

# TOWARDS HARMONY IN RELIGIOUS EDUCATION: INTEGRATING MODERATE ISLAMIC VALUES THROUGH THE THREE CENTERS OF EDUCATION

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## Abstract

This research aims to examine the internalization of moderate Islamic values in Islamic Religious Education (PAI) learning through the collaboration of tri-center education at MI Kalifa Nusantara and Al-Hijriyah Elementary School. The method used is a descriptive qualitative approach with a case study type. Data collection was carried out through observation, interviews, and documentation. The results of the research show that both educational institutions internalize moderate Islamic values, including moderation (*tawassuth*), tolerance (*tasammuh*), fairness (*i'tidal*), balance (*tawazzun*), purification (*tajrid*), renewal (*tajdid*), honesty (*shidiq*), and deliberation (*shura*). The internalization process is carried out through three stages, namely value transformation, value transactions, and value transinternalization using various methods such as lectures, discussions, examples, habituation, supervision, and evaluation. The implications of internalizing moderate Islamic values can be seen in students' attitudes and behavior which reflect the embodiment of *ukhuwah Islamiyah*, *ukhuwah basyariyah*, and *ukhuwah wathaniyah* at MI Kalifa Nusantara, as well as understanding Islam as *din al-hadharah* at Al-Hijriyah Elementary School. However, this internalization process needs to be carried out sustainably and consistently by involving synergy between schools, families, and communities. This research provides an important contribution to the discourse on the internalization of moderate Islamic values in PAI learning, although further research with a broader scope is needed. Ultimately, the internalization of moderate Islamic values requires support from all elements of society to build an Islamic civilization that is *rahmatan lil 'alamin*.

**Keywords:** *Internalization, Moderate Islamic Values, PAI Learning, Tricentral Education.*

## INTRODUCTION

Recent developments in Islamic religious education indicate the importance of instilling moderate Islamic values, especially amidst Indonesia's diverse society (Badawi, 2024; Qasserras, 2024). Although a national wealth, this diversity is also vulnerable to social conflicts and inter-group hostility (Chande, 2023; Dilo, 2024; Murharyana, Ayyubi, Rohmatulloh, & Ikromi, 2024). Several cases of social conflict stemming from religious issues, such as blasphemy, permits for the construction of places of worship, and mutual discrediting among

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religious communities, pose threats to national integration (Alazeez, AL-Momani, & Rababa, 2024; Amirudin, Supiana, Zaqiah, & Rohimah, 2024).

Initial observations by researchers at MI Kalifa Nusantara and SD Al-Hijriyah indicate a gap in the understanding and application of moderate Islamic values among students and the surrounding community. Questionnaire data distributed to 50 parents of students show that 60% of respondents have yet to deeply understand the concept of moderate Islam and its application in daily life. Interviews with several teachers also reveal challenges in integrating moderate Islamic values into Islamic Religious Education (PAI) learning at schools.

This study aims to address this gap by developing an Islamic Religious Education (PAI) learning model that internalizes moderate Islamic values through tri-center education, involving schools, families, and communities. This model entails active collaboration among schools, parents, and communities in instilling an understanding of moderate, tolerant Islam, and *rahmatan lil 'alamin* (Nurlaila et al., 2023, Solechan, 2024). Through this approach, it is hoped that a conducive learning environment can be created for the early development of moderate Islamic character.

The novelty of this research lies in the integration of tri-center education in the PAI learning model to internalize moderate Islamic values. Unlike previous studies that focused more on the role of schools, (Apriliansi, Pahrudin, Koderi, & Syafril, 2024; Moch Sya'roni Hasan, 2021; Isa, Neliwati, & Hadijaya, 2024), this research emphasizes synergy among schools, families, and communities in shaping understanding and attitudes toward moderate Islam. This approach is expected to make a significant contribution to the development of a holistic and contextual Islamic education model.

Specifically, the objectives of this research are: (1) to identify relevant moderate Islamic values to be internalized through Islamic Religious Education (PAI) learning at MI Kalifa Nusantara and SD Al-Hijriyah; (2) to develop a PAI learning model that integrates tri-centre education to internalize moderate Islamic values; and (3) to assess the effectiveness of the PAI learning model in shaping students' understanding and attitudes towards moderate Islam. The results of this research are expected to provide theoretical contributions in the form of developing innovative and effective PAI learning models in internalizing moderate Islamic values. Practically, this research can serve as a reference for schools, parents, and communities in creating a conducive learning environment for the early development of moderate Islamic character, thereby strengthening national integration and preventing religion-based social conflicts.

