

The Strategic Role of the Student Intra-School Organization (OSIS) in Fostering Religious Moderation in Madrasahs

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ABSTRACT

Religious moderation has become a central agenda in Indonesian education, particularly within madrasahs, which are expected to integrate religious commitment with social harmony and civic responsibility. This study examines the strategic role of the Student Intra-School Organization (OSIS) in fostering religious moderation among students in madrasahs. Using a qualitative library-based approach, this research analyzes policy documents, scholarly articles, and empirical studies related to religious moderation, student organizations, and Islamic education. The findings show that OSIS functions as a vital medium for internalizing moderation values through peer leadership, democratic organizational practices, character education, and life skills development. Through structured programs and daily organizational interactions, OSIS translates abstract principles of moderation—such as balance, tolerance, justice, and inclusivity—into concrete student experiences. Moreover, OSIS strengthens the integration of religious values with national identity and social responsibility, contributing to a harmonious school culture. The study concludes that OSIS is not merely a complementary extracurricular body, but a strategic educational instrument that plays a significant role in shaping moderate, inclusive, and socially responsible students within madrasahs.

KEYWORDS: Religious Moderation; Madrasahs; Student Intra-School Organization (OSIS); Islamic Education; Character Education

INTRODUCTION

The Indonesian government's vision is to balance the physical and mental development of the Indonesian people, grounded in both knowledge and religion. The internalization of religious values is expected to strengthen national

commitment, rather than erode it. Therefore, the values instilled must be inclusive, tolerant, harmonious, non-violent, accepting of differences, and mutually respectful of diversity. This is the essence of religious moderation, which is to return to the core of religion to uphold human dignity (RI, *Moderasi Beragama*, 2019).

In the context of Islamic education, religious moderation represents a normative framework that emphasizes equilibrium, justice, and openness in religious understanding and practice. Scholars of Islamic education note that moderation is not merely a theological position, but a pedagogical orientation that shapes attitudes, social interactions, and ethical decision-making among students (Muqowim et al., 2022: 198). Religious moderation in schools functions as a formative process that cultivates tolerance, social cohesion, and respect for diversity through everyday educational experiences (Yuniar & Wigati, 2021: 45). As such, educational institutions are expected to serve as strategic arenas for embedding moderate religious values within the lived realities of learners.

Madrasahs have a crucial role in implementing religious moderation. This is done through a pattern of habituation and culturalization. According to the *Guidelines for Curriculum Implementation in Madrasahs*, religious moderation is implemented by strengthening character education and anti-corruption education among students. Since students are the focus of religious moderation in madrasahs, their daily activities are inseparable from the existing intra- and extracurricular organizations, including the Student Intra-School Organization (OSIS).

Recent studies on madrasah education emphasize that moderation values are most effectively internalized when integrated into school culture, peer interaction, and participatory activities rather than delivered solely through formal instruction (Shalahuddin et al., 2022: 113). Madrasahs operate not only as instructional spaces but also as social institutions that shape students' religious attitudes through routine practices, organizational involvement, and leadership experiences (Nasir & Rijal, 2020: 7). Within this setting, student organizations play a strategic role in translating abstract values of moderation into concrete social behavior.

OSIS is the only student organization within the school environment. The purpose of establishing OSIS is to train students to be well-organized while conducting school activities related to students. OSIS's role is the benefit it can contribute to student development (Isfuliah, 2023). From an organizational perspective, OSIS functions as a structured arena for leadership training, social learning, and value internalization among students. Research on student organizations in Indonesian schools and madrasahs indicates that OSIS provides students with opportunities to practice democratic decision-making, collective responsibility, and ethical leadership (Putra & Rifa'i, 2020: 62). In madrasahs, OSIS or its equivalent, OSIM, is often positioned as a medium for character formation that

integrates religious values with social competence and civic awareness (Ichwanudin et al., 2025: 29).

Through its various activities, OSIS can facilitate a broader understanding of religious diversity and the importance of tolerance in daily life. In madrasahs, OSIS acts as a bridge to build mutual respect among students from diverse backgrounds and to promote moderate values that emphasize a balance between religious beliefs and an inclusive attitude towards differences. Consequently, OSIS helps create a harmonious environment where every individual can practice their faith with respect and without causing conflict.

Empirical findings suggest that OSIS programs such as religious commemorations, social service initiatives, inter-class collaborations, and leadership training contribute to the cultivation of inclusive religious attitudes among students (Nasution & Mufidah, 2022: 88). Student-led activities foster peer influence, which is recognized as a powerful factor in shaping adolescents' religious orientations and social behavior (Burhanuddin et al., 2023: 4). Through peer interaction within OSIS, values of moderation are communicated organically and embedded in students' collective identity.

