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SOCIAL PROJECT-BASED RELIGIOUS MODERATION LEARNING MANAGEMENT IN FORMING THE CHARACTER OF STUDENTS WITH A GLOBAL INSIGHT

Abu Choir [1]; Zainal Habib [2]; Zainal 'Árifin [3]; Muhammad Shobirin [1]*
[1] Universitas Islam Negeri Sunan Kudus, Central Java, Indonesia
[2] Universitas Islam Negeri Maulana Malik Ibrahim Malang, East Java, Indonesia
[3] Universitas Islam Negeri Raden Mas Said Surakarta, Central Java, Indonesia
Correspondence Author: abuchoir.wise@uinsuku.ac.id.

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Abstract : *Religious moderation learning in Islamic educational institutions often focuses on strengthening cognitive aspects through the teaching of normative values rather than on internalising values through reflective social experiences. This study aims to understand how religious moderation learning is managed through social project-based learning to shape students' character with a global perspective. The study used a qualitative case study design. Data were collected through participant observation, in-depth interviews, and documentation. Data were analysed using the Miles and Huberman model, which includes data reduction, data presentation, and conclusion drawing. The results show that religious moderation is not only taught as a theological concept but is also internalised through the design of social projects integrated into the Islamic boarding school character curriculum, which involve cultural exploration activities, interactions with multireligious communities, ecological activities, and social practices. These findings suggest that social project-based learning can be an innovative pedagogical approach in religious moderation education, while expanding the practice of character education in Islamic boarding schools by connecting religious values, nationality, and global citizenship competencies.*

Keywords : *Professional Commitment; Emotional Exhaustion; Resilience.*

Abstrak : *Pembelajaran moderasi beragama di lembaga pendidikan Islam sering kali masih berfokus pada penguatan aspek kognitif melalui pengajaran nilai-nilai normatif dari pada internalisasi nilai melalui pengalaman sosial yang reflektif. Penelitian ini bertujuan untuk memahami manajemen pembelajaran moderasi beragama berbasis social project-based learning dalam membentuk karakter santri berwawasan global. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui observasi partisipatif, wawancara mendalam, dan dokumentasi. Data dianalisis dengan menggunakan model Miles dan Huberman yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa moderasi beragama tidak hanya diajarkan sebagai konsep teologis, tetapi diinternalisasikan melalui desain proyek sosial yang terintegrasi dalam kurikulum karakter pesantren yang melibatkan kegiatan eksplorasi budaya, interaksi dengan masyarakat multireligius, aktivitas ekologis, dan praktik sosial. Temuan ini menunjukkan bahwa social project-based learning dapat menjadi pendekatan pedagogis inovatif dalam pendidikan moderasi beragama, sekaligus memperluas praktik pendidikan karakter di pesantren dengan menghubungkan nilai religius, kebangsaan, dan kompetensi kewargaan global.*

Kata Kunci : *Komitmen Profesional; Kelelahan Emosional; Ketangguhan.*

INTRODUCTION

Indonesian society is pluralistic and diverse. One example of this diversity is the diversity of religions and beliefs held by the community. This diversity reflects the social and cultural richness of Indonesian society, a vital asset in fostering a harmonious social life. From a positive perspective, religious diversity can foster a society of mutual tolerance, strengthen social solidarity, and enrich cultural interactions among its members (Anglani et al., 2023; Luo et al., 2022). This diversity fosters interfaith dialogue and cooperation, strengthening social cohesion within the nation. However, this diversity can also create social dynamics that lead to division. In recent years, intolerance and violations of religious freedom have frequently occurred in Indonesia's pluralistic society (Ubaidillah & Mundiri, 2023). The Setara Institute, in its Mehfooz (2021) report, reported that throughout 2024, there were 260 incidents and 402 violations of religious freedom. This data demonstrates that religious diversity does not always create social harmony; it also requires the constructive management of diversity's values. Therefore, strengthening tolerance and religious moderation in Indonesian society is crucial.

Religious moderation is a crucial approach to maintaining balance in Indonesia's diverse society. Religious moderation is a perspective, attitude, and practice of religion in communal life that embodies the essence of religious teachings to protect human dignity and promote the public good (Riedmann-Streitz et al., 2024). This concept emphasises mutual respect and tolerance among different religious groups, with the primary goal of maintaining harmony between religious rights and national and state obligations, while avoiding religious extremism and intolerance (Malihah et al., 2025; Br & Nuril, 2023)). Internally, within Islam, it can be understood as a moderate religious perspective that avoids extremes, neither right-wing nor left-wing, thereby strengthening the three principles of ukhuwah, such as Islamic Brotherhood, Wathoniyah Brotherhood, and Human Brotherhood (Aminulloh et al., 2023; Mughni et al., 2025; Sugianto et al., 2024)). However, the state of religious moderation in society over the past five years has been a struggle between efforts to strengthen tolerance and harmony on the one hand, and the rise of exclusivity and intolerance on the other (Ali et al., 2021). However, religious moderation is considered a necessary middle ground for maintaining harmony and preventing religiously motivated social conflict in Indonesia's diverse landscape.

