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## Wasatiyyah-Based Religious Character Formation Model: An Implementation Study of Religious Moderation Values at MTs Generasi Teladan, Tabanan, Bali

**Kholil<sup>1</sup>, Benny Prasetya<sup>2</sup>, Muhammad Alfi Syahrin<sup>3</sup>**

<sup>1</sup>Institut Ahmad Dahlan, Probolinggo, Indonesia, [kholilgentel@gmail.com](mailto:kholilgentel@gmail.com)

<sup>2</sup>Institut Ahmad Dahlan, Probolinggo, Indonesia, [prasetyabenny@iad-probolinggo.ac.id](mailto:prasetyabenny@iad-probolinggo.ac.id)

<sup>3</sup>Institut Ahmad Dahlan, Probolinggo, Indonesia, [alvinalsyahrin@gmail.com](mailto:alvinalsyahrin@gmail.com)

Corresponding Author: [prasetyabenny@iad-probolinggo.ac.id](mailto:prasetyabenny@iad-probolinggo.ac.id)<sup>2</sup>

**Abstract:** Religious education in madrasahs remains predominantly characterized by normative and ritualistic approaches, limiting its effectiveness in fostering moderate, inclusive, and socially responsive religious character. Existing studies on religious moderation tend to be programmatic and fragmented, leaving a significant gap in understanding how wasatiyyah values are systematically institutionalized as a character education model within the entire madrasah ecosystem. This study aims to analyze the model of wasatiyyah-based religious character formation and to examine the effectiveness of its implementation on students' religious and social behavior at MTs Generasi Teladan Tabanan, Bali. Employing a qualitative case study design, data were collected through in-depth interviews, participant observation, and document analysis, and were thematically analyzed using the interactive model of Miles, Huberman, and Saldaña. The findings indicate that wasatiyyah values are integratively embedded through institutional policies, curriculum design, dialogical pedagogical practices, school culture, student development programs, restorative counseling services, and school–family collaboration. The effectiveness of implementation is reflected in the strengthening of disciplined yet non-extreme religiosity, emotional self-regulation, non-judgmental attitudes, and enhanced social competencies such as tolerance, empathy, and the ability to coexist harmoniously within a pluralistic context. The novelty of this study lies in conceptualizing wasatiyyah-based religious character education as an operational and sustainable value system within multicultural madrasah settings.

**Keyword:** Religious Character Education; Religious Moderation; Wasatiyyah; Qualitative Case Study; Multicultural Madrasah.

## INTRODUCTION

Religious character education constitutes a strategic element in Islamic education, playing a crucial role in shaping students' personal piety as well as their social responsibility. However, the practice of religious education in madrasahs remains largely dominated by normative and ritualistic approaches that emphasize formal compliance with religious

teachings. Such approaches are considered insufficient to foster mature religious character, particularly in developing fair, tolerant, and socially responsive religious attitudes within increasingly multicultural societies (Azra, 2019; Lickona, 1991).

The reductive tendency in religious education carries the potential to generate rigid and exclusive religious understandings that are insufficiently sensitive to humanitarian values and diversity. Numerous studies indicate that learning orientations focused primarily on cognitive aspects and individual ritual practices are often not accompanied by adequate internalisation of moral and social values. Consequently, a gap emerges between students' religious knowledge and their social behaviour (Ikhwan et al., 2023; Suhendri et al., 2025). This condition underscores the urgency of strengthening religious character education that is not merely oriented towards religious symbols, but also towards the formation of contextual social morality.

Within this context, religious moderation (*wasatiyah*) is regarded as a relevant value framework for bridging individual piety and social responsibility. The concept of *wasatiyah* emphasises balance, justice, and proportionality in religious practice, preventing religiosity from falling into either extremism or permissiveness. From an educational perspective, *wasatiyah* functions as an ethical-operational principle that integrates cognitive, affective, and behavioural dimensions, ensuring that students' religiosity does not stop at ritual compliance but is manifested in tolerant, empathetic, and inclusive attitudes within social relations (Kemenag RI, 2022).

A number of studies have demonstrated that education based on religious moderation contributes positively to the cultivation of tolerance, empathy, and the prevention of extremist attitudes within educational settings. Nevertheless, most of these studies remain partial in nature and focus primarily on the implementation of specific programmes or activities, without thoroughly examining how *wasatiyah* values are institutionalised and internalised systematically across the entire madrasah educational ecosystem. In fact, the formation of religious character is an institutional process that requires the integration of policies, curriculum, pedagogical practices, school culture, student development programmes, guidance and counselling services, as well as the relationship between the madrasah and families (Andiono et al., 2023).

