

Moderate character building policy in Islamic boarding schools: A study at an Islamic boarding school in Malang

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Abstract The purpose of this study is to discuss moderate characteristics in Anwarul Huda Islamic boarding school Malang. Characters have identification with students in everyday life. Character gives image implications to individuals and institutions. The aspect of Islamic boarding school institutions is not just building an image, but instilling moderate speech and behavior. A moderate civilization requires space for continuous habituation. This requires a specific strategy that has been used. This strategy is a coaching tool to foster moderate attitudes of students. The method in this study is classified as descriptive research. The data obtained by the researcher will be used in describing the implementation of the takzir method on the formation of moderate character of students using primary and secondary data sources. Data collection is carried out by observation, interviews and documentation. The results of this study obtain a moderate character, namely national commitment is realized by commemorating Indonesian holidays, multicultural awareness by respecting each other's opinions when performing bahtsul masail, and non-violence, by not discriminating between senior and junior students supporting activities with roan (kerjabakti) and making articles and videos. The formation is influenced by the takzir method which includes four stages, the existence of rules, punishments, rewards, and consistency.

Keywords: Policy, Moderate Character, Takzir

Abstrak Tujuan penelitian ini untuk membahas karakteristik moderat di pondok pesantren Anwarul Huda Malang. Penelitian ini tergolong penelitian kualitatif-deskriptif. Data yang diperoleh peneliti digunakan dalam mendeskripsikan implementasi metode takzir terhadap pembentukan karakter moderat santri dengan menggunakan sumber data primer dan sekunder. Pengumpulan data dilakukan dengan cara observasi, wawancara dan dokumentasi. Hasil penelitian ini menunjukkan bahwa karakter moderat, mencakup: komitmen kebangsaan yang diwujudkan dengan memperingati hari besar negara Indonesia, kesadaran multikultural dengan saling menghargai pendapat saat melakukan bahtsul masail, dan sikap anti-kekerasan dengan tidak membedakan antara santri senior dan junior, kegiatan yang mendukung dengan roan (kerja bakti) serta membuat artikel dan video. Pembentukan tersebut dipengaruhi oleh metode takzir yang meliputi empat tahapan, adanya peraturan, hukuman, penghargaan, dan konsistensi.

Kata Kunci: Kebijakan, Karakter Moderat, Takzir

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Introduction

Character is often associated with discussions of morals, manners and ethics in everyday life. Character education is currently very necessary, strengthening character education is relevant to the current situation in the world of Indonesian education, namely overcoming moral problems. Because Indonesia is currently experiencing a behavioral emergency that has shifted from a process to an instant state of self-image out of local cultural wisdom in the form of communication etiquette (Hatta et al. 2022). The government's attention in this matter has been to pilot the implementation of character education since 2011 in accordance with Ministry of Education and Culture regulations.

Students' character can be developed in the scope of formal education which tends to be cognitive in nature. This of course ignores elements of affective and psychomotor aspects. This requires aligning characteristics with roles and responsibilities that emphasize the affective and psychomotor domains. Meanwhile, these two elements have a supportive climate, namely long duration, direct supervision and refraction. Character formation is a family ecosystem area that strongly influences personality. Habits are formed by family conditions that can be encouraged gradually. This problem can be built into a network of family relationships with Islamic boarding school-based madrasah education. This happens because of the twenty-four hour supervision of the Islamic boarding school caregivers. Education in Islamic boarding schools focuses more on habituation practices which are taught based on the sources of the Yellow Book (classics), while formal education provides a teaching space based on the cognitive domain of students (Černák et al., 2023) (Chamdan Purnama et al, 2021). Regarding this matter, Islamic boarding schools have a tradition of discussions and questions and answers under the supervision of the Islamic boarding school management, one of which is providing twenty-four hours (24 hours) study and habituation time under the supervision of the ustadz and ustadzah when the students carry out their duties. One of them is the *bahtsul masail* activity which sharpens the mind and studies certain laws which become the subject of discussion.

