Socio-Physical and Spiritual Environment (SPaSE) Model For Religious Moderation in Madrasa

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Abstract

This research examines the role of the Socio-Physical and Spiritual Environments (SPaSE) Model in developing religious moderation. PLS-SEM (Partial Least Square- Structural Equational Models) was used for this study to create a Social, Physical, and Spiritual Environments (SPaSE) Model for developing attitudes toward religious moderation. SEM is used in statistical techniques that measure the strength of the hypothetical relationship between variables in a model as a structure with many dependent variables. This research found that the SPaSE model represents a holistic madrasa environment with mutual relationships. In a social space, a transfer of values instills attitudes to being a good citizen. A positive social environment can promote students' social and emotional learning development to prevent intolerant behavior. Prevention may involve the physical environment, namely learning facilities, which become information about attitudes, values, and ethics in Islam compatible with a pluralistic society and prevent extremism and radicalism. The spiritual environment, as mediation and legitimacy, influences the worldview of a large group of people. This research concludes that the social, physical, and spiritual environment is significantly related to religious moderation attitudes in madrasas. The SPaSE model illustrates that students can gain specific meanings and identities through social interaction assisted by the values of religious moderation. The values of religious moderation that originate from Islam are the doctrines or teachings of Islam as a spiritual environment that is accustomed through social interaction and learning facilities. The SPaSE model is very important in madrasahs because it can promote attitudes and perspectives of religious moderation in madrasahs.

Keywords: Social Environment, Physical Environment, Spiritual Environment, and Religious Moderation.

Abstrak

Penelitian ini bertujuan mengkaji Model Lingkungan Sosio-Fisik dan Spiritual (SPaSE) dalam mengembangkan moderasi beragama. PLS-SEM (Partial Least Square- Srtuctural Equational Models) digunakan dalam penelitian ini untuk menciptakan Model Lingkungan Sosial, Fisik, dan Spiritual (SPaSE) untuk mengembangkan sikap moderasi beragama. SEM digunakan dalam tehnik statistik yang mengukur kekuatan hubungan hipotesis diantara variabel dalam sebuah model yang berbentuk struktur dengan banyak variabel dependent Penelitian ini menemukan bahwa model SPaSE mewakili lingkungan holistik di madrasah yang mengandung hubungan timbal balik. Dalam ruang sosial terjadi transfer nilai-nilai yang menanamkan sikap menjadi warga negara yang baik. Lingkungan sosial yang positif dapat mendorong perkembangan pembelajaran sosial dan emosional siswa untuk mencegah perilaku intoleransi. Pencegahannya dapat melibatkan lingkungan fisik yaitu berupa fasilitas pembelajaran yang menjadi wadah informasi tentang sikap, nilai dan etika dalam Islam yang sangat sesuai dengan masyarakat majemuk serta mencegah ekstrimisme dan radikalisme. Lingkungan spiritual sebagai mediasi dan legitimasi mempengaruhi cara pandang sekelompok besar orang. Penelitian ini menyimpulkan bahwa lingkungan sosial, fisik, dan spiritual mempunyai hubungan yang signifikan terhadap sikap moderasi beragama di madrasah. Model SPaSE menggambarkan bahwa melalui interaksi sosial dengan dibantu nilai-nilai moderasi beragama peserta didik dapat memperoleh makna dan identitas tertentu. Nilai-nilai moderasi

beragama yang bersumber dari Islam merupakan doktrin atau ajaran Islam sebagai lingkungan spiritual yang dibiasakan melalui interaksi sosial dan fasilitas pembelajaran. Model SPaSE sangat penting di madrasah karena dapat mempromosikan sikap dan cara pandang moderasi beragama di madrasah.
Kata Kunci: *Lingkungan Sosial, Lingkungan Fisik, Lingkungan Spiritual, dan Moderasi Beragama*

