

Internalization of Moderation Values in Educational Marketing Mix Strategy Management at MI Kresna Mlilir Madiun

Yuli Umro'atin

IAI Riyadlotul Mujahidin Ngabar Ponorogo - Indonesia
Corresponding Author : umroatin@gmail.com

Received:	Reviewed:	Accepted :	Published :
March 28, 2025	September 7, 2025	November 25, 2025	December 11, 2025
DOI	https://doi.org/10.47625/fitrah.v16i2.972		

ABSTRACT

MI Kresna in its history has prioritized the attitude of religious tolerance, meaning accepting all changes including the culture of society, and not discriminating against any religious organization, nor being fanatical about a particular sect, and this is what makes it continue to exist and be accepted by the wider community. This study uses a qualitative type with a case study approach, data collection through interviews, observation and documentation, data analysis through condensation, data presentation and drawing conclusions. The results of the study, namely: internalization of the value of moderation in the formulation of educational marketing mix strategies at MI Kresna Mlilir Madiun, which includes determining promotions, determining activity plans, determining educational funding, applying the value of tolerance, seeing the conditions of prospective students, being simple and not excessive in planning. Internalization of the value of moderation in the implementation of educational marketing mix strategies through creative learning activities, habituating religious activities, reflecting a moderate attitude or not being excessive/fanatical, and respecting multiculturalism in education. Internalization of the value of moderation in the evaluation of marketing mix strategies, by applying an attitude of tolerance, respect, not being excessive in attitudes and actions.

Keywords : Internalization, Moderation Values, Strategic Management, Educational Marketing Mix

INTRODUCTION

Today This, Islam is facing two challenge namely: *first*, an extremist attitude which is a result of from understanding textualist and forcing desire and his understanding of religion. *Second* , there is diversity Which walking without a strong religious foundation and guidelines, because they already starting to be reluctant Study to the pious, But more tend deepening Islam through media social which is increasingly rampant . Islam is a religion of *mercy lil'alam* forbids any attitude extremism, violence, understanding that radical And attitude of simplifying Islamic teachings. The existence of this extreme attitude forces us to re - strengthening the attitude of religious moderation in life humans, in terms of faith/belief, worship and muamalah ¹. Internalization is interpreted as a process in understanding and control with full deep Which walkthrough coaching, guidance, counseling, And etc².

Indonesian nation socialize the values of religious moderation in national and state life wherever they are, such as in the wider community, universities, school institutions elementary and secondary. Life modern now always maintain culture which is developing in society, with its various problems, in a certain situation has given rise to a moral and multidimensional crisis.³

¹ Mohammad Kurjum and Ali Hasan Siswanto, "Implementation of Religious Moderation Values in Islamic Education," *Modeling: Journal of the PGMI Study Program* 13, no. I (2019): 298–316.

² Agus Akhmadi, "Religious Moderation in Indonesia's Diversity," *Jurnal Diklat Keagamaan* 13, no. 2 (2019): 45–55.

³ Ali Iskandar Zulkarnain and Abdul Azis, *Internalization of the Values of Religious Moderation in Islamic Religious Education Learning* , 1st ed., ed. Andriyanto (Klaten: Lakeisha, 2024).

One of them is one of the values teachings Islam that is moderation Which teaches about the middle position, not being fanatical or excessive in thinking and acting. The value of moderation This prioritizes the importance of balance, not siding with groups that practice extremism, in understanding and practicing Islamic teachings. Moderatism in Islam Also teaches unity and brotherhood, tolerance, peace And Islam as a religion of *mercy for all the worlds* ⁴.

Moderatism invite Muslims about middle way (*wasathan*), balance, feelings of brotherhood, being tolerant, living a peaceful life without fanaticism/excessive attitudes towards thought patterns and actions, and not being extreme in understanding and practicing Islamic teachings⁵. Moderatism of Islamic teachings which is in line with the mission of *Rahmatan lil 'Alamin*, requires an anti-violence attitude in attitudes and behavior in society, trying to understand the various differences that exist, prioritizing contextuality in understanding *divine verses*, using *istinbath* in implementing the law and applying a scientific and technological approach in implementing the truth and overcoming societal problems ⁶.

The development attitude anti-tolerant in society shows the existence of various problem social and culture in society which has an influence on thinking patterns. Planting mark multicultural in learning can make a contribution in display return mark Indonesianness which is a characteristic of a country Which multicultural, characterized by attitudes of mutual respect, tolerance, and fairness And harmony, without distinguish between racial elements, ethnic group, group, And the belief that adhered to ⁷.

Strategic management is a process in an organization that identifies the desired goals and the efforts that should be taken to achieve optimal results. The concept of educational marketing mix is an ⁸*urgent and fundamental* issue that drives change and development in educational institutions, especially Islamic education, where the challenges of the modern era are increasingly diverse. The government is always striving to improve the quality of formal and non-formal education due to the increasing need of society for the development and⁹ management of human resources ¹⁰.

Management strategy provide comprehensive direction towards an educational institution or an organization And related close with organizational behavior. Strategic management by identifying objective organization, source Power, and maximize HR effectiveness for strategic goals. Strategic management must provide a basic foundation or guideline in decision making in organizations or educational institutions ¹¹. The concept of the

⁴ Sumarto and Emmi Kholilah Harahap, "Developing Moderation in Islamic Education Through the Role of Islamic Boarding School Management," *Jurnal Ri'ayah* 4, no. 1 (2019): 21–30.

⁵ Maisyanah and Lilis Inayati, "Internalization of Islamic Religious Education Values in the Meron Tradition," *Edukasia: Journal of Islamic Education Research* 13, no. 2 (2018): 329–50.

