

The Internalization of Religious Moderation Values through Religious Culture to Foster Students' Character

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Abstract

This study is motivated by the issue of low moral character among students in schools. One effort to improve students' morals is by integrating religious moderation values through Religious Culture. The purpose of this research is to describe and analyze the internalization of religious moderation values through Religious Culture to foster students' moral character at SMAN Tanjungsari. The research employs a qualitative approach and a case study method, with data collected through interviews, observations, and document analysis. The findings indicate that the objective of internalizing religious moderation values through Religious Culture is to foster tolerance, create an inclusive environment, and promote respect for diversity. Activities include environmental cleanliness, community service, prayers before and after lessons, flag ceremonies, the 5S Program, Islamic holiday celebrations, congregational prayers, Qur'anic recitation (tadarus), collective sacrifices (iuran qurban), takjil sharing, and Ramadan boarding school programs (Pesantren Ramadhan). The process is carried out through stages of value transformation, value transaction, and value trans-internalization, as well as activities involving observing, responding, valuing, and organizing values through religious and social programs. Supporting factors include visionary leadership, active involvement of teachers and students, parental and community support, and a relevant curriculum. In contrast, inhibiting factors include a lack of understanding, limited facilities, student resistance, and diverse backgrounds.

Keywords: *Global Defense Industry, Related Party Transactions, And Financial Performance*

INTRODUCTION

Issues in educational institutions appear to evolve endlessly. One of the current challenges is violence among students and a lack of respect toward parents (Farida, 2023). This is also reflected in data published through print and electronic media, including cases of violence (bullying) and student brawls. A study conducted by the Indonesian Child Protection Commission (KPAI) revealed that over nine years, from 2011 to 2019, at least 37,381 cases of violence against children were recorded (Listyanti, 2019). Regarding bullying, both in educational settings and on social media, 2,473 complaints were filed, with the numbers continuing to rise (Al Adawiah & Masri, 2022). Such bullying behaviors among students are partly attributed to intolerance toward differences among peers (Amir & Hakim, 2018).

These phenomena indicate that the goals of Islamic Religious Education (PAI) have not yet been fully realized. As stipulated in the National Education Goals in Article 3 of Law No. 20 of 2003 on the National Education System (SISDIKNAS), the purpose of national education is “to develop students’ potential to become individuals who believe in and fear God Almighty, possess noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens” (Sisdiknas, 2003).

Observing these trends, researchers highlight a significant decline in students’ moral character, which adversely affects the reputation of the education sector. Educational institutions, which are meant to serve as hubs for character building and academic achievement, now face serious challenges of dehumanization. The lack of respect for human values among students manifests in incidents such as brawls, free associations, and diminished respect toward parents, teachers, and peers.

Additionally, many parties point out that Islamic Religious Education (PAI) still struggles to produce students who are moderate, tolerant, and inclusive. This is partly due to a lack of integrated emphasis on social education. The teaching often focuses on cultivating vertical piety (*habl min Allah*) while neglecting horizontal piety (*habl min al-nas*), which relates to social relationships and community engagement.

According to Chaeruddin Shaleh, the Principal of SMAN Tanjungsari, several issues emerge in the teaching of PAI. First, many students feel bored and uninterested, leading to an underestimation of the subject. Second, PAI is perceived as merely complementary, lacking innovation or added value to broaden students' knowledge. Third, religious understanding tends to be confined to self-purification and spiritual fulfillment, with the sole aim of achieving salvation in the afterlife. Fourth, students' religious perspectives remain narrow and superficial, leaning toward secular and dichotomous views that separate worldly and spiritual life. Finally, their understanding of religion often lacks real-life application (*ahistoric*), further widening the gap between religious teachings and their practice in daily life.

The issues outlined above are no longer trivial and cannot be ignored. The current failures of the national education system must be addressed seriously, requiring sincere intentions, strong determination, and collaboration among various stakeholders to restore the vision, mission, goals, and functions of national education to their rightful path (Firdaus, 2024). This is crucial for education to regain its role in shaping character and fostering a dignified society.

To achieve this, efforts are needed to cultivate religious moderation values among students through *Religious Culture*. Internalization, as defined by (Arifin, 2023), involves deeply embedding national philosophical values through education, training, and dissemination processes. This internalization process fosters a profound understanding of doctrines, teachings, or values, turning them into firmly held beliefs reflected in attitudes and behaviors.