INTRODUCTION

Madrassas have duties and responsibilities in developing religious moderation. One of the national development agendas that is a priority program of the Ministry of Religious Affairs is to strengthen religious moderation (Mukhibat et al., 2024a). Religious moderation is used as a national policy to prevent intolerance and radicalism (Abidin et al., 2025; Muhajarah & Soebahar, 2024; Subchi et al., 2022; Sutisna & Khori, 2024). Education will then become an effort to initiate de-radicalization begins. Islamic educational institutions, such as madrassas are considered effective for teaching and spreading messages of peace (Amaroh et al., 2024; Burga & Damopolii, 2022; Kader et al., 2024; Susilo & Dalimunthe, 2019). The policy, known as religious moderation, was launched on October 8, 2019, by Minister of Religious Affairs Lukman Hakim Syaifudin. This policy is responsive, not repressive. This means that this regulation reflects a sense of justice in the community and accommodates community participation and aspirations (Hefner, 2011; Karman et al., 2021; Rismawati et al., 2021).

The religious moderation policy was then followed up by the birth of the Decree of the Director General of Islamic Education number 7272 of 2019 concerning Guidelines for the Implementation of Religious Moderation in Islamic Education. Therefore, religious moderation must be implemented in Islamic religious schools, madrassas, and colleges (The MORA, 2019). The implementation of religious moderation in madrassas is expressly determined not to be a subject in itself, but integrated in all subjects. The insertion of religious moderation for PAI subject clusters in madrassas can be carried out as inertial in schools.(2021) The government gives authority to teachers and madrasah heads to be creative and innovative in carrying out religious moderation in madrassas (Masturin, 2022; Mukhibat et al., 2024b).

Madrasas are optimal settings for promoting an attitude of religious moderation. Religious moderation can mean attitudes, values, and ethics that are compatible with a pluralistic society. Students' attitudes and behavior depend on the environment in which students spend time during their education (Gautam & Punia, 2012). The school environment influences student behavior (Larouche et al., 2022). The process of educational development can occur in physical, social, cultural and psychological environments (Millar, 2015). The school environment has a complex context constituted by several dimensions, such as psycho-social, physical, (Backman et al., 2012) and cultural aspects (Carter, 2014). As education has such complex activities, one cannot observe educational institutions apart from the cultural context, or the correlation between culture, education, and the individual (Gilman et al., 2021).

The school environment plays an important role which influences the behavior of all members in the school (Sari et al., 2019). Schools as a collection of people have a social structure. This social structure is what allows schools to carry out their function as educational institutions well. By using social structure theory, the school social environment can be

identified into two indicators, namely adult support and consistency (Nguyen et al., 2022). Mulroy and Austin classify social environmental indicators into two terms namely structure and process. The structural aspect has sub-indicators (1) development stage, (2) exchange system, and (3) diversity. Meanwhile, in the process aspect, there are elements, namely (1) power and leadership, (2) conflict and change, and integration mechanisms (Mulroy & Austin, 2005). Physical environment also plays an important role in which students can explore, manipulate, experiment, question, and to search answer by themselves. Cognitivistic Learning Theories consider knowledge is constructed mentally and processed in the mind, which is called as scheme (Guney & Al, 2012). Therefore, schools should create physical environment which stimulate curiosity for exploration. According to the constructivist approach (Ciampa, 2012). Students are active learners. Learning occurs as an interaction between the physical and social environment (Dangel et al., 2004). Interaction between individuals at school also produces a spiritual environment apart from the social environment. The spiritual environment is the effect of the accumulation of complex social interactions that leave impressions and refer to friendliness for a number of differences. A spiritual environment is created due to a number of activities from spiritual education (J. Bellous, 2006). Spiritual education allows diversity to flourish and enables children to integrate and differentiate themselves within the classroom, so that they are recognized within it rather than alienated from it (J. E. Bellous & Csinos, 2009).

The advantage of madrasah compared to public schools in Indonesia is a strong spiritual environment. Madrasas as public schools with Islamic characteristics are responsible for realizing a harmonious and tolerant religious life. In the context of Indonesian society which has cultural and religious diversity, it is very urgent for madrasas to develop spiritual environment. Madrasas as public schools with Islamic characteristics are responsible for realizing a harmonious and tolerant religious life.