Nevertheless, social realities indicate that efforts to strengthen religious moderation continue to face challenges. Research over the past five years has highlighted the importance of religious moderation across various academic studies, given the growing phenomenon of exclusivism and intolerance, which have the potential to disrupt social harmony in pluralistic societies (Rahman & Azmi Ali Yafie, 2023). Several studies also emphasise that religious moderation is a crucial strategy for responding to the emergence of radicalism and extremism across regions (Jali, 2025; Zahari et al., 2024; Kilavus, 2023)). These previous

studies demonstrate that religious moderation plays a strategic role in strengthening social cohesion and fostering tolerance in multicultural societies.

Conversely, several studies have highlighted the role of educational institutions in instilling the value of religious moderation, whether through its application in the curriculum, teaching and learning activities, or through the use of digital media as a learning tool for the younger generation (Hanif et al., 2023; Hutabarat, 2023). The results of this study indicate that education plays a strategic role in fostering inclusive, tolerant, and open attitudes toward diversity. Furthermore, various studies confirm that religious moderation is not merely a normative concept but also a social practice manifested through mutual respect and the avoidance of extremism in community life (Mulyono & Nuhe, 2022).

However, most of the previous research discussed above focuses on religious moderation as a conceptual framework, policy, and strategy for promoting religious moderation. However, there has been no in-depth study of the contextual implementation of religious moderation through experiential learning practices in Islamic boarding schools (*pesantren*). Furthermore, some practices for strengthening religious moderation in educational institutions still tend to emphasise the cognitive (to know) aspect through outreach, seminars, or training, thus failing to fully address the affective (to feel) and practical (to act) dimensions of student character formation. Therefore, it is deemed necessary to develop a social project-based learning management system that prioritises direct, contextual experiences for students, integrates the learning process into various activities that stimulate emotions and multi-sensory experiences, and combines methods, approaches, and strategies tailored to the realm of character education.

Based on the explanation above, there is still little research examining how social experience-based learning management can be used as a strategy for internalising the value of religious moderation in Islamic boarding school education. Islamic boarding schools play a strategic role as institutions that not only transmit religious knowledge but also shape their students' social character. Therefore, a learning model is needed that can integrate the value of religious moderation through direct experience and real social interaction. One approach is social project-based learning management, a learning model that emphasises contextual experiences, emotional Engagement, and cross-group social interaction as part of the value internalisation process.

The Darur Ridhwan Islamic Boarding School (PPDR) Al Fadholi in Pati Regency, Central Java, is one of the Islamic boarding schools with a unique social diversity situation. Located within a minority Muslim community, students are familiar with religious diversity. Less than 1.5 km from the boarding school are the main church (GIJT), five Buddhist temples, and Muslim, Buddhist, and Christian cemeteries. The diverse religious celebrations and activities often expose students to a variety of perspectives. Recognising this situation and the conditions, PPDR Al Fadholi feels responsible for fostering mutual

respect and maintaining tolerance in light of the diversity within the Islamic boarding school. One of the activities undertaken is teaching religious moderation through a social project framed as a trekking and backpacking trip to Dukuh Pekoso, Tempur Village, Keling District, Jepara Regency. In this village, a church and a mosque stand side by side, serving a harmonious community that respects differences. This activity is intended to enrich students' lives and prevent them from viewing themselves, their culture, and their religion as superior to others (ethnocentrism), which can lead to the underestimation of other ethnicities, cultures, and religions.

Theoretically, this research draws on several relevant frameworks and concepts. This study draws on the theory of religious moderation, which emphasises balance in religious attitudes and practices. Religious moderation is understood as a religious perspective and practice that prioritises a moderate attitude (wasathiyah), tolerance, and respect for diversity in social life. This approach rejects extreme attitudes, whether radical or excessive liberalism, and encourages the creation of a harmonious social life in a pluralistic society. In the Indonesian context, religious moderation is promoted as a strategy to maintain harmony in a multicultural society and strengthen national commitment to religious life (Ramli et al., 2025).

Furthermore, this study utilises the perspectives of character education and multicultural education as a foundation for understanding the internalisation of religious moderation values. Character education emphasises that value formation occurs not only through knowledge transfer but also through experience, appreciation, and practical application in everyday life. Therefore, a learning process that provides students with direct, contextual experiences is crucial for shaping moral and social attitudes that reflect the values of tolerance, responsibility, and respect for differences. This approach also emphasises the strategic role of education in shaping students' moderate character and tolerance (Beck et al., 2023; Sabran et al., 2023). Multicultural education, on the other hand, is an educational approach that emphasises respect for the diversity of cultures, religions, and social identities within society. Multicultural education aims to foster an attitude of inclusivity, mutual respect, and the ability to coexist peacefully in a heterogeneous society (Arifin et al., 2025). Through this approach, students are expected to develop social awareness and the ability to interact constructively with individuals or groups from different cultural and religious backgrounds. In the context of Islamic education in Indonesia, a multicultural approach is considered relevant for strengthening the practice of religious moderation and fostering tolerance in a pluralistic society.