These limitations in existing studies indicate a research gap, particularly regarding an understanding of *wasatiyah* as a model of character education that operates in an integrated and sustainable manner within everyday educational practices. The scarcity of studies positioning religious moderation as an institutional paradigm rather than merely a normative discourse or incidental programme creates an opportunity for in-depth and contextual case-study-based research.

Based on this gap, the present study aims to conduct an in-depth analysis of a *wasatiyah*-based religious character education model and to examine the effectiveness of its implementation in shaping students' religious and social behaviour at MTs Generasi Teladan Tabanan, Bali. The novelty of this study lies in the formulation of a religious character education model that positions *wasatiyah* as a value system institutionalised across madrasah policies, curriculum, pedagogy, school culture, student development, guidance and counselling services, as well as synergistic collaboration with families within a multicultural societal context.

## METHOD

This study employed a qualitative approach with a case study design to examine in depth the *wasatiyah*-based religious character education model implemented at MTs Generasi Teladan Tabanan, Bali. The case study design was selected as it enables a comprehensive and

contextual understanding of educational practices by positioning the madrasah as an integrated educational system situated within a multicultural social environment.

The research was conducted at MTs Generasi Teladan Tabanan, Bali. Research participants were selected purposively and included the principal and vice principal, subject teachers and guidance and counselling teachers, homeroom teachers, students, and parents. The selection of informants was based on their direct involvement in and knowledge of the implementation of religious moderation values within madrasah educational practices.

Data were collected through in-depth interviews, participatory observation, and document analysis. Interviews were conducted to explore institutional policies, implementation strategies, and perceptions regarding the impact of *wasatiyah*-based religious character development. Participatory observation was employed to examine instructional practices, religious habituation activities, and social interactions among members of the madrasah community. Document analysis focused on institutional policy documents, curricula, instructional materials, and relevant character education programmes.

Data analysis was carried out thematically using the interactive analysis model proposed by Miles, Huberman, and Saldaña, which consists of data reduction, data display, and conclusion drawing and verification. The analytical process was conducted continuously from data collection through to conclusion drawing, in order to identify patterns, interrelationships among components, and internal dynamics in the institutionalisation of *wasatiyah* values within the madrasah.

Data trustworthiness was ensured through source and method triangulation, prolonged engagement, and limited member checking to enhance the credibility and accuracy of data interpretation. Through these procedures, the findings of this study are expected to demonstrate an adequate level of credibility and reliability.

## RESULT AND DISCUSSION

### a) *Wasatiyah*-Based Religious Character Education Model

The findings indicate that the *wasatiyah*-based religious character education model at MTs Generasi Teladan Tabanan is constructed through a well-developed conceptual framework that has been institutionalised systematically. The madrasah principal (ASK) conceptualises *wasatiyah* as a core Islamic principle that requires a balance between personal piety and social responsibility, while also functioning as a safeguard against extremism in religious practice. According to ASK, religiosity should not be confined to ritual compliance but must be reflected in fairness, tolerance, and the ability to coexist peacefully within Bali's pluralistic society. This interpretation demonstrates that *wasatiyah* is positioned as a philosophical paradigm of education rather than merely a normative slogan.

This conceptual framework is subsequently translated into institutional policies through the integration of *wasatiyah* values into the curriculum, madrasah culture, and extracurricular activities. The Vice Principal for Curriculum (ID) emphasised that curriculum development is oriented towards embedding religious moderation as a cross-curricular value, thereby assigning responsibility to all teachers both Islamic Religious Education and general subject teachers to cultivate attitudes of *tawazun* (balance), *i'tidal* (justice), and *tasamuh* (tolerance) within instructional processes. Document analysis of the Madrasah Operational Curriculum, syllabi, and lesson plans reveals that moderation indicators have been explicitly formulated, although ID acknowledged that some documents remain internal administrative instruments and have not yet been fully ratified by external authorities. This finding reflects strong conceptual commitment while simultaneously revealing governance weaknesses that may hinder the sustainability of the model if not promptly addressed.

