



INTERNALIZATION OF RELIGIOUS MODERATION EDUCATION THROUGH CULTURE LITERACY WITH A NATIONAL INSIGHT

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Abstract: The purpose of this study was to describe the strategies carried out by educators at MAN 1 Probolinggo as superior madrasas in an effort to instill religious moderation values. As well as the implementation of moderation values that were implemented through a literacy culture with a national perspective by educators at MAN 1 Probolinggo towards students. This research used a qualitative approach through case studies. The research was developed through several forms consisting of; integration, indoctrination, democratization and enculturation. The process of data analysis researchers collect data, analyze data. The results of the study showed the success of applying moderation in everyday life through a culture of literacy with a national perspective. So that the benchmark for moderation education was literacy that builds students' critical power, then teacher creativity in class management so that it accommodated the student's critical power and so that teachers indoctrinated religious moderation values in creative and interesting ways according to learners character. The results obtained from this indoctrination were students are able to be tolerant, flexible, not rigid, and open minded.

INTRODUCTION

Islamic education had an important role in answering the problems that occur in society. In addition to being a center for the study of Islamic sciences, Islamic education had a responsibility to bridge the emergence of various social problems that occur in society, especially regarding the intersection between religious understandings. Islamic education in Indonesia had its own challenges because it dealt with cultural richness, customs and language whose existence must be maintained and cared for (Faruk, 2023). The religious life of the Indonesian people was currently under scrutiny from various parties. This was due to the widespread behavior of people who committed violence in the name of religion (Gunawan et al., 2021). Lately the life of religious communities in Indonesia had experienced quite harsh dynamics. Then the school environment became a real means and facility for students to build their character through

various good experiences of pluralism from an early age (Mas'udi 2022). School was an appropriate means of education to introduce multicultural differences (Mubin, 2020).

Indonesia was a country with a diversity of ethnicities, tribes, cultures, languages and religions that are almost unrivaled in the world. Apart from the six religions most widely embraced by the people, there were hundreds or even thousands of tribes, regional languages and scripts as well as local beliefs in Indonesia (Rizqi & Mujiwati, 2023). Referring to the data from the Central Bureau of Statistics (BPS) for 2010, overall there were 1331 tribes and sub-tribes in Indonesia. Even though in 2013 this number was successfully classified by BPS itself, in collaboration with the Institute of Southeast Asian Studies (ISEAS), into 633 major ethnic groups. However, the religious beliefs and beliefs of some Indonesian people were also expressed in hundreds of ancestral religions and belief adherents. The number of local religious or belief groups in Indonesia could reach hundreds or even thousands (Wahid et al., 2020).

Many educational staff only focused on learning content without emphasizing the character building of student tolerance. To carry out the formation of student character, one of them was by internalizing the values of religious moderation from an early age. It could be known that, religious moderation was very important to be instilled from an early age to produce a generation of quality nations who love differences and uphold the values of tolerance that are shared by the nation's motto, *Bhinneka Lives Ika*. Religious moderation values that needed to be emphasized by educators to students in each subject, namely the value of awareness and values of honesty, mutual respect, mutual respect, loyal friends (Mustafa, 2023).

So that why, many factors influence the inculcation of the value of religious moderation faced by Christians, as well as factors from within a Christian himself to provide openness to accept and implement these values was important (Hutapea, 2022). In addition, the religions that were most widely embraced and used as a way of life by Indonesian people are six religions, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. Religious moderation was also rooted in the Confucian religious tradition, the Confucian people who *junction* (believe and virtuous) look at this life through the lens *yin yang*, Because *yin yang* is philosophy (Sutrisno, 2019).

The spirit of religious moderation was to find a meeting point for the two extreme poles of religion. This religious moderation was the business and duty of all elements of the nation. It was in the interests of everyone within the scope of groups and people to safeguard the interests of the security and peace of the State and society (Habibie, 2021). These theories tried to explain and map processes of radicalization by means of structural factors in society, zooming in on variables such as the occurrence of poverty, discrimination, and exclusion in a given state of society, a context of war, or failed states (de Graaf & van den Bos, 2021). On the one hand, there were adherents of extreme religions who believe absolutely in the truth of one interpretation of a religious text, while considering other interpreters to be heretical. This group was usually called ultra-

conservative. On the other hand, there were also extreme religious people who deified reason to the point of ignoring the sanctity of religion, or sacrificing their basic religious beliefs for the sake of tolerance that has no place for adherents of other religions. According to Lukman Hakim Saifuddin (2019) to make religious moderation a solution, it was necessary to have a correct understanding of the meaning of the word. So not going to extremes was one of the most important keys to religious moderation. Because extremism in its various forms was believed to be contrary to the essence of religious teachings and tended to damage the order of life together, both in religious and state life.

