

# Strategies of Islamic Education Teachers in Internalizing Religious Moderation Values Among Students at SMPN 1 Tangerang

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## Abstract

This study aims to describe the religious moderation values among students at SMPN 1 Tangerang and to outline the strategies employed by Islamic Education teachers to internalize these values in students. The research uses a qualitative approach with a case study design. Data collection was conducted through in-depth interviews, participatory observation, and documentation. Data analysis included data reduction, data presentation, conclusion drawing, and verification. Data validity was ensured through triangulation. The findings of the study include: (1) Religious moderation values through four indicators: national commitment, tolerance, anti-violence, and accommodation of local culture, as reflected in flag ceremonies, Pancasila education, national defense, religious lessons according to each student's faith, and wearing traditional clothes; (2) The strategies of Islamic Education teachers in internalizing religious moderation values include: a) Stages of introduction, acceptance, and integration in lessons; b) Approaches of experience, habituation, emotional, rational, functional, and role modeling through various religious activities and learning materials that promote mutual respect; c) Strategies of traditional, flexible, reflective, and trans-internal methods applied by PAI teachers in the classroom, especially for non-Muslim students, participatory learning, and leading by example.

**Keywords:** Strategy, PAI Teacher, Values, Religious Moderation, Students

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## Introduction

Islamic education plays a significant role in cultivating moderate religious attitudes. Given that the majority of Indonesia's population is Muslim, Islamic education aims to foster and enhance faith through knowledge, reflection, experience, and the practice of Islamic teachings. Consequently, students are expected to grow in both faith and piety towards Allah SWT, as well as develop a strong sense of tolerance and noble character in their personal lives, within society, and as part of the nation. Adisusilo, Sutarja. (2017).



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The role of the Islamic Education (PAI) teacher is crucial in shaping students' attitudes toward religious moderation. The diversity of religions in a public school presents unique challenges for PAI teachers compared to those in religious-based schools. Therefore, PAI teachers are tasked with providing explanations and nurturing moderate attitudes in students so they can approach religious diversity with wisdom. In the educational world, various teaching strategies can be applied depending on the conditions, situations, and learning objectives. A competent teacher is capable of selecting the right strategy to achieve those goals. Yunus, and Arhanuddin Salim. (2018)

SMPN 1 Tangerang is a school with religious diversity among its students. While the majority of students are Muslim, there are also non-Muslim students. Islamic education at SMPN 1 Tangerang aims to instill values of tolerance among different religious groups to create a conducive learning environment. This effort is supported by the role of the PAI teacher, who guides and directs students to develop social piety without neglecting individual piety. Based on an interview with one of the PAI teachers at SMPN 1 Tangerang, religious moderation practices emphasizing individual piety can be seen when the teacher allows non-Muslim students to leave the classroom and study their own religious teachings in designated spaces that respect their beliefs. Agung, Iskandar, and Amrazi Zako. (2018).

SMPN 1 Tangerang is located in Tangerang Regency, an area known for its high religious devotion, particularly among the Madurese community. Religious moderation values are also integrated into various activities, including lessons on tolerance and respect for differences in the Islamic Education and Character Education subjects. PAI teachers at SMPN 1 Tangerang also play an essential role in providing accurate information about Islam and correcting misconceptions, showing that Islam is a religion of moderation, not radicalism, and brings blessings to all. Yunus, Muhammad. (2017).

The term "moderation" comes from the Latin word *moderatio*, meaning balance or temperance, referring to a state of neither excess nor deficiency. It also connotes self-control, or the ability to avoid extreme attitudes, whether excessive or insufficient. According to the *Kamus Besar Bahasa Indonesia*, moderation is defined as reducing violence and avoiding extremism. In English, the word "moderation" is often understood in terms like average, core, standard, or non-aligned. In Arabic, moderation is known as *wasathiyah*, which etymologically means balance or proportionality. Allah SWT mentions the concept of *wasathiyah* in the Qur'an, Surah Al-Baqarah, verse 143: "And thus We have made you a moderate nation that you may be witnesses over the people..." (QS. Al-Baqarah: 143).

