

## **INTERNALIZATION OF THE RELIGIOUS MODERATION VALUES IN ISLAMIC EDUCATION (Strategical Studies of The Religious Moderation on Education)**

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### **Abstract**

The diversity of tribes, ethnicities, and religions is the background for the stereotype of moderate civilization in Indonesia is getting tougher in the eyes of the world. However, At the point of religious diversity can have implications for two things. The first is the Emergence of a manifest harmonization of religion through tolerant attitudes and actions, or vice versa Emergence of a second form, namely the presence of intolerant attitudes among religious believers in a plurality of societies. Researchers seek to answer problems that arise through literature and previous research in-depth using literature review methods to identify and find sources that provide factual information or expert opinions about the phenomena that occur. Several studies have shown that radical groups seed their views massively through educational institutions, where students, college students, and teachers are targeted. It is necessary to a culture of peace application through strengthening Islamic education material containing the values of Pancasila and Islam *Rahmatan Li Al-Alamin* or ISRA in Islamic education so that educational institutions become laboratories of religious moderation. The need for an understanding of the variety of differences of mankind in its various dimensions, both in the context of social life, society, and nationality, so the implementation of the principle of religious moderation through the participation of religious educational institutions becomes very strategic to improve the nation's identity as a home for diversity through the internalization of religious moderation values in Islamic education in Indonesia.

**Keywords:** *Strategies, Internalization, Religious Moderation, Islamic Education*

### **Introduction**

Discussions on the theme of the dynamics of religious tolerance and religious moderation have seized the concentration of academics so that they can produce a variety of research, ranging from the basis of tolerance in religion, the concept of religious tolerance in the view of the Qur'an, the sociological facts of religious variants as a *sunnatullah*, religious tolerance in the concept of ideality, to scientific studies on religious tolerance analyzed in a scientific multidisciplinary frame. This indicates that the phenomenon of religion which was born as an empirical fact in society has been responded to positively by the intellectual so it is interesting to study scientifically.

On the other hand, the actualization of this theme is even more interesting when the phenomenon of the plurality of diversity in Indonesian society in terms of religion and belief, intersects with aspects of the issue of intolerance. In recent years, the tendency to be intolerant has strengthened, both internally and externally. Cases of persecution, burning of worship, and all forms of violent acts are often commonplace, brawls between scholars have also become a blurry face for our educational institutions so that they are chosen as research topics in various segmentations, such as the discourse of religious intolerance that is present in educators and students, Wijaya's research which takes the topic of religious intolerance discourse through the medium of local newspapers, or Suprpto's research researching the topic in online media. In other words, the plurality of society in the field of diversity can have implications for two things. *The first is the emergence of a harmonization of diversity that is manifested through tolerant attitudes and actions. Or vice versa, if the plurality is not*

balanced with an attitude of maturity in religion and society, it will emergence to a *second* form, namely the presence of intolerant attitudes among religious leaders who live amid a plurality of societies.

Indonesia is the country with the largest Muslim population in the world, known internationally as one of the moderate Islamic countries. So far, we have always campaigned for moderate Islam as part of a foreign policy identity, so that the image is constructed in the global order. However, talk of the faltering moderate Islam in Indonesia has begun to expand recently, especially after the mass protests in Jakarta in late 2016 that were not inconsequential. Until now, the tendency of intolerant attitudes with all forms of their actions in society is not shrinking it is strengthening. (Azis Abdul, K.A, 2021) explained that Religious understanding and practice can be overvalued if it violates three things: *First*, human values; *Second*, mutual agreement; and *Third*, public order. If this attitude is bumped and becomes a conflict then an intolerant attitude may occur. Efforts to maintain religious attitudes must also be instilled in educational activities. However, some research conducted shows that radical groups seed their views massively through educational institutions, where students, students, and teachers are targeted, even on social media. Intolerance and radicalism in the name of religion tend to outweigh tribal reasons.

