



INTERNALIZATION OF RELIGIOUS MODERATION VALUES IN HIGH SCHOOL BASED ON ISLAMIC BOARDING SCHOOLS

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Article History:

Received: April 2022

Accepted: May 2022

Published: June 2022

Keywords:

Values of Religious Moderation,
Based on Islamic Boarding School

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Abstract: Nowadays, so many sects or groups are in the name of Islam. However, not all schools are by Islamic teachings. Adolescents who have not yet matured in their religious understanding or whose knowledge is still shallow will be easily tempted to follow various sects. So, radicalism is very easy to spread among teenagers. Education in Islamic boarding schools emphasizes the teaching of religious knowledge. It is supposed to teach the values of religious moderation to teenagers. It is essential to teach the values of religious moderation to teenagers whose age is if formal school is at the high school level. This study aims to analyze and examine the process of internalizing the values of religious moderation in pesantren-based schools. This research was conducted at SMA Plus Al-Fatimah, located at Jl. Pondok Bambu No.01 Sukorejo Bojonegoro. This study uses a qualitative approach and the type of case study. Data analysis techniques are in the form of data reduction, data display, and description or conclusions. The survey results in instilling the values of religious moderation in pesantren-based schools were carried out by internalizing the importance of religious moderation in pesantren-based schools, and secondly, the characteristics of students' religious moderation. The implications obtained can instill various moderating values in students, instilling and implementing the good values exemplified by the Prophet Muhammad SAW.

INTRODUCTION

Islam came with the concept of rahmatan lil "Alamin. Islam teaches values about humanity and respecting diversity in society; Islam also respects the rights of every human being. So in Islam, there are very noble values such as justice, tolerance, peace, and a balanced attitude (Yamin, Ahmad, & Suhartini, 2022). Islam emphasizes a culture of peace. Culture has values of tolerance, acceptance, and respect for differences. In Islam, there is no element of coercion or violence against communities with different opinions. A person's understanding of the teachings of Islam (theology) will influence a person's tolerance attitude towards something separate from himself. Therefore, it will impact the potential for peace in the Muslim environment (Mumin, 2018).

One of the efforts to instill Islamic values is through education. Education can grow the potential in humans and develop this potential according to the values that exist in society. Physical potential and spiritual potential (Baharun & Badriyah, 2021). The ultimate goal of the values developed is for these values to be firmly entrenched in a person until they become their character. So, caution is needed in understanding these values to avoid misunderstanding the value of the counter paradigm (not accepted in society).

One aspect of 21st-century education is collaboration. For this reason, it needs to be built from an early age so that the character of togetherness stimulates it without distinguishing status (Wahid, Hidayati, & Bon, 2021). So that later they have the skills to collaborate. Previously described 21st-century skills such as communication, collaboration, critical thinking and problem solving, creativity, and innovation. As a teacher, of course, you must be creative in creating problem-solving activities, considering that problem-solving is one aspect that students must have in the 21st century (Arsil, 2019). Furthermore, teachers also need to use particular strategies so students can accept learning.

In the era of the industrial revolution 4.0 and the violence of the age of globalization, adequate skills are needed (Astuti, Waluya, & Asikin, 2019). In this era of modernization, the education world is developing rapidly. Be it formal or non-formal education. One is the development of Islamic boarding schools that apply the pesantren method in their learning curriculum. Students from diverse cultural backgrounds are temporarily required to stay in the dormitory during the study period. This is enforced so that students can focus more on studying. 24-hour monitoring by the education provider has resulted in students being unable to get to know much of the outside world because the space for socializing has been limited in such a way so that the activities of students in the daily life of the pesantren are only for studying and reciting, without any opportunity to change their lifestyle (Hidayah, 2018).

However, there are several problems faced by the world of education, especially at the general education level, which is not integrated with Islam even though the school is based on Islam. Like the problems faced by the Senior High School (SMA) Plus Al-Fatimah Bojonegoro, although this school is based on Islam, general learning is thicker. Another issue that underlies the internalization of religious moderation values in Islamic boarding schools is students' lack of knowledge of Islamic religious values. At the same time, the demands of all parties of SMA Plus are expected to be able to integrate general knowledge and spiritual knowledge in-depth due to the concerns of radicalization that lurks in teenagers.

In facing the existing problems, especially in the Senior High School (SMA) Plus Al-Fatimah Bojonegoro, adopt a breakthrough in integrating general education and religious education by implementing the Internalization of Religious Moderation Values Based on Islamic Boarding Schools. Where pesantren-based education is considered to balance between human and religious education and can reduce the turmoil of all parties on the demands of plus school education, it is well known to the pesantren community that the use

of *tasāmuḥ*, *tawassuṭ*, *tawāzun*, and *itidāl* is firmly attached to students. This is clear evidence that *pesantren* is an institution that seeds the values of peace and is anti-radicalism.