However, recently the role of madrasahs in transforming religious moderation as a collective heritage in Indonesia has been in the spotlight. In November 2019, Indonesia was shocked by the circulation of the Final Exam for the Even Semester of Sidoarjo and Kediri Districts which contained khilafah content (CNN, 2019). High-ranking officials of the Indonesian Ministry of Religious Affairs are concerned about the development of conservatism and superficial thinking that needs to be watched out for among madrassas. Moreover, the largest concentration of the State Civil Apparatus within the Ministry of Religious Affairs is in madrassas (Media, 2020). At the end of 2019, the Ministry of Religious Affairs of the Republic of Indonesia issued Minister of Religious Affairs Regulation Number 183 of 2019 concerning the Islamic Religious Education Curriculum and Arabic Language in Madrassas which was later replaced with the 2022 'Kurikulum Merdeka'. The new curriculum in this madrasah is one of the efforts to deradicalize through the madrasa`s curriculum. In the old Islamic curriculum, material about the caliphate and jihad was still found which had been the entrance for radical groups to spread the idea of religious fanaticism. Madrasas should utilize the madrasa`s environment holistically to develop an attitude of religious moderation, which has not been studied in depth.

The madrasah environment both social, physical, and spiritual has an important role in shaping tolerant attitudes and instilling values, attitudes, and ethics related to religious

moderation. However, the social, physical, and spiritual environment has not been maximized in developing a complex environment to create an environment of religious moderation. Religious values have also not been used as a basis for creating social, physical, and spiritual environments in developing religious moderation.

This research is important because there are still many radical and intolerant attitudes in Indonesia. Indonesia is a plural country both religious, language, and ethnic. Religious communities in Indonesia are generally in harmony, but problems of intolerance are still found. There are still sources of problems of religious intolerance both in madrasas and schools, including materials, media and sources of study, and religious knowledge Teacher (Mu'ti, 2023). Religious, linguistic, and ethnic diversity in Indonesia is a challenge for Islamic education in Indonesia to support the building of a democratic nation and state to avoid intoleration and national conflict. Major Muslim organizations in Indonesia, such as Nahdlatul Ulama' (NU) and Muhammadiyah which have a large number of Islamic educational institutions have participated in the realization of a democratic state by training educators who are moderate and inserting civic education and Pancasila into the curriculum (Hefner, 2020). However, there are no experts who recommend using of the learning environments to foster attitude of religious moderation.

The madrasah environment is a place where students learn all the time so it is necessary to create a madrasah environment holistically in supporting religious moderation. The madrasah environment that is built from various dimensions both physical, psychological, social, and spiritual is complex (Malone et al., 2021). The strategy of the head of the madrasa in developing a complex environment to create an environment of religious moderation needs to be measured based on measuring instruments. Many measuring instruments have been developed to measure the school environment, such as the SAfETy Instrument, developed by Catherine P. Bradshaw et.al., to measure safety in the school environment to prevent violence (Bradshaw et al., 2015). Goh Tan Leng et al. (2022) developed instrument on the Whole School, Whole Child, Whole Community (WSCC) Model to asses development of partnerships between community and school stakeholders (Goh et al., 2022). Many efforts to advance integrative theoretical model of classroom ecology and its environment (Justice et al., 2022). Oman et.al., developed a psychometric instrument that measures how a person can become spiritual. The instrument titled the Spiritual Modeling Inventory of Life Environments (SMILE), uses Social Cognitive Theory, which states that social learning processes are influenced by two factors, namely the social environment and intra-individual factors (Oman et al., 2009).

There are also many instruments to measure attitudes towards religious moderation, such as the religious moderation index which is used to assess civil servants in the Ministry of Religion. However, there has been no assessment of the social, physical and spiritual environment to develop an attitude of religious moderation in madrasas. This gap is what prompted this study.

METHOD

The study was conducted in various areas in Indonesia and used a purposeful sampling of 256 students from 14 madrasas from different parts of Indonesia, including East Java, Yogyakarta, Central Java, Jakarta, Sulawesi, and West Nusa Tenggara, from State Islamic Senior High Schools and Private Senior High Schools. There were 87 male respondents, accounting for 34% of all respondents. Female respondents comprised 169 persons, or 66% of all respondents. The study was conducted with using least square structural equation model (PLS SEM) and data analysis with SmartPLS software version 04.