The above falsification can be illustrated by the results of the 2018 PPIM Jakarta survey (Agus Muhammad, 2021) related to the potential and perceptions of Muslim students with astonishing findings; 37.7% of respondents understand the concept of jihad solely in the form of war (Qital); 23.3% believe suicide bombings are a form of jihad; 34% consider apostates to be killed, and 33.3% of respondents declare acts of intolerance to minorities as a prevalence. PPIM also presents specific findings; 58% of respondents called "social media"; 48% refer to religious "books"; 33.7% wrote "television"; and 17.1% cited "recitation" as the reference source that had the most influence on the above religious understanding.

The Ministry of Religion as a stakeholder in religious affairs does have a strategic role in building and internalizing the values of religious moderation in inclusive community life following the concept of Islam as a moderate religion. Of course, this must start from an educational base that is by Indonesia's ideals as a moderate state amid multiculturalism. In the Strategic Plan of the Ministry of Religious Affairs for 2015-2019, it is emphasized that the vision of the Ministry of Religious Affairs of the Republic of Indonesia is "The realization of an Indonesian society that obeys religion, harmony, intelligence, and inner prosperity to sovereign, independent and personality Indonesia based on cooperation". Strategic Plan, it was explained that the development of the field of religion and the field of education within five years of the issuance of the Strategic Plan emphasized the strengthening of religious moderation, namely efforts to improve the quality of harmony in the lives of religious people in the context of nation, state, and religion (Aziz A, et al. 2019)

The attitude of inclusionism understood in Islamic thought is to make room for a diversity of Islamic thought, understanding, and perception. This understanding assumes that truth is not only found in one group but also other groups, including even religion groups. This understanding departs from a belief that basically all religions carry the teachings of piety. The difference between one religion under a prophet from generation to generation is only sharia (Sutrisno, 2019). The actualization of this paradigm will emergence to openness both between Muslims and between religions so that faith-based intolerance can be avoided. More than that, the concept of moderation in the Islamic view is to give the widest possible freedom to the protection of human value.

Amid of the rampant discourse on strengthening character education, religious moderation and preventing radicalism in the name of religion. The study of the Islamic education curriculum is very interesting to do. The main focus in efforts to develop Islamic religious

education will return to the rules of ontology, such as what is the background for the development of Islamic Religious Education learning; what are the main sources of reading used in the development of Islamic Religious Education; how learning strategies are carried out; what materials are carried out in shaping the religious character of students; what are the qualifications of Islamic Religious Education teaching staff in each school; and how the development of the Islamic Religious Education curriculum is directed at the formation of moderate religious understanding (religious moderation)(Suprpto, 2020).

The subject of Islamic Religious Education has not integrated emphasized the process of social education, but to form pious students individually-vertically (*Habl min Allah*), but not yet to social-horizontal (*Habl min nas*) and also the learning of Islamic Religious Education is only oriented towards the basic concepts of Islamic teachings, It is still theocentric and normative yet to the contemporary. The learning process is still monotonous using media, a method that is carried out repeatedly without any changes and improve with the times (Destriani, 2021).

In the midst of various analyses that show that Islamic Religious Education lessons have not been perfectly able to meet the challenges of religious moderation in an educational environment such as there are several curriculum contents or implementation of Islamic Religious Education learning that has an "exclusive and rigid" tendency, not reflecting the practice of religious moderation (Suprpto, 2020). So it is felt necessary to internalize curriculum products that accordance with the ideal concept of religious moderation which can not only be well received but can also be implemented massively, including through strategic programs in Islamic educational institutions.

Religious educational institutions have a very important function and role in seeding the principle of religious moderation, even becoming laboratories of religious moderation. Students need to be given a very adequate understanding of the variety of differences between mankind in its various dimensions, both in the context of social life and national life, thus the mainstreaming of the principle of religious moderation through the participation of religious educational institutions becomes very strategic. There must be an education strategy on the national scale to maintain the dynamics of diversity in order to return to stability in an effort to improve the nation's dignified as a home for diversity through the internalization of religious moderation values in Islamic education in Indonesia.