⁶ Zulkarnain and Azis, *Internalization of the Values of Religious Moderation in Islamic Religious Education Learning*.

⁷ Siti Almaratus Sholikah, "Evaluation of the Implementation of Religious Moderation on the Religious Attitudes of Students at PGRI Junior High School, Ngraho District, Bojonegoro Regency," *Evaluation: Journal of Islamic Education Management* 6, no. 1 (2022): 107–27.

⁸ Abd. Rahman & Rahim and Enny Radjab, *Strategic Management*, 1st ed. (Makassar: Library and Publishing Institute, Muhammadiyah University of Makassar, 2017).

⁹ Yusuf Munajat and Amir Tengku, "Image Branding Strategy in Marketing Educational Services During the Pandemic at the Higher Education Level," *Diversity: Postgraduate Scientific Journal* 2, no. 1 (2018): 43–52, <https://doi.org/DOI:%252010.32832/djip-uika.v2i1.5854>.

¹⁰ Purnamwati Musnaeni, Sakwati Abidin, "The Importance of Strategic Management in Improving the Quality of Education," *Jurnal Cendekia* 2, no. 2 (2022): 98–104.

¹¹ Eddy Yunus, *Strategic Management Book* (ASDI, nd).

marketing mix is a very important and fundamental part of the problem as a driving force. The progress of educational institutions, especially Islamic education, where all the challenges and obstacles in modern times are increasingly diverse, so that it is necessary to get a quick response to the existence of Islamic educational institutions that have good and even superior quality.¹²

Marketing strategy is a guideline for an educational institution, of course it must be adapt with development era¹³. Improving performance is an effort to improve work results which has a close relationship with strategic goals of educational institutions, which also refer to the satisfaction of educational *customers*. So, performance namely how the implementation and techniques used in the work¹⁴. Formulation strategies in marketing service education it is very necessary to improve quality and professionalism management education, namely through understanding of the various aspects that arise from the candidate learners to choose educational institutions of interest¹⁵.

Strategy in educational marketing has a role important for achieving *the* educational goals to be achieved. Marketing mix strategy must always be grounded in the process of internal observation and evaluation within *the* institution and the existence of adjustments to constantly changing circumstances. The educational marketing mix strategy is expected to be able to realize the objectives which is clear and programmed regarding anything that is to be implemented in terms of use in each chance or there is an opportunity *customer* / target¹⁶.

Researchers are interested in conducting research at MI Kresna Madiun, because of its uniqueness and advantages, namely from the name of the institution, and the progress achieved in education. MI Kresna was founded in 1963 by the Nahdlatul Ulama community in Mlilir sub-district, Madiun regency. The establishment of this madrasah began with the strong ideals and hopes of the Nahdlatul Ulama community to be able to have a basic Islamic educational institution for their sons and daughters, and as a medium for Islamic da'wah and educational development. The name used for this madrasah does seem unique, and can be said to be uncommon for the name of an Islamic educational institution or madrasah, namely MI Kresna. During the early implementation, the term Madrasah Ibtidaiyah was not used, but Elementary School as known by the community in general. The use of the name Kresna, was taken from the name of a wayang character already known by the community in the village, namely the king of the land of Dwarawati who was an incarnation of Bathara Vishnu who had a wise nature. This became a symbol of education provided in addition to general knowledge as well as religious knowledge (future life or the afterlife).

¹² Munajat and Tengku, "Image Branding Strategy in Marketing Educational Services During the Pandemic at the Higher Education Level."

¹³ Weni Wahidatun Mamlukah & Nufusiah, "Educational Services Marketing Strategy in Improving School Image at SDN 2 Argomulyo, Argomulyo Village, Sumberejo District, Tanggamus Regency, Lampung Province," *Darussalam Islamic Education Management Journal* 3, no. 1 (2021): 1–16.

¹⁴ Ernitati, "Performance Analysis of Universities with Public Service Agency (BLU) Status (Case Study at UIN Sultan Syarif Kasim Riau)," *Pekbis Journal* 8, no. 1 (2016): 44–52.

¹⁵ Yuni Asri Ningratri, "Analysis of the Influence of Service Marketing Mix Strategy (3P) on Students' Decisions to Choose STIM SUKMA Medan," *Remik: Research & E-Journal of Computer Informatics Management* 3, no. 1 (2017): 50–56.

¹⁶ Amalia, M. Yusuf Aminuddin, and Arif Samsurrijal, "Educational Marketing Strategy in Increasing Stakeholder Trust at Al-Hadad Kedungjambe Singgahan Tuban Middle School," *Al-Kamal Islamic Studies Journal* 2, no. 1 (2022): 434–50.

The word madrasah at that time was considered specifically for students and was called Arabic School, so the use of the Arabized name was deliberately not used, with the aim that when socializing new prospective students, they could get ease in introducing their institution to the community. Several years later, the educational institution named itself Madrasah Ibtidaiyah based on the decision of the Indonesian Ministry of Religion . The name Kresna is an abbreviation of Kereta Sampai Nirwana which means a place of struggle and sacrifice for Muslims and a vehicle that will take their sons and daughters to success in life in this world and the hereafter. MI Kresna is the embodiment of the ideals and hopes of Wisnu (Muslim Citizens of Nahdatul Ulama) which is full of meaning from a very deep philosophy, but this institution is not only for the Nahdhiyin community, but all groups without discrimination.