Despite the growing emphasis on religious moderation in Indonesian education policy, scholarly attention to OSIS as a strategic actor in promoting moderation within madrasahs remains limited. Existing studies often focus on curriculum design, teacher roles, or institutional policy, while the contribution of student organizations is frequently treated as peripheral (Muqowim et al., 2022: 201). This gap indicates the need for a focused analysis that positions OSIS as an integral component of the madrasah ecosystem in advancing religious moderation. Therefore, the author aims to further explain the strategic role of OSIS in building religious moderation in madrasahs as a solution to facilitate an inclusive, tolerant, and harmonious religious culture among students, grounded in participatory leadership, organizational engagement, and the lived experience of Islamic education.

METHOD

This study employs a qualitative research design using a literature-based and conceptual-analytical approach. The primary objective is to analyze and synthesize scholarly works that examine religious moderation in Islamic education, madrasah culture, and student intra-school organizations, particularly OSIS. Qualitative library research is appropriate for exploring normative concepts, institutional roles, and value internalization processes that cannot be adequately captured through quantitative measurement (Creswell, 2014: 183).

Data sources consist of peer-reviewed journal articles, official policy documents, and academic proceedings published between 2019 and 2025. The

selection of literature was conducted purposively, focusing on studies that discuss religious moderation, student leadership, organizational culture, and extracurricular activities in madrasahs and Islamic schools. The collected data were analyzed through thematic analysis, involving processes of data reduction, categorization, and interpretation to identify recurring patterns and conceptual linkages related to the strategic role of OSIS (Miles, Huberman, & Saldaña, 2014: 31). To ensure analytical rigor, triangulation across sources was applied by comparing findings from policy documents, empirical studies, and theoretical works. This approach allows the study to construct a comprehensive and coherent framework that positions OSIS as a strategic agent in building religious moderation within madrasahs.

RESULT AND DISCUSSION

Definition of Religious Moderation

The word “*moderation*” comes from the Latin word *moderatio*, which means “*being in the middle*” (not too much and not too little). It also means self-control (from an attitude of being excessive or deficient). The *Great Dictionary of the Indonesian Language* (KBBI) provides two meanings for the word “*moderation*”: (1) reduction of violence, and (2) avoidance of extremism. If someone is called “*moderate*,” it means they are normal, ordinary, and not extreme (RI, 2019).

In English usage, the term *moderation* is commonly associated with meanings such as *average*, *core*, *standard*, or *non-aligned*. Within socio-religious discourse, moderation implies a balanced orientation in beliefs, moral conduct, and social interaction. This balance operates both at the interpersonal level and in the relationship between religious communities and state institutions, emphasizing coexistence, restraint, and ethical responsibility (Muqowim et al., 2022: 195).

In Arabic, moderation is known as *wasath* or *wasathiyah*, which is synonymous with *tawassuth* (middle position), *i'tidal* (justice), and *tawazun* (balance). A person who applies the principle of *wasathiyah* can be described as *wasith*. According to Kemendikdasmen (2016), *wasathiyah* is also defined as “*the best choice*.” Regardless of terminology, these concepts converge on the same normative meaning: fairness and proportionality, particularly in navigating between opposing extremes. The absorption of the term *wasith* into Indonesian as *wasit* further reinforces this meaning, signifying mediation, reconciliation, and impartial judgment (RI, 2019).

According to Arabic linguistic scholars, *wasath* also conveys the meaning of “*the best or most appropriate according to its object*.” For instance, generosity is understood as a virtue positioned between miserliness and extravagance, while bravery lies between cowardice (*al-jubn*) and recklessness (*tahawur*). This semantic understanding underscores moderation as a moral equilibrium rather than ideological compromise.

Several *dalil* (religious arguments) affirm that the Muslim *ummah* is described as *ummatan wasathan*, a community characterized by peace, justice, and rejection of

violence. Moderation in Islam promotes social harmony, tolerance, and non-violent engagement as foundational ethical principles.

Several dalil (religious arguments) have explained that the Muslim ummah is considered ummatan wasathan a community that loves peace and is anti-violence. The Muslim ummah is a community that prioritizes peace, tolerance, and non-violence. “And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allāh make clear to you His verses that you may be guided.” (Qs. Ali Imran: 103).