## **Method**

This research uses the literature review method in identifying and finding sources that provide factual information or expert opinions about the phenomena that occur and seek to answer the questions that arise through literature and previous research in depth. According to (George, 2008) in his book mentions that a standard outcome of research is a literature review. This is a paragraph, section, or entire chapter depending on the nature and length of the publication in which the author identifies and comments on previous attempts to answer the same, or related, research questions. However, relevant literature is essential for all research disciplines and all research projects. When reading an article, independent of discipline, the author begins by describing previous research to map and assess the research area to motivate the aim of the study and justify the research question and hypotheses. This is generally referred to as the "literature review" (Snyder, 2019).

The use of this method allows researchers to make updates and examine further the extent of the development of literature on religious moderation and its implementation in Islamic educational institutions based on previous research. Studies and research on diverse moderation are still limited and still need to enrich findings and implementation strategies to support the shortcomings of previous studies.

## Result and Discussion

### Basic Concepts of Religious Moderation

Moderation in the Kamus Besar Bahasa Indonesia (KBBI) states that it has the meaning of distance from extremes or reduction of violence. The word moderation linguistically, derived from the word *Wasathiyah* is taken from the word *wasath/wasath* in Arabic. Literally, this word has the meaning of "Middle", a place that is at the midpoint between two sides of the same distance". (Azis Abdul, K.A, 2021).

The Ministry of Religious Affairs defines Moderation as a middle ground. In a number of discussion forums there are often moderators who mediate the discussion process, do not side with anyone or any opinion, and be fair to all parties involved in the discussion. Moderation also means "something of the best." Something that is in the middle is usually between two bad things. An example is a courage. The nature of courage is considered good because it is between the nature of carelessness and the nature of fear. The nature of philanthropy is also good because it is between extravagance and miserly nature (Kementrian Agama Republik Indonesia, 2019). Meanwhile, religious moderation means the religious way of the middle ground according to the definition before. With religious moderation, a person is not extreme and does not overdo when living his religious teachings. People who practice it are called moderates.

The equation of the word *Wasathiyah* in English is moderation, as the word of origin of moderation has been absorbed by the Indonesian language. Moderation is a noun of the verb moderate, which in The American Heritage dictionary, has two meanings: (1) To be less violent, severe, or extreme; subsides; (2) Act as moderator. Moderate as an adjective in the dictionary, has four meanings: (1) To be within reasonable limits, not excessive or extreme; (2) Not rude or submissive to the extreme, mild or calm, moderate; (3) Medium or average quantity; limited or average quality; mediocre; (4) Oppose radical or extreme views or actions, especially in politics or religion (Azis Abdul, K.A, 2021).

The definition above shows that the *wasathiyah* character will be able to deliver and move a person to a fair and professional character and behavior in carrying out all forms of activities. However, this explanation of religious moderation in the context of the middle-middle religious understanding (*wasathiyah*) has several notions that arise from many different perspectives. There are at least three understandable insights regarding the position of *wasathiyah* religious understanding. *First*, the middle position makes humans not in the left or right lane. *Second*, the explanation of the *wasathan* people has the sense of a middle position in looking between God and the world, that is, not denying the form of God, but also not following the polytheistic view that believes in many Gods. *Third*, *wasathiyah* as a form of commitment in the middle attitude will give rise to many perspectives, but this commitment will be able to be an example for all parties, especially those who experience turmoil in responding to diversity (Muhtarom, 2020).

The *wasathiyah* nature of Muslims is a gift given by Allah Swt specifically. When they consistently live the treatises of Allah Swt, then that is when they become the best and chosen people. This trait has made Muslims moderates; moderate in all affairs, whether religious affairs or social affairs in the world (Nur & Mukhlis, 2015). The meaning of *ummatan wasathan* in sura Al-Baqarah verse 143 is a just and elected people. That is to say, these Muslims are the most perfect people of their religion, at best morals, most of all their charities. Allah Swt has bestowed knowledge, gentleness of ethics, justice, and goodness that is not given to other people. Therefore, they become *ummatan wasathan*, a perfect and just people who bear witness to all human beings in the doomsday (Shihab, 2019).

