

INTERNALIZATION OF WASATHIYAH VALUES IN DIRASAH ISLAMIYAH LEARNING IN HIGHER EDUCATION: AN INTEGRATIVE-REFLECTIVE MODEL STUDY

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Abstrak

Tujuan dari penelitian ini adalah untuk melihat bagaimana nilai wasathiyah diinternalisasi dalam pembelajaran Dirasah Islamiyah di perguruan tinggi dengan menggunakan model pembelajaran integratif-reflektif. Studi ini dilakukan menggunakan pendekatan campuran dengan desain eksplorasi berurutan. Model konseptual dirumuskan melalui eksplorasi kualitatif, dan kemudian dilakukan pengujian kuantitatif melalui pre-test dan post-test sikap moderasi siswa. Subjek penelitian terdiri dari 72 siswa dan 3 guru yang mengajar di Dirasah Islamiyah. Observasi, wawancara mendalam, dokumentasi, jurnal refleksi, dan kuesioner sikap moderasi berbasis indikator tawassuth, tawazun, i'tidal, tasamuh, dan musawah digunakan untuk mengumpulkan data. Hasil penelitian menunjukkan bahwa setelah menerapkan model integratif-reflektif, skor moderasi siswa meningkat secara signifikan; rata-rata skor meningkat dari 3,21 menjadi 3,78 ($p < 0,001$), dan ukuran pengaruh meningkat dalam kelompok besar. Hasil penelitian menunjukkan bahwa pemahaman siswa telah berubah dari konsep normatif ke kesadaran moral dan praktik sosial yang lebih inklusif. Sebagai mekanisme internalisasi nilai, model integratif-reflektif memanfaatkan dialog teks-konteks dan refleksi kritis. Studi ini berkontribusi pada pengembangan pedagogi Islam berbasis moderasi dan memberikan saran praktis untuk meningkatkan program Dirasah Islamiyah di perguruan tinggi. Tujuan dari program ini adalah untuk membentuk generasi Muslim yang moderat, berpikir kritis, dan berorientasi pada kebaikan sosial.

Kata kunci: Nilai Wasathiyah, Dirasah Islamiyah, Perguruan Tinggi, Integratif-Reflektif

Abstrak

The purpose of this study is to see how the value of wasathiyah is internalized in Dirasah Islamiyah learning in higher education by using an integrative-reflective learning model. This study was conducted using a mixed approach with sequential exploration design. The conceptual model is formulated through qualitative exploration, and then quantitative testing is carried out through pre-test and post-test of students' moderation attitudes. The research subjects consisted of 72 students and 3 teachers who taught at Dirasah Islamiyah. Observations, in-depth interviews, documentation, reflection journals, and moderation attitude questionnaires based on tawassuth, tawazun, i'tidal, tasamuh, and musawah indicators were used to collect data. The results showed that after applying the integrative-reflective model, students' moderation scores increased significantly; The mean score increased from 3.21 to 3.78 ($p < 0.001$), and the size of the influence increased in large groups. The results show that students' understanding has shifted from normative concepts to more inclusive moral awareness and social practices. As a mechanism for internalizing values, the integrative-reflective model utilizes text-context dialogue and critical reflection. This study contributes to the development of moderation-based Islamic pedagogy and provides practical advice for improving the Dirasah Islamiyah program in higher education. The goal of the program is to form a generation of Muslims who are moderate, critically thinking, and oriented towards the social good.

Keywords: Wasathiyah Values, Dirasah Islamiyah, Higher Education, Integrative-Reflective

Introduction

In recent years, discussions about religious moderation have increased, mainly due to increasing religious polarization, identity fragmentation, and increasing exclusive narratives in public and digital spaces. As an academic institution, the university has a strategic responsibility to produce a generation of Muslim scholars who have a broad understanding of religion and an inclusive, equitable, and proportionate religious attitude. The value of wasathiyah, which is rooted in the idea of the wasathan ummatan (QS. al-Baqarah: 143), serves as an ethical and normative basis for building a moderate religious paradigm in this context.

The process of internalizing values, however, is often not well planned when teaching Dirasah Islamiyah in higher education (Bakri et al., 2020). Learning remains textual, normative, and focuses on knowledge transmission rather than attitude transformation. As a result, students have a cognitive understanding of moderation, but they don't necessarily consider it critically and apply it in social action. Therefore, research on the internalization of wasathiyah values through an integrative-reflective learning model is essential to meet the pedagogical and socio-religious needs of modernity.