Based on this context, this study aims to examine the implementation of social project-based learning management in internalising religious moderation among students at the Darur Ridhwan Al Fadholi Islamic Boarding School in Pati. Specifically, this study seeks to answer the research question: how are the strategies, approaches, and practices of

social project-based learning management used to instil religious moderation values in students? This research is expected to provide both academic and practical contributions. Academically, this study enriches the study of religious moderation in Islamic education by highlighting a social experience-based learning approach within the Islamic boarding school environment. In practice, the results of this study can serve as an alternative model for developing effective learning management systems to internalise religious moderation values and shape students' character to be tolerant, inclusive, and globally aware in a society increasingly pluralistic.

METHOD

This research uses a qualitative case study approach to explore the process of internalising religious moderation values through social project learning at an Islamic boarding school (*pesantren*). The selected Islamic boarding school is Darur Ridhwan Al Fadholi Islamic Boarding School, Pati, Central Java. This approach was chosen because the research aims to examine students' experiences, learning practices, and social interaction dynamics during experiential learning activities within the context of Islamic boarding school life. The research was conducted through a mentoring program or empowerment research, which focused on fostering the implementation of social project-based learning at the Islamic boarding school. The specific journey involved social trips (tracking and backpacking) in which students interacted with the multicultural community in Dukuh Pekoso, Tempur Village, Keling District, Jepara Regency. This location was chosen because the community lives in a religiously diverse environment, characterised by the presence of mosques and churches side by side and by a harmonious social life.

The research sample was selected using a purposive sampling technique based on the informants' involvement in the learning process. The informants consisted of the head of the madrasah, Ustazah SK; teachers who were involved in the planning and implementation of learning activities (four informants); students participating in the social project (five informants); and a Christian religious leader, Mr. S. These informants were selected because they had direct experience in the learning process that constituted the focus of this research. Research data was collected through participant observation, in-depth interviews, and document analysis. Observations were conducted during the social project to directly observe students' interactions with the community and their learning activities that embody religious moderation values. In-depth semi-structured interviews were conducted to explore the students' and educators' experiences regarding the learning process, including their understanding of tolerance, respect for differences, and practices of coexisting with people of different faiths. Furthermore, document analysis was conducted on the Islamic boarding school curriculum, learning modules, and activity reports related to the program to strengthen religious moderation.

The research data analysis used an interactive analysis approach, namely data reduction, data presentation, and conclusion. This data analysis process involved comparing interview, observation, and document results to identify a clear central theme: how social project-based learning can help instil religious moderation values in students with a global perspective (Rijali, 2019). This research was conducted in accordance with research ethics, with the Islamic boarding school agreeing to the research activities and agreeing to participate as informants. Sensitive statements and Islamic boarding school data were kept confidential, in accordance with the code of ethics for reporting research results.

RESULT AND DISCUSSION

The results of the study indicate that the implementation of social project-based religious moderation learning management has been proven to make a significant contribution to shaping students who are not only religiously moderate but also have a global perspective. The results of the study indicate that through social project-based learning management, students can internalise the values of moderation more deeply by directly engaging in contextual, applicable activities that impact their theoretical understanding of religious moderation. Learning management that combines a social project approach with the goal of religious moderation can strengthen students' character competencies and global perspectives, and simultaneously demonstrates that real-world learning experiences can optimise the effectiveness of character value internalisation in formal educational environments.

1. Integrating Religious Moderation into Character Education

Religious moderation as character education is a conscious effort by the Islamic boarding school community to integrate the values of Pancasila and *Rahmatan lil' Alamin* into a contextual learning project for students, thereby developing individuals who are not only academically intelligent but also possess strong character, ethics, and adaptability to an increasingly complex and pluralistic global environment. Character education, as an integral part of the national education curriculum, plays a crucial role in shaping the attitudes and behavior of quality students.

Research shows that religious moderation is taught at PPDR Al Fadholi as a stand-alone subject. Still, it is systematically integrated into various educational programs in madrasahs and Islamic boarding schools. This integration is evident in the learning program structure, the scheduling of educational activities, and the ongoing character development of students throughout daily educational activities. Based on the analysis of curriculum documents and educational activity schedules at the madrasah, learning at PPDR Al Fadholi is implemented through several main programs, which include BTTQ (Read, Write, and Memorize the Qur'an) learning, madrasah curricular

learning that integrates BBA and P5-PPRA activities, Madrasah Diniyah learning, and character building within the Islamic boarding school environment. Each learning program is designed with specific character achievements related to the formation of religiosity, social awareness, responsibility, and student leadership. These findings are evident in the structure of the learning program presented in Table 1.