The word *Wasth/Wasath* and its derivative words that have been described in the Qur'an are found in five places. The five are the ummatan *Washatan* and *Al-Wustha* in Q.S. Al-Baqarah [2]: 143 and 238; *Ausath* in Q.S. Al-Maidah [5]: 89; *Ausathuhum* in Q.S. Al-Qalam [68]: 28; and *Wasathna* in Q.S. Al-'Adiyat 100]: 5. If the main meaning of the above verse can be understood in general, then there is an interpretation, that the verse clearly asks Muslims to emulate *wasathiyah* as indicated by the Messenger of Allah saw. As a result of following the example of the Messenger of Allah, Muslims will one day be able to become an example of *wasathiyah* for mankind. By advancing and strengthening the nature of religious moderation like this, Muslims are expected to be able to build pioneering. Namely, pioneering in the good and improvement of society, nationally and internationally (Azis Abdul, K.A, 2021)

So "religious moderation" can be interpreted as embracing religion by moving towards a dimension or middle ground. A moderate attitude or not excessive attitude (not extreme). The attitude of the middle ground is not to be in a gray world, weak, unclear or indecisive towards something like a passive neutral attitude, lacking the earnestness as is often addressed to the term, does not mean that it is identified with the bias of the western paradigm that tends to fight for freedom that is overblown. But this attitude is precisely a tremendous force because he is on a lighthouse that can see everything from various angles so that he can understand the views of others wisely and wisely. He has universal values such as justice, equality, grace, balance in the spirit and action.

### **Internalization Program of Religious Moderation Values in Islamic Education**

Instilling the values of religious moderation will be more effective if it starts from the school environment. What we plant now determines the fruit we will pick later. As a form of state protecting all Indonesian bloodshed is to make the Indonesian smart to manage life, so that it becomes a sovereign and dignified nation. Therefore, the state has the right to educate the nation's life, as outlined in Law 20 of 2003 with the function of developing abilities and shaping the character and civilization of a dignified nation in order to educate the nation's life, aiming to develop the potential of students to become human beings who have faith and piety in God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen.

The educational curriculum has always been oriented towards character education which aims to build *Akhlakul Karimah* because the presence of the idiom of faith and piety as a very important aspect in shaping the character of the nation and at the same time being the basic benchmark for the direction of education in Indonesia is not secular.

All matters of faith, devotion, noble character, healthy, knowledgeable, capable, creative, independent, democratic and responsible are universal religious values, and do not clash with beliefs and diversity, even strengthening each other's togetherness in differences. That is where it is important to strengthen religious moderation with a culture of mutual respect in the midst of differences.

Strengthening religious moderation is not an easy thing but something that is a process, there needs to be engineering, habituation and intervention, In order to form character and educate the life of a moderate nation, in the future a good education is needed, and one of the education is called "school". According to (KBBI), a "school" is an institution or building that is used for learning and teaching activities in accordance with the level of education (kindergarten, elementary school, junior high school, high school).

Schools are educational institutions that are formal, non-formal, and informal in nature, where their establishment is carried out by the state and the private sector with the aim of providing teaching, managing, and educating students through guidance provided by educators or teachers. There is also a mention of the definition of a school is an educational

institution specifically designed to educate learners under the supervision of educators (teachers or teachers).

Schools are miniature societies as well as places to build the character of the nation's children who will live life and become future cultural actors. Therefore, the school is a strategic place to intervene in good cultures or *akhlakul karimah*, while *akhlakul karimah* is formed from habituating the practice of religious values, because religion is present to improve human morals.

*Akhlakul karimah* will automatically create harmony in life, harmony creates peace, peace realizes social justice, here the state must be present to the maximum because according to the function of the state advancing the general welfare and social justice in other words the state must strive to create peace.

Peace is a word full of imagination perfection in tranquility, goodness, beauty, enjoyment, so that it becomes a basic human need, an atmosphere of non-violence, the existence of harmony, tolerance, mutual respect and equal relations between individuals and communities who live together to achieve certain goals in a certain region, the highest peace is often symbolized by heaven because the origin and end of the peaceful man is there.

