

Internalizing the Value of Religious Moderation Through Religious Learning and Activities at MTsS Darul Ma'rifah

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ABSTRACT

Religious moderation is an important value that must be instilled from an early age in the world of education to form a generation that is religious, tolerant, and noble. MTsS Darul Ma'rifah as one of the dayah-based Islamic educational institutions has a strategic role in internalizing the values of moderation to students. This study aims to analyze the process of internalizing the value of religious moderation through religious learning and activities in MTsS Darul Ma'rifah, as well as identify its contribution to the formation of clean political awareness among the younger generation. The approach used is qualitative with a descriptive design. Data collection techniques were carried out through in-depth interviews, participatory observations, and documentation of teachers, madrasah heads, and students. The results of the study show that moderation values such as honesty, justice, responsibility, and tolerance are consistently integrated in religious learning and activities. Non-formal activities such as recitations, commemoration of Islamic holidays, and moral development also strengthen the character of students who are inclusive and not extreme. The internalization of these values also has an impact on the formation of a clean and ethical political awareness in students, which is shown through a tolerant, anti-corruption, and fair attitude in thinking. This research contributes to expanding the understanding of the role of dayah education in the political moral revolution of the younger generation. The limitation of this study lies in the limited scope of the location, so there is a need for further studies at other similar institutions to strengthen the generalization of the results.

Keywords: *Religious Moderation, Value Internalization, Religious Activities, Clean Politics, Dayah Education*

INTRODUCTION

Indonesia is a country known for its diversity of religions, ethnicities, and cultures. This diversity makes Indonesia a nation rich in values and traditions. However, the diversity that they have also requires a collective awareness to live in the spirit of mutual respect and respect. Without unifying values, diversity can actually be a source of division (Anwar & Kulyawan, 2022).

In pluralistic social life, harmony between religious communities cannot be built instantly. There needs to be a systematic and continuous effort to instill the values of togetherness, tolerance, and mutual understanding. Therefore, education has an important role in preparing a generation that is able to live peacefully in diversity. Schools as formal institutions are a strategic place in fostering this character (Anwar & Kulyawan, 2022).

One of the fundamental values that needs to be instilled in the world of education is religious moderation. Religious moderation teaches balance in living out beliefs without cornering other parties. This value encourages students not to be extreme, both in religious understanding and practice. Thus, moderation is the foundation in building a harmonious and tolerant society (Azis & Samad, 2024).

The application of religious moderation values in the educational environment must be carried out comprehensively and integrated. Not only through subject matter, but also through school culture, teacher examples, and religious activities that support mutual respect. Character education that prioritizes the value of moderation must be developed contextually according to the background of the students. This is so that these values can be firmly embedded and become part of daily life (Shalahuddin et al., 2024).

MTsS Darul Ma'rifah as one of the Islamic educational institutions pays great attention to the importance of moderation in religion. Through classroom learning and religious activities outside the classroom, this madrasah seeks to form students who are tolerant, open, and have noble character. The internalization of the value of moderation is part of the vision of education that is carried out in a directed and sustainable manner. Therefore, it is important to examine more deeply how the process of internalizing the value of religious moderation is applied in MTsS Darul Ma'rifah.

Although religious moderation has become an important issue in the world of education in Indonesia, academic studies that discuss its practical application in educational units are still relatively limited. The focus of the discussion often only dwells on normative aspects and macro policies without describing how these values are implemented in the classroom. In fact, the success of instilling moderation values is highly dependent on the approach and context of each educational institution. Therefore, studies at the level of micro institutions such as madrassas are very relevant to be carried out.

Most previous research has focused on the definition and urgency of religious moderation without exploring how these values are instilled directly through the learning process. The concrete practice of teachers in inserting moderate values in subjects is still rarely revealed in the literature. In fact, the process of internalizing values is not only theoretical, but also requires a specific pedagogical strategy. This absence of information creates a gap between ideal concepts and real practices in madrassas (Shalahuddin et al., 2024).

In the environment of mid-level madrasahs such as MTsS, especially those based on rural communities, there are not many effective methods to instill the values of religious moderation. Students' characteristics, social backgrounds, and local religious traditions have a great influence on how these grades are received. However, this dimension has not been studied in depth in a specific local context.

This leads to the emergence of general assumptions that are not necessarily in accordance with the reality of the field (Hery Suryoko & Yusuf Rahmadi, 2024).