According to the *Kamus Besar Bahasa Indonesia* (KBBI), internalization refers to the process of deeply understanding a concept or value, often through counseling, training, or similar activities. It also means embracing teachings, doctrines, or values that eventually become beliefs and awareness, reflected in attitudes and behaviors. AR, Samsul. (2020)

Mulyasa explains that internalization is an effort to fully understand and internalize a value, making it embedded in each individual's identity. Ahmad adds that educational techniques for internalization can be carried out through role models, habituation, motivation, and enforcement of rules. Muhammad Alim further explains that the internalization of values is the process of fully embedding values into one's heart, guiding actions and behavior according to religious teachings. This process involves comprehending the teachings in their entirety, recognizing their importance, and finding ways to apply them in daily life. Sutrisno, Edy. (2019)..

## Methodology

This study employs a qualitative approach, which aims to understand the phenomena experienced by research subjects—such as behavior, perceptions, motivations, and actions in a holistic and descriptive manner. Qualitative research relies on words and language in their

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natural context and utilizes various relevant methods. The data sources in this study were obtained from subjects directly related to the research topic. If data collection is conducted through questionnaires or interviews, the responses are categorized as data from respondents, who provide answers either in written or verbal form. The data in this study is divided into primary and secondary data. Primary data is obtained directly from field surveys, observations, interviews, and questionnaires when necessary. In this research, primary data was collected through direct interviews with key informants, including the school principal, the curriculum vice-principal, Islamic Education (PAI) teachers, and students of SMPN 1 Tangerang.

The data collection techniques in this study consist of three main methods. Interviews involve in-depth question-and-answer sessions between the researcher and informants to obtain comprehensive information. This method is particularly effective in gathering personal perspectives and experiences related to the research topic. Observation is conducted to obtain direct information about events or human behavior in their natural settings, allowing the researcher to measure specific aspects and analyze responses. Documentation serves as a supporting technique to gather institutional documents, such as school history, profiles, vision and mission statements, organizational structure, standard operating procedures (SOPs), educational calendars, and other relevant sources. This method is essential for supplementing interview and observation data, as many facts and records are stored in written or digital form, such as letters, diaries, and official reports.

The data analysis process in this study is conducted to answer research questions by exploring the relationship between abstract concepts and collected data. In qualitative research, analysis is performed by describing events within the study's context, examining the relationship between different data points, and linking findings to the broader phenomenon under investigation. This approach ensures that the research produces a comprehensive and contextual understanding of the subject matter.

## **Results and Discussion**

### **Describing the Internalization of Religious Moderation Values at SMPN 1 Tangerang**

During the problem identification phase, the researcher conducted a pre-research survey to ensure that the values of religious moderation were indeed internalized in various activities and learning at SMPN 1 Tangerang. Bamualim, Chaider S., et al. (2020). Based on data obtained from the school's YouTube channel, activity calendars, school documents, and interviews with several informants, the researcher was able to confirm that religious moderation values have been implemented in various activities and learning at the school.

The alignment of data with document analysis, such as photos of activities mentioned in interviews regarding the identification of religious moderation values at SMPN 1 Tangerang, shows that the school supports these efforts. The researcher found various forms of documentation, including school documents, the school's website, and the school's YouTube account. Suharto, Babun. (2019).

One activity that reflects a commitment to national values is students' participation in the district-level Paskibra competition in Bangkalan. This demonstrates that the school encourages students to develop a sense of nationalism by participating in national activities. Another activity supporting national commitment is the Pancasila Education and National Defense Program (Batch 6) organized by the Ministry of Education and Culture. This program aims to foster a sense of national defense, counter radicalism and terrorism, and raise awareness about the importance of Pancasila knowledge and patriotism. Fitria Hidayat, Supiana, and Maslani. (2021).