In a diverse life "peace" must be a reference and cultured, a culture of peace must be seen as a new essence of humanity. The new global civilization must be based on internal unity and external diversity as well as controlling subjectivity and managing objectivity. In this contest, the spread of a culture of peace will affect our mindset that is needed in order to change the force reason, from conflict and violence to dialogue and peace. The culture of peace is the dream of all mankind and the foundation for the creation of stability, progress, and welfare of the world. A peaceful life based on the awareness of mutual understanding, respect, respect, and recognition of others or a group of other people who are given differently (ethnicity, religion, race, ethnicity, and class) will create equality, justice, harmony, well-being, tranquility in social life, on the contrary, a life full of conflicts will create chaos and even cause various acts of violence in life.

Building a culture of peace must coincide with strengthening a culture of tolerance, the term tolerance comes from the word "tolerance" (Arabic: *tasamuh*) which means the measuring threshold for additions or subtractions that are still allowed. Etymologically, tolerance is patience, emotional resilience, and spaciousness of the chest. Meanwhile, according to the term, tolerance is or is a holding (respecting, letting, allowing) stance (opinion views, beliefs, habits, etc.) that are different and or that are contrary to their stance. Tolerance can be cultivated in social life like in Indonesia, because Indonesia has diversity and strong religious and cultural roots of tolerance.

The cultivation of tolerance leads to the creation of thought, attitude, behavior, action to be patient, restraint, respect, respect, not interfere with or harass other parties, regardless of gender, ethnicity, nation, color of his skin, his customs, his language, his religion, his opinions and beliefs.

### **Strategies for Internalization and Implementation of Religious Moderation Values**

Religious moderation is intended as an effort to be able to be balanced in dealing with all the problems that occur in life. Such a balanced attitude is embodied in thoughts and actions and implementation in life. The implementation must not only be sought but must also be internalized, especially through the educational process in schools.

In the context of strengthening religious moderation in the education sector, integrated efforts are needed in the educational process. So the cultural strategy that must be carried out in strengthening the values of religious moderation in schools is through the process of learning in the classroom (classroom culture) and cultivation/habitation in schools (school

culture). In addition, there must be intervention in strengthening Islamic religious education material that contains the values of Pancasila and *Islam rahmatan li al-'alamin* or ISRA.

Classroom culture, namely strengthening the values of moderation in the classroom, includes how teachers prepare to learn materials that instill moderate values (Marbawi, 2019). The value of religious moderation in schools can also be by strengthening the values of Pancasila. The compatibility of Pancasila values was elaborated and explored in all learning processes by integrating Pancasila in the learning process (Marbawi, 2019). In addition, it instills an appreciation for differences, strengthens the Islamic values of *rahmatan li al-'alamin*, and presents the value of Pancasila in the classroom. Classroom culture also aims to develop more open, inclusive, tolerant learning, presenting differences in the classroom both in discourse, opinion, understanding, religion, class, or belief to be appreciated and respected and discussed in terms of realizing understanding and understanding. This includes more varied class management, a class atmosphere that shows the strengthening of peace issues, and respect for differences. Such as the existence of peaceful quotes in the classroom, the management of heterogeneous group work, and encounters with different people through internal live-in programs in the classroom or others.

This class culture program encourages more fun learning practices and strengthens the values of Pancasila. One of them is respect for differences, interactions that are without discrimination/bullying, strengthening the values of *wasathiyah*, nationalism, strengthening tolerant attitudes and an anti-radical understanding of terrorism. This includes developing more open, inclusive learning, presenting differences in the classroom both in discourse, opinion, understanding, religion, class or belief to be appreciated and respected and discussed in the framework of realizing understanding, define and strengthening Islamic values *Rahmatan lil Alamiin*. This is a concrete effort to intervene in learning that prioritizes Islamic values in learning.