In addition to formal learning, non-formal religious activities such as routine recitation, joint prayer, and commemoration of Islamic holidays have a role in the formation of students' religious character. However, there has not been much research that illustrates how these activities directly contribute to the internalization of the value of moderation. The relationship between curricular and cultural aspects is still an interesting empty space to be researched. In fact, the synergy of the two can strengthen the understanding and appreciation of moderate values in students.

Until now, no studies have been found that specifically raise the process and challenges of internalizing the value of religious moderation in MTsS Darul Ma'rifah. This madrasah has distinctive characteristics, both in terms of learning approach and the social background of its students. Local portraits like this are urgently needed to enrich the treasures of contextual Islamic education research. Therefore, this study is important in filling the existing literature gap and making an empirical contribution to the development of religious moderation practices at the Islamic secondary education level.

This research is important because it can provide a real picture of the process of internalizing the value of religious moderation in the secondary education environment, especially madrasahs. Although religious moderation has been echoed nationally, concrete practices in educational units have not been studied in depth. This study is expected to be able to present a complete understanding of how these values are systematically instilled in students. Thus, this research can be an empirical contribution in strengthening moderation-based character education (Nugroho & Nailufaz, 2022).

Through tracing the learning strategies and religious activities applied at MTsS Darul Ma'rifah, it is hoped that an effective approach pattern can be found in forming inclusive and tolerant religious attitudes. Interaction between teachers, students, and the madrasah environment is an important factor in supporting the success of value internalization. This study will also provide space for the development of methods that are contextual and in accordance with the social conditions of students. Therefore, the results of this research can be used as a reference in strengthening religious moderation in other madrasahs.

The purpose of this study is to analyze in depth the mechanism of internalizing the value of religious moderation through religious learning and activities in MTsS Darul Ma'rifah. In addition, this study also aims to identify supporting and inhibiting factors in the process. By understanding the dynamics that occur in the field, it is hoped that applicable recommendations will be born for educators and madrasah managers. This is the first step in designing an educational model that is not only religious, but also moderate and inclusive.

RESEARCH METHODS

This research uses a qualitative approach with a descriptive design. This approach was chosen because it allows researchers to deeply understand the process of internalizing the value of religious moderation in the context of religious learning and activities. Qualitative descriptive research focuses on depicting

naturally occurring phenomena without variable manipulation (Asep Kurniawan, 2018).

The subjects of this study consist of madrasah heads, teachers, and students at MTsS Darul Ma'rifah. The selection of subjects was carried out purposively by considering their direct involvement in the learning process and religious activities. The main focus in data collection was on the subjects' experiences, understanding, and views on religious moderation (Nugroho & Nailufaz, 2022).

Data collection techniques were carried out through in-depth interviews with several teachers and students, participatory observation, and documentation. The collected data is analyzed qualitatively through the process of data reduction, data presentation, and conclusion drawn. This process is carried out continuously to capture the meaning and patterns of the findings in the field (Asep Kurniawan, 2018).

RESEARCH RESULTS AND DISCUSSION

Teachers at MTsS Darul Ma'rifah play a central role in the process of internalizing the value of religious moderation. Based on the results of the interviews, it is known that they not only teach religious material textually, but also associate it with pluralistic social life. Teachers encourage students to be open to differences, both in terms of religious understanding and worship practices. This is done consistently in daily learning activities (Asmanidar, Head of Madrasah).

In the learning process in the classroom, teachers insert religious moderation values such as tolerance, *tasamuh*, and fairness through dialogue, inspirational stories, and case studies. They also avoid using terms or approaches that are discriminatory against other groups. Values such as respecting opinions, not being extreme, and maintaining harmony are conveyed through a communicative approach. This aims for students to understand religious teachings within the framework of Indonesian diversity (Erlina, Waka Curriculum).

Hands-on observation in the classroom shows that the learning atmosphere takes place interactively and respects freedom of thought. Teachers give students space to ask questions, refute, and discuss openly. Differences of opinion are not considered to be wrong, but rather part of a healthy critical thinking process. This situation is a reflection of the practice of moderation that is embedded in a real context.

In addition to formal learning, the internalization of the value of moderation is also seen in non-formal religious activities that are routinely carried out in madrasahs. Activities such as joint recitation, congregational prayers, commemoration of Islamic holidays, and moral development are part of the habituation of moderate attitudes in religion. In this activity, students are accustomed to respecting the views of *ustadz*/teachers and peers with full politeness. The spiritual nuances that are built are not exclusive or close to diversity (Asriani, Guru of the Qur'an Hadith).