The Islamic boarding school ecosystem influences the behavior of students to open up their thinking so that it has an impact on moderate behavior. The students live and study in the same environment. They all come from different regions and cultures, it is necessary to cultivate attitudes and build character towards each other in order to create a harmonious environment and create an atmosphere of equality with the aim of supporting Islamic boarding school activities (Laily Hidayati et al., 2023). The formation of moderate character can begin with obedience to Islamic boarding school regulations in an orderly manner (Williams et al., 2023). Santri awareness is the main key to opening insight into Islamic boarding school regulatory policies. This awareness needs to start from the teachers that the importance of the rules is solely for the benefit of the students themselves. Rules of conduct are a tool to maintain the regularity of the rights and obligations of students so that they comply with the expectations of their parents and Islamic boarding school graduates. In this case, the attitude of obedience to rules can be called discipline. Be disciplined in boarding school activities and obey all existing regulations at the Islamic boarding school (Harahap et al., 2022)

Islamic boarding schools as traditional educational institutions must be recognized for their contributing role in managing the legacy of Salafi traditions and local culture. Islamic

boarding schools are the center of civilization, the center of knowledge, and the center of reference for society in all aspects of life (Mujahid 2021). Even as times have progressed, the existence of Islamic boarding schools has become increasingly sought after. In this case, cultivating a disciplined character has become a pattern and tradition that is built through routine congregational prayers at the mosque and the routine of studying classical books (the yellow book) (Sinta et.al, 2023). To support the tradition of discipline as an institutional character in Islamic boarding schools requires stages that involve various components in Islamic boarding schools. The transformation of disciplinary values is instilled in the students continuously. This character achievement is reflected in behavior that refers to Islamic boarding school regulations. Discipline means obeying all orders and prohibitions that cause students to leave the universal teachings of Islam and social activities. Islamic boarding school development upholds local wisdom values and is very accommodating to local culture (Baisuki & Ta'rif, 2017). The image of Islamic boarding schools is to provide an open space for local traditions to grow side by side with institutional teachings. Punishment and rewards are a form of maintaining noble values that are related to Islamic teachings in order to foster an empathetic attitude towards Islamic boarding school regulatory policies (Hadi, 2021). Forms of punishment and reward are ways to raise the level of humanity, not vice versa lowering the level of humanity. An act or action carried out concretely with the aim of ensuring that the implementation of activities in the educational environment can take place in a conducive manner. Islamic boarding schools are ones that are strong in forming distinctive manners, including the orientation of loyalty to kyai which can give rise to an awareness of discipline towards the institution. Discipline of students influences their awareness of thinking and acting to fulfill the rules of the Institution (Akhmadi, 2019) (Akhmadi, 2019). This has implications for the realization of moderate obedience by students in the family and community environment (Nurman Achmad et al., 2023).

Likewise, the moderate realm of santri requires a forum that educates systemic character development. The container uses the takzir method to form a strong and balanced personality. In this case, a student shows obedience to the implementation of rules and regulations that are able to implement moderate Islamic values. The insertion of moderate values forms a model of religious ritual activities and social activities in the Islamic boarding school environment. This also requires a policy basis for Islamic boarding school leaders in implementing takzir. The boundaries of institutional regulations to maintain the sacredness of activities in Islamic boarding schools require a takzir mechanism. The types of takzir applied by Islamic boarding schools are very diverse, such as reciting the Koran, memorizing nadzam, fines in the form of money, roan, and cleaning certain places in the boarding area. The students' obedience in following the rules indicates that the students understand the punishment of takzir as a tool to open an open and moderate way of thinking. The phenomenon of activities in the Islamic boarding school environment takes the form of punishments and rewards for students who violate learning discipline using a takzir approach. This approach is a way of instilling the tradition of community service (roan), making it a tradition to clean bathrooms, clean places of worship, and clean places of study. This is a tool for educating strong and broad-minded individuals. This domain causes the students to have a commitment to maintaining the rules and regulations that apply in the Islamic boarding school. reflected in the traditions and habits that are continuously maintained

institutionally. Therefore, researchers focus on moderate character development patterns through a devotional approach.

Methods

This research method is a qualitative approach with a case study type of research. This research is intended to describe how it is implemented method of appreciation for the formation of moderate character of students at the Anwarul Huda Islamic Boarding School, Malang City, through written presentation of data and documents. Taylor in Lexy J. Moleong (2000) states that a qualitative approach is research that uses procedures to produce descriptive data in the form of written and spoken words from people, as well as observed behaviour .

The researcher explored complete descriptive data in the form of remarks from later interviews, or other written data that could support this research, especially those related to the implementation of the takzir method for the formation of the students' moderate character. Data comes from primary data and secondary data. Primary data is a data source that provides data directly to researchers. This data comes from words and actions obtained by researchers from interviews and observations and direct observations of objects in the field. interviews and observations and direct observation of objects in the field. Secondary data is additional data, which is obtained from official documents, research books, student order books, and other additional data. Secondary data sources function as complementary data sources to primary data sources. Supporting data includes activities carried out at the Anwarul Huda Islamic Boarding School in Malang.