This verse highlights unity, reconciliation, and collective responsibility as core religious imperatives, aligning closely with contemporary interpretations of religious moderation in Islamic education. Scholars emphasize that such Qur’anic foundations legitimize moderation as an intrinsic Islamic value rather than a modern external construct (Nasir & Rijal, 2020: 5).

The opposite of moderation is excessiveness, or *tatharruf* in Arabic, commonly translated as *extremism*, *radicalism*, or *excess*. In KBBI, *extreme* refers to the furthest or harshest position, signaling rigidity and intolerance (Kemendikdasmen, 2016). Educational research consistently shows that extremist attitudes emerge when religious understanding is detached from ethical balance and social empathy (Shalahuddin et al., 2022: 108).

Within the madrasah context, religious moderation functions as both a conceptual framework and a practical orientation. It serves as a guiding principle for shaping students’ religious attitudes, encouraging openness, dialogue, and respect for diversity within the boundaries of Islamic teachings. Studies on school culture indicate that moderation becomes meaningful when embedded in daily interactions, organizational life, and leadership practices among students (Yuniar & Wigati, 2021: 47). Therefore, moderation in madrasahs should be understood as a lived ethical disposition that is cultivated through education, social engagement, and institutional culture rather than merely a theoretical concept.

Religious Moderation in Madrasahs

According to Kemenag RI (2021), religious moderation is operationalized through a set of interrelated principles that function as ethical, social, and civic guidelines for religious life in Indonesia. These principles are not merely abstract norms but are intended to be internalized through educational processes, particularly within madrasahs as institutions that integrate religious learning with national values.

The principle of civilized conduct (*ta’addub*) emphasizes moral refinement, integrity, and dignified behavior as defining characteristics of the *khairu ummah*. In the madrasah context, this principle aligns with character education initiatives that

prioritize ethical behavior, respect, and social responsibility as core learning outcomes. Studies on Islamic school culture show that moral habituation through daily practices and student activities is central to the formation of moderate religious attitudes (Yuniar & Wigati, 2021: 46).

Exemplarity (*qudwah*) underscores the importance of role modeling and moral leadership. In educational settings, this principle operates through teachers, school leaders, and peer leaders who embody moderate values in practice. Research indicates that students are more likely to internalize moderation when they encounter it through lived examples rather than doctrinal instruction alone (Shalahuddin et al., 2022: 110). This reinforces the idea that moderation in madrasahs must be demonstrated through conduct, leadership, and social engagement.

The principle of citizenship and nationality (*muwatanah*) reflects the integration of religious commitment with loyalty to the nation-state. Madrasahs are expected to nurture students who are both religiously devout and civically responsible. Scholars argue that religious moderation becomes meaningful when Islamic identity is harmonized with national identity, particularly in plural societies such as Indonesia (Muqowim et al., 2022: 197). Through this principle, madrasahs function as spaces where religious devotion and national solidarity are cultivated simultaneously.

Taking the middle path (*tawassuṭ*) and balance (*tawāzun*) represent the core epistemological foundations of religious moderation. These principles emphasize proportionality in understanding and practicing religion, avoiding both excessiveness (*ifrāt*) and negligence (*tafrīt*). Educational research highlights that balanced religious understanding in madrasahs helps prevent exclusivist and intolerant tendencies among students by encouraging openness to difference while maintaining doctrinal commitment (Nasir & Rijal, 2020).

Justice and consistency (*i'tidāl*) further reinforce moderation as an ethical stance that places rights and obligations proportionally. In the madrasah environment, this principle supports fair treatment, inclusive participation, and proportional discipline. Equality (*musāwah*) complements this by rejecting discrimination based on belief, background, or social identity, which is particularly relevant in diverse student populations (Muqowim et al., 2022).

Deliberation (*syūra*) and tolerance (*tasāmuh*) highlight the social dimension of religious moderation. Decision-making through dialogue and consensus fosters mutual respect and reduces potential conflicts. Empirical studies show that deliberative practices in school organizations and classroom interactions contribute significantly to students' ability to manage differences constructively (Nasution & Mufidah, 2022: 89). Tolerance, in this sense, is not passive acceptance but an active recognition of diversity grounded in ethical commitment.

Finally, the principles of dynamism and innovation (*tathawwur wa ibtikār*) position religious moderation as adaptive rather than static. Madrasahs are encouraged to respond creatively to contemporary challenges while remaining rooted in Islamic values. This perspective is supported by educational scholars who argue that moderation must evolve through contextual interpretation and innovative educational practices to remain relevant for younger generations (Yuniar & Wigati, 2021).