At the level of pedagogical practice, the internalisation of *wasatiyah* values occurs through dialogical and reflective approaches. Islamic Religious Education teachers emphasise

that differences of opinion in jurisprudence and theology should be presented proportionally so that students understand *ikhtilaf* as an integral part of the Islamic intellectual tradition (ID). Classroom observations show that teachers consistently encourage respectful discussion, provide balanced spaces for argumentation, and avoid judgemental language. These practices confirm the view of the madrasah leadership that teachers' exemplarity serves as the primary medium for internalising religious moderation. Thus, *wasatiyah* is not transmitted through indoctrination but through learning experiences that cultivate students' ethical reasoning and dialogical capacities.

Madrasah culture functions as a reinforcing context for value internalisation. The Vice Principal for Student Affairs (DA) explained that student development is directed towards achieving balance among worship, moral conduct, and social interaction (*muamalah*). Habituation programmes such as congregational prayers, collective supplication, and greeting etiquette are understood as means of fostering a humanistic form of religious discipline. In addressing student misconduct, DA emphasised the importance of a developmental (*tarbiyah*) approach that takes into account students' backgrounds and psychological conditions, ensuring that the principle of justice ('*adl*) is not interpreted rigidly. Field observations corroborate this claim, as no cases of bullying or intolerance-related conflict were identified during the research period.

Guidance and Counselling services play a strategic role in ensuring that the internalisation of *wasatiyah* proceeds in both corrective and preventive ways. The guidance counsellor (GIP) stated that counselling approaches prioritise dialogue, moral–spiritual education, and restorative problem-solving. Issues such as peer conflict, low discipline, and disrespectful behaviour are addressed through individual counselling and *ishlah*-oriented mediation, guided by principles of non-judgement and the pursuit of balance between firmness and empathy (GIP). Observational findings indicate that students feel safe and comfortable sharing personal concerns with the counsellor, suggesting that religious moderation functions effectively as a humanistic approach to character development.

At the classroom level, homeroom teachers serve as key actors in operationalising *wasatiyah* values at the micro level. A Grade IX homeroom teacher (NVT) highlighted the importance of classroom agreements and role modelling in managing potentially heated differences of opinion. NVT's experience in facilitating classroom discussions illustrates how the principles of *tawazun* and *tasamuh* are enacted through emotional regulation and equitable distribution of speaking opportunities. Similarly, a Grade VIII homeroom teacher (AHS) emphasised that students' piety cannot be assessed solely on the basis of a single ritual practice; therefore, labelling students as "less religious" must be addressed through education and persuasive engagement. These practices demonstrate that religious moderation is translated into concrete interactional ethics and deliberative skills.

Parents' perspectives provide external validation as well as critical reflection on the madrasah's character education model. Some parents reported that religious habituation activities and teachers' communicative approaches support them in accompanying their children's religious development (AEU). Others stressed the need for strengthened school–parent communication to ensure greater alignment between character development at home and at the madrasah (EWA). These findings indicate that the internalisation of *wasatiyah* is ecosystemic in nature and cannot be borne solely by the educational institution.

Students' voices further confirm the impact of *wasatiyah* value internalisation across cognitive, affective, and behavioural domains. Students generally understand *wasatiyah* as a middle-path approach to religiosity that respects differences and avoids coercion in matters of belief (ARU; KAQZ). Several students related this understanding to concrete experiences such as group discussions, communal service activities, and student organisational programmes that cultivate cooperation and fairness (MNM; PAN). Observations of student behaviour such as

improved discipline and emotional regulation resonate with students' narratives regarding changes in their daily attitudes (RA; MRAP). Nevertheless, the researchers critically note the potential for social desirability bias in student interviews, indicating the need for longitudinal evaluation instruments to assess the consistency of *wasatiyah* value internalisation over time.

In synthesis, the findings demonstrate that the *wasatiyah*-based religious character education model at MTs Generasi Teladan Tabanan is implemented through an integrative approach involving visionary leadership (ASK), a value-oriented curriculum (ID), humanistic student development (DA), restorative guidance and counselling services (GIP), moderate classroom management (NVT; AHS), as well as parental support and student experiences. The principal strength of this model lies in the consistency of values and the exemplary conduct of educational actors, while its main challenges pertain to document standardisation and the strengthening of evaluation systems. These findings affirm that religious moderation can be operationalised as a contextual and applicable habitus of Islamic education, with the potential to be replicated as a best practice in Indonesian madrasahs.