Religious-based extracurricular activities such as student *taklim* assemblies and Qur'an *khatam* programs are also integrated with moderation values. In the assembly, the religious themes raised revolved around the importance of compassion, cooperation, and justice in Islam. This activity indirectly instills in

students the importance of religion with an inclusive attitude. Students are also invited to emulate Islamic figures who are wise and respect differences (Mulyana, Teacher of Moral Faith).

In the curriculum document and the lesson plan (Learning Implementation Plan) obtained from the madrasah, it was found that the value of religious moderation has become part of the attitude competence to be achieved. The teacher writes down learning objectives that reflect a fair, tolerant, and non-extreme attitude in understanding religious teachings. This shows that moderation is not just a slogan, but has become an integral component in educational planning. This document is proof of the integration of moderation values at the formal level (Erlina, Deputy head Curriculum).

Furthermore, the interview with the head of the madrasah revealed that there is an institutional commitment to mainstreaming moderation in every learning and student development activity. The head of the madrasah emphasized the importance of a harmonious and non-rigid religious attitude in facing the problems of the people. He also emphasized that Islamic education must be adaptive to the challenges of the times, especially in responding to contemporary religious issues that have the potential to cause division. This commitment is reflected in the vision and mission of the madrasah (Asmanidar, Head of Madrasah).

The results of interviews with some students show that they are beginning to understand the importance of being moderate in religion. Students are able to explain the meaning of tolerance, fairness, and the importance of respecting differences in beliefs in social life. In fact, some students associate these values with their experiences in daily society, both in the madrasah environment and in the community. This is an indicator of the success of the process of internalizing values in students (Aguswandi, Grade VIII student).

In the context of social relationships, students are seen to be more open and able to build cooperation with their friends from different backgrounds, both personally and family. The teacher said that discriminatory or fanatical attitudes towards other groups are very rare. This shows that the values of moderation have been embedded and have begun to form a harmonious social character among students. This awareness arises from constant habituation in the educational environment.

Apart from the cognitive and affective aspects, the psychomotor aspect of moderation can also be seen from the real behavior of students. For example, students are easier to discuss, are not quick to blame other people's opinions, and are patient in dealing with differences. This is proof that the internalization of the value of moderation does not stop at understanding, but also at concrete actions in daily life. Strengthening this attitude continues to be carried out by teachers on various occasions (Abdullah, deputy head of student affairs).

Although the internalization process is going quite well, there are challenges in maintaining the consistency of these values outside the madrasah environment. Some teachers said that there is still an influence from the outside environment that contains elements of intolerance, especially from social media. Therefore, madrasahs need to continue to strengthen mentoring and digital literacy programs with

moderate nuances. Collaboration between teachers, parents, and the community is important in maintaining the sustainability of this moderation value (Abdullah, deputy head of student affairs).

Overall, the process of internalizing the value of religious moderation at MTsS Darul Ma'rifah runs in a directed and integrated manner. The combination of learning approaches, religious guidance, and madrasah culture is the main strength in shaping the character of students. All of these efforts show that madrasahs are able to be an important agent in maintaining harmony and tolerance in a pluralistic society. These results open up opportunities for replication of similar approaches in other madrasahs with local adjustments.

Discussion Of Research Results

The results of this study show that the internalization of the values of religious moderation in MTsS Darul Ma'rifah not only touches on normative religious aspects, but also has broad implications on the formation of students' social and political morals. In every learning process, teachers consciously instill the values of justice, honesty, and social responsibility as part of strengthening religious character. These values are in line with the basic principles of building a clean and dignified politics. Thus, religious education in this madrasah is not exclusive, but leads to social transformation.

One of the important findings in this study is that the moral revolution instilled by teachers through religious learning has a long-term effect in shaping the political consciousness of the younger generation. Teachers not only teach religious texts, but also interpret the content of Islamic teachings with a contextual approach that invites students to understand the importance of ethics in social life, including in political affairs. Education like this is an important foundation for the birth of a generation that has high moral integrity. This pattern strengthens the role of madrasahs as agents of value change in society (Fauziah Risa Rabbani et al., 2024).

Non-formal religious activities such as recitation, joint dhikr, and commemoration of Islamic holidays are also used as a space to instill the values of moderation and noble morals. In these activities, students are encouraged to get used to being humble, open to differences, and not easily judgmental. These values are important in shaping a mature and civilized political attitude. This shows that the moral revolution led by dayah through madrasahs is not theoretical, but is applied in real life in students' daily lives (Syihabuddin & Nafiuddin, 2023).