Structured questionnaires were constructed to assess the aspects of the madrasa's social, physical, and spiritual environment. These three criteria were evaluated in terms of religious moderation. Therefore, the variables in this study are divided into latent constructs or variables and manifest variables or indicators. The social, physical, and spiritual environments at madrasas are examples of latent variables or constructs that are independent or exogenous. On the other hand, the endogenous or dependent variable is the religious moderate attitude.

The social environment is depicted by indicators (manifest variables), comprising: 1) adult support; 2) consistency in enforcing norms or justice; 3) exchange system; and 4) diversity (Mulroy, 2005). Indicators of physical environment derived from madrasa facilities or utilities leveraged to foster religious moderation values in madrasas. In the constructivist perspective, students consider as active learners (Ciampa, 2012). Cognitivism perceives knowledge as a symbolic mental construction organized or processed in the mind. A student's prior knowledge and ability to acquire a learning object will objectify the content and consider it as a student's perspective that determines the depth and quality of learning outcomes (Hanfstingl et al., 2019). A variety of spiritual education activities contribute to the formation of the spiritual environment (J. Bellous, 2006). The indicator of the spiritual environment were developed on the basis of Carr's opinion that spiritual education refers to activities in madrasas that aim to bring people closer to God and lead to theological virtues that support human development understood about the divine (Carr, 1996). The religious moderate attitude has four dependent or latent variables, including 1) Islam, the Constitution of 1945 and Pancasila; 2) Islam and Nationality; 3) Islam and Diversity; and 4) Citizenship (The MORA, 2019).

PLS-SEM was used for this study to create a model of the interaction of social, physical, and spiritual environment on religious moderation. In the PLS framework, a manifest variable just can be linked to a latent variable. The measurement accuracy of PLS-SEM model fit consists of: (1) the outer model, which relates indicators with the latent variables; (2) the inner model or structural model assessment, encompassing all latent variables that are theoretically interconnected. SPaSE Model as a holistic environment in madrasas shows that the spiritual environment functions as a mediation for the social and physical environment in madrasas, strengthening the relationship between social and physical environmenst and religious moderation attitudes. The relationship between variables is explained in figure 1 below:
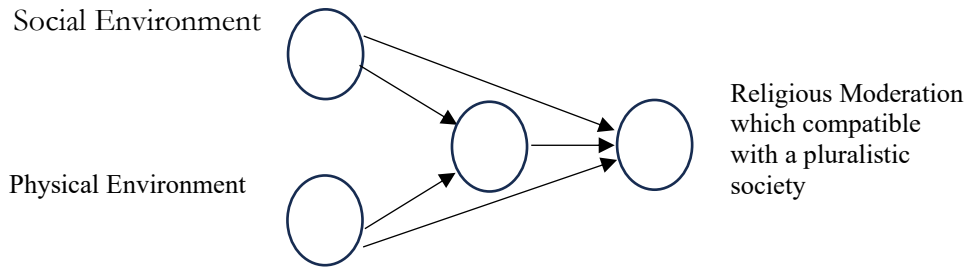
Figure 1: Research Design of SPaSE Model

RESULT

Assessment of the measurement model

Table 1 describes the results of this study measuring factor loading values as assessment of the measurement model, composite reliability (CR) and average extracted variance (AVE). The internal consistency and convergent validity of the model were evaluated based on Fornell and Larcker's criteria which recommend a factor loading value of >0.5, CR>0.7 and AVE>0.5.(Narimawati et al., 2020)

Table 1: Construct Validity and Reliability Test

Variables	Loadings	Cronbach's alpha	CR (rho_a)	AVE
Social Environment		0.941	0.943	0.551
Adults Attention 1	0.778			
Adults Attention 2	0.749			
Adults Attention 3	0.772			
Consistent in Regulation 1	0.708			
Consistent in Regulation 2	0.749			
Consistent in Regulation 3	0.659			
Diversity 1	0.726			
Diversity 2	0.693			
Leadership/power 1	0.765			
Leadership/power 2	0.713			
Leadership/power 3	0.833			
Systems of Exchange 1	0.734			
Systems of Exchange 2	0.700			
Systems of Exchange 3	0.745			
System of Exchange 4	0.791			
Physical Environment		0.865	0.880	0.560
Poster	0.760			
Motto	0.850			
Inspirational Quotes	0.831			
Books	0.819			
National Flags	0.512			