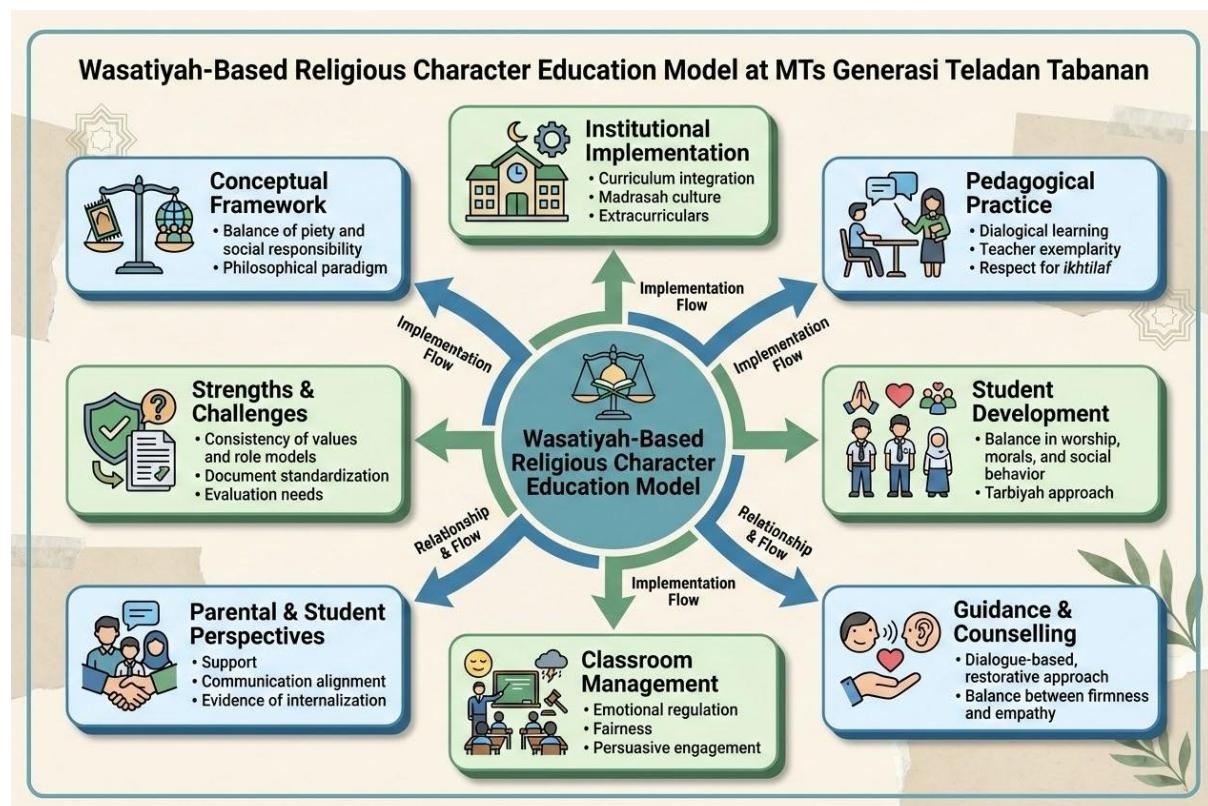


Figure 1. The conceptual framework of wasatiyah-based religious character education at MTs Generasi Teladan Tabanan.

**b) Effectiveness of Its Implementation on Students' Religious and Social Behaviour at MTs Generasi Teladan Tabanan, Bali**

The findings indicate that the success of implementing *wasatiyah* values at MTs Generasi Teladan Tabanan cannot be understood merely as a ceremonial or programmatic achievement, but rather as a process of cultural and habitus transformation among students, reflected in changes in their ways of thinking, attitudes, and social relations. The madrasah principal (ASK) assessed success holistically through observable shifts in students' dispositions, mindsets, and behaviours, particularly in increased mutual respect, improved discipline in religious practices, and greater maturity in responding to differences. This emphasis on dispositional dimensions

suggests that moderate religious character does not emerge from singular doctrinal transmission, but from repeated and institutionalised social experiences.

Operationally, the indicators of success employed by the madrasah reflect a qualitative evaluative logic that prioritises behavioural consistency and sustainability. ASK identified indicators such as orderly religious observance, daily moral conduct, social empathy and tolerance, collaborative ability, and responses to diversity. The Vice Principal for Curriculum (ID) reinforced that effectiveness evaluation does not rely solely on cognitive achievement, but is conducted through observation, interviews, surveys, and collective reflection. This configuration demonstrates a conscious effort to avoid reducing success to report-card outcomes, instead emphasising the internalisation of values in everyday practice. Students' narratives corroborate this approach; one student (ARU) perceived religious learning as a formative process, while another (NFz) reported improved emotional control when experiencing anger, indicating the operation of *wasatiyah* values at the level of self-regulation.

