



Religious Moderation: A Model for Internalizing Inclusive Islamic Values in Student Education

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Abstract: This study aims to analyze the internalisation process of moderate Islamic values through mosque youth activities at SMAN 1 Jombang. Using a qualitative approach with the descriptive method, this study examines the concept of moderate Islamic values, the form of mosque youth activities in internalizing moderate Islamic values, and the process of instilling these values. Data collection was conducted through in-depth interviews, participatory observation, and documentation studies, with data analysis adapting the interactive model of Miles et al. The results showed that the concept of moderate Islamic values instilled at SMAN 1 Jombang includes tolerance, mutual respect, non-discrimination, and cooperation. The internalization of these values is done through various mosque youth activities such as yellow book studies, Qiraah, Al-Banjari, commemoration of Islamic holidays, and social activities. The internalization process is carried out through three stages, namely value transformation using the lecture method, value transaction using the question and answer method and exemplary, and transinternalisation through habituation and evaluation. This research contributes to the development of an internalisation model of moderate Islamic values in formal education institutions as a preventive effort against radicalism and extremism among the younger generation.

Keywords: Moderate Islam, value internalisation, religious moderation.

Abstrak: Penelitian ini bertujuan untuk menganalisis proses internalisasi nilai-nilai Islam moderat melalui kegiatan remaja masjid di SMAN 1 Jombang. Menggunakan pendekatan kualitatif dengan metode deskriptif, penelitian ini mengkaji konsep nilai-nilai Islam moderat, bentuk kegiatan remaja masjid dalam internalisasi nilai-nilai Islam moderat, serta proses penanaman nilai-nilai tersebut. Pengumpulan data dilakukan melalui wawancara mendalam, observasi partisipatif, dan studi dokumentasi, dengan analisis data mengadaptasi model interaktif Miles et al. Hasil penelitian menunjukkan bahwa konsep nilai-nilai Islam moderat yang ditanamkan di SMAN 1 Jombang meliputi toleransi, saling menghargai, tidak membedakan, dan kerja sama. Internalisasi nilai-nilai tersebut dilakukan melalui berbagai kegiatan remaja masjid seperti kajian kitab kuning, Qiraah, Al-Banjari, peringatan hari besar Islam, dan kegiatan sosial. Proses internalisasi dilaksanakan melalui tiga tahapan, yaitu transformasi nilai dengan metode ceramah, transaksi nilai dengan metode tanya jawab dan keteladanan, serta transinternalisasi melalui pembiasaan dan evaluasi. Penelitian ini berkontribusi pada pengembangan model internalisasi nilai-nilai Islam moderat di lembaga pendidikan formal sebagai upaya preventif terhadap radikalisme dan ekstremisme di kalangan generasi muda.

Kata Kunci: Islam moderat, internalisasi nilai, moderasi beragama.

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Introduction

Religious values are an important foundation in social life that can provide moral and ethical guidance for individuals and groups (Ristianah, 2020; Elsayed et al., 2023). In the context of education, this religious value becomes one of the important components that can be internalized through the process of communication and social interaction in the school environment (Fitri, 2023). Understanding and practicing moderate religious values (wasathiyah) is crucial, especially for the younger generation who are still in the stage of identity and character formation. The existence of youth who have moderate religious understanding is expected to be able to play an active role in developing a harmonious educational environment while upholding the spirit of nationalism and social solidarity (Dahliyana et al., 2022).

The era of globalization has brought significant changes in people's mindsets, behaviors, and personalities that spread rapidly throughout the country (Hasan & Azizah, 2020; Ali et al., 2019). This change requires Muslims to adopt a moderate attitude (wasathiyah) that can integrate two complementary dimensions, namely *Hablumminallah* (relationship with God) and *Hablumminnas* (relationship with fellow humans) (Harfn et al., 2023). As explained by (Al-Munawar, 2014), humanity needs to carry out a vertical relationship pattern with the Creator which is implemented in the form of worship, as well as horizontal relationships with fellow human beings which are not limited to religious context but apply to all human beings regardless of differences in religion, ethnicity, and nation.