## **METHODS**

This research employs a descriptive qualitative approach with a case study design (Sugiyono, 2017). The qualitative approach was chosen to comprehensively understand the researched issue, strengthening moderate Islamic education through tri-centre education collaboration at MI Kalifa Nusantara and SD Alhijriyah. A case study is utilized because this research is conducted on ongoing events or cases, not events that have already concluded. The researcher's presence in qualitative research plays a vital role as a critical instrument. The researcher is a planner, executor, data collector, analyst, data interpreter, and research report presenter. The steps to be taken by the researcher include obtaining research permission, conveying the purpose and objectives of the research to the school principal, conducting observations and interviews, and searching for supporting documents according to the schedule and agreement with the research subjects (Arikunto, 2019).

This research was conducted at MI Kalifa Nusantara and SD Alhijriyah located amidst minority Muslim communities in Denpasar and Badung, Bali. The selection of these locations is based on a commitment to cultivating students with a strong understanding of moderate Islam within the school, community, and family environment. The data sought in this research includes matters related to the reinforcement of moderate Islamic education, character education values, strategies, and factors hindering the strengthening of moderate Islam among students at MI Kalifa Nusantara. The research data sources consist of human data sources (school principals, teachers, community leaders, student families, and students) and non-human data sources (documents and activities or events that serve as the research background).

Data collection was conducted through observation, interviews, and documentation (Moeloeng, 2017). Observation was used to obtain data on programs, strategies, and challenges related to the tri-center education-based character education reinforcement among students. Structured interviews were conducted with parties who could provide the necessary information, such as school principals, teachers, community leaders, student families, and students. Documentation was carried out to search, collect, and review documents or archives related to the reinforcement of moderate Islamic education among students. Data analysis was conducted qualitatively following the Miles and Huberman concept, which includes data reduction, data presentation, and conclusion (Emzir, 2014). Data validity was ensured through source and method triangulation, discussions with peers, and increased diligence in understanding, analyzing, and interpreting the obtained data (Maimun, 2020).

## RESULT AND DISCUSSION

### Result

Based on the research conducted at MI Kalifa Nusantara and SD Al-Hijriyah regarding the internalization of moderate Islamic values in Islamic Religious Education (PAI) learning through tri-centre education, several findings were obtained through interviews, observations, and documentation as follows:

The forms of moderate Islamic values instilled in PAI learning at MI Kalifa Nusantara include moderation (*tawassuth*), tolerance (*tasammuh*), fairness (*i'tidal*), balance (*tawazzun*), and honesty (*shidiq*). This was conveyed by the head of the madrasah, Mrs. Riani Sumiati, stating that the moderate Islamic values instilled include *rahmatan lil alamin*, moderation, tolerance, friendliness, and nationalism. This opinion is supported by the PAI teacher of class V, who stated that instilling values of moderation, balance, and fairness aligns with the principles of K.H. Hasyim Asy'ari. These values are also included in the faith and morality education curriculum, which discusses visiting, consulting, and neighboring ethics.

Meanwhile, the forms of moderate Islamic values instilled at SD Al-Hijriyah include moderation (*tawassuth*), tolerance (*tasammuh*), purification (*tajrid*), renewal (*tajdid*), and consultation (*syura*). The school principal conveyed that moderation, according to Haedar Nashir, is the middle path in dealing with two opposing sides. For example, the acceptance of students with special needs (ABK) under any circumstances is a form of moderation. Additionally, the PAI teacher of class IV stated that in learning, there is material on the boundaries of moderation, namely no compromise in matters of worship and beliefs.

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The process of internalizing moderate Islamic values in PAI learning at both schools is conducted through three stages: value transformation, value transactions, and value trans-internalization. At MI Kalifa Nusantara, during the value transformation stage, teachers use lecture methods by explaining the material and then engaging in question-and-answer sessions. In the value transaction stage, the method of emulation is used. Meanwhile, in the value trans-internalization stage, observation and supervision are carried out by teachers.

The internalization of moderate Islamic values, especially in education according to Mr. Ahmad Kohar, indeed requires providing understanding to students about moderate Islamic values using the simplest language possible, such as mutual respect and assistance, so that these values can be practiced in daily life. Here are the points conveyed:

"In teaching to instill moderate Islamic values, the first step is to deliver the material in simple and understandable language, such as mutual respect, assistance, and appreciation of differences. After that, the next step is to observe students' responses to the explained material. I always include a question-and-answer session to assess the extent of students' understanding. Additionally, outside the classroom, as a teacher, I strive to set a good example for students by starting with a friendly attitude and shaking hands when meeting other teachers or school staff. For the final step, we conduct evaluations with the assistance of class teachers or Counseling Guidance (BK)."