Table 1: Schedule of Learning Programs and Character CP at PPDR Al Fadholi

Learning Program	Time	Grade	Character Outcomes
BTTQ Learning (Reading, Writing, and Qur'an Memorization) using the Qiraaty Method	07.00 – 08.45	All grades	• Faith and piety • Love for the Qur'an • Becoming a "young Muslim" who is obedient in worship• Noble character
Curricular Learning (BBA and P5-PPRA developed in the madrasah through a block scheduling system)	09.00 – 15.00	All grades	• Environmental awareness • Leadership in worship and social life • Love for oneself, peers, and parents • Character value dimensions of P5-PPRA (religious moderation)
Madrasah Diniyah Learning	16.00 – 17.00	Grades 4, 5, and 6	• Environmental awareness • Leadership in worship and social life • Love for oneself, peers, and parents • Character value dimensions of P5-PPRA • Independence • Courage • *Khalifatullah fil Ard* (stewardship of the Earth)
Islamic Boarding School Learning	17.00 – 07.00	Grades 4, 5, and 6	• Environmental awareness • Leadership in worship and social life • Love for oneself, peers, and parents • Character value dimensions of P5-PPRA • Independence • Courage • *Khalifatullah fil Ard* (stewardship of the Earth)

Based on Table 1, moderation values are embedded in various educational activities at Islamic boarding schools. The standard time structure demonstrates the educational program's strong orientation toward building student character through

self-accustoming, learning experiences, and social interactions inherent in Islamic boarding school life. This habituation gradually forms a character of discipline and responsibility, which serves as the initial foundation for developing the values of religious moderation. Ustadzah KH, who serves as a lower-grade teacher and an instructor in the BTTQ program, stated that the activities in the program are intended to improve students' Qur'anic recitation skills and to develop their religious character. The Ustadzah explained that; "*In BTTQ activities, we not only focus on Quranic recitation, but also on cultivating good behavior, discipline, and mutual respect among students. These values form the foundation for developing good character*." (Ustadzah KH, 2025)

The students then participate in the madrasah's curricular activities during the day. This learning combines general subjects and P5-PPRA project activities. Based on document analysis and learning observations, these project activities are designed to develop various character dimensions, such as social awareness, environmental awareness, cooperation, and social leadership. Some student activities involve group work that encourages students to discuss, collaborate, and complete tasks together. This learning process equips students with the skills to respect others' opinions and take responsibility for completing group tasks.

Observations show that the project-based learning activities involve the ustadz (teacher) not only as a teacher but also as a facilitator, guiding students in the collaborative learning process. Through this approach, students have the opportunity to actively participate in learning activities and develop social skills within a group. One student, Ananda F, who participated in the project-based learning activities, explained that the activities provided a different learning experience than regular classroom learning.

Besides madrasah learning, character development is also carried out through Madrasah Diniyah activities held in the afternoon, specifically for grades 4-6. These activities teach students to deepen their religious knowledge while simultaneously participating in character-building activities that instill independence, courage, and responsibility. Researchers' observations of Madrasah Diniyah activities indicate that students are trained to develop their ability to understand religious teachings and societal values. Learning activities take place not only through the delivery of material but also through discussions, habituation to worship, and social activities that involve student interaction. Ustadzah KH stated that "*We want students to not only understand religion theoretically, but also to be able to practice these values in their daily lives, such as mutual respect and cooperation with others*." (Ustadz KH, 2025)

Student character development is also strengthened through activities within the Islamic boarding school environment, which take place from evening to morning. In an

Islamic boarding school environment, students live a collective life that demands discipline, responsibility, and the ability to interact with fellow students in their daily lives. Field observations indicate that Islamic boarding school activities, such as congregational worship, group learning, and environmental cleanliness, are part of the process of instilling values in students' lives. Through these activities, students learn to develop a sense of responsibility, mutual assistance, and respect for others in their shared life. One student, Ananda A, explained that life at the Islamic boarding school provides a unique learning experience because they are accustomed to engaging in various activities together with their friends.

Based on these overall findings, it can be concluded that the integration of religious moderation at PPDR Al Fadholi is built through an educational system that unites madrasah and *pesantren* activities within a single character-building ecosystem. The learning process takes place not only in the classroom but also through the students' daily activities. This environment allows students to grow through social experiences and ongoing habits.

2. Social Project-Based Religious Moderation Learning in Shaping Globally Minded Student Character

One important aspect of character education is instilling the values of integrity, responsibility, and concern for others. The Pancasila Student Profile, which encompasses noble values such as cooperation, wise action, and social justice, is highly relevant to facing a global society that frequently experiences social conflict and injustice. Character education equips students with the skills to face the pressures and changes in their lives responsibly. PPDR Al Fadholi develops these character achievement targets through an integrated program and diverse strategies and methods. These include developing basic Quranic reading, writing, and memorization; deepening basic Islamic religious knowledge; training in worship and social leadership; independence training; self-awareness skills; and life attitude skills. The program is integrated into madrasah, Quranic, Madrasah Diniyah, and Islamic boarding school education.