Referring to several previous researchers about the importance of internalizing the values of religious moderation in *pesantren*-based schools that can build a sense of nationalism and can balance general and religious education for students, including Hasanah et al (2018) said the values of moderation should not only be taught in Islamic boarding schools that are non-formal, but should also be taught in formal educational institutions such as elementary schools, junior high schools, high schools, and universities. The values of Islamic education come from the life guidelines of Muslims, namely the Qur'an and hadith. Therefore, these values need to be instilled and internalized in students so that they become characters and procedures in the life of the nation and state society, as confirmed by Ritonga (2021), which conveys the concept of religious moderation, which is composed of four elements: honesty, openness, compassion, and flexibility. As for the implementation, the teacher is open and affectionate to students during the learning process. Next, Purwanto et al (2019) said internalization is implemented in balancing education, and the process is through several means. First, the implementation of learning subjects is directly correlated with the learning process and the formation of moderate student character. Second, through example, all stakeholders and policies always prioritize a reasonable attitude.

Several researchers described the importance of internalizing the values of religious moderation in high school with the adoption of the *pesantren* base. This base became the uniqueness and novelty of previous research. The study was conducted at the Senior High School (SMA) Plus Al-Fatimah Bojonegoro. to understand the process of internalizing the values of religious moderation in students in *pesantren*-based schools. Internalization is a process of inserting Islamic moderation values into students' hearts so that the importance of moderation is firmly embedded in their hearts. If these values are deeply ingrained, then the spirit and soul move according to the direction of the Islamic religion they understand. The internalization process hammers several stages, starting from understanding the teachings of Islam, then with deep passion, and finally, implementing these values in concrete actions. Referring to this description, the researcher is interested in reviewing the Internalization of Religious Moderation Values in Islamic Boarding School-Based High Schools.

RESEARCH METHOD

This study uses qualitative methods by conducting research that intends to describe and analyze the problems. The type of research used is a case study. In this qualitative research, data processing and results are descriptive in the form of explanations of people and observable behavior.

The research location is SMA Plus Al-Fatimah, which is located at Jl. Pondok Bambu No.01 Sukorejo Bojonegoro. SMA Plus Al-Fatimah is a *pesantren*-based school. Researchers collect data through several stages, such as;

observation and observing directly at the research site. Interview interviewed several informants at the research site. Comment, visit the research site. Study documentation, analyzing documents related to research.

The source of information in this study was interviews with school principals, teachers, and guardians of SMA Plus Al-Fatimah students. Sources of data collection data, analysis in the form of reduction, display data and then draw conclusions. At the initial stage of data collection, further data reduction is sorted in the form of notes, then said to understand the data, which is then concluded from the data studied.

RESULT AND DISCUSSION

The results showed that; the internalization of the values of religious moderation in pesantren-based senior high schools is carried out with the following efforts;

The Internalization Process of Islamic Moderation-Based Religious Values

The main stage in the internalization of various values in schools is the planning stage. Planning the initial process that needs to be done to design a program or training so that it can run effectively by analyzing what needs to be prepared and analyzing all needs through careful preparation to find out the actual situation (Susanto et al, 2022). Analysis of preparation and planning is needed before starting learning so that it is easier for teachers to deliver lessons (Baharun, Zamroni, Amir, & Saleha, 2021).

As revealed by IF1 principals, the process of internalizing the values of religious moderation in pesantren-based high schools is carried out with careful planning that has been communicated to the entire teacher council at curriculum-making meetings to get input and ideas in the application of pesantren-based religious moderation values.

In applying the values of various moderation, it is not as easy as imagined. Because this application face obstacle in personality. Personality is a trait attached to a person or a nation that makes that person or nation different from others. Personality is seen through the tendency to behave. Behave, for example, feeling, thinking, and acting. Many things can affect personality, one of which is social interaction. Personality consists of temperament, nature, character, traits, and habits. So when you want someone to change their personality, many things must be done. This is because the personality includes instincts, feelings, and knowledge.

The first step is to instill the values of moderation in a person so that these values are deeply rooted and ultimately appear in actions. So this internalization process is the center of a person's personality change. Value is an essence that is implanted in a person. The value itself means a concept that only exists in the human mind and is not empirical. Values relate to one's view of good and evil, beautiful and not beautiful, worthy and unworthy, fair and unfair, and so on. Internalization denotes a process. Internalization is defined as the amalgamation or unification of attitudes, standards of behavior, opinions, and so on within the

personality of this understanding in terms of a psychological framework (Kunaepi, 2021).