Taken together, these principles frame religious moderation in madrasahs as a comprehensive educational paradigm that integrates moral formation, civic responsibility, social harmony, and adaptive religious understanding. Moderation thus becomes a lived educational outcome shaped by institutional culture, leadership, and student participation rather than a purely conceptual doctrine.

Student Intra-School Organization (OSIS) in Madrasahs

OSIS (Student Intra-School Organization) is a formal student organization operating at the junior and senior secondary school levels in Indonesia. It is managed by elected students and guided by a teacher advisor appointed by the school (Kemdiknas, 2011). All students are members of OSIS and possess equal rights to participate and elect organizational leaders.

As the sole official student organization within the school structure, OSIS is designed to function as a platform for leadership development, organizational learning, and student participation in school governance. The establishment of OSIS aims to train students to organize effectively and responsibly in managing student-related activities. Its strategic value lies in its contribution to holistic student development, encompassing leadership skills, social awareness, and moral character (Isfuhiah, 2023).

In madrasahs, OSIS occupies a unique position as a bridge between institutional values and student life. Studies on OSIS and OSIM indicate that student organizations serve as key arenas for internalizing religious, social, and civic values through peer interaction and participatory activities (Ichwanudin et al., 2025). This positioning makes OSIS particularly relevant in translating the abstract principles of religious moderation into concrete student practices within madrasah settings.

OSIS Program Activities in Madrasahs

As one of the student development channels, the role of OSIS is regulated by the Indonesian Minister of Education's Regulation No. 39 of 2008 concerning student development and the Student Development Guidelines. This regulation positions OSIS as a formal and strategic instrument for shaping students' academic, social, and moral competencies within the school system. In the context of

madrasahs, this regulatory framework becomes particularly significant because student development is closely linked to religious character formation and ethical conduct.

As a student organization forum, OSIS functions as the primary institutional space for student participation and collective action within the school environment. This role enables OSIS to coordinate student initiatives, channel aspirations, and integrate various intra- and extracurricular activities into a coherent developmental agenda. Research on student organizations in Islamic schools indicates that such forums play a crucial role in translating institutional values into shared student experiences, especially when organizational activities are aligned with religious and cultural objectives (Ichwanudin et al., 2025). Through this function, OSIS becomes a medium through which values such as cooperation, responsibility, and mutual respect are practiced on a daily basis.

As a motivator, OSIS provides stimuli that encourage students to actively engage in collective activities and pursue shared goals. Motivation within student organizations is closely associated with peer influence and participatory leadership, both of which are recognized as effective mechanisms for shaping students' attitudes and behaviors. Empirical studies demonstrate that student-led initiatives foster a sense of ownership and commitment that strengthens students' willingness to internalize positive values, including tolerance and social empathy (Nasution & Mufidah, 2022: 90). In madrasahs, this motivational role supports the internalization of religious moderation by embedding it within collaborative and meaningful activities rather than imposing it as an abstract norm.

According to Kemendikbud RI (2020), the development of OSIS implementation is carried out through organizational strengthening and life skills programs. The student organization strengthening program, which focuses on ideas, management, and partnerships, reinforces OSIS's institutional capacity and sustainability. Studies on OSIS management suggest that strong organizational structures enable student leaders to design inclusive programs, manage diversity, and engage constructively with school stakeholders (Putra & Rifa'i, 2020: 64). When implemented consistently, these elements enhance OSIS's ability to function as a stable platform for value transmission.

The life skills program further expands OSIS's role by equipping students with creativity, productivity, and entrepreneurial skills. Beyond technical competencies, life skills education contributes to students' adaptability, critical thinking, and social awareness. Educational research highlights that such skills are essential for fostering moderate religious attitudes, as they encourage openness to change, dialogue, and innovation in response to social diversity (Yuniar & Wigati, 2021). In this sense, life skills development complements religious moderation by preparing students to navigate complex social realities with balance and responsibility.

The Strategic Role of OSIS in Building Religious Moderation in Madrasahs

Through various activities it organizes, OSIS can facilitate a broader understanding of religious diversity and the importance of tolerance in daily life. In madrasahs, OSIS serves as a bridge to build mutual respect among students from various backgrounds and to promote moderate values that emphasize a balance between religious beliefs and an inclusive attitude toward differences. Therefore, OSIS contributes to creating a harmonious environment where every individual can practice their faith with respect and without causing conflict.