The researcher also conducted observations during Islamic Education (PAI) lessons, which were attended by non-Muslim students. Before the lesson began, the teacher explained that non-Muslim students were allowed to leave the classroom and go to the library or stay in

class, provided they respected the PAI lesson. Some non-Muslim students chose to stay in class and participate in the PAI lesson without disrupting the class. Qowaid, Lisa'diyah. (2019).

Additionally, a sense of tolerance was also reflected in the school's social media accounts and the student council (OSIS), showcasing messages, speeches, and narratives related to tolerance. The researcher found documentation of activities on the school's YouTube channel, such as a visit by the SMP Negeri 1 Tangerang Student Organization (OSIS) for a historical literacy event at Cakraningrat Museum in Bangkalan. Another activity demonstrating an accommodative attitude toward local culture was the use of Madurese traditional attire by students and teachers, in accordance with the Bangkalan District government's policy to commemorate local heritage.

These data indicate that the school supports and facilitates various activities that internalize religious moderation values among students at SMPN 1 Tangerang. The researcher also observed an accommodative attitude toward local culture in the school's social media accounts and the OSIS, which featured messages, speeches, and narratives supporting this attitude. Sarman, Mukhtar. (2019).

Overall, the religious moderation values of students at SMPN 1 Tangerang can be identified through various activities, including:

- a. Flag ceremonies.
- b. National day messages on the school's social media accounts.
- c. Religious activities.
- d. Pancasila Education and National Defense Program.
- e. Facilitation for non-Muslim students to follow religious lessons according to their beliefs.
- f. No coercion for students of different faiths to follow a particular religious lesson.
- g. Holiday greetings for various religions posted on the school's social media accounts.
- h. No religious conflicts between students of different faith backgrounds.
- i. Carnival activities and the wearing of traditional regional attire on specific days, participated in by both students and teachers at the school.

Thus, religious moderation values have been successfully internalized through various activities at SMPN 1 Tangerang.

### **Strategies of Islamic Education Teachers in Internalizing Religious Moderation Values Among Students at SMPN 1 Tangerang**

Islamic Education (PAI) teachers play a key role in instilling religious moderation values in students at SMPN 1 Tangerang. These strategies aim to ensure that students learn to live harmoniously, respecting religious differences, and practicing tolerance. Through various methods, these values are integrated into the curriculum and school activities. Oktaviani, Zahrotul. (2018).

### **Stages of Internalizing Religious Moderation Values**

- a. Introduction Stage: This is the first step where the teacher introduces the material on tolerance and respecting differences during the lessons. Methods like lectures, assignments, or discussions are used to communicate these values.
- b. Acceptance Stage: This stage occurs when students start applying what they've learned during class, which can be observed through their behavior in everyday interactions at school. Teachers monitor their actions, ensuring that the lessons are being internalized.
- c. Integration Stage: Here, the teacher encourages group assignments that mix students from different religious backgrounds, giving them the opportunity to interact and work together. This stage shows how students collaborate and respect each other in a multicultural setting.

The stages of internalizing moderation values include:

- a. Teaching tolerance and respect for differences.
- b. Observing students' behavior and social interactions to prevent religious conflicts.
- c. Managing classroom dynamics and group work involving students from different faiths.

### **Approaches to Internalizing Religious Moderation Values**

- a. **Experiential Approach:** This method emphasizes practical experience and social interaction. For instance, students from different religious backgrounds are encouraged to pray according to their faiths at the beginning of lessons. This allows them to practice tolerance and respect.
- b. **Emotional Approach:** Teachers use activities like "muhasabah diri" (self-reflection) to evoke students' feelings and thoughts about peace and harmony among themselves.
- c. **Rational Approach:** Teachers also provide real-life examples of interfaith issues that occur in society, helping students understand the importance and rational need for religious moderation.
- d. **Functional Approach:** This approach focuses on how the values of religious moderation can be applied in daily life, not only in the classroom but also in the broader school environment. Activities like morning greetings and handshakes are used as signs of inclusivity and to eliminate any discrimination among students.