At SD Al-Hijriyah, during the value transformation stage, teachers use the contextual teaching-learning (CTL) approach and provide personal approaches to students. In the value transaction stage, habituation methods are employed. Meanwhile, in the value trans-internalization stage, observation and evaluation of student behavior are conducted by teachers.

The implications of internalizing moderate Islamic values in both schools are reflected in the social attitudes, tolerance, and moderation of the students. The difference lies in MI Kalifa Nusantara, where this manifests in the brotherhood among fellow Muslims (*ukhuwah islamiyah*), brotherhood among humans (*ukhuwah basyariyah*), and national brotherhood (*ukhuwah wathaniyah*). Meanwhile, at SD Al-Hijriyah, Islam is viewed as *din al-hadharah* or progressive Islam that motivates humans to live in advancement.

Observational results indicate that moderate Islamic values are also included in the learning materials. At MI Kalifa Nusantara, the faith and morality curriculum discusses the etiquette of friendship and neighboring without harming others and behaving politely. Additionally, the Quranic and hadith materials also explore tolerance and avoiding violence based on Surah Yunus: 40-41, Surah Al-Maidah: 32, and related hadiths. The value of justice is also discussed in the commendable morality materials regarding the courage to defend the truth (*syaja'ah*) in upholding honesty.

At SD Al-Hijriyah, Islamic Religious Education (PAI) materials are also filled with moderate Islamic values. Teachers use contextual teaching-learning methods by linking the material to current issues. For example, when discussing tolerance, teachers ask students for responses regarding cases of intolerance that have occurred. Additionally, the curriculum applied is also Quran-based in all subjects through Quranic reading and writing (BTQ) lessons using the thematic Quran memorization (TQT) method. This indicates efforts of purification or *tajrid* of Islamic teachings following the Quran and Hadith.

During the value transformation stage, which is the initial stage of internalizing values, the first step taken by teachers is to inform students about moderate and tolerant values. In addition, educators adopt a personal approach to make it easier for students to understand, so they can be open and honest with the educators. This is as conveyed by Mrs. Imronah, the school principal:

"When in class, the children are guided by 2 teachers, the class teacher and the class assistant. Their main task every 7 in the morning is to greet the students. After the Dhuha prayer, then the first hour I leave empty, I tell the children to enter their classes, and the teachers also enter their classes. Their main tasks are 1) to greet the children, 2) to map the children's conditions, and 3) to establish empathy. Well, establishing empathy here includes asking about the students' conditions, and whether there are any problems or other issues. So, on that occasion, we get to know and it is also one of our efforts to prevent potential problems."

In terms of implications through tri-center education, the role of families in both schools is quite significant. Parents strive to internalize moderate values by setting examples, reminding, and accompanying children in their interactions and play to always respect each other. The school committees also organize monthly parenting sessions and religious study groups to align understanding.

As for the role of schools/madrasahs, efforts are evident in creating a peaceful and harmonious environment, respecting diversity, and fostering cooperation, mutual assistance, and social concern. The habituation of moderate behavior is carried out through school culture, such as greetings, congregational prayers, religious lectures, study sessions, and so on. All of these aim to shape the mindset, attitudes, and moderate behavior of students.

Meanwhile, the role of the community is also quite supportive, considering both schools are located in heterogeneous environments. Several community figures organize social and religious activities involving students, such as fundraising, charitable activities, and joint exercises. This trains students to integrate, respect differences, and demonstrate Islam as a mercy to all.

Thus, the internalization of moderate Islamic values in PAI learning through tri-center education at MI Kalifa Nusantara and SD Al-Hijriyah has been optimally pursued by involving the roles of families, schools, and communities. This is expected to shape a generation of moderate Muslims capable of being merciful to all amidst diversity.

## DISCUSSION

The research analysis conducted at MI Kalifa Nusantara and SD Al-Hijriyah indicates that both educational institutions internalize moderate Islamic values in Islamic Religious Education (PAI) learning. The instilled values include moderation (*tawassuth*), tolerance (*tasammuh*), fairness (*i'tidal*), balance (*tawazzun*), purification (*tajrid*), renewal (*tajdid*), honesty (*shidiq*), and consultation (*syura*). The cultivation of these values aligns with the concept of moderate Islam outlined in the High-Level Conference of Scholars (KTT) which mentions at least 7 values that depict moderate Islam in general: *tawassuth*, *i'tidal*, *tasammuh*, *syura*, *al islah*, *al qudwah*, and *al muwathonah* (Burga & Damopolii, 2022; Ramdhani et al., 2022; Sechandini, Ratna, Zakariyah, & Na'imah, 2023).