In the broader framework of Islamic education, religious moderation is not merely a doctrinal position but a social and pedagogical orientation that must be cultivated through lived experience. Madrasahs, as institutions that integrate religious instruction with general education, require concrete mechanisms to translate moderation values into students' everyday interactions. OSIS occupies a strategic position in this regard because it operates at the intersection between institutional policy, student culture, and peer interaction. As a student-led organization under formal supervision, OSIS provides a structured yet flexible space in which values such as tolerance, balance, justice, and respect for diversity can be internalized through participation rather than imposed through normative instruction alone (Muqowim et al., 2022: 199).

The strategic importance of OSIS lies first in its function as a medium of value internalization through organizational practice. Organizational activities such as leadership training, religious celebrations, social service programs, and collaborative projects require students to work collectively across differences in personal background, religious understanding, and social orientation. These activities create repeated encounters in which students learn to negotiate differences, manage disagreement, and prioritize collective welfare. Educational studies on religious moderation emphasize that repeated social practice within inclusive environments plays a decisive role in shaping moderate religious attitudes, as students gradually associate religious commitment with ethical conduct and social responsibility (Yuniar & Wigati, 2021).

Moreover, OSIS operates through peer leadership, which significantly enhances its effectiveness in promoting moderation values. Peer influence is widely recognized as one of the most powerful factors shaping adolescents' attitudes and behavior. When moderation values are communicated and exemplified by fellow students rather than authority figures alone, they gain greater legitimacy and emotional resonance. Research on student organizations in Islamic educational settings shows that peer-led initiatives foster a sense of shared ownership over values, making tolerance and inclusivity part of collective identity rather than external expectations (Nasution & Mufidah, 2022: 90). Within madrasahs, this peer dynamic

allows OSIS to function as a moral community in which moderation is practiced as a social norm.

OSIS also plays a strategic role in translating national and institutional policies on religious moderation into concrete educational programs. Government frameworks on religious moderation emphasize principles such as *tawassuṭ*, *tawāzun*, *tasāmuh*, and *i'tidāl*, yet these principles risk remaining abstract if not embedded within student life. OSIS serves as an operational arm that contextualizes these principles through activities tailored to the school environment. For example, programs that combine religious learning with social service encourage students to understand piety as care for others, including those of different religious or cultural backgrounds. Studies indicate that such contextualization strengthens students' ability to relate religious teachings to social realities, thereby reinforcing moderate interpretations of Islam (Burhanuddin et al., 2023).

In addition, OSIS contributes to the cultivation of religious moderation by fostering democratic values and deliberative practices within the school setting. Organizational decision-making processes, such as meetings, elections, and program planning, expose students to deliberation (*syūra*) as a practical skill. Through these processes, students learn to articulate opinions, listen to alternative views, and reach consensus without coercion. This experience mirrors the ethical foundations of Islamic moderation, which emphasize dialogue, proportionality, and justice. Research on civic and religious education highlights that participation in democratic school organizations strengthens students' appreciation for pluralism and reduces tendencies toward exclusivism (Putra & Rifa'i, 2020: 64).

The strategic role of OSIS is further evident in its capacity to integrate religious moderation with life skills development. Life skills programs implemented through OSIS, including creativity, entrepreneurship, and problem-solving initiatives, encourage adaptability and openness to change. These competencies are closely linked to moderate religious attitudes, as they equip students to respond constructively to social complexity and diversity. Scholars argue that students who develop critical thinking and adaptive skills are less likely to adopt rigid or absolutist interpretations of religion, since they are accustomed to navigating ambiguity and difference (Ichwanudin et al., 2025). In madrasahs, the integration of life skills within OSIS programs reinforces moderation as a practical orientation toward life rather than a purely theological stance.

Furthermore, OSIS acts as a cultural mediator within madrasahs by harmonizing religious identity with national and civic values. Religious moderation in Indonesia is closely connected to the recognition of citizenship (*muwaṭānah*) and commitment to national unity. OSIS activities often incorporate national commemorations, civic education, and community engagement, which reinforce students' understanding of religious identity as compatible with pluralistic

citizenship. Studies on Islamic education in Indonesia demonstrate that student organizations play a crucial role in strengthening this synthesis by presenting national values as an integral part of religious responsibility (Muqowim et al., 2022: 205). Through such activities, OSIS helps students perceive diversity as a social reality to be respected rather than a threat to religious commitment.