Previous studies have discussed religious moderation in Islamic education. Several studies emphasize the importance of the value of moderation in the Islamic religious education curriculum, both in schools and universities, by emphasizing the importance of the principles of tasamuh (tolerance), i'tidal (justice), tawazun (balance), and tawassuth (middle way) (Bando, 2025). According to other research, the role of lecturers as agents of moderation through dialogical approaches and participatory learning is very important.

In addition, the study examined the methods used to increase religious moderation through digital literacy and counter-narrative against extremism. Some researchers associate religious moderation with social constructivism, critical pedagogy, and character education theory in the theoretical realm (Dianto, 2021). The results show that education plays an important role in fostering inclusive and adaptive religious attitudes towards plurality (Habib, 2022). However, most of the research has not yet reached the conceptual or descriptive stage and has not in-depth developed an effective pedagogical model that can be applied in the context of Dirasah Islamiyah learning in particular.

We present some of these previous studies in the following table:

Table 1 About previous research

Yes	Identitas	Findings	Relationship
1	(Abror, 2020)	Tawassuth, tawazun, i'tidal, and tasamuh should be used to incorporate	became the conceptual basis for the wasathiyah values that were

		religious moderation into the national education system.	internalized in this study.
2	(Afwadzi et al., 2024)	Through a dialogical approach, Islamic education has a strategic role in building student tolerance.	affirming that dialogical learning as part of an integrative-reflective model is essential.
3	(Azra, 2019)	Inclusive education and academic traditions are the way Islamic moderation in Indonesia has developed.	Providing a historical and epistemological basis for strengthening moderation in Dirasah Islamiyah.
4	(Akhyar, 2025)	The internalization of values works best when it touches on aspects of moral knowledge, moral feelings, and moral actions.	It is the theoretical foundation for the internalization mechanism of value discussed in this study.
5	(Albana, 2023)	Transformational and meaningful learning relies on critical reflection.	Strengthen the use of reflective methods in integrative learning models.
6	(AbuSulayman et al., 2007)	One of the important factors in the development of modern Islamic studies is the integration of religious and social sciences.	supporting an integrative text-context approach in Dirasah Islamiyah education.
7	(Juda, 2025)	In universities, religious moderation is still normative and has not been pedagogically structured.	By developing an operational model, it shows an enhanced research gap.
8	(Prayogo & Setiawan, 2024)	Through discussion and case analysis, effective multicultural education builds inclusive attitudes.	in line with the use of case studies and discussions in an integrative-reflective model.
9	(Aziz & Najmudin, 2020)	Moderate Islamic learning requires a shift in approach from lectures to a participatory approach.	supporting changes in pedagogical methodology in this study.
10	(Fazlurrahman, 2018)	If framed critically, religious digital literacy can strengthen students' moderation attitudes.	Reinforcing the importance of including modern contexts in the internalization of wasathiyah values

Although previous research has made significant contributions, there are some shortcomings that can be found (Iswandi et al., 2026). First, a large number of studies do not thoroughly investigate the process of internalizing values in the learning process and only place religious moderation as a normative discussion. Often, internalization is considered limited to delivering material about moderation. However, it is a pedagogical process that involves cognitive, affective, and praxis aspects simultaneously. Second, reflective methods have not been used as the primary method to improve students' critical awareness in some studies. However, from the point of view of modern education, reflection is an important component in transforming knowledge into attitudes and actions. Third, there is not much research that focuses on the Dirasah Islamiyah course as a

strategic place to build a paradigm of students' religiosity. Dirasah Islamiyah is usually defined as the academic study of Islamic texts and thought (Kafid, 2023). However, it is still under-optimized as a tool for building moderate characters that rely on discussion between text and context. Fourth, research has not produced an integrative model that combines both normative-religious approaches and modern educational theory.

To correct this difference, this study developed an integrative-reflective model for the internalization of wasathiyah values in Dirasah Islamiyah learning in higher education. This model seeks to incorporate three main aspects of the issue: the integration of wasathiyah values into the learning material and strategies, a critical dialogue between classical texts and the modern world, and students' deep reflection on what they are learning. To achieve integration, learning outcomes must contain moderation indicators in terms of cognitive, affective, and behavioral.

The reflective approach encourages students to understand *tawassuth* and *tasamuh* and understand how they affect plural social life (Madiyono & Haq, 2023). Therefore, internalization develops from knowledge to moral awareness and praxis commitment. The focus of this research is to create a systematic, contextual, and synthesis-based pedagogical model of modern educational theory and Islamic normative values. This research not only provides a description of learning practices but also offers a model construction that can be used in other colleges. With this method, it is hoped that learning Dirasah Islamiyah is no longer just a place to provide knowledge about Islam. Rather, it should be a place for intellectual and moral transformation. The goal is to create a generation of Muslims who are moderate, critically thinking, and responsive to the dynamics of the world.