The challenges of globalization that hit the world of education increasingly make the potential for diversity conflict to occur not only face to face in the real world, but also in online or virtual spaces (Wahyudi & Kurniasih, 2021). This increasingly demands that the search for the ideal model of religious moderation education continue. One of which was by reviewing the best practices of religious moderation education that have been implemented in Islamic boarding schools in Indonesia (Kholish et al., 2020). Meanwhile, religious practices and behavior that were accommodative to local culture can be used to see the extent of willingness to accept religious practices that accommodate local culture and traditions. Moderate people tended to be more friendly in accepting local traditions and culture in their religious behavior, as long as they do not conflict with the main teachings of religion. Religious traditions that were not rigid, among others, were marked by a willingness to accept religious practices and behavior that did not merely emphasize normative truths, but also accepted religious practices that are based on virtue.

However, there were several problems faced by the world of education, especially at the Islamic education level, but there were two places, namely outside the pesantren and within the scope of the pesantren itself. Like the problems faced by Madrasah Aliyah Negeri 1 Probolinggo, even though this madrasa was based on Islam, the learning process both in general and spiritually was also very thick. So that the lack of student knowledge could be accommodated by learning the values of religious moderation. But in this case, there was a lack of supporting facilities for a complete reading room within the scope of the pesantren. At the same time, the demands of all parties to MAN 1 Probolinggo were expected to be able to support and integrate the values of religious moderation through a culture of literacy with a national perspective.

In dealing with existing problems, especially at MAN 1 Probolinggo, adopting a breakthrough in integrating general education and religious education by implementing the Internalization of religious moderation education through a literacy culture with a national insight. Where through a literacy culture students could balance human and religious education and can reduce the turmoil of all parties over educational demands. It was already known by the pesantren community that the use of *tasāmuḥ*, *tawassuṭ*, *tawāzun*, and *itidāl* were firmly attached to students. This was clear evidence that literacy was the ability to use potential and skills in processing and understanding

information when carrying out reading and writing activities with the aim of instilling the values of peace and anti-radicalism.

Moderation here must be understood and developed as a shared commitment to maintain complete harmony among citizens, regardless of cultural background, religion, ethnicity, ethnicity and political current. When listened to each other and understand each other, it could improve their ability to manage and overcome differences that exist. In realizing religious moderation in Indonesia, of course, a large effort was needed, because judging from the fact that Indonesia had a high level of diversity where this situation would become a problem, in itself if not addressed with caution (Muna & Lestari, 2023). According to Liando & Hadirman (2022) religious moderation had an important role in dialogue between Islam and Modernity.

So far, research oriented towards reading literacy had only focused on efforts to understand how the author presents his ideas, understood the diction used, and understood the intentions conveyed in the cognitive academic domain. Meanwhile, literacy culture was also very closely related to affective and psychomotor academics. Religious moderation which was closely related to diversity in Indonesia had become one of the topics that has been hotly discussed lately. For the Indonesian people, diversity was believed to be destiny. It was not asked for, but a gift from God who created, not to be offered but to be received (*taken for granted*). Indonesia was a country with a diversity of ethnicities, cultures, tribes, languages and religions that were almost unrivaled in the world. Diversity in religion was unavoidable, it was impossible to eliminate. The basic idea of moderation was to look for similarities and not to sharpen differences (Wulan & Fajrussalam, 2021).

According to Wahyudi & Kurniasih (2021), in increasing religious literacy, young people had a significant role to play in voicing religious moderation on digital channels. In this pragmatic and instant era, people's religious understanding tended to be counterproductive and biased. Many examined the verses as too textual and excessive fanaticism which actually led to exclusivism, extremism, and even terrorism. The logical consequence of this phenomenon was the higher potential for conflict. These various interest collided and tore the harmony of religious and stated life. In this context, religious moderation became an obligation to disseminate, maked viral, and socialized.