Another strategic dimension of OSIS lies in its role as a preventive mechanism against radical and intolerant tendencies. Adolescence is a formative period in which individuals are particularly receptive to ideological influences. In this context, inclusive and participatory student organizations provide a protective environment that counters exclusivist narratives. By engaging students in collaborative activities that emphasize shared goals and mutual respect, OSIS reduces the appeal of rigid interpretations that thrive on isolation and antagonism. Empirical findings suggest that schools with active and inclusive student organizations show lower levels of intolerance and higher levels of intergroup trust (Nasution & Mufidah, 2022). This preventive function positions OSIS as an important component of broader efforts to promote social cohesion through education.

OSIS also facilitates the embodiment of religious moderation through exemplary leadership. Student leaders within OSIS are expected to model ethical conduct, fairness, and respect for others. Their behavior sets informal standards that influence the wider student body. When OSIS leaders demonstrate inclusive attitudes and balanced decision-making, they legitimize moderation as a desirable form of leadership. Educational research emphasizes that role modeling within peer groups significantly shapes moral development, particularly when leaders are perceived as credible and relatable (Burhanuddin et al., 2023). In madrasahs, this exemplary function strengthens the internalization of moderation values through observation and imitation.

From an institutional perspective, OSIS strengthens collaboration between students, teachers, and school management in promoting religious moderation. Teacher advisors play a guiding role while allowing students autonomy in program design and implementation. This collaborative model reflects a balanced approach that combines guidance with empowerment. Studies on school governance indicate that such collaborative arrangements enhance program effectiveness and sustainability, as values are reinforced consistently across institutional levels (Putra & Rifa'i, 2020). In madrasahs, this synergy ensures that moderation values are aligned with both curricular objectives and extracurricular experiences.

The strategic role of OSIS is also evident in its capacity to adapt moderation initiatives to local contexts. Madrasahs operate within diverse social and cultural environments, each with unique challenges and opportunities. OSIS programs can be tailored to address local issues, such as interreligious relations, social inequality, or community development. This contextual sensitivity enhances the relevance of

moderation values, making them responsive to students' lived realities. Scholars argue that context-based educational strategies are more effective in fostering genuine value internalization than standardized approaches (Yuniar & Wigati, 2021). Through contextual adaptation, OSIS ensures that religious moderation is experienced as meaningful and applicable.

In sum, OSIS occupies a strategic position in building religious moderation in madrasahs by functioning as a platform for value internalization, peer leadership, democratic practice, life skills development, and contextual engagement. Its activities translate abstract principles of moderation into concrete experiences that shape students' attitudes and behavior. By embedding moderation within organizational culture and everyday interaction, OSIS contributes to the formation of a madrasah environment characterized by balance, inclusivity, and mutual respect. This strategic role confirms OSIS as a vital educational instrument that bridges policy, pedagogy, and student life in the cultivation of religious moderation.

CONCLUSION

This study affirms that the Student Intra-School Organization (OSIS) holds a strategic and substantive role in fostering religious moderation within madrasahs. Religious moderation, understood as a balanced, fair, tolerant, and inclusive approach to religious life, requires more than doctrinal transmission; it demands continuous cultivation through lived educational experiences. In this context, OSIS functions as a vital institutional mechanism that translates abstract principles of moderation into concrete social practices among students.

The findings indicate that OSIS contributes to the internalization of religious moderation through several interconnected dimensions. First, as a student-led organization, OSIS enables peer-based learning and leadership, which strengthens the acceptance and sustainability of moderation values. Students are more likely to internalize attitudes of tolerance, dialogue, and mutual respect when these values are modeled and practiced by their peers within organizational activities. Second, OSIS provides a structured space for democratic participation, deliberation, and collective decision-making, which aligns closely with the Islamic principles of *shūrā*, *i'tidāl*, and *tawāzun*. These practices help students develop proportional and non-extreme perspectives in responding to differences.

Furthermore, OSIS plays an integrative role by linking religious moderation with character education, civic responsibility, and life skills development. Through social, cultural, religious, and leadership programs, OSIS reinforces the understanding that religious commitment is inseparable from ethical conduct, social harmony, and national loyalty. This integration is particularly significant in the Indonesian context, where religious moderation is closely associated with maintaining social cohesion within a pluralistic society. By embedding moderation

values into everyday organizational activities, OSIS helps prevent the emergence of exclusivist and intolerant attitudes among students. In addition, the strategic role of OSIS is strengthened through collaboration with teachers and madrasah leadership, ensuring alignment between institutional policies and student initiatives. This synergy allows religious moderation to be implemented consistently across curricular and extracurricular domains, thereby creating a supportive school culture oriented toward balance and inclusivity.

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