Results and Discussion

Moderate Character of Santri

Moderate means looking for similarities and not sharpening differences within the Islamic boarding school environment. One of the essences of moderation is caring for local cultural wisdom. Therefore, students need to have a thorough understanding and practice of Islam or not act radically. Santri are people who are able to appreciate diversity. Diversity does not mean ignoring belief and faith. Moderate students can provide space for compliance with Islamic boarding school administrators' policies and can receive input that builds students' identity. Because appreciating does not mean justifying it. This requires identifying students who have loyalty to the rules and regulations and identifying students who have a cooperative character towards learning discipline in Islamic boarding schools. This form of respect is a manifestation towards other people that does not erode one's faith at all. Recitation material and study of problems in *Kalam* science (theology), fiqh, and the Sufism they studied was not extreme. So wasathiyah Islam is very strong among the students (Nurman Achmad et al., 2023). In Arabic, moderation is known as wasath or wasathiyah, which is equivalent in meaning to the words *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced) (Williams et al., 2023). As the implementation of the High Level Consultation Forum of World Muslim Ulama and Intellectual Figures held in Bogor 1-3 May 2018 agreed to reactivate the wasathiyah paradigm which is the

attitude for Muslims in religion. In this case, there is a moderate character model for students at the Anwarul Huda Islamic Boarding School:

a. Multicultural awareness

Formation of the moderate character of students at the Anwarul Huda Islamic Boarding School, namely by applying cultural values in boarding school activities which include religious culture and culture in the educational environment. Culture in religious rituals carried out in Islamic boarding schools such as tahlilan, yasinan and istighosah activities. This tradition originates from readings from the Holy Koran, merging with local traditions into one whole. The awareness of Islamic boarding school residents to pay attention to local wisdom causes them to act wisely from a broad or moderate perspective. This tradition is the unification of the diverse cultures of the local community. Next *syawir* (deliberation) is an activity that has been inherited in the educational culture of Islamic boarding schools. Syawir is used as a method of learning the yellow book in Islamic boarding schools. The syawir tradition forms an open space of mutual respect for opinions in places of learning (Hadi, 2021). A place to study Islamic religion that opens up insight into knowledge, experience and practice. This activity is an episode of cultural habituation in Islamic boarding school education. This Islamic boarding school continuously transforms values and traditions in the Islamic boarding school environment. One of the activities at Madrasah Diniyah to form moderate character is the syawir activity which is carried out once a week every Thursday night. This activity was confirmed by Ustadz Mucshin as head of Madrasah Diniyah Anwarul Huda.

The aim of this activity, apart from increasing knowledge in science, is to train students to get used to accepting other people's opinions sincerely and not eliminating the desire to always be number one and always want to be appreciated. Every student who takes part in this activity will certainly not be separated from having a conflict of opinion with the arguments presented (Firdaus & Rahmat, 2021). In this case, every student must have an open, open-hearted nature and accept all differences in opinions. As follows, the routine of syawir activities in Islamic boarding schools.

Islamic boarding schools are a place for the younger generation to improve their quality, both in forming a self that is in harmony with the existence of students in the Islamic boarding school ecosystem which is different from Islamic boarding school traditions. Anwarul Huda Islamic Boarding School is one of the boarding schools that implements semi-modern education without eliminating Salafi values in Islamic boarding schools. In general, the students have diverse backgrounds and come from various regions in the archipelago (Supriyanto, Amrin, and Rifa'i 2022).

Based on the results of observations at the Anwarul Huda Islamic Boarding School, the values of moderation are instilled using the syawir approach and routine religious activities. This approach also uses the local cultural wisdom values of Islamic boarding schools. Local cultural wisdom which has become a habit of santri is transformed into community service activities. This activity is able to encourage the formation of an adaptive and open personality towards fellow students in every regulation at the Islamic boarding school so that they have a moderate character. Likewise, it is in line with the tradition of all students working together using a community service approach (ro'an). The tradition of community service is ro'an. Ro'an is an

activity carried out together with all Islamic boarding school residents. This activity contains the meaning of mutual cooperation and presenting an attitude of harmony in existing differences. The application of character education in Islam has been exemplified by the Prophet Muhammad. The Apostle has demonstrated noble moral values. Explained in QS Al-Ahzab (21):

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

“Indeed, there is (in) the Messenger of Allah a good role model for you (namely) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment and he mentions Allah a lot”