National Symbol	0.687			
Pictures of Heroes	0.724			
Spiritual Environment		0.959	0.963	0.639
Orientation on accommodating local culture	0.846			
Orientation on nationalism	0.840			
Orientation on anti-radicalism	0.859			
Discussion of nationalism	0.847			
Orientation to enforce justice	0.855			
Orientation on non-violence	0.871			
Act equally/*musawwa*	0.876			
Orientation on equality	0.818			
Respect the consensus	0.851			
Discussion with friends from different sects	0.808			
Orientation on respecting differences	0.722			
Discussion with friends of different religions	0.680			
Carry out a tasks with different friends of different ideology	0.653			
Carry out a tasks with different friends of different religions	0.635			
Celebrating national holidays	0.768			
Religious Moderation		0.888	0.903	0.503
Islam & Pancasila 1	0.770			
Islam & Pancasila 2	0.799			
Islam & Pancasila 3	0.792			
Islam & Nationality 1	0.774			
Islam & Nationality 2	0.785			
Islam & Diversity 1	0.567			
Islam & Diversity 2	0.509			
Islam & Diversity 3	0.706			
Citizenship 1	0.712			
Citizenship 2	0.609			

Table 2 describes the discriminant validity assessment that was carried out to ensure that each concept of each latent model was different from other variables and to find out how precisely a measuring instrument performs its measurement function. To evaluate the discriminant validity, the study used cross-loading indicators, criteria and Heterotrait-

monotrait correlation ratio (HTMT). Some authors suggest a threshold of 0.85. Emas et al. propose a value of 0.90.(Ab Hamid et al., 2017)

Table 2: Discriminant Validity Test

	Physical Environment	Religious Moderation	Social Environment	Spiritual Environment
Physical Environment				
Religious Moderation	0.732			
Social Environment	0.793	0.679		
Spiritual Environment	0.907	0.757	0.889	

Assessment of the measurement model

Table 3 describes the association among variables. All variable relationships can be considered significant because the P values are lower than the predetermined significant value (P <0.05), except for the association between the Social Environment and Religious Moderation.

Table 3: Multiple Regression Analysis

	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (|O/STDEV|)	P values
PHYE -> REMOD	0.204	0.205	0.097	2.110	0.035
PHYE -> SPE	0.456	0.450	0.061	7.424	0.000
SOE -> REMOD	0.138	0.135	0.145	0.954	0.340
SOEs -> SPEs	0.523	0.529	0.062	8.481	0.000
SPE -> REMOD	0.430	0.427	0.148	2.901	0.004

Note: PHYE=Physical Environment; REMOD=Religious Moderation; SOE=Social Environment; SPE=Spiritual Environment

Table 4 describes the association between variables and the mediation model. The association among variables is positive, which means that the higher the independent variable, the higher the intervening variable value.(Santosa, 2018) The association among the mediation model variables shows that the P values are lower than the predetermined significant values (P <0.05).

Table 4: Indirect Effect

	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (|O/STDEV|)	P values
SOE -> SPE -> REMOD	0.225	0.225	0.082	2.739	0.006

PHYE -> SPE -> REMOD	0.196	0.193	0.073	2.686	0.007

This study found that a moderate attitude toward religion can be internalized in madrasa through the social, physical, and spiritual environment. The social, physical, and spiritual environment has a significant relationship with religious moderation attitudes in madrasas. A madrasa, as a congregation of people, has a social structure that allows the madrasa to carry out its function as an educational institution properly. This is by what was stated by Jacob and Sherman, that if we notice the behavior of people, we can conclude that their behaviors are markedly influenced by where they are.(Kounin & Sherman, 2009) A school may be considered as an environment composed of various behavior settings. How students in an open or free-play milieu caused their behavior. Madrasa has a social, physical, and spiritual environment. which has complexity and mutual relationships, and impact on individuals who spend time inside that environment.

DISCUSSION

The public's attention to questioning the role of madrasas in transforming religious moderation can be realized one way by implementing social, physical, and spiritual models. The relationship between the social, physical, and spiritual environment in developing religious moderation in madrasas can be explained as shown in the picture below:

Figure 2: Social, physical, and spiritual environments for religious moderation.