Research Methods

Approaches and Types of Research

Mixed methods with sequential exploration design were used in this study. The research begins with qualitative exploration to create a conceptual model, and then a limited quantitative test is carried out to find out how effective the model is. This method was chosen because this research not only aims to explain the process of internalizing wasathiyah values, but also to develop and test integrative-reflective learning models empirically (Supandi, 2025). Philosophically, this approach is based on a pragmatic paradigm, which combines qualitative (depth of meaning) and quantitative approaches (objective measurement of attitude change).

Qualitative exploration—the analysis of learning practices and model construction—is the research stage. create integrative-reflective models and test them in learning. Quantitative evaluation of changes in students' moderation attitudes.

Location and Research Subject

This study was conducted at the Islamic Religious Education Study Program of the Islamic University of Madura, which organizes the Dirasah Islamiyah course. The subjects of this study consist of lecturers teaching the Dirasah Islamiyah course that have been researched by researchers in the field, as well as semester 3-5 students who took the course (the number of students ranges from 60 to 80 people). The focus of this research is the process of internalizing wasathiyah values in Dirasah Islamiyah learning, integrative-reflective learning models, and changes in students' moderation attitudes. For the value of wasathiyah, the indicators are a) Tawassuth (middle way), b) Tawazun (balance), c) Itidal (justice), d) Tasamuh (tolerance), and e) Musawah (egalitarianism).

Research Stages

Qualitative Exploration, Activities at this stage include:

1. Observation of the learning process of Dirasah Islamiyah
2. Analysis of RPS and teaching materials
3. In-depth interviews with lecturers
4. Focus group discussions (FGDs) with students

The design of the Integrative-Reflective Model, based on the results of exploration, is prepared a learning model consisting of:

1. Integration of wasathiyah values in the material
2. Dialogical-critical approach
3. Reflective journal
4. Contextual case studies
5. Social projects based on moderation values

Model Implementation, i.e. Model is applied for 1 semester (± 14 meetings). The implementation structure consists of:

1. Meetings 1–3: Strengthening the concept of wasathiyah
2. Meetings 4–10: Integration of materials and case studies
3. Meetings 11–13: Reflection and critical discussion
4. Meeting 14: Final evaluation and measurement

Effectiveness Evaluation, this measurement stage is carried out through:

1. Pre-test and post-test attitude moderation
2. Analysis of student reflection
3. Observation of changes in discussion participation.

Data Collection Techniques through several activities, including:

Observation was carried out in a moderate participatory manner and tracked teacher-student interaction patterns, learning strategies, and student responses to the material. In in-depth interviews, teachers and students were asked about their views on wasathiyah, reflective experiences during learning, and changes in religious views. The documentation consists of a) RPS, b) instructional modules, c) student reflection journals, and d) social project assignments.