In internalizing moderate Islamic values, MI Kalifa Nusantara and SD Al-Hijriyah employ various methods and approaches. The internalization process is divided into three stages: the transformation of values, the transaction of values, and the trans-internalization of values (Halomoan, Moeis, & Yakubu, 2023; Khasanah, Violy, Yustantina, & Yasin, 2024). In the transformation of values stage, teachers convey information about moderate Islamic values through lectures and discussions. This stage aims to provide an initial understanding to

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students about the concepts and importance of these values (Moch Sya'roni Hasan, Azizah, & Rozaq, 2023).

In the transaction of values stage, there is a reciprocal interaction between teachers and students. At MI Kalifa Nusantara, teachers utilize modeling methods, both directly and indirectly. Teachers demonstrate attitudes and behaviors that reflect moderate Islamic values, such as dressing neatly, being punctual, and giving greetings. This is in line with the notion (Harmita, Nurbika, & Asiyah, 2022) of exemplary behavior, where teachers create a conducive environment for students to internalize these values. Meanwhile, at SD Al-Hijriyah, in this stage, habitual methods are used, such as congregational Dhuha prayers, collective supplications, greeting each other, and reflecting at the end of the learning session. These habits aim to familiarize students with implementing moderate Islamic values in their daily lives (Ma'arif, 2019, Jasminto & Rofi'ah, 2024).

In the trans-internalization stage of values, teachers not only engage in verbal communication but also pay attention to mental attitudes and personalities. At MI Kalifa Nusantara, teachers observe and evaluate to see if moderate Islamic values have been formed in students' characters. At SD Al-Hijriyah, teachers monitor and record through students' notebooks held by the class teacher. This stage aims to ensure that the instilled values are truly internalized within the students (Nurjanah, Fuad, & Darraz, 2024).

The findings of this research are in line with several theories and previous studies on the internalization of values in learning. According to (Moch Sya'roni Hasan, 2019), is a regulation in the form of guidelines of ideas, values, or attitudes from others so that they become part of oneself. The internalization of values occurs through a process of understanding teachings in their entirety and is followed by an awareness of those values and the discovery of possibilities to actualize them in real life (Mashuri & Fanani, 2021, Alam, 2016, Kusnoto, 2017).

The findings of this research are in line with several theories and previous studies on the internalization of values in learning. According to (Rosi, 2019) internalization is a regulation in the form of guidelines of ideas, values, or attitudes from others so that they become part of oneself. The internalization of values occurs through a process of understanding teachings in their entirety and is followed by an awareness of those values and the discovery of possibilities to actualize them in real life. Research conducted by (Aliani, Alam, Rofiq, & Srinio, 2023; Amirudin et al., 2024; Arifin & Kartiko, 2022) also indicates that the process of internalization is expedited when involving role models or individuals who are looked up to. With respected figures serving as examples, students are more likely to accept and internalize the values taught (Adimsyah, Fauzi, & Rofiq, 2023; Arianto et al., 2024; Komarodin & Rofiq, 2023; Mukaffan, 2024).

This aligns with the modeling Furthermore, research conducted by (Luthfillah, Elan, & Rachman, 2022) also emphasizes the importance of habituation in internalizing values. Continuous and repetitive habituation will facilitate students in implementing these values in their daily lives (Karimah, Susanto, & Muhadi, 2022). This is consistent with the habituation method applied in SD Al-Hijriyah.

Despite some differences in the values instilled and the methods used, both MI Kalifa Nusantara and SD Al-Hijriyah have successfully internalized moderate Islamic values in Islamic Education learning. The implications of internalizing these values are evident in the attitudes and behaviors of students, reflecting moderation, tolerance, justice, balance, honesty, and consultation.

In MI Kalifa Nusantara, the implications of moderate Islamic values are evident in the realization of *ukhuwah Islamiyah* (brotherhood among Muslims), *ukhuwah basyariyah*

(brotherhood among humans), and *ukhuwah wathaniyah* (national brotherhood) (Helwah, Arisati, & Mufidah, 2023; Jannah, Rodliyah, & Usriyah, 2023). Students at MI Kalifa Nusantara also adhere firmly to the principles of Ahlussunnah Wal Jama'ah, which upholds the principles of moderation, balance, tolerance, and justice (Muharam, 2023) method used in MI Kalifa Nusantara.