Islamic Religious Education is an essential component in shaping the personality of adolescents who have a spiritual and intellectual balance (Hidayat et al., 2018). According to (Ramayulis, 2019), religious education received in childhood will significantly affect religious life in adolescence or adulthood. Adolescents who receive comprehensive religious education from an early age will develop a strong religious spirit so that they can maintain the balance of their souls through the internalization of religious values based on solid beliefs (Saputra et al., 2023). This is in line with the principle of Islamic moderation stated in Al-Quran Surah Al-Baqarah verse 143, which emphasizes the position of Muslims as “*ummatan wasathan*” (middle or moderate people) who act as witnesses to human actions.

Previous studies on the internalization of moderate Islamic values in formal educational institutions have mostly focused on the pesantren and madrasah environment, such as Hidayati et al., (2021) research which analyzes the strategy of

instilling religious moderation in pesantren and Ahmad et al., (2021) which examines the implementation of moderate Islamic values in the madrasah curriculum. However, there is still a research gap in the form of the lack of studies that specifically analyze the process of internalizing moderate Islamic values in the context of public high schools (SMA) which have different characteristics from pesantren and madrasah, both in terms of curriculum and composition of more heterogeneous students. Efforts to prevent radicalism and extremism through the cultivation of moderate Islamic values are equally important in public schools, given the potential penetration of extremism that can target all groups of students.

The novelty of this research lies in the exploration of methods and strategies for internalizing moderate Islamic values integrated into intracurricular, co-curricular, and extracurricular activities in a public school environment, especially SMAN 1 Jombang. In addition, this study also offers a conceptual framework that integrates three dimensions of religious moderation-that is, moderation in the understanding of religious texts, moderation in the practice of religious rituals, and moderation in social interactions have not been widely developed in the context of education in public schools. This approach is important to provide practical guidance for public education institutions in developing Islamic moderation-based character-building programs that are adaptive to the needs and characteristics of students in the digital era.

Based on the urgency of instilling moderate Islamic values in adolescents and the results of preliminary observations at SMAN 1 Jombang, this study aims to analyze the process of internalizing moderate Islamic values in students at the school. This research is expected to make a significant contribution to the development of strategies for instilling moderate Islamic values in formal educational institutions, especially at the senior high school level, as well as a reference for efforts to prevent radicalism and extremism among the younger generation through a comprehensive and sustainable educational approach.

Methods

This research uses a qualitative approach with descriptive methods to explore the process of internalizing moderate Islamic values in students at SMAN 1 Jombang. The qualitative approach was chosen because it can explore an in-depth understanding of complex social and educational phenomena (Creswell, 2015). The descriptive method is used to systematically describe the facts and characteristics of the research object precisely, as well as analyze and interpret the data obtained (Sugiyono, 2017). The type of research used is a case study, which according to Creswell (2010) allows researchers to closely investigate a program, event, activity, process, or group of individuals in the context of real life.

Data collection was conducted using three main techniques, namely in-depth interviews, participatory observation, and documentation studies. In-depth interviews were conducted to explore detailed information from informants regarding the concept, strategy, and implementation of internalizing moderate Islamic values in schools. The interview protocol was semi-structured with open-ended questions to enable a comprehensive exploration of the research topic (Arikunto, 2019). The participatory observation was conducted to obtain data on the process of internalizing moderate Islamic values in various intracurricular, co-curricular, and extracurricular activities at school. Researchers used observation guidelines that focused on indicators of Islamic moderation, such as tolerance, inclusiveness, and respect for diversity. Documentation studies were conducted to analyze official school documents, such as curriculum, lesson plans, student organization work programs, and documentation of activities relevant to the internalization of moderate Islamic values.