Rahmat Mulyana defines internalization as the process by which values are integrated into an individual, where beliefs, values, attitudes, practices, and norms become inherent and permanent (Mulyana, 2004). This perspective emphasizes that values internalized must be practiced and influence behavior. Internalized values become a part of one's character and are not easily changed, as long as the individual's value system remains intact. (Muhaimin, 2020) elaborates that internalization occurs when an individual adopts and willingly adheres to influences aligned with their beliefs and value system. This creates attitudes that are steadfast and not easily altered, provided the individual's internal value system remains stable. This idea aligns with (Indrawan, 2014) assertion that a religious culture in educational institutions embeds religious teachings as organizational traditions. When members of an institution adhere to these traditions, consciously or unconsciously, they are practicing religious teachings.

The goal of education is not only to produce individuals who are intelligent and skilled but also to develop moral individuals who contribute as virtuous citizens (Ruswandi et al., 2024). Thus, education should not merely transfer knowledge but also instill moral and universal human values. Through the transmission of these universal morals, students are expected to respect others and demonstrate behaviors that reflect this appreciation, from their school years into adulthood as responsible citizens.

The development of diversity within school communities entails fostering Islamic values that guide the attitudes, behaviors, and spirit of all school actors, including teachers, staff, parents, and students. Implementing a religious culture in schools is firmly grounded in religious norms and constitutional principles, leaving no excuse for schools to avoid such efforts (Siswanto, 2018). This foundation ensures that the cultivation of religious moderation becomes a fundamental and integral aspect of educational practices.

Therefore, the implementation of religious education, realized through the development of a religious culture at various levels of education, is currently being carried out. This is because

instilling the values of religious culture in students strengthens their faith, and the application of these Islamic values can be fostered through the school environment (Sanjari, 2023). Hence, building a religious culture is crucial as it indirectly influences students' attitudes, behaviors, and dispositions.

The essence of a religious culture in schools lies in the embodiment of religious teachings as a behavioral and organizational culture embraced by all members of the school community (Ubabuddin et al., 2021). This initiative aims to ensure that Islamic values are consistently reflected in the daily behaviors of all school members, especially students, and serve as a safeguard against negative cultural influences in their environment.

Cultivating religious values can be achieved through various approaches, including school leadership policies, classroom learning activities, extracurricular programs outside the classroom, and continuous and consistent traditions and behaviors of the school community, thereby fostering a Religious Culture within the school environment (Fathurrohman, 2016).

The aim of this study is to analyze the internalization of religious moderation values through Religious Culture to nurture the character of students at SMAN Tanjungsari. This research discusses the primary objectives of implementing religious moderation values, focusing on shaping students' character to be tolerant, courteous, and respectful of diversity. Additionally, it examines the internalization process through the stages of value transformation, value transaction, and value trans-internalization. Concrete programs such as distributing food during Ramadan (takjil), Qur'an recitation (tadarus), congregational prayers, and intensive Ramadan boarding school activities (pesantren kilat) are elaborated as practical efforts to instill moderation values. Supporting factors, including visionary school leadership, teacher involvement, and parental support, as well as inhibiting factors such as limited facilities and the diverse backgrounds of students, are also analyzed to provide a comprehensive picture of the program's success.

RESEARCH METHODS

This study employs a qualitative approach using a case study method, based on the consideration that the subject under investigation requires direct observation rather than relying on numerical data (Cresswell, 2019). Data were collected through interviews, observations, and document analysis. The data analysis process involved three stages: data reduction, data presentation, and conclusion drawing (Miles et al., 2014). The research was conducted at SMA Tanjungsari over a period of six months.

RESULT AND DISCUSSION

The Objective of Internalizing Religious Moderation Values at SMA Tanjungsari: Shaping Students' Religious Character

The effort to internalize religious moderation values within the religious culture at SMA Tanjungsari aims to shape students' morals that are of high quality and relevant to contemporary challenges. One of the primary manifestations of this character-building effort is students' ability to live harmoniously amidst diversity. In a pluralistic school environment, students are taught to understand that differences are realities that must be accepted and respected. Through value-based learning programs, such as cross-cultural discussions or joint religious activities, students are trained to recognize the importance of diversity in social life and to establish tolerance as a fundamental principle.