The research findings indicate that integration within madrasah and Islamic boarding school learning activities is implemented through social projects designed as part of a character education strategy. These social projects provide contextual learning experiences, enabling students not only to understand character values cognitively but also to experience them through direct social activities. Based on observations and document analysis of educational activities at madrasahs, several forms of social projects implemented include market days, backpacking trips to learn about public transportation, nature walks, cultural explorations, and planting and harvesting. These

activities are designed as learning tools that help students develop social skills such as cooperation, communication, responsibility, and the ability to interact with the community.

The social project observed in this study was a market day activity held at the madrasah. In this activity, students were actively involved in planning and implementing simple entrepreneurial activities. Students worked in groups to determine the types of products to be sold, prepare the activity requirements, and manage the transaction process during the activity. The observations indicate that market days function not only as entrepreneurial training but also as a means of social learning for students. The students learn to divide roles within groups, develop sales strategies, and interact with buyers from the surrounding area of the madrasah. The religious teacher explained that "*The students learn many things during the market day activities. They learn to work together, take responsibility for group assignments, and interact with others*." (Ustadzah AN, 2025)

Social project-based learning is also implemented through backpacker activities, which are learning activities outside the madrasah that aim to introduce students to public transportation and social life. These activities invite students to travel together using public transportation under the guidance of the religious teacher. Field observations indicate that backpacker activities provide a unique learning experience for students, as they must interact directly with the community in public spaces. Students learn to follow public transportation rules, maintain polite behavior when interacting with others, and cooperate in groups during the journey. Ustadzah AN stated "*Through this activity, students learn how to behave in public spaces. They learn to respect others, maintain good manners, and cooperate during the journey*." (Ustadz I, 2025)



Figure 1: One of the Character Learning to Strengthen Love for the Environment and the Homeland at PPDR Al Fadholi Pati

Another activity as figure 1 conducted by Islamic boarding schools is nature exploration as part of a social project-based learning program at figure 1. This activity is

usually conducted in the natural surroundings of the Islamic boarding school and involves various group activities, such as environmental observation, teamwork, and educational games. Based on observations, nature exploration activities provide opportunities for students to learn to work collaboratively in groups while developing a sense of environmental awareness. These activities train students to complete various group assignments that require communication and coordination among group members. Student Z who participated in the activity, said;

> *"The nature exploration activities taught my friends and me. We had to work together to complete the assignments given by the teacher and interact with nature. We tried to understand the current state of nature and be aware of existing conditions."* (Student Z, 2025)



Figure 2: Character Learning through Social Projects to Strengthen Tolerance and Love for the Homeland

Another social project activity observed in this study was cultural exploration, which aimed to introduce students to the community's cultural diversity. This activity was carried out through visits to various places with specific cultural values and through learning activities that introduced the community's traditions and customs. Documentation of this activity can be seen in Figure 2, which shows students and teachers visiting a place of worship as part of a social project aimed at fostering tolerance and patriotism.

Based on the observations, the students were invited to observe firsthand how the community practices worship in accordance with their respective beliefs. This activity provided the students with an opportunity to reflect on their experiences. Through this reflective process, the students were encouraged to understand that differences in belief are part of a social reality that must be addressed with mutual respect and appreciation. This activity was an important learning experience for the students because it provided them with the opportunity to observe firsthand the practice of diversity in community life. The head of the madrasah stated;

> "*We want the students to understand that society consists of people from various religions and beliefs. By observing this directly, they can learn to appreciate these differences. Usually, we conduct this activity at a church located near the madrasah so that students can experience and understand religious diversity firsthand.*" (Ustazah SK, 2025)

This statement was reinforced by student G that; *"We learned that people have different ways of worship. From this activity, we learned to respect one another. We even visited the church near our madrasah and were allowed to pray there, which touched our hearts with the beauty of tolerance."* (Student N, 2025)

This was also supported by a Christian religious leader, Mr. S, who stated; *"We welcome the students' visit because it provides an opportunity to build mutual understanding between religious communities. Through activities like this, students can learn about tolerance, respect, and peaceful coexistence."* (Mr. S, 2025) Based on the results of these observations and interviews, it can be seen that religious moderation learning at PPDR Al Fadholi is delivered not only through classroom materials but also through contextual learning experiences through social projects. Through these activities, students have the opportunity to understand the values of tolerance, cooperation, and respect for diversity through direct experiences in social life. Through active involvement in these activities, students gain learning experiences that help develop character values more concretely in their daily lives. Thus, social project-based learning serves as a means to connect character values with the social life practices students experience directly.