RESEARCH METHODS

This research uses a qualitative approach, which attempts to describe what happens in the field using *inductive analysis*. The research approach is a case study, which discusses efforts to identify cases in the field, then describes and analyzes the data ¹⁷. Study qualitative has characteristics , namely: 1) objects The research being studied is the meaning of an action; 2) the research location which is the object of the research has unique facts; 3) study qualitative study of beliefs, awareness, and behavior of individuals in society; 4) researchers is an instrument key; and 5) qualitative research data consists of descriptive words ¹⁸.

The data in this study are *descriptive explanations* or analyses, not numbers. The primary data are the results of in-depth *interviews* , observations, and documentation. ¹⁹. The data source sample was selected using purposive sampling and *snowball sampling techniques* . The selected sample must be informants who have *power* and authority in the research object. Primary data sources are the main informants interviewed, including: the madrasah principal/deputy principal, and teachers, book documents, report guidelines, libraries, profiles, etc. . ²⁰The researcher used *Purposive Sampling* (*purposeful sampling*) if there are certain considerations in taking the sample ²¹.

The in-depth interview technique was conducted by the researcher to dig as deep as possible for data on the internalization of moderation values in the management of educational marketing mix strategies at MI Kresna Mlilir Madiun. The steps taken by the researcher in the in-depth interview were: 1) the researcher determined the informant, 2) the researcher prepared the interview materials or instruments, 3) the researcher started the interview, 4) the researcher ended the interview by conveying a summary of the interview results, 5) recording the interview results, and f) following up on the interview results.

Participant observation is a data collection technique that involves directly observing real-world events or incidents that are the object of research. The researcher used this technique

¹⁷ Zuchri Abdussamad, *Qualitative Research Methods* , 1st ed., Patta Rapanna (Makassar: Syakir Media Press, 2021).

¹⁸ M. Triono Al Fata, "Curriculum Development Management in Improving Student Excellence [Multi-site Study at MTsN 1 Trenggalek and MTsN 2 Trenggalek]" (UIN Sayyid Ali Rahmatullah Tulungagung, 2020).

¹⁹ Ahmad Mustamil Kusumastuti, Adhi & Khoiron, *Qualitative Research Methods* , ed. Fitratun & Sukarno Anniya (Semarang: Sukarno Pressindo Educational Institute, 2019).

²⁰ Hardani Ahyar and Dhika Juliana Sukmana, *Qualitative & Quantitative Research Methods* (Yogyakarta: Pustaka Ilmu, 2020).

²¹ Miftachul Sidiq, Umar & Choiri, *Qualitative Research Methods in Education* , 1st ed. (Ponorogo: Nata Karya, 2019).

to gather as much data as possible about the internalization of moderation values in the management of educational marketing mix strategies at MI Kresna Mlilir Madiun.

Documentation is the process of collecting data from various documents such as written interviews, research permits, biographies, court records, and correspondence. The documentation technique was used by researchers to obtain additional information related to the internalization of moderation values in the management of educational marketing mix strategies at MI Kresna Mlilir Madiun.

Data validity techniques are carried out through several tests, namely *Credibility* (Trustworthiness), *Transferability*, *Dependability*, and *Confirmability*. *Credibility* tests include: *Triangulation* of sources, methods and time, research extension, observation persistence, discussion, reference adequacy, *member checks*, negative case analysis²². *Member checks* mean, Researchers rechecking the data that has been obtained by showing it again to the informant. Negative case analysis means that the researcher tries to find data that may differ from that found in the field (Sugiyono, 2016).

The process of analyzing data involves systematically searching for and compiling research findings through methods of grouping data, identifying patterns, selecting data, and drawing conclusions. The underlying theory is Miles and Huberman's. The process of analyzing data involves data condensation and data *display*, and drawing conclusions/verification²³. The theory used in data analysis is Miles and Huberman's theory. Data condensation is an effort to summarize data, select the main points, focus on important things, and find the right themes and patterns, as well as transform the data into these patterns²⁴. Presentation data intended For find patterns and themes Which meaningful as well as give possibility existence withdrawal conclusion And taking Action. The final stage is drawing conclusions and *verifying* the initial conclusions which are still temporary²⁵.

RESULTS AND DISCUSSION

Internalization of Moderation Values in the Formulation/Planning of Educational Marketing Mix Strategies at MI Kresna Mlilir Madiun

The internalization of the value of moderation in the formulation of educational marketing mix strategies at MI Kresna Mlilir Madiun is evident in various aspects of the institution's management. In formulating its vision, mission, and objectives, the madrasah adopts a moderate stance that prioritizes consistency with initial agreements while remaining open to regulations and curriculum developments. The value of moderation is also reflected in the institution's promotional strategy through activities such as kindergarten-level competitions, providing uniforms for prospective students, displaying banners, distributing brochures, utilizing digital media, visiting kindergarten institutions, and determining class quotas. All activities are carried out proportionally, simply, tolerantly, and not excessively. A moderate attitude is also evident in the preparation of the teaching schedule, which is carried out fairly and balanced, taking into account teacher qualifications, learning duration, and student needs.

²² Salim and Syahrums, *Qualitative Research Methodology*, ed. Haidir (Bandung: Citapustaka Media, 2012).

²³ Abdussamad, *Qualitative Research Methods*.

²⁴ Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (United States of America: Sage, 2014).

²⁵ Abdussamad, *Qualitative Research Methods*.

Furthermore, in determining mandatory and elective extracurricular activities, MI Kresna shows attention to the diversity of student characters by providing flexible activities and not forcing full-day learning. This approach demonstrates a balance between worldly and hereafter goals, as well as acceptance of multicultural diversity. In the aspect of learning the Quran Umami method, moderation is reflected in the system of dividing study groups based on diagnostic tests, adjusting the three-session schedule, and the development of a proportional curriculum of reading, listening, and memorizing. Tolerance, justice, and balance are the main principles in its implementation.