Changes in madrasah culture emerge as the most tangible indicator of implementation success. ASK affirmed that the institutional climate has become more inclusive, communicative, and conducive, with conflicts resolved through deliberation and ethical approaches. This assertion resonates with students' lived experiences, which highlight everyday practices of tolerance; one student (EHS) reported no longer imposing personal views on others, while another (NQV) interpreted tolerance as mutual respect and harmonious coexistence. Sociologically, these findings indicate a shift from coercive discipline towards deliberative discipline, in which rules are followed because they are understood and internalised rather than feared.

The success of implementation is also strongly supported by the role of teachers and educational staff as value agents. ASK emphasised the importance of role modelling, prudent guidance, and sustained persuasive mentoring. A Grade IX homeroom teacher (WK9) noted that student change occurs gradually through exemplarity, habituation, dialogue, and collaboration with parents. At the same time, these findings invite critical reflection: success that relies heavily on personal exemplarity carries the risk of inconsistency if not supported by robust systems. Therefore, efforts to institutionalise values through internal regulations and human resource development, as noted by the leadership, can be interpreted as strategies to mitigate dependence on individual figures.

In the domain of student affairs, the impact of *wasatiyah* is reflected in a transformation of discipline and behavioural governance towards more educational approaches. The Vice Principal for Student Affairs (DA) reported a decline in disciplinary violations, increased politeness, and more mature religious awareness. DA argued that the effectiveness of school rules has improved because students perceive them as part of character education rather than mere administrative obligations. Student statements reinforce this observation; one student (AGP) reported feeling calmer and more capable of regulating emotions, while another (MRAP) emphasised adopting a stance of being “neither extreme nor radical.” This indicates a shift from fear-based compliance to awareness-based compliance.

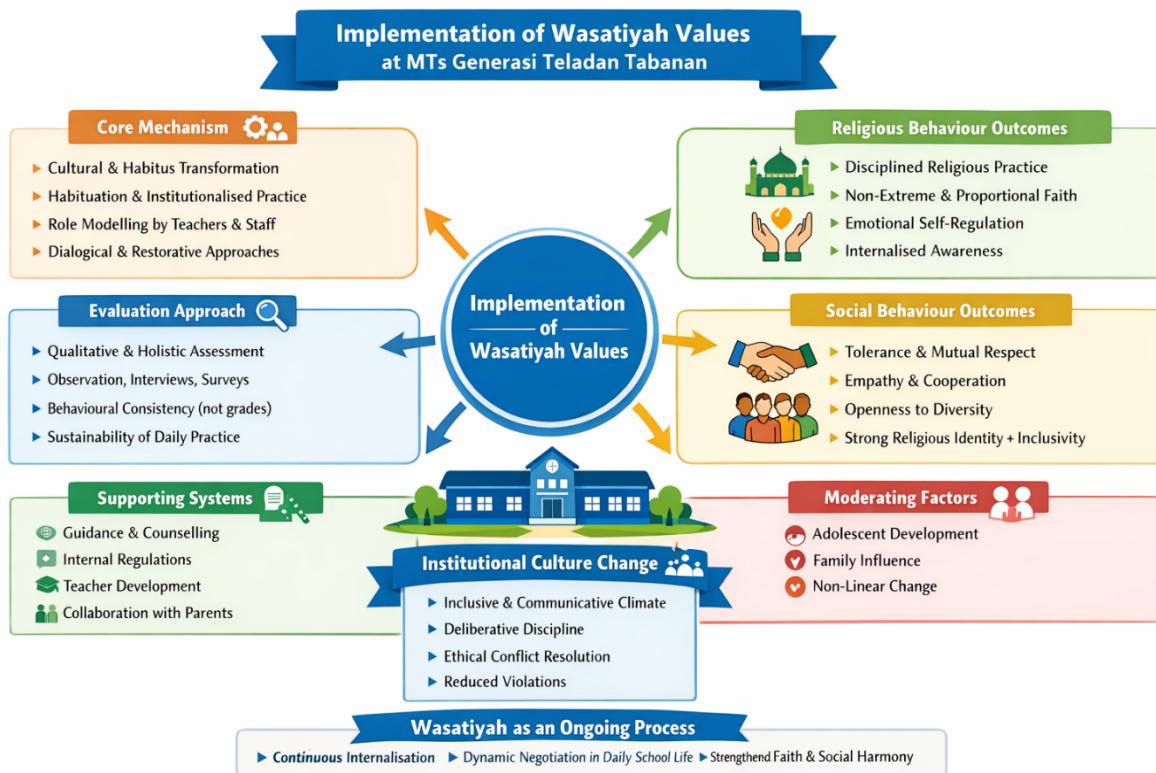
Guidance and Counselling services function as significant corrective and preventive mechanisms. The guidance counsellor (GIP) asserted that dialogical and restorative counselling interventions have reduced conflicts, including tendencies towards rigid religious labelling. Cases in which students were prone to labelling peers as “deviant” were addressed through individual counselling, education on *tasamuh* and *tawassuth*, and an understanding of *ikhtilaf* as a source of mercy. The impact is reflected in a student's narrative (MRN), who stated that their understanding of religion had become more proportional and less rigid. Triangulation between counselling and student perspectives strengthens the validity of the interpretation that religious moderation is not only taught but also restored when deviations occur.