Data analysis in this study adapts the interactive model of (Miles et al., 2014) which includes three main stages. First, is data reduction, which is the process of selecting, simplifying, and transforming rough data that emerges from written notes in the field. In this stage, the data obtained is summarized, the main things are selected, focused on the important things, and searched for themes and patterns. Second, is data presentation (data display), which is the preparation of a set of information that provides the possibility of drawing conclusions and taking action. Data presentation is done in the form of narrative descriptions, charts, relationships between categories, and the like. Third, conclusion drawing/verification, which is the process of interpreting and determining the meaning of the data that has been presented. The initial conclusions put forward are still temporary and will change if strong evidence is found that supports the next stage of data collection.

To ensure data validity, this study used triangulation techniques including source triangulation, method triangulation, and time triangulation (Moeloeng, 2017). Source triangulation was done by comparing information obtained from various sources, such as principals, teachers, and students. Method triangulation was done by comparing data from interviews, observations, and documentation. Time triangulation was done by collecting data at different times to check the consistency of the data (Emzir, 2014). In addition, researchers also conducted member checking, which confirms the interpretation results to informants to ensure the accuracy of the research findings.

Results And Discussion

Results

The research conducted at SMAN 1 Jombang focused on the internalization process of moderate Islamic values in mosque youth activities as one of the efforts

to foster religious and tolerant characters in the younger generation. Data collection was conducted through in-depth interviews with several key informants, participatory observation, and documentation study of mosque youth programs. The results of this study are presented systematically based on the research focus that has been determined, namely the concept of moderate Islamic values, the form of mosque youth activities in internalizing moderate Islamic values, and the process of instilling moderate Islamic values through mosque youth activities at SMAN 1 Jombang.

Based on the interview with Mrs. Dyah Ayu Endrianingsih, S.Pd., MM. as the Head of SMAN 1 Jombang, it was found that the value of moderate Islam is a very important concept to be instilled to all components of the school, not limited to students. According to her:

"Moderate values are very important to be instilled not only to students, but also important to be instilled to all students and even teachers. Because with the inculcation of moderate values, life in relationships can become more peaceful, not discriminating against each other."

This view shows that the school leadership has a strong commitment to developing Islamic moderation values as the foundation of social interaction in the school environment.

This perspective on the importance of moderate Islamic values is also corroborated by the opinion of Mr. Ahmad Fathoni, S.Ag. as the Secretary of Religious Affairs of SMAN 1 Jombang who stated that mosque youth activities have the aim of deepening the religious material taught in class. He explained:

"What I know in general is that mosque youth activities aim to further deepen the material taught in class, where the class is by the rules set by the government so that it can be developed again through mosque youth activities such as Islamic studies and other Islamic activities."

This statement indicates that mosque youth activities function as extracurricular activities that enrich students' understanding of Islamic values outside formal class hours.

Mrs. Maftukhah, S.Pd. as the coach of SMAN 1 Jombang mosque teenagers provided more specific information about the forms of cultivation of moderate values in members of the mosque teenagers. She explained;

"Moderate values that are instilled in members of the teen mosque such as tolerance because although fellow Muslims at SMAN 1 Jombang also have different streams, especially those who follow the activities of teen mosques such as NU, Muhammadiyah, LDII, and others, here we do not discriminate against each other when participating in tahlilan activities, istighotsah children other than NU also follow the activities held at SMAN 1 Jombang."

Observations made by researchers also reinforced this finding, where it was seen that members of the mosque youth who came from various religious

backgrounds could participate in collective activities without segregation or discrimination.

The moderate values instilled are felt directly by the members of the mosque teenagers. This was expressed by Ika Anis, one of the members of the teen mosque who stated;

"Based on what I see and feel, the moderate values instilled in the activities of the teen mosque are very good, such as respecting each other's opinions if there is a discussion in the teen mosque, helping each other if there are difficulties, and much more. Just like what is stated in the vision and mission of SMAN 1 Jombang."

This statement also indicates that the moderate values instilled are in line with the school's vision and mission, showing the integration between extracurricular activities and the school's overall educational orientation.