From interviews with teachers and madrasah heads, it was found that the internalization of religious values is not separated from the socio-political dimension of life. Teachers realize that religious education must equip students with an understanding of the importance of public civility and responsibility as citizens. This awareness makes the educational process not trapped in mere ritualism, but also builds concern for social and political issues. This is a form of dayah contribution in sowing a political moral revolution of the younger generation.

The values of honesty, anti-corruption, and social justice taught in madrasahs are the initial provision for students to understand the importance of clean politics. In class discussions and religious activities, students are guided not to be fanatical towards certain groups or groups. They are invited to look at the problem

objectively and based on Islamic principles that are rahmatan lil 'alamin. This attitude formed a more open and moderate political outlook, which was characteristic of the moral revolution that was aspired to.

The integration between formal learning and religious activities is the main force in the process of forming student character. Not only cognition-oriented, this process also touches affective and psychomotor aspects, so that the values taught can be embedded more deeply. Internalization of grades is carried out repeatedly, consistently, and relevant to the context of students' lives. This strengthens the power of dayah transformation in forming a young generation that is not only ritually pious, but also visionary in socio-political life (Murtadha, 2022).

This finding fills the void of studies that have not previously studied in detail the contribution of dayah in the political moral revolution of society. So far, the role of dayah is often only associated with religious functions and da'wah in general. In fact, through institutions such as MTsS Darul Ma'rifah, dayah has great potential in directing the political orientation of the younger generation towards a cleaner and more integrity direction. This research opens up a new space to look at Islamic education from the perspective of socio-political transformation.

The effectiveness of the moral revolution driven by dayah can also be seen from students' behavior in daily social life. The teachers said that students began to show a tolerant attitude, were not easily provoked, and had the courage to voice the value of justice. This is a sign that the education provided does not stop at doctrine, but gives birth to active moral awareness. This awareness is very important in building a democratic and moral society (Anisaul Hazhikoh, 2024).

From these findings, it can be seen that the role of dayah in building clean political awareness cannot be ignored. Through a humanist and transformative educational approach, madrasas are able to form a new paradigm in politics based on Islamic morals and values. This is a real contribution from the world of traditional Islamic education to the renewal of the life of the nation and the state. Therefore, there needs to be recognition and strengthening of the strategic role of dayah in the development of ethical politics in Aceh.

Overall, this study proves that the internalization of the value of religious moderation in MTsS Darul Ma'rifah not only forms a religious person, but also encourages the birth of a clean and responsible political consciousness. This result fills an academic gap related to the contribution of dayah in the moral revolution of society, especially in the political field. By combining an inclusive learning approach and religious culture, this madrasah is able to become an educational model that gives birth to a generation of moral, fair, and moderate leaders. This role needs to be continuously strengthened and replicated in various other regions.

CONCLUSION

This study concludes that the internalization of the value of religious moderation in MTsS Darul Ma'rifah has been successfully carried out through a combination of classroom learning and systematically designed religious activities. Through a communicative learning approach, teachers actively insert values such as honesty, justice, responsibility, and tolerance in every educational process, especially in religious subjects. This approach is not only theoretical, but also instilled through real practice in students' daily lives, both through open

discussions in class, habituation of mutual respect, and informal religious coaching activities.

Religious activities such as routine recitations, commemoration of Islamic holidays, and moral development programs are also effective platforms to strengthen students' character. The values of moderation taught in this madrasah slowly shape the mindset and behavior of students who are inclusive, not fanatical, and uphold ethics in social life. This not only contributes to the formation of religious character, but also promotes a clean and responsible political consciousness, which is part of the moral revolution in the world of Islamic education.

The results of this research provide academic and practical contributions in enriching the discourse on the role of dayah-based Islamic educational institutions in building moral political awareness. So far, the role of dayah is often only associated with normative religious functions, even though through a transformative educational process, this institution is able to give birth to a young generation with integrity in religion and politics. This research also shows that the values of moderation can be a bridge between moral education and socio-political awareness in the context of contextual Islam.

However, this study has limitations in the scope of the location which only includes one educational institution, namely MTsS Darul Ma'rifah. Therefore, the results of this finding cannot be generalized to all contexts of madrassas or dayah in other regions. In the future, further research with a wider scope is needed to test the extent to which this pattern of internalization of moderation values can be applied and have a similar impact on other Islamic educational institutions in various regions.

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