3. Social Project-Based Religious Moderation Learning Strategy to Develop Globally Minded Student Character

The implementation of Social Project-Based Religious Moderation Learning to develop global-minded student character at PPDR Al Fadholi is carried out by integrating Pancasila values into the curriculum across general subjects and religious studies. This will help students more easily understand and practice these values in their daily lives. For example, through learning about the value of cooperation (the fifth principle of Pancasila), students can be encouraged to participate in social activities, such as community service or group work on project assignments at the madrasah.

This project involves various educational components, including ustadz (Islamic teachers), parents/guardians, and the community, to educate students using a holistic approach collaboratively. This is crucial to ensure that the character values taught at PPDR Al Fadholi are reinforced and implemented in the students' daily lives. The research results show that the learning strategy for religious moderation at PPDR Al Fadholi Pati is implemented not only through classroom instruction, but also through social, project-based learning activities designed to provide students with hands-on learning experiences. This approach aims to ensure that the values of religious moderation are not only cognitively understood but also internalized in the students' attitudes and behaviors in their daily lives.

Based on field observations and analysis of learning documents, this strategy is implemented by integrating Pancasila values into various educational activities at madrasas and Islamic boarding schools (*pesantren*). These values are not only taught as learning materials but also implemented through social activities that involve students' active participation. For example, the value of cooperation (gotong royong) embodied in Pancasila is implemented through group work, social activities, and various learning projects that encourage collaboration among students. Ustadzah NK explained that *"In social project activities, students don't just learn theory in class. They are trained to work together, help each other, and take responsibility for assigned tasks."* (Ustadzah NK, 2025)

In addition to integrating Pancasila values, the learning strategy for religious moderation at PPDR Al Fadholi also emphasizes strengthening the value of rahmatan lil' alamin (blessing for the universe) as a foundation for developing tolerance and social awareness. Based on interviews with the boarding school administrators, these values are understood as principles that encourage students to cultivate compassion, respect differences, and maintain harmonious social relationships with the community. These values are then translated into various social activities that directly involve students. Through these activities, students are encouraged to learn about the diversity in society and to develop empathy for others. Observations indicate that students are involved in various activities that require social interaction, both with fellow students and with the community outside the boarding school environment.

The social project-based learning activities at PPDR Al Fadholi also involve various parties in the educational process, including ustadz (Islamic teachers), parents, and the surrounding community. This multi-stakeholder involvement demonstrates that students' character development is not solely the responsibility of the educational institution but also requires support from the broader social environment. Through this collaborative approach, the character values taught at the Islamic boarding school are expected to be continuously reinforced in the students' daily lives. Ustadzah VA stated that *"When students are directly involved in social activities in the community, they learn to understand social life firsthand. From there, they learn to respect others and understand the importance of living in harmony."* (Ustadzah VA, 2025)

Based on research findings, the implementation of social project-based religious moderation learning at PPDR Al Fadholi is carried out through a relatively structured learning management pattern, which includes planning, implementation, and evaluation stages. During the planning stage, the values of religious moderation and Pancasila are translated into learning objectives and indicators for the desired character development. These values are then integrated into the social project activity design, tailored to students' developmental levels.

During the implementation phase, social project activities are collaboratively and contextually designed. Students are actively involved at every stage of the activity, from

planning and task assignments to field implementation. This approach provides students with opportunities to develop social skills such as cooperation, communication, responsibility, and collaborative problem-solving.

Observations indicate that, in various social project activities, students are not merely passive participants but actively participate in determining the course of the activity. They work in groups to plan, implement, and reflect together after the activity. This process provides students with opportunities to learn decision-making, collaborate with others, and understand the importance of responsibility in group activities.

Meanwhile, during the evaluation phase, student character development is assessed through various assessments that focus on cognitive aspects and the development of students' attitudes and behaviors. Based on interviews with the ustadzah (teacher), evaluations are conducted through observations of students' behavior during the activity, their daily habits at the Islamic boarding school, and collective reflections after the activity. Through this evaluation process, the ustadz can observe the development of the students' tolerance, empathy, responsibility, and cooperative skills. This evaluation also serves as a basis for the Islamic boarding school to improve and develop its learning program in the future.

Religious moderation learning at PPDR AL Fadholi Pati serves to strengthen religious beliefs and to develop systemic pedagogical strategies that shape students' character. This character is intended to be adaptable in a dynamic and pluralistic global context. The research findings above indicate that religious moderation values, such as tolerance, respect for diversity, openness, and balance, are internalized through a social project-based learning approach. This approach connects students' real-life experiences with moral values relevant to contemporary life, particularly in light of the challenges of global society.

These findings demonstrate that the Islamic boarding school context plays a crucial role in the internalization of religious moderation values. Unlike formal educational approaches, which often place the value of tolerance primarily in the cognitive realm, the Islamic boarding school environment provides an educational ecosystem that enables a holistic learning process through the integration of formal learning activities, daily life experiences, and intensive social interaction. Thus, Islamic boarding schools function not only as institutions for transmitting religious knowledge but also as social spaces that enable the value of religious moderation to be directly practiced within the student community.