Literacy culture was an ability that every citizen must had because Indonesia was a country that had cultural diversity from various aspects such as beliefs, customs and language which were differentiators from one another. The literacy culture that was implemented by a certain community was able to influence the perspective of the community involved (Wahyudi & Kurniasih, 2021). This was directly proportional to the knowledge possessed by a community with the information it has. This is very useful considering that currently there is a rapid flow of information circulating. Inaccuracy in receiving and managing information would have a negative impact on the social climate of the community. The differences that exist became a colorful pattern for the uniqueness of the country and this diversity should be balanced with good

character in order to create harmony and peace for all citizens. Prospective teaching student needed to be equipped with knowledge of their nation's cultural literacy. What's more, student educators faced students from a variety of different social and cultural environments, of course it trigger social conflict if they could not deal well (Arga et al., 2021).

In this case, there have been many researchers on religious moderation education, but none of the researchers raised the internalization of religious moderation education through literacy culture. According to Nurdin (2019) religious moderation was very well actualized in every educational institution to live a life full of peace and benefit. Meanwhile, according to Hidayah & Nur (2021) implementing the management of Islamic education institutions by implementing the management functions of Islamic education (planning, organizing, directing and supervising) in a comprehensive and consistent manner by internalizing the values of moderation in religion as a smart and futuristic strategic move. In research Fahri & Zainuri (2019) the understanding of religious moderation must be understood contextually not textually, it meant that moderation in religion in Indonesia was not Indonesia which was being moderated, but the way of understanding religion which must be moderate because Indonesia had many cultures, cultures and customs. The program aimed to grow the golden generation of the Indonesian nation such as according to Akhmadi (2019) that religious moderation in Indonesia's diversity strengthened the ties of national unity. The program aimed to grow the golden generation of the Indonesian nation and insight into religious moderation which was one of the learning instruments in literacy.

Several researchers described the importance of internalizing religious moderation education through culture literacy with the adoption of a national insight. This basis was unique and new from previous studies. The research was conducted at MAN 1 Probolinggo. Understanding the process internalization of religious moderation education through culture literacy with a national insight. Internalization was the process of incorporating Islamic moderation values into the hearts of students so that the importance of moderation was firmly entrenched in their hearts. If these values were ingrained, then the spirit and soul would move according to the directions of the Islamic religion that they understood. The internalization process was carried out in several stages, starting with understanding Islamic teachings, then with deep enthusiasm, and finally, implementing these values in concrete actions.

RESEARCH METHOD

This study used a qualitative approach. The qualitative approach in this study was carried out to produce analytical procedures, without using analytical procedures or other quantification methods. While the type of qualitative research that was relevant to the focus of this research was a case study. Case studies were used to reveal the uniqueness or unique characteristics contained in the case under study. As Patton points out, the depth and detail of a qualitative method came from a small number of case studies (Assyakurrohim et al., 2022).

The case was the cause of conducting case study research, so that the main purpose and focus of this research was a case of the object of research. Thus, the approach and type of research in this study were used to reveal the meaning behind religious moderation education through a literacy culture that had a national perspective.

In the research process, the researcher acted as a key instrument in charge of collecting data, analyzing data, and preparing research reports. To obtain data that could reveal and provide an overview of the forms of religious moderation values and the implementation of religious moderation education through a literacy culture with a national perspective at Madrasah Aliyah Negeri 01 Probolinggo. Researchers used observation, in-depth interview with the Head of Madrasah, Deputy Head of Curriculum, several teachers, and one of the students, and documentation as a data collection technique. The data that has been collected is then analyzed using the Miles, Huberman, and Saldana data analysis techniques which consisted of data condensation, data display, and verification. This process was followed by checking the validity of the data which was carried out using the technique of extending participation, persistence of observation, and triangulation.

RESULT AND DISCUSSION

The internalization of religious moderation education through a literacy culture with a national perspective in formal education institutions was the latest policy from education policy holders in the madrasah environment. In theory, internalization was defined as the amalgamation or unification of attitudes, standards of behavior, opinions, and so on in personality. Then according to Reber and Mulyana, interpreting internalization as the unification of values in a person or in psychological language was an adjustment of beliefs, values, attitudes, practices, and standard rules in a person. Madrasah as a model of Islamic education had so far shown success in instilling a moderate character in their religious thoughts and practices (Alim & Munib, 2021).

Therefore, madrasah began to carry out the process of internalizing religious moderation education which was carried out through national-minded literacy in the learning process in the classroom and outside the classroom. The learning process was powerful in class contains literacy with a national perspective that was directed at achieving religious moderation education in the following forms.