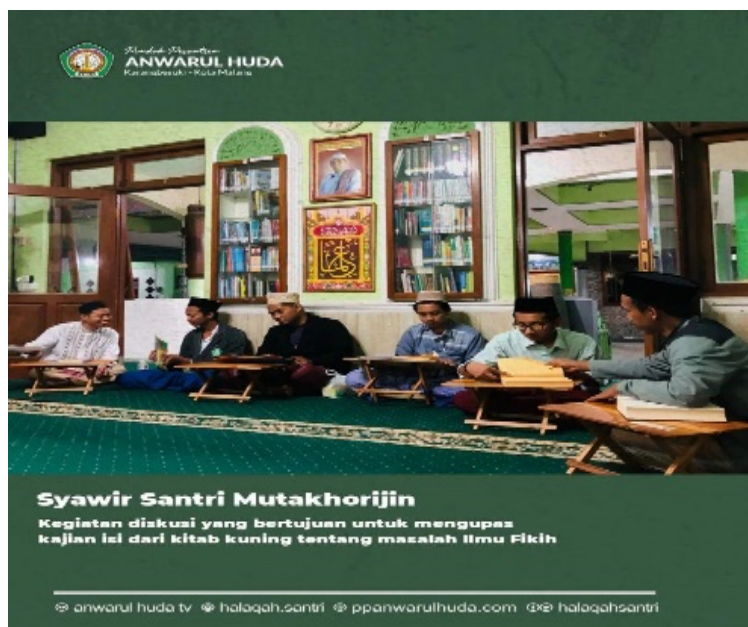


Figure 1. Syawir activities

Islamic boarding school administrators carry out a takzir approach referring to four elements of discipline, namely rules, punishment, rewards and consistency. These elements are the key to achieving the formation of the moderate character of students. Because these four elements play a very important role in the development of attitudes and morals. Refraction of mutual cooperation activities in the form of roan. This roan activity receives special attention from Islamic boarding schools and is carried out every Friday morning. This Roan trains students to live a clean life and a clean environment in order to form collective conscious behavior to maintain the harmony of an orderly and beautiful life. The balance of caring for nature will give birth to positive vibrations into the spirit of a more meaningful life. The meaning of human life is when each person has a meaningful function according to their field of service. The roan tradition is a commitment to building a life together that refers to ethical and aesthetic values, emphasizing that roan is a commitment to building awareness for all students, and is carried out every Friday morning. Roan activities also strengthen strong and balanced personalities for students who still have limited awareness of living together in the Islamic boarding school environment. Takzir ro'an based on the table is included in the heavy level

category, namely if the students are not in the boarding school for 4-6 days. Roan that is carried out varies, as follows.

Table 1. Various types of Ro'an

No.	Various types of Ro'an
1.	Cleaning the bathroom
2.	Carpet Cleaning
3.	Cleaning the Pool
4.	Cleaning the <i>Pondok</i> environment

The roan punishment is not meant to degrade the santri's personality, but to raise the level of humanity in order to understand the nature of the function of humans created in this world. Loose thinking and obedience to boarding school rules make it easier for students to adapt when facing a new world after graduating from Islamic boarding school. This can be called middle way thinking, the moderate behavior of santri conveys the nature of mutual cooperation and harmony between santri. The form of roan activity can be in the form of cleaning, there is also roan in the form of jointly building buildings, as well as preparing places of worship and other public facilities in the Islamic boarding school environment.



Figure 2. Roan activity (community service) building a *Pondok*

In this case, it forms the moderate character of the students, namely, multicultural awareness that uses a takzir approach and strategies using forms of religious rituality, syawir and roan (Wahib, 2023). This characteristic is very visible in maintaining the strong profile of Islamic boarding schools which continue to maintain Salaf traditions in improving mutual respect and respect for fellow students. This is one way to maintain human dignity and maintain the shared commitment of people from different ethnicities and cultures, as well as being an illustration and manifestation of behavior in maintaining local cultural wisdom with the aim of forming the moderate character of santri in the era of the industrial revolution 4.0. This era offers various digital technology service programs.

The various types of takzir given to students are based on their level, starting from light, medium, heavy and very heavy. This form of reverence is given so that students have an awareness of obedience and moderate character. This characteristic trains students to work together, which creates a sense of mutual help and mutual respect. So the takzir carried out has moderate values and forms a balanced attitude towards cultural diversity in Islamic boarding schools.