The social environment in madrasas is correlated with social and emotional aspects among students. The social environment in madrasas is a place where students get adult support, making students feel that teachers care about them as people. Consistent enforcement of rules makes students feel as though they are being treated fairly. Madrasa`s authorities who develop exchange systems can provide care and attention to students (Bosworth et al., 2011). Appreciating the differences and diversity embedded in madrasas can also provide emotional experiences in being tolerant and moderate. The development of a positive social and emotional climate in madrasa increases comfort reduces stress, and improves positive attitudes toward self and others (Carter, 2014). Schools are optimal venues for students to intensify their social and emotional experiences because they get through the amount of time in schools and the occasion for them to interact with peers and adults. A positive social environment that fulfills the psychosocial aspects of students' educational experiences, can promote students` development of social and emotional learning (Goh et al., 2022).

In line with cognitive learning theory, as explained by Jacob (2008), thinking activities and thinking processes or mental operations must interact with content. The thought is impossible to carry out in a vacuum; thinking requires acts of transformation, and transformations must be performed on some content (Jacob, 2008). Consequently, learning specific content is important in the development of intelligence, and Piaget realized the need for teaching about the body as a set of information. In this research, the physical environment, such as books and posters, is a set of information that is processed by students as mental operations that continue to transform cognitively and affectively.

The interaction among individuals at school also generates a spiritual environment in addition to the social environment. The spiritual environment is the accumulation of complex social interactions that leave an impression and refer to hospitality for many differences. This environment is created from several spiritual education activities (Fraser-Pearce, 2022). The spiritual environment in the madrasah in this study considers that Islam and spirituality are interrelated. Although so far experts have differentiated between religion and spirituality. Hill et.al., concluded that most contemporary understandings of spirituality fall into one of three categories: 1) a God-oriented spirituality which is based on theology, both thought and practice, and whether understood broadly or narrowly; 2) world-oriented spirituality which emphasizes a person's spiritual relationship with ecology or nature; or 3) human-oriented spirituality or humanistic spirituality (Hill et al., 2000).

In Indonesia, in the last quarter of the 20th century, the term spiritual began to be known in various published works. (Muttaqin, 2012) has tracked the use of the term spiritual in various publications in Indonesia. In 1975, a book written by Osman Raliby was published that used the term 'spiritual' in its title. In the 1980s and 1990s, the Ministry of Education and Culture used the phrase 'spiritual culture' in various reports, referring to 'beliefs' and practices that contrast with religion. In 1994, various publications used the term 'spiritual' with a broader meaning, such as world religious traditions. In contemporary times, the words 'spiritual' and 'spirituality' with various meanings, including (1) the religious realm, which is equivalent to Sufism in Islam, (2) the mental realm cultivating human identity, (3) the occult and supernatural practices, and (4) the practice of devotion to the holy, transcending

organized religion (Muttaqin, 2012).

In this study, the spiritual environment includes the values of religious moderation instilled by teachers, creating commitment for students to the importance of Islam as the basis for carrying out religious life and maintaining tolerance and harmony among religious communities. The values of religious moderation are instilled in the form of orientation and involvement activities. Spiritual orientation can be both intrinsic and extrinsic (Hu & Cheng, 2021). Extrinsic activities in the form of activities that provide insight and socialization on nationalism, patriotism, accommodative to local culture, anti-radical, and violence. On the other hand, student involvement in spiritual activities comprises religious activities and any activities that provide experience in religious moderation, as explained by Schnittker that involvement in religious activities has a positive relationship with psychological well-being at the individual level (Schnittker, 2001). The involvement of students in spiritual activities in madrasa correlates positively with the development of religious moderation attitudes.