Integration

The process of internalizing religious moderation education which was carried out through a literacy culture with a national perspective was carried out at MAN I Probolinggo by integrating the subject matter to religious moderation educations. Integration was carried out in related subjects such as Aqidah Akhlak, Citizenship Education, Social Sciences, Physics, Chemistry, and so on. The integration process was as follows:

Table 1. Forms Of Integration

NO	SUBJECTS	FORMS OF INTEGRATION
1	Aqidah Akhlaq	Social service, Tahlil, Istighosah
2	Social science	Seminars, practicums, book reviews
3	Physics	Practice
4	Chemistry	Practice
5	Fiqh	Practice of worship, Ikhtilaf Furu'iyah (branches of worship)

As for the learning of religious moderation activities, it has been implemented in learning materials such as; PPKN, Aqidah Akhlaq, and others. Because in this learning, it was included in teaching which not only taught theory to students, but also educated so that it brought changes in terms of knowledge, attitude and behavior of students. Not only that, the moderate program was a form of implementing religious moderation such as social service, that community, moderation, side by side, tolerance, work together were the main symbols in building togetherness. Therefore did not be contaminated by *amerch (drag merch)*, moderate programs did not have to emphasize specific coaching, but moderation in an education was implicitly included in the learning process and daily activities for students. As the data from Taufiqurrahman as the Deputy Head of Curriculum as follows: "Students try to inflame the spirit of nationalism was very high, so that there was an interest in applying the material learned to the surrounding environment.



Figure 1. Forms Of Integration (Book Review)

Based on the integration above, there were several conditions that must be taken in the integration of religious moderation education, including; teaching materials are fulfilled, facilities, models and learning methods were good and correct, teachers who were professional and could attract students in following every subject taken. There were three categories of domains to achieve learning objectives, namely cognitive, affective, and psychomotor categories (Nursanti &

Sugiarti, 2022). According to Syarifuddin & Khozy (2022), student learning requirements could be measured how creative teachers and students were in the learning process.

The integration of religious moderation values in subject matter as has been done in madrasahs was the embodiment of religious moderation values into subject matter as the spearhead in the formation of student character and morals. The embedded values of religious moderation and the courage to be honest about student behavior through a learning process that takes place both inside and outside the classroom (Mualif, 2022). The values that are attached to the life of the Indonesian people were the moral and moral values that were carried out in culture. Therefore all material in the subject should be taught in an interesting way, using concrete examples in everyday life, and containing local wisdom values (Nuraini, 2019). Because indications of the fading of the values of nationalism among the younger generation were one of the results of the negative effects of globalization and worrying about the existence of a country (Mulia, 2021).

Indoctrination

The process of indoctrination in religious moderation education which was carried out through a literacy culture with a national perspective was carried out at MAN 1 Probolinggo by means of indoctrination. The essence of indoctrination was to control people's minds or controlled beliefs, that was fundamental beliefs acquired through the natural processes of culture, education, socialization and interaction with humans and nature. Indoctrination was carried out when students lacked understanding in assessing a problem or event that was around. With differences of opinion due to the critical power of students which caused divisions, from there the teacher's role was very vital to enter and accommodate students' thinking. What were the indicators of a moderate attitude in religion? In this case it was divided into four indicators, namely: National commitment, tolerance, anti-violence, and accommodation to local culture. As the most important indicator of religious moderation.

Religious moderation education that was directed at understanding and practicing values such as education and strengthening national character requires habituation. Habituation to be good; habituation to be honest; knight; shame to cheat; ashamed to be lazy; ashamed to let the environment dirty (Santika & Sudarmawan, 2022). Character was not formed instantly, but must be trained seriously and proportionately in order to achieve ideal shape and strength (Mulia, 2020). It was also carried out by the madrasah by way of indoctrination. Indoctrination of the values of religious moderation was carried out by Aqidah Akhlaq and Citizenship Education teachers by teaching understandings and traditions.

In the process of learning the materials could be done in several ways or teacher strategies in forming religious moderation education in the classroom, including; the delivery of material that must be in accordance with the sub-chapters to be delivered, the attractiveness of cooperative teachers in preparing the material taught with religious moderation education. Religious moderation

found its relevance to be strengthened on the basis of a universal philosophy and the construct of scientific development. This was very important, not only as an appropriate means to spread the excellence of the academic community in reasoning about differences, but also as a strategy to strengthen moderate intellectualism so that it was not easy to blame different opinions.