Based on interviews conducted with IF2, one of the teachers said that not all students attending SMA PLUS AL-FATIMAH have the same educational background. Some are from schools; some are from madrasah, some are from pesantren, and some are not. Educators and education staff at SMA Plus Al-Fatimah also come from different groups.

It was also emphasized by the chairman of the Al-Fatimah foundation, who said, "Al-Fatimah does not carry any flag, Al-Fatimah is independent, in educational activities, everyone is allowed to study here, given the opportunity to achieve achievements, will be given awards. For the achievers. So there is no need for interpretations of the Al-Fatimah logo. All are given rights by obligations. So those who enter Al-Fatimah must follow Al-Fatimah's policies".

Then IF3, one of the teachers, said that the human resources in SMA Plus Al-Fatimah come from several groups, but there is no difference in practice in the field. Based on field observations, all human resources have the same rights and obligations. All have the opportunity to advance and excel in having a structural position in the teacher organization. For students, there is the OPPMA (Al-Fatimah Modern Boarding Student Organization) organization in other schools such as OSIS. In the management of OPPMA, the chairman and deputy chairman are elected through general elections. So from here, everyone can apply to become a member of OPPMA. In the dormitory or at school, there are no disputes between students; this is due to several things, namely because they respect one another's differences, it could also be because they don't understand groups. So that students focus more on learning, not focus on group differences.

Pesantren-based schools are an educational model that combines two institutions: schools and pesantren. SMA Plus Al-Fatimah is a school under the auspices of the Al-Fatimah foundation, which is integrated with the Al-Fatimah Islamic boarding school. SMA Plus Al-Fatimah is also combined with the flagship Madrasah of Al-Fatimah. So that the curriculum at SMA Plus Al-Fatimah is also integrated with the Madrasah Diniyah curriculum. Students learn not only general science but also religious knowledge.

All students at SMA Plus Al-Fatimah are required to live in a dormitory. In addition to students studying at school, students also look at Islamic boarding schools. The rules of the pesantren also bind students. Parents of students are given directions before sending their children to SSMA Plus Al-Fatimah. The school socializes the program of activities in schools and Islamic boarding schools. Parents also explained the rules and regulations in the SMA Plus Al-Fatimah environment. So that parents understand what their children are learning at school and in Islamic boarding schools. The school and the pesantren have policies to apply for educational programs in educational institutions. So that all stakeholders are required to follow the school's guidelines and from the pesantren.

The stages of internalizing moderating values for students at SMA Plus Al-Fatimah are carried out at the value transformation stage, the value

transaction stage, and the transinternalization stage. The value transformation stage is carried out in both formal and non-formal institutions. In formal institutions, namely in the teaching and learning activities in schools. In this process also comes the transaction value. The value transaction process occurs because there is two-way communication between educators and students. The value transformation process in non-formal institutions can be seen in recitation activities carried out on Legi Friday and daily activities.

In transinternalization, a more profound process occurs, namely the personality process that plays an active role; at this stage, rewards and punishments apply (Munif, 2017). If there are violations, they will be immediately punished. Both linguistic violators and other offenses. Likewise, awards will be given to those who excel academically and non-academic.

The internalization process is carried out both extracurricular and extracurricular. In extracurricular, the internalization of moderation values is carried out through Islamic Religious Education subjects. In addition to PAI subjects, other issues also instill the importance of moderation (Sunarso, 2020). In extracurricular, the internalization of moderation values is carried out through extracurricular activities and other supporting activities.

The values of religious moderation instilled include: First, Tawassuth (taking the middle way/not exaggerating and reducing Islamic teachings). Based on interviews with school principals, examples of worship in the Koran do not force time and do not overdo it in carrying out worship according to the advice of the Prophet Muhammad, both in prayer, ablution, shodaqoh, and so on.

Second, Tawazzun (balance between the demands of worldly life and unknown and firm in stating principles against deviations and differences). To balance the world and the hereafter, students are not only provided with general lessons but also religion, one of which is the curriculum that is implemented and integrated with the madrasah diniyah curriculum so that the world and the hereafter are balanced.

Third, I'tidal value (fair/realizing rights and obligations proportionally), obeying the regulations. Acceptable values are applied to students and all school members by rewarding those who excel and punishing those who commit violations. Give authority to competent people and provide direction and guidance for those in need. This includes all being allowed to increase their potential and occupy positions. Fourth, Tasammuh values (tolerance in problems that are ikhtilafi, both in religion, social, culture, and society). One of the activities carried out is a cultural week to instill values of tolerance and respect for differences in culture, language, tradition, and so on (Anwar, 2021).