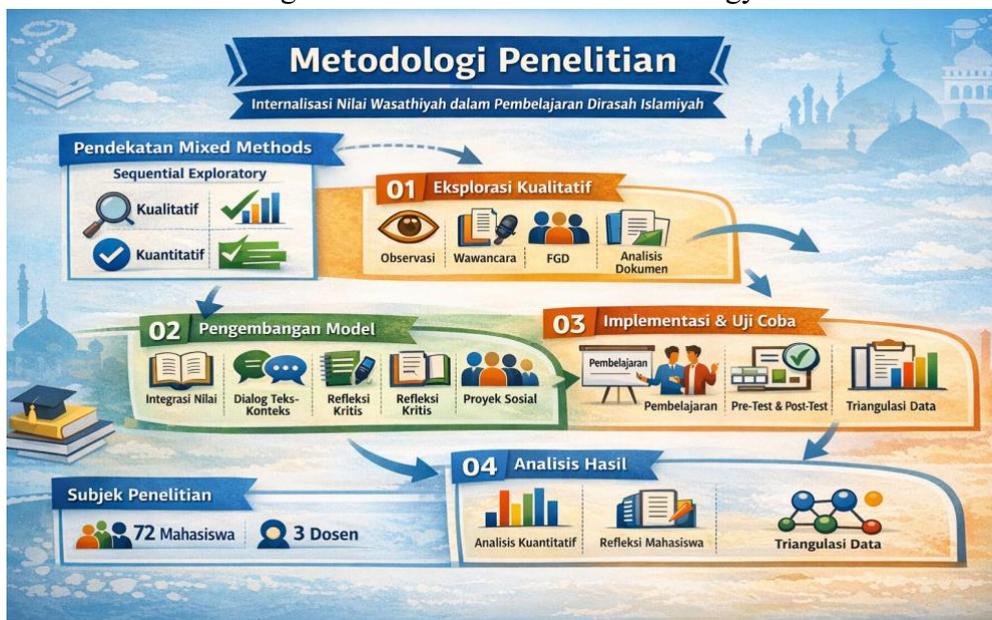
Data Analysis Techniques

Using the Miles, Huberman, and Saldana models, qualitative analysis includes a) data reduction, b) data presentation, and c) conclusion drawn. However, source triangulation, technique triangulation, and member triangulation ensure the validity of the data (Supandi, 2025). To conduct quantitative analysis, a) normality test is used; b) Paired Sample T-Test (Pre-Post); and c) the calculation of the effect size.

Data Validity

Authentication (triangulation and member checking), transferability (detailed contextual description), trust (audit trail), and confidence (research documentation trail) guarantee the credibility of the research. and To make it easier for readers to understand this research method, the researcher presents it in the form of an image as follows:

Figure 1 About Research Methodology



Findings and Discusion

Respondent Profile and Model Implementation Context

This study involved 72 students at the Islamic University of Madura who took the Dirasah Islamiyah course for one semester (fourteen meetings) and three teaching lecturers. The number of student respondents consisted of 41 women (56.9%) and 31 men (43.1%). They were divided into

34 people in semester 3 (47.2%) and 38 people in semester 5 (52.8%). The student attendance rate in the implementation of the integrative-reflective model is relatively high, with an average of 86%. The data showed that the classroom conditions were stable enough to assess the process of internalizing wasathiyah values through activities such as reflective journals, case discussions, and text-context integration.

Table 2 on Respondent Demographics (n=72)

No	They respond	Quantity
1	Gender	Male 31 (43.1%) Female 41 (56.9%)
2	Semester	Smt 3 = 34 (47,2%) Smt 5 = 38 (52,8%)
3	Attendance	86%
4	Respondents from lecturer elements	3 orang

A total of 72 students who participated in this study, who participated in *Dirasah Islamiyah* learning with an integrative-reflective model, according to Table 1. The number of respondents by gender consisted of 41 women (56.9%) and 31 men (43.1%). Methodologically, this composition allows a fairly representative analysis of the dynamics of moderation attitudes without significant gender bias, although the distribution is relatively proportional. Based on semesters, respondents consisted of 34 students (47.2%) and 38 students (52.8%). Although students are still in the mid-stage of undergraduate studies, these contributions demonstrate their involvement in two different academic levels. This is important because most of the students this semester have studied Islam, but they are still in the phase of forming dynamic religious attitudes and paradigms. Therefore, the context of this semester is appropriate to see how pedagogy internalizes wasathiyah values.

In terms of attendance, an average of 86% of students are involved in the learning process. This shows that students are highly engaged and consistent with an integrative-reflective learning model. Since the intensity of student participation in discussions, reflections, and case studies is strongly influenced by the process of internalizing values, a relatively stable attendance rate is essential to evaluate the validity of research results.

This study involved three lecturers as the main informants in addition to student respondents. Lecturers act as learning facilitators, model developers, and qualitative data sources on how to implement integrative-reflective strategies in the classroom. Therefore, their involvement is crucial in this study. Therefore, the composition of respondents in this study represents not only students' views on the internalization of values but also lecturers' views as pedagogical drivers.

Overall, the demographics of the respondents showed that this study involved relevant and representative participants to determine how effective the internalization model of wasathiyah values in Dirasah Islamiyah education in higher education wasathiyah wasathiyah in higher education.

Implementation of the Integrative-Reflective Model

The implementation of the model was observed using observation sheets (scale 1–4) at 10 core meetings (meetings 4–13). The observation results showed that the implementation of the model was in the high category with an average score of 3.46/4. The most consistent components were text-context dialogue (average 3.60) and actual case discussion (3.55), while the component that varied relatively between classes was written reflection (reflection journal) (3.28), because some students were initially not used to writing critical reflection in a structured manner.