Moderation is also evident in the madrasah entrance exam, where observations are conducted not to screen prospective students but rather to assess their initial abilities. All registered students are accepted, provided study group quotas are available, reflecting an inclusive, simple, and non-extremist approach to the admissions process. In terms of academic supervision, the madrasah principal conducts quarterly classroom visits to monitor the learning process, provide evaluations, and maintain the psychological well-being of students and parents. A fair, balanced, and tolerant attitude serves as the basis for evaluations to avoid undue pressure on any party.

On the other hand, efforts to develop learning facilities also demonstrate moderation, as they are based on real needs and input from parents, rather than simply excessive expansion. The development of facilities, including additional buildings and supporting facilities, is carried out gradually and proportionally to optimize the quality of educational services. The same is evident in the determination of educational funding, which remains affordable for all levels of society despite the ever-increasing number of students. An attitude of tolerance, simplicity, and balance ensures that madrasahs remain trusted institutions capable of providing quality services without burdening the community.

Internalization of Moderation Values in the Implementation of Educational Marketing Mix Strategy at MI Kresna Mlilir Madiun

The internalization of the value of moderation in the implementation of the educational marketing mix strategy at MI Kresna Mlilir Madiun is evident in various promotional activities, educational processes, and products or outputs of the institution. In the promotional aspect, the madrasah consistently holds a Ta'aruf Parade every National Santri Day commemoration as a form of introducing the institution to the community and an educational tool for students to understand the identity of the Islamic boarding school. This activity is carried out simply, inclusively, and in harmony with the community culture, thus reflecting the values of tolerance and acceptance of change. The value of moderation is also evident in the implementation of extracurricular activities consisting of mandatory and optional activities, which provide space for students to develop their talents in general, religious, and sports fields. Teachers are involved proportionally according to their competencies, while competition coaching is carried out professionally without showing excessive attitudes. This demonstrates the application of the values of fairness, balance, tolerance, and respect for multiculturalism in education.

During the Ahad Pon religious activity, MI Kresna held a one-night stay program for grades 4–6 that included syi'iran activities, congregational prayers, recitation of Surah Al-Waqi'ah, and community recitation. This program integrates worldly and hereafter goals in a balanced manner without extremism, while still respecting local religious traditions. Internalization of moderation is also seen in the Umami method of Quran learning, which is implemented according to UMMI Foundation standards with structured learning steps from

introduction to evaluation. The learning objective is not only to produce good and correct Quran reading skills, but also to encourage memorization of juz 30 proportionally. Teachers provide compassionate guidance, instill discipline, and ensure students' psychological readiness before learning, demonstrating gentle and humanistic moderation practices.

Furthermore, the madrasah also implements the value of moderation through strong collaboration with parents, for example, in activities to decorate dream classrooms involving students, homeroom teachers, and parent associations. These activities are carried out simply and without exaggeration, strengthening a culture of mutual cooperation and togetherness. Efforts to maintain and improve the quality of the institution are also part of institutional moderation, demonstrated by the madrasah's commitment to building harmonious relationships with the community, improving the spiritual and academic quality of teachers and students, and actively participating in regional and national competitions in a measured and fair manner. The values of simplicity, balance, and openness to progress are principles that are consistently implemented.

Moderation is also evident in the teaching and learning process and learning evaluations. Teachers cultivate an attitude of respect for differences of opinion, maintain a calm learning atmosphere, encourage students to help each other, and ensure cooperation in group assignments without discrimination. These attitudes not only strengthen an inclusive classroom atmosphere but also internalize moderate values such as tolerance, empathy, justice, and togetherness in students' daily lives. Overall, the implementation of the educational marketing mix at MI Kresna Mlilir Madiun not only serves as an institutional development strategy but also serves as a means of continuously instilling the value of moderation in all madrasah activities.

Internalization of Moderation Values in the Evaluation of Educational Marketing Mix Strategies at MI Kresna Mlilir Madiun

The internalization of the value of moderation in the evaluation of educational marketing mix strategies at MI Kresna Mlilir Madiun is clearly visible through a series of routine evaluations conducted to ensure the sustainability of the institution's quality. The principal evaluates all programs, including teaching and learning activities, extracurricular activities, and religious practices. The evaluations indicate that the teaching and learning process and educational services have been running well and according to expectations, while teacher meetings held every Saturday are used to review program implementation and prepare for future agendas more thoroughly. The entire evaluation process is carried out with the principle of moderation, namely an attitude of tolerance, simplicity, moderation, and fairness and balance in assessing each achievement and obstacle.

In evaluating student character, the problem-solving process is carried out in stages, starting with the homeroom teacher, then coordinated with other homeroom teachers, and, if necessary, continued with the student affairs department. The evaluation results indicate that student character is generally good, and that emerging issues are within reasonable limits for the child's developmental age. No cases involving legal matters or serious violations were found, indicating that teachers apply a moderate attitude of tolerance, patience, and adherence to educational regulations in handling student behavior. The evaluation process, which emphasizes a humanistic and proportional approach, is evidence that the values of moderation are not only reflected in program planning and implementation but are also reflected in the monitoring and assessment of educational performance at the madrasah.