The madrasa environment is a space where student behavior is shaped. The environment becomes a setting for various student behaviors. Yusupov stated that a socio-spiritual environment in education plays an important role in building a tolerant attitude and harmonization between ethnicities and citizens so that it can remove them from the Influence of religious extremist groups (Nur et al., 2020; Saim & El-Muhammady, 2025). In building a spiritual environment, Siagian said that religion can be used as a source of values in shaping social character (Bahri, 2022; Hasanah et al., 2024). According to Spilka and Bridges, religion or theology functions as a cultural ideology, and acts to legitimize social, economic, and political power. Religion not only involves discussions about God but also nature, cosmos, social reality, and humanity. Religion is an important resource for efforts to prevent significant personal and social problems. For the prevention of social problems, the most relevant theological teaching involves the nature of God, human nature, sin and evil, and the means of salvation (Spilka & Bridges, 2008). Islam has real experience of attitudes, values, and ethics that are very compatible with a pluralistic society. Therefore, Islam can be a source of legitimacy in creating a social environment to prevent radical and extreme attitudes. Bellous and Csinos stated that a spiritual environment in education can guide students to get closer to God and goodness in theology (J. E. Bellous & Csinos, 2009). The spiritual environment in the madrasa will convey how people try to make the world a better place. A healthy and good spiritual environment can guide students to be inclusive to overcome spiritual apathy in the 21st century.

The social, physical, and spiritual environment is holistic because it has complexity and mutual relationships. Each environment in a madrasah has functions and relationships in building attitudes that are very important in creating a harmonious community. The various functions of the madrasa`s environment and variable relationships will be explained in Tabel 5:

Table 5. Function and Association of Variables

Variables	Function	Association of Variables
Social Environment	Social experiences	A positive social environment can promote students` development of social and emotional learning to prevent intolerant behavior
Physical Environment	A set of Information	prevention may involve the physical environment, namely in the form of learning facilities which become a set of information to prevent intolerant behavior
Spiritual Environment	Legitimation	Theology represents ideas that are legitimized by being attached to and interpreted religiously influence the worldview of a large group of people
	Prevention	
		Communities have to learn about the mental problems they produce and waste human favorable time, and with such knowledge, they will rise from mere charity and rash propaganda to well-balanced early care, prevention, and general gain of health.
Religious Moderation	Attitude or character	Attitudes, values, and ethics in Islam that are very compatible with a pluralistic society and prevent extremism and radicalism

SPaSE Model as a holistic environment in madrasas shows that the spiritual environment functions as a mediator for the social and physical environment in madrasas, strengthening the relationship between social and physical environments and religious moderation attitudes. SPaSE Model in table 5, describes that the holistic environment includes a social environment that provides social and emotional experiences that are strengthened by a spiritual environment that can influence religious moderation attitudes. The spiritual environment that derives from Islamic values and ethics influences the worldview of a large of people. Islam has a theology that can legitimize ideas and be interpreted religiously. The values and ethics related to peaceful living, harmony in society, and respect for diversity are very appropriate to the pluralistic society in Indonesia. The physical environment at the madrasah accommodates learning facilities which become a set

of information processed by students as mental operations that continue to transform cognitively and affectively. According to cognitivist theory, cognitive and affective transformations must be performed on some pieces of information. A set of information contained in the physical environment that is compatible with the values and ethics of waṭsatiyyah or religious moderation can be strengthened by the spiritual environment in prevention. Therefore, the indirect association between variables in the SPaSE model can be explained as follows: 1) When the higher the madrasah provides orientation and participation for students in a spiritual environment, the higher the social environment influences moderate or tolerant attitudes. 2) When the higher the madrasah provides orientation and participation for students in a spiritual environment, the higher the physical environment influences a moderate or tolerant attitude.

CONCLUSION

SPaSE Model in this research plays an important role in providing a holistic environment in madrasas. The SPaSE model shows a positive association between the social environment and religious moderation attitudes in spite of insignificant. However, the relationship between the social environment and attitudes of religious moderation is strengthened by the mediation of the spiritual environment. A social environment that provides social and emotional experiences can stimulate students' thinking to respect religious diversity and take care of harmony in a pluralistic society. In contrast to the social environment, the physical environment in madrasas shows a significant relationship with religious moderation attitudes. The relationship between these variables is strengthened by the presence of a spiritual environment which plays a role as legitimation and prevention. The spiritual environment in this study includes two things, namely activities that provide experience of religious moderation and orientation to students. Furthermore, a study can be conducted on the dimensions of the spiritual environment in madrasas that can promote religious moderation.

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