Special ro'an activities are given to students who violate boarding school regulations. The implementation of Takzir is under the supervision of security administrators, the following is the Takzir table:

Table 2. Implementation of Takzir

No.	Tiers	Volume	Ta'zir
1.	Light	1-3 times	<ul style="list-style-type: none"> • 1 juz per alpha • Fine Rp. 2000 per alpha
2.	Heavy	4-6 times	<ul style="list-style-type: none"> • 1 juz per alpha • Fine Rp. 2000 per alpha • Ro'an
3.	Very heavy	7-13 times	<ul style="list-style-type: none"> • Read the Koran 1 juz per alpha in front of the <i>ndalem</i> • Cement fine 1 sack • The dawn congregation is in the front row for 14 days • Sowan and statement letter
4.	Very Heavy	14- and above	Expelled from Islamic boarding school

b. National Commitment

The establishment of this Islamic boarding school is part of complete human development. A sense of nationalism is a commitment to caring for diversity through activities that give birth to nationalism in order to increase the feeling of love for the Republic of Indonesia and provide activities in the boarding school that contain the spirit of nationalism. Activities designed by Islamic boarding school administrators to increase a sense of nationalism, every August 17th, carry out a flag ceremony and hold competitions to commemorate the anniversary of independence in the form of art competitions and sports competitions.



Figure 2. August 17 Ceremony Activities

This activity is a form of love for the Republic of Indonesia. The commemoration reflects the services of the independence heroes who sacrificed their lives and bodies for the sake of the nation and state. The next generation, especially Islamic boarding school students and students, need to appreciate the services of the independence heroes through diligent and disciplined study so that they can continue the struggle of their predecessors. This is of course a way of thinking, acting and behaving that is open to receiving input from knowledge and experience in accordance with the spirit of independence. These characteristics get a habitual space in Islamic boarding schools. The habit of Islamic boarding schools to commemorate historical days for the Indonesian nation will be a bridge that students not only fight for religion but also fight for the nation. This is in line with the policy of Presidential Regulation no. 18 of 2020 concerning the 2020-2024 National Medium Term Development Plan (RPJMN), which is the basis for implementing national development planning. This policy places human resources as a national development priority. The human element is the subject of development so it requires special attention so that it does not become a victim of development.

The geographical location of this Islamic boarding school is in the area of well-known campuses which causes students from various parts of the archipelago to choose Malang as a learning reference center. This has an impact on the number of students who come from formal educational backgrounds to become pupils and students. The Islamic boarding school chosen apart from providing living space, also provides religious material that can provide proper religious basics. This goal gives pupils and students the opportunity to become santri who gain real knowledge and life experience. The lives of the students are able to create an attitude of mutual respect for the diversity of different traditions because they come from several regions in the archipelago. Researchers found a finding, namely, that all students have the same degree. There is no such thing as seniority for new students, they all have the same status, namely mutual respect for fellow students. So that cooperative relationships are fostered in social life in Islamic boarding schools.

The takzīr approach maintains the harmony of diversity

The habit of students to fulfill their rights and obligations in Islamic boarding schools requires binding rules so that implementation can be measured. The measurable habits of students along with the commitment of Islamic boarding school administrators to provide role models and monitor the rules have an impact on the implementation of order among students. Another more important thing is shared awareness in maintaining the positive traditions of Islamic boarding school activities. This refracted has the effect of building a moderate character. The Anwarul Huda Islamic Boarding School applies this to train students to be responsible for the actions they have taken using a takzir approach. This reverent approach will give rise to an obedient and loyal attitude in Islamic boarding school activities.

There are three groups of takzir approaches at the Anwarul Huda Islamic Boarding School, namely takzir of boarding school regulations, takzir of Islamic boarding schools, and takzir of boarding school activities. This is related to forming the moderate character of the students, takzir here is a punishment that raises the level of humanity. This is a conscious action which is intended to have an educational effect on people who do not obey the rules and is an action to realize that the behavior carried out is wrong. Takzir has become a boarding school rule. The boarding house has its own characteristics, but does not leave out the essence of various punishments, starting from taxation according to level, administrative punishment (such as fines per alpha). Punitive action, an action that is not carried out to scare students.

The takzir regulations given to students at student level and MTs and MA level are different. This is done based on the different age levels and psychology of the students. Because, the regulations applied to students are not appropriate when given to MTs and MA students. For example, Takzir creates articles that are not charged to MTs and MA level students. The application of takzir contains the value of forming the moderate character of students from a cultural perspective, strengthening the values of justice and balance. This ecosystem approach has an impact on the character of the students in their daily lives. One of the impacts of takzir felt by santri is that there is no such thing as seniority between santri. Students have the same rights and obligations, namely obeying the rules set by the Islamic boarding school with all the risks of breaking them. A moderate character will emerge from the application of takzir, namely an attitude to maintain harmonious relationships.