A similar view was also conveyed by Vera, another member of the mosque teenagers, who argued;

"The cultivation of moderate Islamic values that I received while joining the mosque teenage organization is like when we hold an activity, where we can get used to socializing with friends, for example when discussing in organizing activities and conditioning other friends during PHBI activities."

From the researcher's observation, collaborative activities such as the planning and implementation of PHBI (Commemoration of Islamic Holidays) activities are indeed an arena for students to practice Islamic moderation values such as deliberation, cooperation, and mutual respect for differences.

Based on the triangulation of data from interviews and observations, it can be concluded that moderate values instilled in students of SMAN 1 Jombang through mosque youth activities include: not differentiating one another, socializing with all friends regardless of background (race, ethnicity, nation, or religious sect), not imposing views, respecting and appreciating others, and developing a collaborative attitude in various activities.

This research also identifies various activities of mosque teenagers that function as a medium for internalizing moderate Islamic values. Based on an interview with Mrs. Maftukhah, S.Pd., mosque teenagers have an important role in various school religious activities. She explained;

"The mosque teenagers play a very important role, for example in PHBI activities, not only inviting ustadz/da'i, but also displaying the creativity of mosque teenagers' activities to strengthen their Islam, such as Al-banjari, qiro'ah, and so on. Moreover, the location of SMAN 1 Jombang is close to the grand mosque so that we can deepen our religious activities."

The researcher's observation found that these activities are carried out routinely and involve collaboration between students from various backgrounds, emphasizing the aspects of inclusiveness and openness that characterize moderate Islam.

The important role of mosque youth in religious activities is also emphasized by Mr. Ahmad Fathoni, S.Pd. who stated;

"One of the roles of mosque youth is as takmir, which means learning how to prosper the mosque. Many Muslims think of the mosque only as a place for congregational prayer, even though in the days of the struggle of the Prophet Muhammad SAW, the mosque was used as a center for community activities, such as education and instilling Islamic values."

This opinion emphasizes the importance of the mosque as a center of value education, not only as a place of ritual worship.

The documentation study of the mosque youth work programme revealed that the activities carried out included: reciting the Quran together, commemoration of Islamic holidays, banjari or sholawat routines, community service, social service, and so on. These activities are systematically scheduled and actively followed by members of the mosque youth. As stated by Ika Anis, 'Usually we make a schedule every month, so every month is different, but for al-banjari activities it is made routine every week to form the enthusiasm of friends who participate in mosque youth activities.' The researcher's observation found that this activity schedule was posted on the mosque's mading and was well implemented, showing consistency and commitment in program implementation.

The diversity of mosque youth activities is a special attraction for students to join, as expressed by Vera, *'I first joined as a member of this mosque youth because of my interest in the activities held by the mosque youth management, namely Al-Banjari activities, Qira'ah, IKRAM, yellow book studies and many more. And I hope to develop my skills in this mosque youth organization.'* The researcher observed that Islamic art activities such as Al-Banjari and Qira'ah did receive high enthusiasm from students, as seen from a large number of participants in routine training.

In addition to organizing religious activities, the SMAN 1 Jombang mosque teenagers also carry out mosque maintenance activities such as cleaning and arranging facilities. This is a form of concern for worship facilities and part of the effort to prosper the mosque. The researcher observed that this activity was carried out jointly by members of the mosque teenagers, which indirectly instills the values of togetherness and responsibility.

Based on the analysis of the internalization process of moderate Islamic values at SMAN 1 Jombang, the researchers found three stages, namely: value transformation, value transaction, and internalisation. In the value transformation stage, the method used is a lecture, where teachers deliver material about moderate Islamic values theoretically. As stated by the Head of SMAN 1 Jombang;

'In educational institutions, it must start from theory first and then practice. As taught at SMAN 1 Jombang, before the children can practice it in everyday life, there is such

a thing as material delivered by the teacher, as taught by PAI teachers in class explaining about tolerance material or respect for each other...'