Religious moderation is a multidimensional concept encompassing attitudes such as justice (*tawassuth*) and tolerance (*tasamuh*), as well as a normative commitment to national and humanitarian values. This concept aligns with the context of globalization, which directs the younger generation to maintain social harmony and uphold their religious identity (Mayet, 2019). In an educational context, religious moderation is not only a value

goal but also a means of integrating values with students' authentic experiences. The learning model observed at PPDR Al Fadholi aligns with the principles of character education outlined by Lickona (1991). Lickona (Tiwuk et al., 2025) explains that character education has three main dimensions: moral knowing (understanding values), moral feeling (appreciating values), and moral action (moral behavior). The research findings above indicate that a social project-based approach simultaneously reflects these dimensions. Morning BTTQ learning serves as a foundation for moral knowing, instilling a theological understanding of faith, piety, and morals, and fostering a love for the Qur'an. At this stage, students acquire a normative and conceptual basis that serves as a reference in developing their moral orientation.

The moral feeling dimension develops through curricular learning and reinforcement of the P5-PPRA values, which emphasize environmental stewardship, social concern, and religious and social leadership. This process encourages the affective internalization of values through social experiences, collective interactions, and shared reflection. Thus, students not only cognitively understand the value of religious moderation but also develop an emotional commitment to the values of tolerance, responsibility, and nationality. Meanwhile, the Madrasah Diniyah system and 24-hour Islamic boarding school guidance represent the moral action dimension, as the values understood and internalized are embodied in daily practices such as independence, courage, leadership, and responsibility as khalifatullah fil ardh (vicegerents of God on Earth). Habituation within the Islamic boarding school ecosystem enables sustainable and consistent character formation. Thus, the overall learning design at PPDR Al Fadholi forms a complete cycle of character education, from knowing, feeling, to action, which is pedagogically structured.

On the other hand, this approach also emphasizes the role of Islamic boarding schools (*pesantren*) as a total institution for character education. This is evident in all student activities within the classroom, the *pesantren* environment, and the environment outside the *pesantren*, which serve as a medium for internalizing values. This aligns with Bandura's social learning theory (Santika et al., 2022), which explains that moral learning occurs through observation, modeling, and social interaction. The *pesantren* educational environment provides role models in the form of the Kyai (Islamic teacher), the asatidz (leader), and senior students. This fosters the internalization of moderate character, making it more effective than conventional approaches.

The findings of this study also align with empirical research demonstrating that social experience-based education can foster tolerance, collaboration skills, and awareness of cultural diversity. Research Hendriyati Haryani et al., (2023) explains that intercultural learning experiences strengthen students' social skills and tolerance. In line with this explanation, integrating contextual social activities, such as cultural exploration outside the Islamic boarding school and ecological action at PPDR Al Fadholi, broadens students'

experiences in addressing diversity. These experiences serve as a framework for global citizenship education (Rye, 2025).

Structurally, the religious moderation learning model at PPDR Al Fadholi reflects the continuity of national character education policies and local practices in Islamic boarding schools. The policies contained in the Pancasila Student Profile also direct students to instill the values of global diversity, cooperation, independence, and religiosity (Kemendikbudristek RI, 2023). The Pancasila Student Profile essentially intersects with the goals of religious moderation education. Therefore, it can be concluded that social project-based moderation is a manifestation of national character education policies, contextualized within Islamic boarding schools, which are unique educational institutions in Indonesia.

Conceptually, the social project-based religious moderation learning at PPDR Al Fadholi can be interpreted through the experiential learning framework developed by (Hsiung, 2023). From this perspective, character formation does not occur through the transmission of normative doctrine, but rather through a cycle of concrete experience, critical reflection, abstract conceptualization, and active experimentation (Dahri et al., 2024; Ryan et al., 2025). Social projects implemented by Islamic boarding schools provide students with a space to test religious values in real social contexts, transforming religious moderation from a normative principle into a practical competency. Thus, values such as tolerance, social responsibility, and ecological concern gain empirical legitimacy through reflectively internalized experiences.

Furthermore, this approach aligns with the transformative learning theory formulated by Jack Mezirow, which emphasizes the importance of critical reflection in shaping perspective change. Religious moderation in this context is not positioned as adherence to discursive authority, but rather as the result of a process of reflection on the realities of diversity and social complexit (Mundiri et al., 2025; Ramke et al., 2022). Through social interactions within social projects, students have the opportunity to reflect on their religious understanding within the context of real social diversity. This process enables students to develop a more inclusive and dialogical religious perspective, thereby reducing the tendency toward exclusivism in understanding differences. Furthermore, this practice is relevant to the UNESCO global citizenship education framework, particularly the dimensions of socio-emotional competence and global ethical responsibility (Rahmadiyani, Rahmawati, Idris, Nanggala, & Fahmi, 2023). The integration of social projects into Islamic boarding school education demonstrates that religious identity does not contradict a global citizenship orientation but can instead serve as an ethical foundation for constructive participation in a pluralistic society. Thus, this model emphasizes the repositioning of Islamic boarding schools (*pesantren*) as educational institutions that not only uphold tradition but also produce reflective, adaptive, and competitive religious subjects in a complex global landscape.