Internalization of Moderation Values in Formulating Educational Marketing Mix Strategies

First, the formulation of the Vision, Mission, and Goals (*Process*). The formulation of the vision, mission, and goals of education at MI Kresna Mlilir Madiun has been established long ago, and as long as there are no changes, they will remain the same, or follow *the regulations* in the development of the educational curriculum at Madrasah Ibtidaiyah. The value of moderation applied is to remain consistent with the joint decision at the beginning, and there is a moderate attitude towards changes that continue to develop in the educational process. Strategy formulation is a stage that includes efforts to determine the vision, mission, goals and objectives, determine medium- and long-term plans, and develop strategies to be implemented.²⁶ The strategy formulation stage is carried out by compiling a vision and mission, formulating strengths and weaknesses within the institution itself, identifying opportunities and challenges from outside the institution, and taking strategic policies in the form of choices.²⁷

Second, preparation for Institutional Introduction (*Promotion*). One of the strategic steps in introducing and developing the quality of the institution is to continuously strive to *market* to educational institutions under it. These steps include: holding a kindergarten level competition, prospective students who register are given 4 sets of uniforms, conducting promotions through banners, distributing brochures to kindergarten institutions and parents who have businesses, distributing digital posters, *WhatsApp* / FB status, *YouTube* and *Instagram* (IG), and limiting the quota to only 5 classes because it adjusts to the building where the learning takes place, holding a gathering to kindergarten institutions in the Madiun area. *The marketing mix* of educational services has seven variables (7P), namely: *product* , *price* , *place* , *promotion* , *people*, *physical evidence* , and *process*²⁸.

- a. *Product* is the entire object or service that is marketed and provided to educational customers .
- b. *Price* is the total cost of education to obtain educational services.
- c. *Place* is a strategic location for the educational process. *Promotion* is all activities that introduce and socialize educational institutions or their outputs to the public²⁹.
- d. *People*
People who play a role as *service provider* very much have a big influence on the existence of quality service Which will provided to educational customers .
- e. *Physical Evidence* physical , namely the elements that is in means tangible infrastructure such as: building material , equipment/ supplies etc.
- f. *Process* / Process which is a combination of all activity , Which consists of from elements of the procedure al , schedule of activities , activity program And other routines that support the³⁰process .

Third, the determination of the Teaching Schedule (*Process*) . The Deputy Head of Curriculum prepares the schedule and distributes the lesson schedule to all teachers, and adjusts

²⁶ Hefney & Refi Najma Fairus, "Strategic Management in Improving the Quality of Personnel Services," *Al-Tanzim: Journal of Islamic Education Management* 03, no. 01 (2019): 169–97.

²⁷ Asih Handayani and Aris Eddy Sarwono, *Risk Management Textbook* (Surakarta: Unisri Press, 2021).

²⁸ Afidatun Khasanah, "Marketing Education Services as a Quality Improvement Strategy at Alam Baturraden Elementary School," *El-Tarbawi Journal* 8, no. 2 (2015): 161–76.

²⁹ Khasanah, "Marketing of Educational Services as a Quality Improvement Strategy at Baturraden Natural Elementary School."

³⁰ Ningratri, "Analysis of the Influence of Service Marketing Mix Strategy (3P) on Students' Decisions to Choose STIM SUKMA Medan."

it to the teacher's qualifications/abilities. The distribution of the teaching schedule is based on the subjects mastered by each teacher, with an hourly learning time of 30 minutes. Effective school days are set from Monday to Saturday, with only 5 hours of lessons on Friday and 6 hours on Saturday.

Fourth, Determination of Mandatory and Elective Extracurricular Activities (*Product*) . MI Kresna does not implement *full-day learning* , but there are extracurricular activities, which are divided into mandatory and optional extracurricular activities and are carried out after morning lessons are finished or in the afternoon. This shows strong tolerance and takes into account the conditions of students with diverse characteristics. The value of Moderation is focused on the nature and behavior of individuals who respect each other, tolerate each other, act in moderation and not excessively. A moderate attitude is more focused on efforts to respect all humans and not discriminate between ethnicities, religions, positions, and status in society³¹.

Fifth, Establishment of *Ummi* Method of Al-Qur'an Learning in Madrasah Curriculum (*Process*) . Al-Qur'an learning at MI Kresna with the *Ummi method* is carried out in 3 sessions, *Ummi learning* is included in the madrasah curriculum, part of the Al-Qur'an subject, and is divided into groups, adjusted to the level of student ability. *Ummi learning* will be scheduled 5 times a week with details of the material 4 days used for reading and listening, while one day is devoted to tahfidz. *Ummi learning* will start at 07.30 and end at 10.30 WIB. Regarding class division, the overall process of dividing *Ummi classes* is based on a *diagnostic test* at the beginning of entering the madrasah. Moderation is a commitment that has an attitude as it is, neither excessive nor reduced, meaning showing a moderate attitude and not show a selfish attitude. This moderate attitude is able to raise various social values such as the values of justice, human rights , freedom, deliberation and rights minority³².

Sixth , the establishment of the Madrasah Entrance Test (*Process*). The determination of the new student admission test includes observation but not for selecting prospective students. Currently, all registered students are accepted, based on the policy of the Head and the New Student Admissions Committee (PPDB). There are reading, writing, and arithmetic (calistung) tests, and a Quran reading test. The quota is limited to five classes, with 28 students per class, to accommodate learning space. The principle moderation religious (*wasathiyah*) that is attitude And view pattern which is filled by values balance And fair³³.

Seventh, Establishment of Academic Supervision (*Process*) . MI Kresna also establishes supervisory activities carried out by the principal through class visits every 3 months, the principal visits classes to see and observe the progress of the learning process, and an evaluation will be carried out after the academic supervision takes place. The learning method is the same, because it pays attention to the psychological/mental condition of the child, and also protects the feelings of the student's guardian. Moderation values are aimed at on attitude And action

³¹ M Luqmanul Hakim Habibie, Muhammad Syakir Al Kautsar, and Nor Rochmatul Wachidah, "Religious Moderation in Islamic Education in Indonesia," *Moderatio: Journal of Religious Moderation* 01, no. 1 (2021): 121–50.