Meanwhile, what is meant by strengthening through school culture is strengthening religious moderation through one of which is by strengthening the ideology of Pancasila by implementing the values of the Pancasila precepts in school life through habituation and development of social interaction between school residents. The interaction is carried out by developing respect for all school residents without discrimination because of religion, ethnicity, understanding, beliefs, religious views, social status, economy, background and strengthening interaction between school residents in harmony, a sense of security and comfort in interactions between school residents. Strengthening the Internalization of religious moderation values is an effort to permanently instill these values into the minds of students. The cultivation of these values is expected to be an understanding that influences the attitudes and behaviors of students. The internalization must be carried out in all learning processes in schools through a cultivation process that is long-term or requires a long process.

In addition to requiring a long period of time, the internalization process requires a role model or an example of the value of moderation in all aspects of life depicted in school culture and classroom culture. This is important so that students have a complete picture of how a value both derived from religious norms, social norms and derived from Pancasila values can be clearly depicted in its implementation. In addition, students are also able to discuss directly facing various actual issues guided by their teachers.

## Conclusion

The diversity of tribes, cultures and religions increasingly makes Indonesia known as a moderate country, especially religious diversity in Indonesia has implications for two things, first, namely the emergence of a harmonious society in religion and manifested through tolerant attitudes between religious believers, or vice versa, the emergence to a second form, namely the emergence of intolerance in the midst of religious communities. The dynamics and religious problems that occur indicate that diversity must be accompanied by balanced religious moderation education in society. Looking at a survey conducted by PPIM Jakarta in 2018 which showed that the level of religious moderation in Muslim students or students is still relatively low. Efforts to internalize the value of religious moderation in Islamic educational institutions are far from established. There needs to be an internalization strategy in the realm of Islamic education, internalization strategies can be contained in religious subjects by applying a culture of peace through strengthening Islamic education material containing Pancasila and values of Islam *rahmatan li al-'alamin* or ISRA so that the basic concept of religious moderation can be precisely implemented in accordance with the *wasathiyah* concept which means embracing religion with a tendency towards the middle ground, that way religious moderation can be internalized to the fullest.

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## **Acknowledgement**

Alhamdulillah rabil 'alamin, the researcher thanks Allah Subhanahu Wa Ta'ala for blessings, opportunities, love, and health in completing this journal. This publication, titled "Internalization of Religious Moderation Values in Islamic Education" (Strategical Studies of Religious Moderation on Education), has been accepted for presentation at the Annual International Conference on Islamic Education for Students (AICOIES 2022).

Many people have helped the researcher with motivation, guidance, and support in the preparation of this journal. The researcher tried to take advantage of this rare opportunity to show his gratitude and appreciation to all of them. First and foremost, the researcher expresses his gratitude to his parents: his mother Euis Nelawati for her endless love, prayers, and support, and his father Kaelani for calling him every week to remind me to keep working and never give up.

The researcher expresses his gratitude to Dr. Nana Jumhana, M.Ag, Dean of the Faculty of Education and Teacher Training, as well as my journal advisor, Dr. Ali Muhtarom, M.Si, for his supervision, advice, and guidance from the very beginning of this research as well as providing me with extraordinary experiences.

Also, to my family's princess, Lina Khaerawati, who never ceases to send me money and inquire about the completion of my journal, Their text messages irritate me, but they also provide me with a cause to be focused on finishing my diary as quickly as possible, for which I am thankful to have you in my life.

I am grateful to have a few close friends who are always supportive of me. Isnani Akmilatih Rosyida receives the first commendation. You've always been a nice listener to whatever issues I've had, especially when I've had to modify this journal and re-start over and again. Your viewpoints never stop to amaze me and help me to see my challenge from a new perspective. I'd also want to thank my best friends, Alfionita Dewi and Mahzar Sulana, for encouraging me to finish this journal.

I'd want to express my gratitude to my Kosan Bhayangkara brothers, Fatkhurahman, and my neighbors, Miftahul Khoeriyah and Aprilia Mubtadiroh, for always being willing to assist me. Also, to the whole HMI and Sema Universitas brothers and sisters who cannot be named one by one.

Finally, I'd want to express my gratitude to everyone who contributed to the publication of this journal success. Although this publication is far from perfect, it is anticipated to be valuable not just to researchers but also to readers. As a result, constructive criticism and suggestions are encouraged.