The secretary of religious affairs also emphasized the importance of theoretical understanding before practice, *'I, as the secretary of religious affairs as well as the Islamic Education teacher at SMAN 1 Jombang, give examples and explanations first to the children so that they can understand the studies that I have delivered, especially in instilling the value of moderate Islam or tolerance, so that they can practice it in society.'* Researcher observations in several Islamic study sessions found that the delivery of material was carried out with varied methods, although lectures remained the dominant method.

In the value transaction stage, there is a two-way interaction between teachers and students. The Head of SMAN 1 Jombang emphasized the importance of exemplary in this stage, *'Teachers or educators are role models for their students. if we can set a good example, they will also imitate...'* Meanwhile, the Secretary of Religious Affairs explained the question and answer process to evaluate students' understanding, *'Starting from myself, I deliver the study or discussion, after that how the children will respond to it, I give questions and answers to find out how much learning the children understand.'*

The researcher observed that the interaction between the coaches and members of the teen mosque was indeed dynamic, with students actively asking questions and sharing their views during discussion sessions. Members of the teen mosque recognized the benefits of this interactive process, as expressed by one member, *'In my opinion, participating in the activities of this teen mosque is very sufficient to be a good example, because here there are also Islamic studies delivered by PAI teachers at SMAN 1 Jombang...'* This value transaction stage strengthens students' understanding of the concept of moderate Islam and motivates them to apply it in their daily lives.

The last stage is transinternalisation, where the process of instilling values is not only through verbal communication but also through mental attitude and personality. At this stage, the mosque youth coach supervises and observes the development of student character. The Head of SMAN 1 Jombang realizes that this stage requires process and time, *'In instilling moderate Islamic values, it certainly requires process and time, because each student has a different background, ability and culture.'* To evaluate the success of value internalisation, the Secretary of Religious Affairs explained, *'To find out whether moderate Islamic values in mosque youth activities have been internalized or not by giving assignments to evaluate the development of children's knowledge.'*

The researcher observed that evaluation is not only done through written assignments but also through observation of student behavior in various activities, such as PKM (Leadership and Management Training) and pilgrimage. The mosque

youth coach explained, *'...From this, we can evaluate whether the members of the mosque youth whether moderate values that have been instilled in children. Usually, we also evaluate during the pilgrimage of guardians, from here we can find out the progress of children's learning when given material in Islamic studies.'*

The results of the documentation study show the existence of evaluation instruments in the form of activity reports and self-reflection filled out by members of the mosque youth after participating in certain programs. This instrument is a tool to measure the extent to which moderate Islamic values have been internalized in students. The mosque youth members confirmed the existence of the evaluation, *'The mosque youth coach mostly provides material in the lecture method. However, they also occasionally conduct evaluations such as doing questions, or giving us freedom in discussions.'*

Based on the triangulation of data from interviews, observations, and documentation, it can be concluded that the process of internalizing moderate Islamic values through mosque youth activities at SMAN 1 Jombang takes place systematically and comprehensively. Starting from value transformation through the provision of theoretical understanding, followed by value transactions through interaction and exemplary, and ending with internalisation through habituation and evaluation. This process results in the cultivation of moderate Islamic values such as tolerance, respect for differences, cooperation, and openness that are reflected in the attitudes and behaviors of members of the teen mosque.

Discussion

Based on the research results that have been presented, the process of internalizing moderate Islamic values in the youth mosque at SMAN 1 Jombang is an interesting phenomenon to be analyzed in depth. Internalization of moderate Islamic values becomes very important in the context of contemporary Islamic education, especially amid increasing polarisation and extremism in society. The results showed that the process of instilling moderate Islamic values in the youth mosque of SMAN 1 Jombang was carried out through various well-structured and programmed activities, as well as through systematic internalisation stages.

Moderate Islamic Values Instilled

Based on the research findings, the moderate Islamic values instilled in the mosque teenagers of SMAN 1 Jombang are in line with the concept of moderate Islam proposed by Ab Rashid et al., (2020) Which emphasizes the rejection of violence as a line of ideology and struggle. Moderate values in Islam as implemented at SMAN 1 Jombang also reflect what Jubba et al., (2022) calls balance, justice, benevolence, tolerance, tolerance, respect, inclusiveness, and anti-violence, extremism, radicalism and terrorism.