³² Siti Rohmah et al., "Educational Management Based on Religious Moderation and Its Practical Implementation in the Digital Era," *Journal of Counseling Education* 4, no. 5 (2022): 6062–71.

³³ Akhmadi, "Religious Moderation in Indonesia's Diversity."

appropriately without conflict, and fanaticism, but on the middle path, which are mutual respect each other's opinions³⁴.

Eighth, development of Learning Facilities (*Physical Evidence*). MI Kresna Mlilir Madiun, is currently working on adding a building for future learning, because it sees the increasing number of students, and so that the learning process can run optimally, and education customers can feel satisfied with the services provided by the madrasah, which are related to learning facilities and infrastructure. The development of learning facilities and infrastructure is also based on suggestions given by the parents of students. An open attitude in accepting diversity, both differences in schools of thought and diverse religious cultures. Differences do not affect individuals in terms of working together, based on humanist principles³⁵.

Ninth, Establishing Affordable Financing (*Price*) . MI Kresna also establishes educational financing that is easy and affordable for all levels of society, even though the number of students is quite large, but the financing remains affordable. This is done to maintain public trust in managing the institution. The meaning of *wasathan* / moderation is also explained in the Hadith, "The best of affairs is *awsathuha* (which mid)", Because Which There is in middle will protected from blemish (disabled) Which usually appear in part end or edge³⁶. Maintaining a moderate and simple approach to determining educational funding is crucial for the sustainability of educational institutions.

Internalization of Moderation Values in the Implementation of Educational Marketing Mix Strategies

Internalization of the value of moderation in the implementation of educational marketing mix strategies (promotion, process, and product/ *output*), includes the following steps: *First*, holding a *Ta'aruf Parade (Promotion)*. MI Kresna Mlilir Madiun, every commemoration of National Santri Day (HSN) always holds a *ta'aruf parade activity*, in order to introduce the institution to the community so that it is better known, and also in order to commemorate National Santri Day, which will later introduce students to how to become santri. Moderate attitudes in Islamic thought always strive to prioritize a tolerant attitude in accepting differences. An open attitude in accepting diversity, both differences in schools of thought and various religious cultures. Differences do not affect individuals in terms of working together, based on the principle of *humanism*³⁷.

Second, implementing extracurricular activities (*Process*). Extracurricular activities at MI Kresna Mlilir Madiun include both mandatory and elective activities, and students can participate in a maximum of two elective activities. Common extracurricular activities include olympiads; religious activities include tahfidz, tartil, and qiro'ah; and sports activities include chess, *badminton*, and *Futsal*, *volleyball*, etc. Extracurricular activities have targets, and there is coaching for competition preparation, from both *internal* and *external coaches*. All teachers are given tasks and responsibilities according to their respective abilities in that field. Understanding the meaning nature which is something potential Which given to humans, since

³⁴ Aceng Abdul Aziz et al., *Implementation of Religious Moderation in Islamic Education* (Central Jakarta: Working Group on Implementation of Religious Moderation, Directorate General of Islamic Education, 2019).

³⁵ Akhmadi, "Religious Moderation in Indonesia's Diversity."

³⁶ Azizaton Nafiah and M Yunus Abu Bakar, "Internalization of Islamic Educational Values in the Book 'Muslimah Yang Diperdebatkan' by Kalis Mardiasih," *Intelektual: Journal of Education and Islamic Studies* 11, no. 2 (2021): 108–21, <https://doi.org/10.33367/ji.v11i2.1733>.

³⁷ Akhmadi, "Religious Moderation in Indonesia's Diversity."

they were created by Allah SWT can growing in various characteristic And potential which exists. People Islam called *Ummahan Washathan* , namely a harmonious and balanced people, has the ability to combining worldly and afterlife interests, work and dhikr, interest general in in the interests of individual ³⁸.

Third, implementing Ahad Pon Religious Activities (*Process*). Regarding Ahad Pon activities, there is a one-night stay activity for grades 4 to 6, and all teachers are involved, including *Ummi teachers* , with a picket system or a predetermined schedule. Ahad Pon activities start at 4 pm on Saturday, then *syi'iran*, Maghrib prayers, reading of the *Waqi'ah letter* , and in the morning there is a recitation attended by the community and parents. According to researchers, activities to familiarize students with religious practices are important and show a moderate attitude that is not excessive, which means being able to accept change/culturalization in religious life and education. Acculturation of Islam and culture has colored the life of the world of education in today's era.

Fourth , implementing the *Ummi Method of Al-Qur'an Learning* (*Process*). The process of implementing Ummi learning at MI Kresna is adjusted to the standards set by the center (*UMMI Foundation*), where in the implementation process there are learning steps that must be carried out, starting from the opening, *apperception* , concept instillation, concept understanding, practice/skills, evaluation and closing. *The output of Ummi* learning activities is of course the skill of reading the Qur'an well and correctly in accordance with the rules of reading the Qur'an, in addition to the skills in reading the Qur'an, *the output* produced from the *Ummi method* is being able to memorize most of the letters in juz 30, namely at least being able to memorize the letters *an-Naas* to *al-A'la* .

Learning the Quran using the *Ummi method* emphasizes enjoyable learning. Teachers must be able to provide gentle and loving guidance, and must be able to pay attention to students' readiness to receive *Ummi material* . Teachers must be able to condition students well before the beginning of the lesson, disciplined, not joking, and ready to learn.