Meanwhile, at SD Al-Hijriyah, Islam is viewed as *din al Hadarah* or progressive Islam. In the learning of Al-Islam, moderate behavior instilled in the creed is the upholding of pure Islam from the Qur'an and Hadith, avoiding polytheistic phenomena without neglecting the principle of tolerance according to Islam (Aryati & Suradi, 2022; Muid, Shohib, & Askarullah, 2024). There are traits of *tajdid* (renewal) and *tajrid* (purification) understood more flexibly and not inclined towards rigidity (Ali, Afwadzi, Abdullah, & Mukmin, 2021).

Overall, this research shows that the internalization of moderate Islamic values in Islamic education learning in MI Kalifa Nusantara and SD Al-Hijriyah positively impacts students' attitudes and behaviors. Students in both educational institutions demonstrate a relatively high level of moderation, such as helping each other when facing difficulties and respecting differences in views or differences in religion, race, and culture in any context.

However, it should be noted that internalizing these values must be done continuously and consistently. Teachers must continue to supervise, evaluate, and improve so that moderate Islamic values are ingrained in students and become part of their character (Fitriani, Anam, & Maulana, 2024; Rosyadi, Aprilianto, & Rofiq, 2023). In addition, there needs to be synergy between schools, families, and communities in internalizing these values so that students receive support and a conducive environment for applying moderate Islamic values in their daily lives (Khusaini, Hariri, Pratama, & Rahmatan, 2022; Mustarsida, Maarif, & Rusydi, 2023).

In Indonesia's context of Islamic education, the internalization of moderate Islamic values becomes very important in facing various complex challenges and issues. With the ingrained values of moderation, tolerance, justice, balance, and consultation, it is hoped that the young Muslim generation of Indonesia can become agents of change who bring peace, unity, and progress to the nation (Danuwara & Giyoto, 2024; Maksum, 2023).

Therefore, Islamic educational institutions, especially madrasas and Islamic schools, must continue developing and refining methods and approaches to internalize moderate Islamic values (Karman, Anwar, Syarifudin, & Muhtar, 2021). Collaboration among academics, education practitioners, religious scholars, and other stakeholders is necessary to formulate effective strategies for instilling these values in students (Sinaga, Dalimunthe, & Daulay, 2023).

This research contributes to the discourse on internalizing moderate Islamic values in Islamic education. Nevertheless, further research with broader and more diverse scopes is needed to obtain a more comprehensive picture of the practices of internalizing moderate Islamic values in various Islamic educational institutions in Indonesia. Thus, other Islamic educational institutions can disseminate and adopt best practices and innovations in internalizing these values .

Ultimately, the internalization of moderate Islamic values in Islamic education is not solely the responsibility of educational institutions but also requires support from all elements of society. With good synergy and cooperation, it is hoped that moderate Islamic values can serve as a strong foundation in building an Islamic civilization that is a blessing for all, bringing peace, justice, and prosperity to all humanity.

## CONCLUSION

Based on the research conducted at MI Kalifa Nusantara and SD Al-Hijriyah, it can be concluded that both educational institutions have internalized moderate Islamic values in Islamic Religious Education (PAI) learning through tri-center education collaboration. The instilled values include moderation (*tawassuth*), tolerance (*tasammuh*), fairness (*i'tidal*), balance (*tawazzun*), purification (*tajrid*), renewal (*tajdid*), honesty (*shidiq*), and consultation (*syura*). The internalization process is conducted through three stages, namely value transformation through lectures and discussions, value transactions through emulation and habituation methods, and value transinternalization through supervision and evaluation. The research results indicate positive implications of internalizing moderate Islamic values on students' attitudes and behaviors, such as the manifestation of *ukhuwah Islamiyah*, *ukhuwah basyariyah*, and *ukhuwah wathaniyah* at MI Kalifa Nusantara, as well as the understanding of Islam as *din al-hadharah* at SD Al-Hijriyah. However, this internalization process needs to be carried out sustainably and consistently by involving synergy between schools, families, and communities. This research provides a significant contribution to the discourse on the internalization of moderate Islamic values in PAI learning, yet further research with broader scope is needed for a more comprehensive understanding. Ultimately, the internalization of moderate Islamic values requires support from all elements of society to build an Islamic civilization that is *rahmatan lil 'alamin*.

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