All of this could be realized if all components of society, including the academic community, were moderate in both real and virtual spaces. The house of religious moderation in madrasas was a place to speak up about a commitment to religious moderation through studies, research, publications, and community assistance. Some strategic steps to strengthen religious moderation in madrasas. *First*, mainstreaming of religious moderation has been implemented in all derivatives of madrasah policies and realized by developing studies and academic traditions that were critical and respect other groups or opinions. In this context, embedding a curriculum in which there were ideological subjects must always be triggered as a basis for reinforcement. Ideological subjects could be read, for example, as Pancasila Education and Citizenship. Specifically, madrasas could implement policies and institutionalize civic values in educational culture.

Second, making madrasas a place and place for spreading human values, values of religious harmony, and religious moderation. This issue was very urgent when Islamic education again faced serious challenges that were mushrooming in the constructs of understanding sectarian and also transnational Islam. *Third*, develop religious literacy and interfaith education.

Knowledge in religious moderation could be seen as a bureaucrat, just as many people collected bureaucrats, so do people struggling to gather knowledge as bureaucrats (Hizam, 2022). And capital was a source of power. It was not surprising that religious moderation education through literacy culture had an advantage in mastering education both inside and outside, especially in a national perspective. It was through religious moderation education that a process of indoctrination took place, namely the process of perpetuating the existing spiritual structure and tolerance.

Democratization

Freedom in expressing opinions could be done in the learning process. The teacher really gave the widest possible time for students to express their opinions. Religious moderation education was not only focused on educators who explained material in the learning process, but teachers really provided space and freedom for students to express opinions in any form. For that it could be called tolerance. Tolerance was an attitude to give space and not interfere with the rights of other people to believe, express their beliefs, and convey opinions, even though this was different from what was believed. Thus, tolerance referred to an attitude of being open, generous, voluntary and gentle in accepting differences, especially freedom of speech.

Freedom of expression was a right inherent in every individual (Nasution, 2020). Freedom of expression and opinion was interpreted as the inherent right of every human being to own. Recognition of the right to obtain and convey

information was in line with the provisions of Article 19 paragraph 2 *International Covenant on Civil and Political Rights* which has been legalized by Indonesia based on Law Number 12 of 2005 concerning Ratification *International Covenant on Civil and Political Rights* which has been legalized through Law (Nasution, 2020).

In the application of religious moderation there was also called democracy. Every student was free and the people were the highest authority in opinion. Opinions were generally interpreted as ideas or thoughts (Susanto, 2019). Opinion meant expressing ideas or issuing thoughts. In the learning process students were able to express their opinions or express their thoughts constitutionally guaranteed. This was stated in the 1945 Constitution, Article 28, that freedom to associate and assemble, to express thoughts verbally and in writing and so on is stipulated by law (Nasution, 2020).

Therefore, by providing space and freedom to express opinions it would be easier in religious moderation education. The existence of these activities would be able to improve the quality of students' thinking in developing a literacy culture with a national perspective. According to Hamdan & Lesmana (2023) freedom of speech and opinion could be exercised in various forms. For example writing, books, discussions, articles and many other media. While the presentation of Anugrah Pradana et al. (2022) the right to freedom of opinion itself had *legal framework*, both at the international and national levels that applied collectively in certain jurisdictions.

Enculturation

The enculturation process in internalizing religious moderation education through literacy culture has been implemented by MAN 1 Probolinggo by way of cultivating reading which is held every Monday at the Hall of MAN 1 Probolinggo, respecting others. From this explanation it can be interpreted that enculturation is an effort to assimilate into culture, especially assimilation of the values of religious moderation by taking some elements of the culture and can be used as a strength to animate and be able to deeply renew the culture (Febbrianti et al., 2022). According to Masrurroh, every school must have a library with a large collection of books.

External factors that affect students' interested in reading were the school environment, both in the form of reading effort and or student background factors (Hasan et al., 2022). Madrasah Aliyah Negeri 1 Probolinggo has provided a place for literacy reading for students, where every Monday there was a reading day which was invited by the school to the regional library, holding a reading corner, literacy campaign posters and a standardized library building and its contents. The purpose of having a reading day by the regional library was to broaden students' insights in capturing radical events or issues among today's youth. Therefore schools were required to provide facilities and infrastructure to facilitate effective academic activities.

Quoting from a journal written by Febbrianti et al. (2022) etymologically, enculturation meant an attempt to adapt a religion to the local culture.

Inculturation came from the words "in" and "culture". Which meant "entering into culture and also the process of a culture taking root." Inculturation was an attempt to enter into a culture, namely to become a compound in culture by absorbing culture.