Fifth , implementing collaboration with parents. The activity of decorating the dream class with homeroom teachers and parents of students, including collaboration related to the implementation of the class decoration competition, involves parents participating in the dream class decoration activity, which is attended by all students. Educational institutions such as Islamic boarding schools, madrasas, universities, and non-formal institutions strengthen *humanist* values , religious harmony, and religious moderation. These institutions also strive to develop religious literacy and interfaith education, as well as increase the practice of diverse religious rituals and foster cooperation between religious communities. ³⁹.

Sixth , improving and maintaining quality. Efforts to improve oneself and maintain the quality of institutions, the quality of education, the quality of human resources, and others are the shared tasks of all elements. Efforts made include continuing to maintain good relations with the community, improving the quality of religious/spirituality of teachers and students, regularly holding religious activities and improving student competencies both academically and non-academically, actively and regularly participating in competitions at the regional and national levels. Tolerance/moderation in the teaching and learning process/learning evaluation

³⁸ Nafiah and Bakar, "Internalization of Islamic Educational Values in the Book 'Muslimah Yang Diperdebatkan' by Kalis Mardiasih."

³⁹ Edy Sutrisno, "Actualization of Religious Moderation in Educational Institutions," *Jurnal Bimas Islam* 12, no. 1 (2019): 323–48.

activities, namely respecting opinions, applying calm during the teaching and learning process so that students can learn well and optimally, helping each other between friends, in learning evaluations, group assignments working together without discriminating against their friends.

Internalization of Moderation Values in the Evaluation of Educational Marketing Mix Strategies

Internalization of Values in the evaluation of the educational marketing mix strategy at MI Kresna Mlilir Madiun, includes several steps as follows. *First*, evaluation of Program Implementation. The principal conveyed an evaluation of all activities, both teaching and learning activities (KBM) and extracurricular activities, as well as the habituation of religious practices. Evaluation in the implementation of formal and non-formal activities, for Teaching and Learning Activities (KBM) has been running well, service activities and celebrations such as the *ta'aruf parade* also went as desired. The implementation of teacher meetings every Saturday. Discussions in the meetings are maximized to prepare for activities that will take place.

Strategy evaluation is conducted across all organizational elements, units, functions, and work programs. The role and task of educational institution leaders is to evaluate established strategies to determine whether they are running optimally ⁴⁰. Program evaluation serves as a simple, non-excessive, moderation process for improving the institution's performance and self-efficacy.

Second, evaluate student character. Regarding student problems, they are first resolved by the homeroom teacher. If they are unable to, they are coordinated by all homeroom teachers. If not resolved, they are brought to the student affairs department. The evaluation of student character is good; if there are any, they are only normal for the child's age, and there are no issues that enter the realm of state law or there are no deviations. This demonstrates the teacher's tolerant attitude towards students, while still following the rules applicable in the educational process. Moderate attitudes in Islamic thought always strive to prioritize tolerance in accepting differences. This attitude is open to accepting diversity, both differences in schools of thought and diverse religious cultures. Differences do not affect individuals in terms of working together, based on the principle of *humanism*. ⁴¹.

CONCLUSION

Internalization of moderation values in the formulation/planning of educational marketing mix strategies at MI Kresna Mlilir Madiun, in the formulation of vision, mission, and objectives, determination of promotion/introduction strategies, schedule determination, activity program planning, new student candidate tests, and supervision planning, applying the moderation values of tolerance, being open, simple, not excessive/extreme, consistent in decisions, and accepting all changes that continue to develop in the educational process. Internalization of moderation values in the implementation of educational marketing mix strategies at MI Kresna through several strategic steps such as holding *Ta'aruf parades* on Santri Day, mandatory and optional extracurricular activities, Ahad Pon activities, habituation of religious activities, cooperation with parents, applying attitudes of tolerance, simplicity, harmony/balance, not excessive/extreme, and accepting change/multiculturalism in education.

⁴⁰ Sumengen Sutomo, "Strategic Management of Nonprofit Organizations," *Journal of Health Policy Administration* 1, no. 4 (2007): 176–87.

⁴¹ Akhmadi, "Religious Moderation in Indonesia's Diversity."

The evaluation process for the educational marketing mix strategy at MI Kresna is supported by the implementation of an attitude of tolerance, simplicity, moderation, fairness, and balance. The strategy evaluation is conducted after each institution's performance is completed, with the aim of analyzing achievements and making improvements.