The findings of this study provide theoretical contributions to the study of religious moderation and character education. Religious moderation is often understood as a normative concept related to moderate religious attitudes. However, this study demonstrates that religious moderation can be developed as an operational pedagogical approach through social experience-based learning. Therefore, this study offers a model for religious moderation learning based on social project-based learning, which allows for the internalization of moderation values to take place more contextually and reflectively within the Islamic boarding school educational environment.

In addition to providing theoretical contributions, this study's findings also have practical implications for the development of religious moderation education in other educational institutions. The social project-based learning model developed in Islamic boarding schools can serve as a reference for other educational institutions in integrating the values of tolerance and diversity into the learning process. This approach can be applied not only in Islamic educational institutions but also in various educational institutions in multicultural societies facing challenges of intolerance and social polarization.

However, this study has several limitations that require attention. First, this research was conducted at only one Islamic boarding school (*pesantren*), so the findings are context-specific and cannot be generalized to all Islamic boarding schools in Indonesia. Second, the number of informants in this study was relatively limited, so the perspectives obtained still reflect experiences in a specific local context. Third, this research focused on the practice of religious moderation learning within the Islamic boarding school environment, so it does not fully reflect the dynamics of religious moderation implementation in other educational institutions with different characteristics.

Therefore, future research could expand the study by involving more educational institutions and adopting a comparative approach to examine how the religious moderation learning model is applied across different educational contexts. Further research could also explore the role of digital technology and media literacy in strengthening religious moderation education amidst the increasingly complex development of a digital society. Overall, this study's findings confirm that Islamic boarding schools have strategic potential as educational institutions capable of developing a model of character education grounded in religious moderation that is relevant to global challenges. By integrating religious learning, social experiences, and sustainable character formation, Islamic boarding schools can help shape a young generation that is religious and tolerant and has the capacity to participate constructively in a pluralistic global society.

CONCLUSION

The study explains that the management of religious moderation learning through social project-based learning at PPDR Al Fadholi Pati can shape students' character to be

religious, inclusive, and adaptive to the dynamics of global society. The involvement of students in various social projects, such as dialogues with interfaith leaders, observations of practices of religious harmony, and reflections on life experiences in diverse societies, provides space for the internalisation of religious moderation values in a more contextually and reflectively meaningful way. Through these experiences, religious moderation is not only understood as a normative concept but also develops into a social attitude reflected in tolerance, respect for differences, and humanitarian responsibility. The effectiveness of this model is also influenced by the support of the Islamic boarding school education ecosystem, which involves ustadz, parents, and the Islamic boarding school community working together to build a learning culture that fosters a moderate attitude. The integration of formal learning, social experiences, and habituation in Islamic boarding school life forms a sustainable and meaningful character education process for students.

The study enriches the study of religious moderation and Islamic education by demonstrating that a social project-based approach can be an effective pedagogical framework for connecting religious values with students' social experiences. These findings confirm that Islamic boarding schools function as institutions for transmitting religious knowledge and spaces for character education capable of preparing a religious generation that is open, dialogical, and ready to participate in a multicultural society. Thus, this learning model has broader relevance for the development of character education across various educational institutions, particularly in designing learning strategies that can bridge religious values with increasingly pluralistic and global social realities.

The study explains that the management of religious moderation learning through social project-based learning at PPDR Al Fadholi Pati can shape students' character to be religious, inclusive, and adaptive to the dynamics of global society. The involvement of students in various social projects, such as dialogue with interfaith figures, observation of practices of religious harmony, and reflection on life experiences in diverse societies, provides space for the internalisation of the value of religious moderation in a more contextually and reflectively meaningful way. Through these experiences, religious moderation is not only understood as a normative concept but also develops into a social attitude reflected in tolerance, respect for differences, and humanitarian responsibility. The effectiveness of this model is also influenced by the support of the Islamic boarding school education ecosystem, which involves religious teachers, parents, and the Islamic boarding school community working together to build a learning culture that fosters a moderate attitude. The integration of formal learning, social experiences, and habituation in Islamic boarding school life forms a sustainable and meaningful character education process for students.

This research results enriches the study of religious moderation and Islamic education by demonstrating that a social project-based approach can serve as an effective

pedagogical framework for connecting religious values with students' social experiences. These findings confirm that Islamic boarding schools function as institutions for transmitting religious knowledge and spaces for character education capable of preparing a religious generation that is open, dialogical, and ready to participate in a multicultural society. Thus, this learning model has broader relevance for the development of character education in various educational institutions, particularly in designing learning strategies that can bridge religious values with an increasingly pluralistic and global social reality.

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