In terms of the approaches used by the teachers, they include:

- a. Encouraging religious activities where students of different faiths participate respectfully.
- b. Praying according to each student's religion before activities.
- c. Holding self-reflection sessions to improve harmony among students.
- d. Using real-life examples of interfaith issues to illustrate the importance of moderation.
- e. Continuously guiding students to avoid discrimination based on religious differences.
- f. Promoting inclusive activities like handshakes in the morning as part of creating a respectful and discrimination-free school environment.

These efforts contribute significantly to fostering an atmosphere of religious tolerance and moderation within the school. Explore further any specific aspects of this topic or discuss how such strategies could be implemented in other schools. Musthofa. (2017).

### **Strategies for Internalizing Religious Moderation Values Among Students**

The Islamic Education (PAI) teacher has the responsibility to provide both theoretical and practical understanding of religious moderation in the students' daily lives at school. The cultivation of character aligned with the concept of religious moderation is not only taught to Muslim students but also to non-Muslim students during classroom lessons. This is supported by the data and document analysis, including photos of activities mentioned in the interviews, which identify the religious moderation values present at SMPN 1 Tangerang. The school organizes religious activities that allow students of different faiths to participate, provided they respect each other. Munif, Muhammad. (2017).

The strategies implemented by the PAI teacher to internalize religious moderation values among students are carried out both in and outside the classroom. Traditional strategies are employed during classroom lessons, where the teacher delivers lectures about religious tolerance in accordance with each student's faith. A flexible strategy is used when non-Muslim



students are involved in Islamic religious activities, where they are free to participate as long as it does not disrupt the ongoing activities. A reflective strategy is implemented in the classroom through participatory learning, including Q&A sessions and discussions that actively engage both students and the teacher. A transinternal strategy is applied by the teacher through daily actions that serve as a role model for students, demonstrating religious moderation in practice. Gunawan, Heri. (2018).

From the data above, the strategies used by the PAI teacher to internalize religious moderation values among students at SMPN 1 Tangerang include:

- a. Offering advice to students of different religions not to disturb the religious lessons.
- b. Allowing non-Muslim students to participate in PAI lessons and Islamic religious events, with the condition of mutual respect.
- c. Conducting participatory lessons, case studies, Q&A, and discussions related to religious moderation.

Leading by example, particularly by treating all students equally both in and outside the classroom, thereby embodying the values of religious moderation.

## Conclusion

Religious moderation among students at SMPN 1 Kamal can be identified through four key indicators. National Commitment is reflected in flag-raising ceremonies and national day greetings on the school's social media. Tolerance is evident in religious activities, facilitation of religious education for all students, and the celebration of various religious holidays. Anti-Violence is demonstrated by the absence of religious conflicts and peaceful conflict resolution. Accommodation of Local Culture is seen in carnival activities and the wearing of traditional attire by students and teachers. Islamic Education (PAI) teachers implement religious moderation through stages, approaches, and strategies. The stages include the Introduction Stage, which teaches tolerance, the Acceptance Stage, which monitors student interactions, and the Integration Stage, which encourages interfaith learning. The approaches involve experiential, habitual, emotional, rational, functional, and role-modeling methods, such as inclusive religious activities and reflective discussions. Teachers also act as role models by demonstrating respectful behavior daily. The strategies include the Traditional Strategy, which advises students to respect religious lessons of different faiths, and the Free Strategy, which allows non-Muslim students to participate in Islamic education with mutual respect. Additionally, the Reflective Strategy engages students in discussions and case studies, while the Trans-Internal Strategy promotes equal treatment regardless of religion in daily interactions.

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