The following is a model for implementing takzir as a tool to empower students which has been carried out in Islamic boarding schools on campuses that have a high reputation.

Table 3. Guidelines for *ta'zir* (Punishment)

No.	Violation	Category	Penalty
1.	Alpha 1-3	Light	Make a shot speech video of at least 2 minutes Fine Rp. 3,000,-/alpha Memorization: <ul style="list-style-type: none"> • 7 tasrif couplet (Initial level) • 7 nadzam imriti (Wustha Level) • 7 nadzam alfiyah (Ulya Level)
2.	Alpha 4-5	Medium	Make a shot speech video of at least 3 minutes

- Fine Rp. 3,000,-/alpha
Write an Islamic essay of at least 1 page
Memorization:
- 10 tasrif couplet (Initial level)
 - 10 nadzam imriti (Wustha Level)
 - 10 nadzam alfiyah (Ulya Level)
3. Alpha 6-7 Heavy Make a shot speech video of at least 4 minutes
Fine Rp. 3,000,-/alpha
Write an Islamic essay of at least 1 page
Memorization:
- 13 tasrif couplet (Initial level)
 - 13 nadzam imriti (Wustha Level)
 - 13 nadzam alfiyah (Ulya Level)
4. Alpha 8 etc. Very heavy Make a shot speech video of at least 5 minutes
Fine Rp. 3,000,-/alpha
Write an Islamic essay of at least 1 page
Memorization:
- 15 tasrif couplet (Initial level)
 - 15 nadzam imriti (Wustha Level)
 - 15 nadzam alfiyah (Ulya Level)
-

The application of takzir in Islamic madrasas is not strict, but rather focuses on deepening the study of the Yellow Book. The aim of takzir, apart from providing a means of preventing deviant behavior for students, is educational punishment, where the Madrasah Diniyah administrators want to explore the students' potential in the academic field, namely by filling in the Anwarul Huda Islamic Boarding School magazine form. The condition of the students at the Anwarul Huda Islamic boarding school is not all at the same level of education. especially for junior high school and MA level students, they are not burdened with the burden of making articles and videos. The takzir carried out by Madrasah Diniyah administrators has many benefits, especially for students in the modern era. The resulting moderate attitude is adaptive to change, not degraded by the traditional understanding of taqzir which is only punitive without any reciprocal positive impact on the students. The video of the takzir results will be uploaded on the Islamic boarding school's You Tube page. Pondok Anwarul Huda has been implemented very effectively for the process of forming the personality of the students. The implementation of takzir is followed by good principles and steps, and in accordance with the planning, namely punishing according to the violations committed with the planned stages for the formation of the students' disciplinary character.

Conclusion

The implementation of takzir to shape the moderate character of students requires a long and consistent process. All boarding school residents must support all ecosystem policies and regulations so that the goals can be achieved. Policies for developing the moderate character of Islamic boarding school students can be formed through an orderly and focused Islamic boarding school ecosystem. Policy for developing moderate character for students through an ecosystem approach multicultural awareness and an ecosystem approach to national commitment. Emphasis on a multicultural ecosystem using syawir and roan as a tool for fostering harmony and balance in the thinking of the students. Meanwhile, the emphasis on the national commitment ecosystem uses the media of reflection on the Independence Day of the Republic of Indonesia, 17 August 1945. Every year a commemoration is held on 17 August. This commemoration is not just an annual routine, but a habit of living together for the sake of the sovereignty of the Republic of Indonesia.

Reflection on the sacredness of ceremonial activities brings multicultural awareness. Students are required to respect differences. Harmonization, namely social interaction and speech to all students who have the same level, for example the activity of cleaning the boarding school (roan) as a form of indicator of local cultural wisdom in Islamic boarding schools as a tool to form the character of mutual respect for the cultural diversity of Islamic boarding schools originating from various regions different. Refraction of the moderate character of students can be carried out with the support of the application of takzir. The takzir approach contains the value of strengthening students' obedience. The implication of obeying the rules is to create a tradition of mutual cooperation and a sense of living together for the sake of balance and has an impact on students, namely creating an attitude towards establishing harmony. For takzir activities, Madrasah Diniyah creates videos and articles to develop the potential of students in the modern era and form adaptive moderate attitudes of students.

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