Table 3 Model Feasibility (Scale 1–4)

No	Implementation	Quantity
1	Integration of wasathiyah values in the material	3,41
2	Text dialogue (turats) – contemporary context	3,60
3	Case discussions and scientific arguments	3,55
4	Reflective journal	3,25
5	Social action mini-projects (optional)	3,44
Overall average:		3,46
		(Category tinggi)

According to Table 3, the implementation of the integrative-reflective learning model in internalizing wasathiyah values is in the high category; The overall average on a scale of 1–4 is 3.46. This value shows that the application of the model in Dirasah Islamiyah learning runs consistently and in accordance with the design made. Among the components that received the highest scores were text dialogue (turats) and contemporary context, each with a score of 3.60. This value shows that the integration between the study of classical texts and the contemporary state is done very well. This method allows students to understand normative postulates and their relationship to social dynamics and actual problems. This increases the contextual dimension in learning. Case discussion and scientific argumentation were the next components that showed a high level of implementation, each with a score of 3.55. These findings show that students are actively engaged in critical discussions and are able to make arguments that are academically based. In addition to building an inclusive and proportionate discussion ethic, this activity improves the ability to think critically.

Although the project is optional, the social action mini (optional) received a score of 3.44, which is also in the high category. Nevertheless, its implementation showed high participation. To

enhance the practical dimension of value internalization, social projects help connect the concept and practice of wasathiyah values in real life. Written reflection, also known as a reflection journal, received a relatively low score compared to the rest of the component, with a score of 3.25.

Although it remains in the high category, this score indicates that there is a difference in the quality or consistency of students' reflections. Not all students have the ability to systematically analyze themselves in reflective activities, which is understandable. On the contrary, these scores show that a reflective approach can be used well in learning.

With a score of 3.41, the integration of wasathiyah values in the subject matter shows that the values of tawassuth, tawazun, i'tidal, tasamuh, and musawah have been explicitly included in the preparation of learning materials and strategies. The values of moderation are communicated through this integration as an integral part of the learning structure.

Overall, with an average score of 3.46, the integrative-reflective model can be used well in Dirasah Islamiyah learning. The high implementation of all indicators indicates that the model design is functioning well and can be adapted to the dynamics of the class. In addition, these findings strengthen the validity of the study because the success of internalizing wasathiyah values depends on the quality of the implementation of the learning model.

Qualitative Findings: Patterns of Internalization of Wasathiyah Values

Qualitative analysis was carried out from interviews (3 lecturers, 18 students), FGD (2 groups), and reflection journals (72 students). The results of the thematic coding show four major patterns of internalization of wasathiyah values:

1. Shift from "Know the Concept" to "Be Aware of the Attitude" At first, students perceive moderation as "neutral" or "non-fanatical". However, after a session of reflection and case studies, their understanding developed into ethical awareness, which describes wasathiyah as a commitment to justice, balance, and benefit. Of the 72 students who wrote in the journal of reflection, 58 (80.6%) changed their perspective from normative definitions to situational meanings (such as social conflicts, sectarian differences, and majority-minority relations).
2. Text-Context Dialogue Strengthens Tawazun and I'tidal. The activity of reading texts (the arguments and opinions of scholars) and then testing them on actual issues (polarization, hate speech, claims of a single truth) makes students more trained to weigh arguments. The indicators that appear most often are tawazun (balance) and i'tidal (justice). Out of the 72 journals, the encoding shows the emergence of the theme:

Table 4 Model Implementation (Scale 1–4)

No	They respond	Quantity	Prosentase
1	Tawazzun	61 Journal	84%

2	I'dal	55 Journal	76,4%
3	Tasamuh	49 Journal	68,1%
4	Tawassuth	47 Journal	65,3%

According to Table 4, the analysis of 72 student reflection journals shows that the wasathiyah value appears with a different intensity for each indicator. The data showed the dimension of qualitatively internalizing values in students' reflective writings which were taught using an integrative-reflective model.

Tawazzun (balance), which appeared in 61 journals, or about 84% of respondents, was the most common indicator. This percentage shows that most students are able to understand and reflect on the importance of a balanced attitude in dealing with differences in religious views and modern social issues. The text-context dialogue approach is effective in encouraging students to consider a variety of perspectives proportionately before taking a stance, as demonstrated by the dominance of tawazzun values.

I'tidal (justice or uprightness), which appeared in 55 journals, or 76.4 percent, was the next indicator. A high percentage shows that students not only understand the concept of balance but also realize how important it is to be fair and not overdo it when judging others. The i'tidal nature of student reflection is often associated with the ability to speak objectively and avoid easy generalizations.