The phenomenon that occurs at SMAN 1 Jombang shows that this educational institution has realized the importance of religious moderation as a foundation for building a harmonious religious life (Hasan et al., 2024). This is reflected in the statement of the Head of SMAN 1 Jombang who asserted that the value of moderation is very important to be instilled not only to members of the mosque youth but also to all students. The implementation of this moderate value can be seen when the school organizes religious activities such as tahlilan and istighoshah, which all students follow even though they have different sects.

This practice is in line with Hasan et al., (2023) view which states that moderate Islam is a form of mediation between the two extreme pulls of Islam, namely right Islam and left Islam, with the characteristics of not blaming each other, not claiming to be the most righteous, and willing to dialogue. This condition reflects what is called the attitude of Tasamuh, which is an attitude of mutual respect and respect for fellow human beings, and differences in all aspects of life (Chotib & Maskuri, 2021; Ardiansyah, 2024).

The research findings also show that the moderate Islamic values instilled at SMAN 1 Jombang are in line with the seven Moderate Islamic values resulting from the 2018 Summit of Scholars (HLC) in Bogor (Kampusnesia, 2018), namely: Tawassuth value (not excessive), I'tidal value (proportional and fair with responsibility), Tasammuh value (appreciating and respecting fellow human beings), Shura' (promoting discussion of opinions), Al-Islah value (reducing disputes or reconciling), Qudwah value (exemplary), and Muwathonah value (recognizing the nation-state and respecting citizenship).

The implementation of these values in the mosque youth activities at SMAN 1 Jombang shows strong social cohesion in the educational environment. The attitude of not discriminating, not forcing, and respecting and appreciating fellow friends has become the basis for social interaction in the school environment. This phenomenon is in line with the concept of tolerance proposed by Hasan, (2019) as an attitude of understanding others, which will facilitate cooperation between each other.

Mosque Youth Activities in Cultivating Moderate Islamic Values

The mosque youth activities at SMAN 1 Jombang as a vehicle for internalizing moderate Islamic values show that this educational institution has utilized the function of the mosque not only as a place of worship but also as a center for Islamic religious development activities. This is in line with the opinion of Mustofa, (2018) that mosque teenagers are one of the good alternatives for youth development and pentarbiyahan, where through this organisation, they get Islamic learning and can develop creativity.

The program of mosque youth activities at SMAN 1 Jombang, which includes yellow book studies, Qiraah, Al-Banjari, mosque cleaning, and commemoration of Islamic holidays, shows a comprehensive effort to instill moderate Islamic values. These activities do not only focus on religious ritual aspects, but also social and cultural aspects. This phenomenon is in line with the findings of Ramadhani & Setyoningrum, (2023) who identified various mosque youth activities in internalizing moderate Islamic values, such as reciting together, commemorating Islamic holidays, routine berjanjen or sholawat, community service, orphan compensation, and social services.

The implementation of these activities at SMAN 1 Jombang shows an effort to realize the function of the mosque as a center of community development, which according to Aslati et al., (2018) is largely determined by the creativity of mosque youth in carrying out the activities held. The high awareness among the youth of SMAN 1 Jombang mosque in carrying out da'wah activities and other religious spiritual development activities shows a good understanding of the responsibility in prospering the mosque (Ritonga et al., 2022).

This phenomenon is also in line with the concept that mosque youth activities can support and encourage mosque congregations to improve themselves and develop the quality of Islamic insight, which in turn can increase faith and piety (Khasanah et al., 2019; Zaini, 2017). In the context of SMAN 1 Jombang, the activities of mosque teenagers not only aim to improve the quality of faith but also to instill moderate Islamic values that are very important in the context of a pluralistic society.