The social impact of *wasatiyah* implementation is evident in students' ability to build relationships across differences without compromising their religious identity. ID cited increased collaboration between Muslim students and their non-Muslim peers in group work. One student (RA) affirmed a tolerant attitude towards all classmates, while another (PAF) reported no longer being selective in choosing friends. Nevertheless, the findings also reveal non-linear dynamics; a Grade VIII homeroom teacher (WK8) noted that some students remain easily offended when confronted with differences. This observation is important for maintaining analytical objectivity, indicating that implementation success does not eliminate the complexities of adolescent development, but rather manages them pedagogically.

Parents' perspectives provide external validation of the programme's impact. Several parents reported improvements in religious discipline, polite language use, and more controlled use of digital devices (NF; TS; HWL). However, critical notes were also expressed, indicating that certain social aspects such as caring behaviours within the home and community still require reinforcement (EW). These findings suggest that the impact of implementation is spectral and influenced by family factors, meaning that madrasah success is not always distributed uniformly across students.

From the students' perspective, the success of *wasatiyah* is understood as a transformation towards a more humane and confident religious identity. Students (BNET; NQV) described increased discipline in religious practice as a habit rather than an imposition. In the social dimension, students (DAF; AG) emphasised greater respect for cultural and religious diversity. A student's statement (MRAP) regarding increased confidence in religious identity alongside openness in social interaction demonstrates that healthy moderation does not dilute identity, but instead strengthens it within inclusive social relations.

In synthesis, the effectiveness of *wasatiyah* value implementation at MTs Generasi Teladan Tabanan is evident across three principal layers of impact: (1) the strengthening of disciplined and non-extreme religiosity, (2) the enhancement of social competencies, including tolerance, empathy, and cooperation within a pluralistic context, and (3) the transformation of madrasah culture towards a dialogical and restorative climate. Nevertheless, this study also affirms that such success is dynamic and demands sustainability through holistic evaluation systems, consistent educator exemplarity, restorative guidance and counselling services, and synergy with parents. Accordingly, the impact of *wasatiyah* in this case study should be understood not as a final outcome, but as an ongoing process of value internalisation continuously negotiated within everyday educational practice.



**Figure 2. The successful implementation of wasatiyah values at MTs Generasi Teladan Madrasah.**

### c) Discussion

The findings of this study affirm that the formation of *wasatiyah*-based religious character at MTs Generasi Teladan Tabanan cannot be reduced to the mere implementation of religious education programmes, but should instead be understood as the construction of a holistic and systemic character education paradigm. In line with Lickona (1991), character education is conceived as the integration of *knowing, feeling, and acting the good*, which in the context of this study is realised through religious moderation as a cross-dimensional value framework permeating all aspects of madrasah education. This approach responds directly to Azra's critique of reductive and ritualistic religious education, as religiosity is positioned as an ethical and social praxis embedded in students' everyday lives rather than as symbolic or formal compliance alone (Azra, 2019; Hastuti & Putro, 2023). Rooted in the concept of *ummatan wasaṭan*, the *wasatiyah* approach does not remain at the level of normative-theological legitimisation, but is operationalised as a pedagogical principle guiding policy, interaction, and madrasah culture. Accordingly, religious character is formed through a multi-layered institutional process rather than indoctrination, reinforcing the methodological assumption of case study research that educational practices can only be fully understood within their specific socio-cultural contexts (Marwiji et al., 2024; Mulianah, 2024).