REFERENCES

- Abdul Aziz, Aceng, Anis Masykhur, A. Khoirul Anam, Muhtarom, Idris Masudi, and Masduki Duryat. *Implementation of Religious Moderation in Islamic Education*. Central Jakarta: Working Group on the Implementation of Religious Moderation, Directorate General of Islamic Education, 2019.
- Abdussamad, Zuchri. *Qualitative Research Methods*. 1st ed. Edited by Patta Rapanna. Makassar: Syakir Media Press, 2021.
- Ahyar, Hardani, and Dhika Juliana Sukmana. *Qualitative & Quantitative Research Methods*. Yogyakarta: Pustaka Ilmu, 2020.
- Akhmadi, Agus. "Religious Moderation in Indonesia's Diversity." *Journal of Religious Education and Training* 13, no. 2 (2019): 45–55.
- Amalia, M. Yusuf Aminuddin, and Arif Samsurrijal. "Educational Marketing Strategy in Increasing Stakeholder Trust at Al-Hadad Kedungjambe Singgahan Tuban Middle School." *Al-Kamal Journal of Islamic Studies* 2, no. 1 (2022): 434–50.
- Ernitati. "Performance Analysis of Universities with Public Service Agency (BLU) Status (Case Study at UIN Sultan Syarif Kasim Riau)." *Pekbis Journal* 8, no. 1 (2016): 44–52.
- Fairus, Hefney & Refi Najma. "Strategic Management in Improving the Quality of Personnel Services." *Al-Tanzim: Journal of Islamic Education Management* 03, no. 01 (2019): 169–97.
- Fata, M. Triono Al. "Curriculum Development Management in Improving Student Excellence [Multisite Study at MTsN 1 Trenggalek and MTsN 2 Trenggalek]." UIN Sayyid Ali Rahmatullah Tulungagung, 2020.
- Habibie, M Luqmanul Hakim, Muhammad Syakir Al Kautsar, and Nor Rochmatul Wachidah. "Religious Moderation in Islamic Education in Indonesia." *Moderatio: Journal of Religious Moderation* 01, no. 1 (2021): 121–50.
- Handayani, Asih, and Aris Eddy Sarwono. *Risk Management Textbook*. Surakarta: Unisri Press, 2021.
- Khasanah, Afidatun. "Marketing Educational Services as a Quality Improvement Strategy at Alam Baturraden Elementary School." *El-Tarbawi Journal* 8, no. 2 (2015): 161–76.
- Kurjum, Mohammad, and Ali Hasan Siswanto. "Implementation of Religious Moderation Values in Islamic Education." *Modeling: Journal of the PGMI Study Program* 13, no. 1 (2019): 298–316.
- Kusumastuti, Adhi & Khoiron, Ahmad Mustamil. *Qualitative Research Methods*. Edited by Fitratun & Sukarno Anniya. Semarang: Sukarno Pressindo Educational Institute, 2019.
- Maisyanah, and Lilis Inayati. "Internalization of Islamic Religious Education Values in the Meron Tradition." *Edukasia: Journal of Islamic Education Research* 13, no. 2 (2018): 329–50.
- Mamlukah & Nufusiah, Weni Wahidatun. "Educational Services Marketing Strategy in Improving School Image at SDN 2 Argomulyo, Argomulyo Village, Sumberejo District, Tanggamus Regency, Lampung Province." *Darussalam Journal of Islamic Education Management* 3, no. 1 (2021): 1–16.

- Miles, Matthew B., A. Michael Huberman, and Johnny Saldana. *Qualitative Data Analysis: A Methods Sourcebook*. 3rd ed. United States of America: Sage, 2014.
- Munajat, Yusuf, and Amir Tengku. "Image Branding Strategy in Marketing Educational Services During the Pandemic at the Higher Education Level." *Diversity: Postgraduate Scientific Journal* 2, no. 1 (2018): 43–52. <https://doi.org/DOI:%252010.32832/djip-uika.v2i1.5854>.
- Musnaeni, Sakwati Abidin, Purnamwati. "The Importance of Strategic Management in Improving the Quality of Education." *Jurnal Cendekia* 2, no. 2 (2022): 98–104.
- Nafiah, Azizatul, and M Yunus Abu Bakar. "Internalization of Islamic Educational Values in the Book 'Muslimah Yang Diperdebatkan' by Kalis Mardiasih." *Intelektual: Journal of Education and Islamic Studies* 11, no. 2 (2021): 108–21. <https://doi.org/10.33367/ji.v11i2.1733>.
- Ningratri, Yuni Asri. "Analysis of the Influence of Service Marketing Mix Strategy (3P) on Students' Decisions to Choose STIM SUKMA Medan." *Remik: Research & E-Journal of Computer Informatics Management* 3, no. 1 (2017): 50–56.
- Rahim, Abd. Rahman &, and Enny Radjab. *Strategic Management*. 1st ed. Makassar: Library and Publishing Institute of Muhammadiyah University of Makassar, 2017.
- Rohmah, Siti, Masruri, Muhammad Awi, Ira Arini, and Arifin. "Educational Management Based on Religious Moderation and Its Practical Implementation in the Digital Era." *Journal of Counseling Education* 4, no. 5 (2022): 6062–71.
- Salim, and Syahrum. *Qualitative Research Methodology*. Edited by Haidir. Bandung: Citapustaka Media, 2012.
- Sholikah, Siti Almaratus. "Evaluation of the Implementation of Religious Moderation on the Religious Attitudes of Students at PGRI Junior High School, Ngraho District, Bojonegoro Regency." *Evaluation: Journal of Islamic Education Management* 6, no. 1 (2022): 107–27.
- Sidiq, Umar & Choiri, Miftachul. *Qualitative Research Methods in Education*. 1st edition. Ponorogo: Nata Karya, 2019.
- Sumarto, and Emmi Kholilah Harahap. "Developing Moderation in Islamic Education Through the Role of Islamic Boarding School Management." *Jurnal Ri'ayah* 4, no. 1 (2019): 21–30.
- Sutomo, Sumengen. "Strategic Management of Nonprofit Organizations." *Journal of Health Policy Administration* 1, no. 4 (2007): 176–87.
- Sutrisno, Edy. "Actualization of Religious Moderation in Educational Institutions." *Jurnal Bimas Islam* 12, no. 1 (2019): 323–48.
- Yunus, Eddy. *Strategic Management Book*. ASDI, nd
- Zulkarnain, Ali Iskandar, and Abdul Azis. *Internalization of the Values of Religious Moderation in Islamic Religious Education Learning*. 1st ed. Edited by Andriyanto. Klaten: Lakeisha, 2024.