Meanwhile, 49 journals, or around 68.1%, displayed indicators of tolerance, or tasamuh. These figures show that more than two-thirds of students are explicitly aware of how important it is to appreciate differences in social and religious life. The tasamuh value appears to show that learning does not only focus on concepts but also on students' social and relational relationships. The tawassuth indicator, or middle way, was found in 47 journals, or about 65.3%. Although the percentage is slightly lower compared to other indicators, this figure shows that the majority of students are able to understand the principle of middle ground as a way of avoiding extremity. This suggests that reflective processes help students build awareness so that they don't get caught up in excessive liberal or radical beliefs.

Overall, the percentage of wasathiyah scores that appeared in the reflection journal showed that the integrative-reflective learning model helped students reflect on values such as balance, justice, tolerance, and moderation consciously. While tasamuh and tawassuth develop through personal reflection and social interaction in the classroom, indicators of tawazzun and i'tidal dominate, suggesting that students more easily internalize epistemological and argumentative values through text-context dialogue. Therefore, this information supports the hypothesis that the

internalization of wasathiyah values does not only occur at the cognitive level but is also visible in the ethical consciousness of students.

1. Structured Reflection Lowers Reactive Attitudes. Students become better able to control their emotional reactions to differences by using the "event, response, value evaluation, attitude plan" reflection format. Of the 18 students interviewed, 12 stated that they were "slower to react" during interviews before assessing other groups and had a tendency to check other sources of information.
2. Dialogical Learning Strengthens Discussion Ethics and Inclusivity. Classroom observations showed an improvement in the quality of discussions, with fewer personal attacks and more data-driven and reference-based arguments. Observational records show that the rate of "dropping" interruptions has decreased from an average of six events per meeting at the beginning of the discussion meeting to two events per meeting at the middle and end of implementation.

Quantitative Findings: Changes in Moderation Attitudes (Pre–Post)

The measurement of moderation attitudes was carried out using a Likert questionnaire 1–5 (the higher the moderate) with 5 indicators: tawassuth, tawazun, i'tidal, tasamuh, musawah. Pre-test and post-test data on 72 students showed an increase in scores on all indicators.

Table 5 Average Attitude Score of Moderation (n=72; scale 1–5)

No	Attitude	Characters	Positions
1	Tawassuth	3,18	3,79
2	Tawazun	3,27	3,85
3	I'dal	3,22	3,76
4	Tasamuh	3,11	3,73
5	Musawah	3,26	3,77

All indicators of wasathiyah value increased, according to Table 4, as a result of measuring students' moderation attitudes before and after the application of the integrative-reflective learning model. In general, all pre-test scores were in the medium category (3.11–3.27), while post-test scores increased towards the high category (3.73–3.85). This shows that students experience a positive change in perspective after participating in learning that is designed in an integrative and reflective manner.

The tawassuth (middle path) indicator showed an increase in the average score from 3.18 in the pre-test to 3.79 in the post-test, with a difference of 0.61 points. This increase suggests that students are increasingly able to avoid extreme attitudes and are more likely to be moderate in dealing with differences. The tawazun, or balance, indicator increased from 3.27 to 3.85, with a difference of 0.58 points. This score is the highest post-test score of all indicators, indicating that

students are increasingly able to weigh different perspectives in religious and social discussions in a proportionate and objective manner.

The score of the i'tidal indicator, which shows fairness and uprightness, increased from 3.22 to 3.76, with an increase of 0.54 points. This increase shows a strengthening of fair attitudes and not exaggeration in assessing different groups or perspectives. The tasamuh (tolerance) indicator saw a considerable increase, rising 0.62 points from 3.11 to 3.73, which was the largest increase of all indicators. This shows that learning with a dialogical and reflective approach succeeds in fostering an attitude that respects differences and strengthens students' social sensitivities. The musawah indicator, which shows equality/egalitarianism, rose 0.51 points from 3.26 to 3.77. This increase shows a positive change in students' attitudes towards the principles of equality and human dignity, although this increase is relatively small compared to other indicators.

Overall, the data from Table 4 show that the integrative-reflective learning model helps students become more moderate in each dimension of wasathiyah values. If there is an improvement in the five indicators, it shows that the internalization of grades encompasses all aspects of students' religious attitudes, not just partiality. Therefore, these findings support the conclusion that learning based on the integration of values and critical reflection is effective in fostering moderate, inclusive, and equitable religious nature in the university environment.