Additionally, religious moderation values aim to foster mutual trust among students. This sense of trust is cultivated through intensive interactions and activities that encourage collaboration. Group projects, extracurricular activities, and character-building programs provide opportunities for students to demonstrate their commitment to values such as honesty, responsibility, and openness. By fostering mutual trust, interpersonal relationships within the school become more harmonious, creating a conducive learning environment.

The ability to maintain mutual understanding is also a vital aspect of internalizing religious moderation values. This is achieved through healthy communication processes, both among students and between students and teachers. SMA Tanjungsari actively promotes constructive dialogue, encouraging individuals to express their views without fear or pressure. Through this, students learn to appreciate others' perspectives while avoiding prejudice and stereotypes that could disrupt social harmony.

Mutual respect is a fundamental value in shaping students' morals at SMA Tanjungsari. In daily life, students are taught to respect differences in religion, culture, and social background. Activities such as joint celebrations of religious holidays and the enforcement of school rules that uphold universal values train students to act justly and respect others' rights. This attitude not only reflects maturity but also creates an inclusive and welcoming school environment. Furthermore, the internalization of religious moderation values instills an open-minded attitude in students. This mindset is crucial for students to face global changes and challenges wisely. Activities such as interdisciplinary discussions, seminars, and workshops help students broaden their perspectives and develop critical thinking skills. By fostering open-mindedness, students become individuals who are not only intellectually capable but also wise in handling differing opinions.

Overall, the internalization of religious moderation values at SMA Tanjungsari represents a strategic step in shaping a generation with noble character who can act as agents of change in society. Values such as tolerance, mutual trust, mutual understanding, mutual respect, and open-mindedness form the main pillars in building students' religious character, oriented toward peaceful and harmonious social life. Through a holistic approach encompassing education, habituation, and exemplary behavior, SMA Tanjungsari has become a model in creating a moderate and inclusive religious culture.

The internalization of religious moderation values at SMA Tanjungsari aligns with the principles of Islamic moderation as described by Abdul Azis and Khoirul Anam in Adha (Adha et al., 2023). At SMA Tanjungsari, emphasis on tolerance and interfaith collaboration reflects the values of *Asy-Syura* (consultation), *Islah* (reconciliation), and *Al-la'unf* (non-violence). The school teaches students to live harmoniously in diversity and fosters an inclusive and harmonious environment, supporting moderation values such as *Qudwah* (leadership) and *I'tiraf al-Urf* (cultural adaptability).

Religious Moderation Values Internalization Program at SMAN Tanjungsari

SMAN Tanjungsari implements various programs to internalize religious moderation values through Religious Culture to shape students with noble character. These programs include practices such as reciting prayers before and after studying, maintaining a clean environment through community service, sharing meals during Ramadan (*takjil*), the 5S Program (Smile, Greet, Salute, Polite, Courteous), Qur'anic recitation (*tadarus*), celebrating Islamic holidays, collective sacrifices (*iuran qurban*), congregational prayers, and Ramadan short-term boarding school programs (*Pesantren Kilat*). All these activities are designed to instill values such as tolerance, discipline, respect, social solidarity, care, and exemplary behavior in students' daily lives.

One of the most effective activities is sharing meals (*takjil*) and collective sacrifices (*iuran qurban*), which foster values of social care and togetherness. These activities teach

students to share and care for others regardless of their backgrounds. The solidarity and social justice values embedded in these activities help students understand the importance of shared responsibilities in societal life.

The practice of reciting prayers before and after studying is also an essential part of Religious Culture. This activity promotes discipline and exemplary behavior while fostering gratitude towards God. By beginning and ending learning activities with prayers, students are taught to connect daily activities with spiritual values, creating harmony between human efforts and reliance on divine guidance.

Congregational prayers and the Pesantren Kilat Ramadan program specifically emphasize the development of togetherness and discipline. Through congregational prayers, students learn to appreciate the value of unity and collective responsibility. Meanwhile, the Pesantren Kilat Ramadan program provides an in-depth experience of understanding Islamic teachings, enhancing discipline through structured activities such as Qur'anic recitation, fasting, and group worship.

Overall, the Religious Culture programs at SMAN Tanjungsari have proven effective in embedding religious moderation values. Activities integrated into students' daily lives help them become individuals with moderate, tolerant, and caring characteristics. With this holistic approach, SMAN Tanjungsari has successfully created a harmonious and inclusive educational environment oriented toward character development, preparing students to contribute positively to society.