From the perspective of character education theory, the model identified in this study aligns with Bourdieu's conception of character as *habitus*, although this theoretical framework is not explicitly referenced in madrasah policy. *Wasatiyah* values function as structural forces shaping students' dispositions to think and act through repeated and institutionalised habituation. This is evident in the coherence between institutional policies, curriculum design, pedagogical practices, and student services, indicating strong internal consistency within the madrasah educational system. These findings reinforce the argument that religious character education is only effective when implemented as an ecosystem rather than as fragmented or partial programmes (Asmiati et al., 2025; Miftah et al., 2023). At MTs Generasi Teladan,

*wasatiyah* is not treated as an add-on component, but as a value orientation that shapes the institution's worldview regarding religiosity, diversity, and social relations. In this way, the study addresses the research gap identified in the introduction concerning the limited examination of the systemic institutionalisation of religious moderation (Rohmah & Suwandi, 2025; Wahyu et al., 2024).

At the policy and curriculum levels, the integration of *wasatiyah* values into the Madrasah Operational Curriculum and instructional instruments reflects a mode of value internalisation consistent with the theory of the hidden curriculum. Moderation values are not only articulated in learning objectives and indicators but are also manifested in how teachers manage differences of opinion, conflict, and classroom dynamics. This finding supports Jackson's argument that character education operates more effectively through implicit practices than through explicit declarations. Although administrative weaknesses remain in terms of document formalisation, substantively the curriculum functions as a medium for value internalisation (Isroani & Huda, 2022; Lukman et al., 2021). The tension between formal-bureaucratic aspects and pedagogical praxis in this case study is ultimately resolved through the value commitment of educational actors. From a qualitative standpoint, this condition is understood not as a deficiency but as an institutional dynamic reflecting a process of *becoming* rather than *being*, positioning religious character formation as an ongoing and evolving process (Paramasasti & Marzuki, 2025; Sihono & Cahyo, 2024).

Findings related to dialogical and participatory pedagogical practices further demonstrate that the internalisation of *wasatiyah* occurs through reflective social interaction. This aligns with Vygotsky's social constructivist perspective, which emphasises dialogue as a central mechanism for meaning-making. Teachers do not impose singular interpretations of religious teachings, but instead open spaces for *ikhtilaf*-based discussion, enabling students to engage with diversity epistemically and ethically (Luturmas et al., 2022; Putri et al., 2024). Within the framework of Islamic education, this approach reflects *hikmah*-based pedagogy as articulated in Qur'an 16:125. These findings also confirm critiques of formalistic religious education that risks fostering exclusivist religiosity. By framing difference as both inevitable and merciful, the madrasah successfully transforms potential conflict into a source of character learning. Methodologically, participatory observation enabled the capture of relational nuances and ethical interactions that are not readily accessible through quantitative instruments (Prasetya & Halili, 2022; Suparta & Wahyudi, 2024).

School culture and religious habituation emerge as key arenas for the internalisation of moderate religious character. Practices such as congregational worship, greeting etiquette, and deliberative decision-making function not merely as rituals, but as mechanisms for cultivating self-discipline and emotional regulation. These findings resonate with Aristotelian moral habituation, also adopted by Lickona, which posits that virtue is formed through repeated practice within consistent environments. In Bali's multicultural context, dialogical religious culture serves as a safeguard against exclusivism. This study demonstrates that strong religiosity does not contradict social tolerance; rather, it provides an ethical foundation for just and inclusive social relations. These findings reinforce the introductory argument that religious moderation must be understood as social praxis rather than normative rhetoric (Albiston et al., 2023; Amin & Hermanto, 2022; Defitrika & Mahmudah, 2021).

Student affairs and extracurricular activities further illustrate how character education extends beyond formal classroom spaces. Activities such as OSMAD, scouting, and social engagement programmes function as social laboratories in which students concretely practise values of *tawazun*, *'adl*, and *tasamuh*. These findings align with Kolb's experiential learning theory, which emphasises direct experience in value formation. Restorative disciplinary approaches indicate a shift from behavioural control towards moral consciousness development, consistent with restorative justice paradigms in character education. From a case

study perspective, these dynamics reveal how *wasatiyah* becomes a lived practice continuously negotiated through everyday interaction rather than a static body of instructional content (Bustari et al., 2024; Hakim & Farih, 2024; Sidik et al., 2025).