Religious moderation education analyzed the strategies and efforts made by madrasas in cultivating the values of religious moderation which integrated in various cultures in the internal and external environment to form individuals who were tolerant to each other with various kinds of differences in race, ethnicity, religion and culture. The value of tolerance was always instilled in the students of MAN 1 Probolinggo, such as when they associated with other students they did not discriminate by choosing friends of the same religion. Another embedded culture was a sense of belonging among friends.

Understanding attitudes and enculturation of the value of religious moderation would be embedded in a person if students were able to understand the existing literature (Zamroni et al., 2022). The more students read the existing literature, the wider knowledge related to the phenomena that occurred around them. For this reason, Madrasah Aliyah Negeri 01 Probolinggo provided a complete library with several books on understanding religion and various kinds for all students.

Religious moderation was being flexible, not rigid, and tolerant of the existence of other religions that practiced their teachings without losing the essence of faith in religion (Murtadlo, 2021). Religious moderation was part of education in madrasas, but did not stand alone but was included in every subject, learning activities, incidental activities and habituation. Madrasah Aliyah Negeri 01 Probolinggo was famous for promoting the values of religious moderation. The aim was to avoid extreme or excessive behavior when implementing it.

The cultivation of religious moderation education has been implemented at Probolinggo 01 State Madrasah Aliyah since religious moderation was echoed around 2019. Some of the activities above included strengthening the religious moderation of the Ministry of Religion as reflected in the vision and mission of the Ministry of Religion for 2022-2024. The 2020-2024 vision is to reach the Ministry of Religion who are professional and reliable in building a godly, moderate, intelligent and superior society to realize an Indonesia that is advanced, sovereign, independent and has a personality based on mutual cooperation (S. Anwar & Fiah, 2018).

From the results of interviews with several teachers, it was clear that religious moderation education through a literacy culture has been running and was very effective in the process learning, habituation activities, as well as existing literature activities such as; library, reading day, social service, etc. In addition, building an attitude of religious moderation with students was carried out through discussions about understanding events or phenomena that occur in society. Students were asked to observe cases related to religious moderation, extremism, and radicalism that occurred in the surrounding environment. Conducting field research and reporting it to be presented in front of the teacher

and other students, if there were things that deviated, then the teacher gave the real understanding. If there were students who had a slightly excessive understanding of religion, the teacher gave directions, explaining and correcting the misunderstanding of this understanding while maintaining ethics in calling for goodness in Islam, not forcibly forcing and scolding the student. This finding was in accordance with Islamic orders in calling for goodness and preventing evil by way of wisdom, good lessons (*mauizhah hasanah*), and argue in a better way (R. N. Anwar & Muhayati, 2021).



Figure 2. Internalization of Religious Moderation Education Values in Learning

With this research, which explained that the internalization of religious moderation education through a Literacy Culture with a National Insight, at Madrasah Aliyah Negeri 1 Probolinggo, was developed through several forms consisting of: integration in subject matter, indoctrination, providing space and freedom to express opinion, and enculturation of the value of religious moderation. The explanation of the results of this study was expressed reveals that moderation was needed not only ideas or awareness of the need. In fact all realize that this was important and even support and applied it, even though the reality showed that not all of them were successful and some even took a wrong step. With this research, could trained students to understand literacy and be moderate by broadening their horizons to accept radical problems that occurred in the surrounding environment, more so in the learning process inside and outside the classroom. So it concluded that religious moderation education through literacy culture could be built through several models and strategies so that it made it easy for madrasahs to achieve their goals.

CONCLUSION

From the explanation above, it concluded that the internalization of religious moderation education through a culture of literacy with a national perspective was a very important factor, especially in an educational institution. In fact, religious moderation education was one of the successes or not in an institution in improving literacy culture. It could improve the quality of an institution. Madrasahs were starting to carry out the internalization process of religious moderation education which was carried out through literacy with a national perspective in the learning process in the classroom and outside the classroom. In the learning process in the classroom which contained literacy with a national perspective which was directed at achieving religious moderation education was carried out in several forms: 1) integration 2) indoctrination 3) democratization 4) enculturation. So that the benchmark for moderation education at MAN 1 Probolinggo was literacy that built students' critical power, then teacher creativity in class management so that it could accommodate the

student's critical power and so that teachers could indoctrinate religious moderation values in creative and interesting ways according to character learners. The results obtained from this indoctrination that students were able to be tolerant, flexible, not rigid, and open minded.

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