similar study should be conducted in various Islamic boarding schools with different characteristics (traditional, modern, urban) to get a more comprehensive and representative picture. Second, conduct a longitudinal study to observe the process of internalizing religious moderation values in a more in-depth and long-term manner so that changes and developments can be observed more clearly; third, examine the influence of external factors such as family,

³⁰ Baehaqi M.A, *Pesantren Gen-Z: Re-Aksentuasi Nilai Moderasi Beragama pada Lembaga Pendidikan* (Deepublish, 2022).

³¹ Moh Yusuf M. Yusuf, "Pendidikan Multikultural Dalam Membentuk Karakter Santri Di Pondok Pesantren Buntet," *TSAQAFATUNA : Jurnal Ilmu Pendidikan Islam* 5, no. 2 (October 31, 2023): 134–41, <https://doi.org/10.54213/tsaqafatuna.v5i2.246>.

media, and social environment on the process of internalizing religious moderation values in Islamic boarding schools; fourth, develop a theoretical model that can be used as a guide in the process of internalizing religious moderation values in other Islamic boarding schools.

Conclusion

This research concludes that internalizing religious moderation values through a hidden curriculum at Pondok Pesantren Modern Al-Fahd Jakabaring Palembang involves essential strategic steps. This approach is designed to provide an in-depth understanding of the principles of religious moderation in Islam, such as tolerance, peace, respect for differences, and peaceful conflict resolution. The first step is needs analysis, which involves identifying specific aspects that need to be strengthened in the hidden curriculum to achieve the goal of religious moderation. Next, the hidden curriculum is developed to incorporate the values of religious moderation in various daily activities. Training of ustadz and staff is also an important step. This training aims to equip educators with the necessary understanding and skills to internalize the values of religious moderation in daily life.

Research also shows that religious moderation values can be internalized through various practical activities in pesantren. Inclusive religious activities, such as recitation and spiritual discussions, are designed to reflect respect for different views in Islam, thus developing understanding and tolerance among Santri. Involvement in social and community activities invites Santri to participate actively in community life with a spirit of moderation and tolerance. In addition, community activities, such as gotong royong and other community events, facilitate positive interactions and build strong social ties among Santri. Overall, the results of this study indicate that the internalization of religious moderation values through the hidden curriculum at Pondok Pesantren Modern Al-Fahd Jakabaring Palembang can be done through various strategies and activities designed in a structured manner. This approach strengthens the principles of religious moderation and encourages the development of attitudes and ethics that support peace, tolerance, and respect for differences.

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