Guidance and Counselling services play a strategic role as both corrective and preventive mechanisms in the internalisation of *wasatiyah*. Dialogical and non-judgemental counselling approaches reflect Rogers' humanistic education theory, which positions empathy as the foundation of behavioural change. Findings related to the handling of rigid religious labelling (e.g., accusations of being "deviant") indicate that extremism in education often manifests in micro-level relational forms. Consequently, prevention cannot rely solely on regulation, but requires pedagogical interventions that address students' cognitive and affective dimensions. Triangulation of counselling interviews, observations, and student narratives strengthens the validity of the conclusion that guidance and counselling function as effective spaces for value reflection, despite challenges related to documentation and institutional sustainability (Najib et al., 2022; Song et al., 2025; Zagona et al., 2024).

The role of homeroom teachers underscores the importance of significant figures in value internalisation. Exemplarity, fairness, and conflict management serve as primary media for character transformation, consistent with Bandura's social learning theory, which emphasises learning through observation of credible models. Practices aimed at deconstructing formalistic religiosity such as rejecting labels of being "less religious" demonstrate how *wasatiyah* is translated into deliberative skills and interactional ethics. This case study illustrates how abstract policy frameworks are translated into meaningful micro-level practices within students' daily lives (Brahmana et al., 2023; Mallewai, 2023; Siswadi, 2022).

Synergy between the madrasah and parents emerges as a crucial factor in the successful internalisation of *wasatiyah*. Variations in parental perceptions affirm that character education is an ecosystemic process, consistent with Bronfenbrenner's ecological theory of education. The Madrasah–Parent Programme holds potential for bridging value gaps between school and home. Methodologically, parental voices function as external validation, enriching interpretation and mitigating institutional success bias (Firmansyah et al., 2024; Suriadi et al., 2021).

In synthesis, the successful implementation of *wasatiyah* is reflected across three layers of change: the strengthening of disciplined yet non-extreme religiosity, the enhancement of social competencies encompassing tolerance and empathy, and the transformation of school culture towards a dialogical and restorative climate. These findings align with the study's initial call for a shift from symbolic religiosity towards contextualised social morality. However, as a case study, success is understood as an ongoing process continuously negotiated amidst adolescent instability, digital media influence, and family dynamics. Accordingly, the study recommends strengthening institutional systems, including document standardisation, longitudinal evaluation of moderation outcomes, counselling documentation, and parent communication. Through analytical generalisation, this research advances the proposition that religious moderation is most effective as character education when institutionalised as an organisational habitus embedded within interconnected policies, pedagogies, cultures, and support services (Elvinaro & Syarif, 2022; Fu'adah et al., 2023; Mahsusni et al., 2023).

## CONCLUSION

This study concludes that the formation of *wasatiyah*-based religious character at MTs Generasi Teladan Tabanan, Bali, does not operate as a partial or ceremonial religious education programme, but rather as a character education paradigm that is systematically institutionalised across the entire madrasah ecosystem. *Wasatiyah* values are positioned as both philosophical and operational orientations that structure institutional policies, curriculum design, pedagogical practices, school culture, religious habituation, student development, guidance and counselling

services, and the relationship between the madrasah and families. Through this approach, students' religiosity is not reduced to individual ritual compliance, but is understood as an integration of personal piety, moral maturity, and social responsibility within a multicultural societal context.

The findings demonstrate that the internalisation of *wasatiyah* is effectively facilitated through dialogical pedagogy, educators' exemplarity, consistent religious habituation, and humanistic restorative guidance mechanisms. Successful implementation is reflected in the transformation of students' habitus, manifested in increased discipline in religious practice without extremism, enhanced emotional regulation, reduced tendencies towards judgemental attitudes, and strengthened social competencies such as tolerance, empathy, cooperation, and openness to difference without the loss of religious identity. These changes are not only observable within the madrasah environment but are also, albeit variably, reflected in students' behaviour within their families and broader communities.

Nevertheless, the study also affirms that the successful formation of moderate religious character is dynamic in nature and requires sustained management. Challenges arise from the instability of adolescent development, the influence of peer groups and digital media, and discontinuities in habituation between school and home. Accordingly, the sustainability of the model necessitates the strengthening of institutional systems, including the standardisation of curriculum documents, systematic documentation of character development processes, the development of longitudinal evaluation instruments for religious moderation, and the enhancement of synergy and communication with parents.

Theoretically, this study contributes to the field of Islamic education by conceptualising *wasatiyah* as an operational and contextual educational habitus rather than merely a normative discourse. Practically, it offers an adaptive *wasatiyah*-based religious character education model that is relevant for madrasahs operating in multicultural settings, with potential for replication through contextual adjustment and strengthened institutional governance.

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