Tabel 6 Skor total Moderasi (n=72; skala 1–5)

No	Sikap
1	Pre-test: 3,21 (SD 0,41)
2	Post-test: 3,78 (SD 0,39)
3	Rata-rata selisih (Δ): +0,57

After the integrative-reflective learning model was applied, the total score of the students showed a significant improvement between pre-test and post-test results, as shown in Table 6. In the pre-test stage, students obtained an average moderation score of 3.21, with a standard deviation (SD) of 0.41. This value shows that students' moderation levels were in the moderate category before the learning intervention, and the variation in answers between respondents was relatively moderate. However, after the integrative-reflective learning model was applied, the average moderation score increased to 3.78, with a standard deviation of 0.39. This increase shows that students generally change attitudes towards a higher category in the religious moderation indicator. In addition, the decrease in standard deviation from 0.41 to 0.39 shows that the variation between respondents tends to be more homogeneous after the learning takes place. In other words, students not only obtain better-than-average scores, but they also become more uniform in terms of

moderation. Students' moderation attitudes increased significantly, according to an average difference of +0.57.

An increase of 0.57, which is almost equal to one full point on the Likert scale, can be categorized as a practically significant increase in the context of a scale of 1–5. This shows that integrative-reflective models actually affect changes in students' attitudes, not just small, insignificant changes. The findings on the previous individual indicators (tawassuth, tawazun, i'tidal, tasamuh, and musawah) were reinforced by this interpretive increase in the total score. This shows that the internalization of wasathiyah values is not limited to a specific aspect, but occurs as a whole and comprehensive. As a pedagogical method, text-context dialogue, critical discussion, and structured reflection encourage students to develop a more balanced, equitable, and inclusive perspective on religion.

Therefore, the data from Table 5 show that the integrative-reflective learning model succeeded in improving students' overall moderation attitudes. These results empirically support the idea that the internalization of wasathiyah values in Dirasah Islamiyah learning requires a systematic and reflective approach. Thus, a significant and sustainable transformation of attitudes can be achieved. Paired differential tests, or paired samples, showed significant improvement. Assuming a SD difference of 0.45, the test statistics are:

1. $t(71) = 10.75; p < 0.001$
2. Effect size (Cohen's d) = $0.57 / 0.45 = 1.27$ (category besar)

After the application of the integrative-reflective model, students' moderation attitudes increased significantly. Tasamuh and tawassuth were the most improved indicators, in line with qualitative findings that reflection and text-context discussion helped students manage responses to differences and weigh arguments proportionally.

The appearance of consistency between observational data, written reflections, and pre-post scores improved the findings. Observations show dialogical learning (high implementation), reflection journals show changes in meaning, and questionnaires show measurable attitude improvements. Pedagogically, the three main elements that contribute to the success of this model are as follows: (1) the application of wasathiyah values as a clear learning objective, (2) critical communication between text and context, and (3) structured reflection that connects knowledge with attitudes and action plans.

The results of the study show that the integrative-reflective learning model helps internalize the value of wasathiyah in Dirasah Islamiyah education in higher education. Quantitatively, the students' moderation score increased from 3.21 to 3.78, with an average difference of 0.57 and a

significance value of $p < 0.001$. The number of impacts that fall into the large category shows that these changes are a major change in students' religious attitudes, not just a statistical change. This change was confirmed qualitatively through written reflections and interviews, which showed that students were moving from moderation as a normative concept to moral awareness and social practice (Mahamid, 2023). This supports the idea that the internalization of values requires reflective experiences and organized discussions, not just learning.

These results correspond to the internalization approach, which emphasizes the integration of cognitive, affective, and behavioral aspects, according to the theory of value education. Students not only understand the definitions of *tawassuth*, *tawazun*, and *tasamuh*, but they are also more sensitive to social conflicts and plurality issues (Mu'iz & Bahruddin, 2023). This model utilizes a text-context dialogue process that encourages students to investigate normative reasons while considering social realities proportionately. This method combines the Islamic scientific tradition with the theory of social constructivism, which argues that knowledge is not passively received, but is constructed through interaction and discussion of meaning. Therefore, the teaching of *Dirasah Islamiyah* has turned into a place to cultivate critical awareness rather than just a place to memorize concepts.

The findings on the dominance of increased indicators of *tasamuh* and *tawassuth* show that structured reflection is very important in the formation of tolerant and proportionate attitudes. Reflection allows students to assess themselves and make more fair and inclusive responses. Changing the frame of mind through consciously criticized experiences is a process referred to as "transformational learning" in reflective learning theory. With more data-driven arguments and less emotional interruptions, class discussions get better. This shows that the application of the principle of *wasathiyah* also has an impact on students' academic ethics. This shows that the value of moderation is not only related to religious ethics but also to shaping a healthy scientific culture.