Musawah (egalitarian/not discriminatory towards others). If the students give freedom to all students to choose extracurricular activities, develop talents and interests and provide opportunities for all students to take part in the management of OPPMA. All teachers have rights to their obligations; they are allowed to develop their potential by participating in seminars, webinars, competitions, and so on (Saihu, 2022).

Shura (dialogue to resolve problems), routine deliberations are always held for OPPMA, dormitory administrators, teachers, and foundations. Reviews are held not only when there are problems but also constantly evaluate performance, program development, etc. *Islah* (reform/prioritize improvement and progress for the common good) provides an opportunity for all to give suggestions, criticism suggestions, and so on for mutual gain (Muttaqin & Apriadi, 2020).

Awlawiyah (prioritizing the most important things over the less important). For example, there are ceremonial training activities and prayers; then, they are invited to pray. Prioritizing educational activities over other activities. So all actions must be programmed and structured.

Tathawwur wal ibkar (dynamic and innovative to answer the demands of progress and public benefit). For example, holding a grand tryout, holding AKM tryouts and competitions, participating in contests, conducting comparative studies, and continuing to innovate.

Tahaddhur (civility / upholding noble character, identity, and integrity as the best people in life) is an example of the application of Indonesian, Javanese, and so on. It is forbidden to use the language "ngoko". Greet and bow whenever you meet an *ustadz*, *ustadz*, and so on (Mardiyah & Rozi, 2019).

For the process of internalizing the values of religious moderation, SMA Plus Al-Fatimah went through several ways, namely through an integrated curriculum in PAI subjects, a hidden curriculum that uses Indonesian in daily life, calling seniors as *ukhti*, always greeting the *ustadzah*, and so on. . Some of the activities carried out to support instilling the values of moderation are: cultural week, by inviting students to perform art performances showing Indonesian cultures, a cultural week can display dances, languages, songs and so on complete with local clothing.

Other activities are *muhadlarah* by presenting speeches in various languages, logistics week, which teaches students to cook and market, Friday blessing, which is carried out by distributing food in each mosque after Friday prayers, celebrating prayers, and so on.

Characteristics of Students' Religious Moderation

There are four characteristics of Islamic moderation. First, the moderation of *Aqeedah* is eternal, does not conflict with reason, is by nature, there is no confusion, and so on. The second mode of morality is balancing the physical and the spiritual. Third, *Muamalah Moderation*. Fourth, the Moderation of Islam, in this case, the personality of the Prophet, the Messenger of Allah, was a gentle person who felt very sad to see his community plunged into destruction (Syarif, 2021).

The internalization of moderation values at SMA Plus Al-Fatimah has all of the above characteristics, moderation of *aqidah*, moderation of morality, moderation of *muamalah*, and moderation of Rasulullah's personality. This characteristic of *aqidah* moderation can be seen in students; besides being provided with religious education, they are also taught general education. It is

not uncommon for schools to participate in the Olympics and so on. Characteristics of moral moderation are seen in physical and religious education for the spiritual. With religious education, students can behave well with religious guidance. One attribute of muamalah moderation is that children are invited to learn to work by making products and selling them. Children are also equipped with knowledge of buying, selling, and so on. For example, at bazaars when there are activities, logistics week, and so on. Characteristics of the personality of Rasulullah, students are invited to imitate the character of Rasulullah, celebrate big Islamic holidays, do solawat celebrations, and so on. The fourth characteristic is Islamic moderation in the Personality of the Messenger of Allah; the Messenger of Allah is a gentle person who feels very sad to see his community ruined.

The characteristics of Islamic moderation in SMA Plus Al-Fatimah are applied to activities held in structured and unstructured schools. These structured activities are carried out, such as activities in extracurricular and extracurricular activities. As for these unstructured activities, such as the high school culture, greeting and kissing hands when meeting ustadz-ustadzah, shaking hands and kissing the hands of seniors and calling you ukhti, and calling you anti. Other activities such as Friday shodaqoh, and so on.

CONCLUSION

The research results for the process of internalizing the values of religious moderation are through several stages ranging from providing knowledge to implementation. Implementation is an effort to instill the importance of religious moderation in all activities carried out by teachers and students. Both in extracurricular and extracurricular. Both in the curriculum and the management of education. The research results for the characteristics of various moderating values in students are instilling and implementing the moderation values of worship, morality, muamalah, and imitating the Prophet Muhammad SAW. The four characteristics of moderation are taught and practiced in daily activities with different methods. The researcher recommends that the next researcher be studied more deeply related to the study results with the strategies that have been carried out in instilling religious moderation in educational institutions.

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