Putra's perspective supports the findings of this research by stating that the embodiment of Religious Culture as part of Islamic Religious Education (PAI) development in schools includes activities such as Qur'anic recitation (*tadarus*), *dhuha* prayer, congregational Friday prayer, charity (*tali asih*), collective sacrifices (*iuran qurban*), Ramadan short-term boarding school programs (*Pesantren Kilat*), community service, honesty canteens, Islamic holiday celebrations, environmental care initiatives, post-Ramadan gatherings (*halal bihalal*), the 5S culture, and communal prayer sessions (*istighosah*). According to Putra, this religious culture significantly enhances students' spirituality, strengthens their sense of brotherhood and tolerance, increases discipline and earnestness in learning and activities, and fosters humility (*tawadhu'*) towards teachers as a form of respect and belief that they will receive blessings and knowledge benefits from their teachers (Putra, 2015).

Supporting and Inhibiting Factors in the Internalization of Religious Moderation Values through Religious Culture at SMAN Tanjungsari

The process of internalizing religious moderation values through Religious Culture at SMAN Tanjungsari involves various interrelated elements that support the instillation of values such as tolerance, togetherness, and respect for diversity.

One of the primary supporting factors is the inclusive and visionary leadership of the school principal. The principal at SMAN Tanjungsari acts as a leader capable of creating an educational vision based on religious moderation, motivating teachers and students to actively participate in religious activities, and ensuring that religious programs are well-integrated into the school culture.

Support from teachers is another significant factor in this process. Teachers at SMAN Tanjungsari not only teach moderation values through classroom learning but also serve as role models in daily activities. Their competence in delivering material on religious moderation using dialogic and inclusive approaches helps students understand and internalize these values. Additionally, a curriculum that aligns with religious moderation values, such as the integration of religious education with character education, further strengthens the development of students' tolerance and discipline.

Parental and community involvement is another key supporting factor. Parents at SMAN Tanjungsari actively support school programs, such as religious holiday celebrations, *takjil* sharing programs, and community service activities. This creates continuity between education at school and at home, allowing the religious moderation values taught at school to be practiced in students' daily lives. Community participation, such as involvement from local religious organizations, enriches students' experiences in understanding the importance of togetherness and social solidarity.

Despite these supports, there are several inhibiting factors that need attention. One significant challenge is the lack of teacher training on religious moderation values. Teachers who lack a deep understanding of religious moderation may struggle to convey the material effectively. Additionally, limited facilities, such as inadequate prayer rooms, pose challenges to conducting religious activities. These limitations can reduce student participation in routine worship activities, such as congregational prayers or Qur'anic recitation (*tadarus*). The diversity of students' backgrounds also presents a challenge in the internalization process. Differences in religion, culture, and personal values often complicate the consistent instillation of moderation values. Furthermore, some parents' lack of understanding of religious moderation values can create inconsistencies between the education students receive at school and at home. External environmental influences, such as intolerant or radical viewpoints, may also affect students' attitudes toward diversity.

To overcome these obstacles, a holistic and strategic approach is required. Enhancing teacher training on religious moderation, improving school facilities, and strengthening communication between the school, parents, and the community are effective solutions. By optimally managing these supporting and inhibiting factors, SMAN Tanjungsari can enhance the success of the internalization process, fostering students who not only possess noble character but are also capable of making positive contributions to a pluralistic society.

CONCLUSION

Based on the research findings, the internalization of religious moderation values through **Religious Culture** at SMA Pasundan and SMAN Tanjungsari aims to foster tolerance, create an inclusive environment, and promote respect for diversity. The activities include environmental cleanliness, community service, prayers before and after learning, flag ceremonies, the 5S Program, Islamic holiday celebrations, congregational prayers, Qur'anic recitation (*tadarus*), collective sacrifices (*iuran qurban*), *takjil* sharing, and Ramadan boarding school programs (*Pesantren Ramadhan*). The process is carried out through stages of value transformation, value transaction, and value trans-internalization, as well as activities such as observing, responding, valuing, and organizing values through religious and social activities. Supporting factors include visionary leadership, active involvement of teachers and students, parental and community support, and a relevant curriculum. On the other hand, inhibiting factors include a lack of understanding, limited facilities, student resistance, and the diversity of backgrounds.

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