Conceptually, the integrative-reflective model developed in this study corrects the shortcomings of previous methods that tend to be normative-descriptive. Previous studies have emphasized the importance of religious moderation in education, but they have not explained systematic pedagogical mechanisms. In this model, three main components are combined: (1) the incorporation of values in curriculum design, (2) a critical dialogue between classical texts and contemporary contexts, and (3) reflection as a bridge between knowledge and action (Mu'amalah et al., 2024). All of these elements work together to produce a more thorough and contextual learning process. This also fulfills academic needs to build postulate-based Islamic methods and adapt to social changes.

In addition, there was a significant increase in the tawazun and i'tidal indicators, which showed that students were increasingly able to evaluate the data in a fair and proportionate manner. This ability is especially important in the context of digital polarization, which often results in black-and-white stories (Rosidin et al., 2025). The integrative-reflective model helps students consider the truth critically and avoid easy attitudes. Therefore, the internalization of wasathiyah values has an impact on students' epistemological ability to understand the complexity of reality and social relations between groups.

In addition, the success of this model is not partial due to the consistency between observation, reflection, and statistical data. Good learning implementation (3.46 out of 4) indicates that teachers are committed to using a dialogical and reflective approach. In building an inclusive classroom atmosphere, the role of lecturers as discussion moderators and reflection instructors is very important. This shows that the internalization of wasathiyah values depends on the quality of pedagogical interaction. Students learn to appreciate academic differences in a dialogical learning environment.

From a theoretical perspective, this study provides an operational pedagogical model that can be applied to enrich discussions about religious moderation. This research offers the creation of empirically tested classroom practice-based models, while previous research has placed more emphasis on conceptual and policy elements. As a result, this study not only reinforces the idea that education contributes to the formation of moderation, but also explains how this process occurs (Yulianto, 2020). In the development of the *Dirasah Islamiyah* curriculum in other universities, the integrative-reflective model can be used as a reference, especially in terms of strengthening religious moderation. However, the research sample was limited to one study program and one semester implementation time. Therefore, to test the sustainability of the effects of this model, further research is needed with a broader experimental design and a longer timeframe. But the findings suggest that value-based learning and critical reflection have great potential to build a generation of Muslims who are moderate, inclusive, and focused on social welfare.

Overall, this discussion emphasized that the internalization of wasathiyah values in *Dirasah Islamiyah* learning is not a quick process; It is a transformation that requires an organized pedagogical design. The integrative-reflective model has been shown to be successful in linking normative knowledge with students' practical awareness. In this way, *Dirasah Islamiyah* can serve as a place to develop Muslim individuals who are morally and socially mature, as well as academically capable.

Conclusion

The purpose of this study is to see how the value of wasathiyah is internalized in Dirasah Islamiyah learning in higher education by using an integrative-reflective learning model. The results of the study show that the internalization of wasathiyah values requires a systematic, dialogical, and reflective pedagogical design. This study creates an integrative-reflective model that is able to integrate affective, cognitive, and praxis aspects in the learning process. This allows students to understand moderation not only theoretically but also to consider it as a moral commitment in social life. Empirically, quantitative results show that after the application of the learning model, students' attitude moderation scores increase significantly. These results have a strong statistical significance value and a large impact size. Each wasathiyah score indicator showed an improvement, especially in the aspects of tasamuh (tolerance) and tawassuth (middle way), which showed that students were increasingly able to deal with differences in a proportionate and inclusive manner. The results of qualitative research are reinforced by students' reflections that show a shift from normative understanding to critical awareness and social practice. Therefore, the integrative-reflective model is really useful for fostering moderate religious attitudes in the academic world.

From a theoretical point of view, this research offers a practical and applicable learning model that helps the development of Islamic pedagogy based on moderation. Through the integration of values in the curriculum, text-context dialogue, and directed reflection, the model offers a structured internalization mechanism, improving on previous methods that tended to be normative-descriptive. The results of this study practically show that the Dirasah Islamiyah curriculum must be designed by including wasathiyah value metrics in the learning plan and evaluation methods. It is hoped that higher education institutions can use this model as a reference to improve an inclusive and dialogical academic culture.

The findings of the study show that learning based on the integration of values and critical reflection is an effective approach to building a generation of Muslims who are moderate, critically thinking, and responsive to social dynamics. This is despite the fact that the study has limitations in terms of the number of samples taken and the time spent doing so. Therefore, in order to evaluate the sustainability impact of this model, it is highly recommended to conduct follow-up research with a long-term design and with a wider scope. Overall, the internalization of wasathiyah values in the learning of Dirasah Islamiyah is an important intellectual and moral transformation process to form a balanced and just religious character in the modern era. This is not just a curriculum agenda.

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