The programs organized by the SMAN 1 Jombang mosque teenagers also reflect efforts to develop the ability to socialize and cooperate among students with different backgrounds. This is in line with the concept of muwathonah proposed by (Zailani, 2022) as an attitude that recognises diversity in culture, religion, ethnicity, and race commonly referred to as *bhineka tunggal ika*. The success of these activities in instilling moderate Islamic values in the youth mosque of SMAN 1 Jombang shows that the approach applied has been effective in shaping moderate student characters.

Process and Stages of Cultivating Moderate Islamic Values

The internalization process of moderate Islamic values in the youth mosque of SMAN 1 Jombang is carried out through three stages as stated by Hasan, (2019a), namely the value transformation stage, the value transaction stage, and the internalisation stage (Bali & Fadilah, 2019). The implementation of these three stages at SMAN 1 Jombang shows a systematic and comprehensive approach in instilling moderate Islamic values in students.

At the value transformation stage, the mosque youth coach uses the lecture method to provide a theoretical understanding of moderate Islamic values. This approach is in line with the concept of value transformation proposed by Muvid, (2023) As a stage where the teacher is a giver of information or values, while students only receive and have not applied it. The lecture method used in mosque youth activities at SMAN 1 Jombang aims to connect the material learned with the situation in the real world of students so that students can understand the definition and practice moderate values.

In the value transaction stage, the coaches of SMAN 1 Jombang mosque teenagers use the question and answer method and exemplification, both directly and indirectly. This approach reflects a two-way relationship or interaction between coaches and members of the teen mosque that is reciprocal, where both have an important role. This phenomenon is in line with the opinion of Elmontadzery et al., (2024) Who states that the internalization process will be conveyed more quickly if it is associated with role models or people who can be used as examples so that someone will more easily accept the understanding of internalization taught through exemplars and norms.

The exemplary practices applied by the mosque youth coaches at SMAN 1 Jombang, such as speaking well, respecting each other, and advising without violence, reflect what Surya et al., (2021) Calls the use of role models to facilitate the internalisation process. This approach allows mosque youth members to see firsthand how moderate Islamic values are implemented in daily life so that they can better internalize these values.

At the stage of internalisation, the mosque youth coach at SMAN 1 Jombang not only pays attention to his attitudes and behavior but also observes and evaluates the character-building of mosque youth members. This approach is in line with the stages of internalization proposed by Krathwohl, (2002), which includes the stages of listening, responding, giving values, organizing values, and characterizing values. Through observation and evaluation, the coach can ensure that moderate Islamic values have been internalized by the members of the teen mosque.

The internalization process of moderate Islamic values at SMAN 1 Jombang, which is conducted through institutional channels, personal channels, and material channels (yellow book studies and other activities), shows a comprehensive approach to instilling these values. This phenomenon reflects the school's good understanding of the importance of a multi-path approach in internalizing values.

The implementation of moderate Islamic values through mosque youth activities at SMAN 1 Jombang has positive implications for student character building. Values such as tolerance, mutual respect, and cooperation that are instilled through various activities, have formed students who have a moderate and inclusive

religious understanding. This phenomenon is in line with the objectives of moderate Islamic education as stated by Sartika, (2021), namely forming individuals who have balance, justice, virtue, tolerance, respect, and inclusiveness.

However, the internalisation of moderate Islamic values through mosque youth activities also faces several challenges. First, differences in students' religious backgrounds and understanding can be obstacles in the internalization process. Students with exclusive religious understanding may find it more difficult to accept moderate Islamic values. Secondly, external influences such as social media and the social environment outside school can affect the effectiveness of the internalisation process. Third, limited time and resources can be an obstacle in the implementation of mosque youth activities.

Despite these challenges, the implementation of moderate Islamic values through mosque youth activities at SMAN 1 Jombang has shown success in shaping moderate student characters. This success cannot be separated from the active role of all parties, both the principal, the mosque youth coach, and the students themselves in realizing an educational environment that promotes moderation values.

Conclusion

Internalisation of moderate Islamic values through mosque youth activities at SMAN 1 Jombang has been done systematically and comprehensively. Values such as tolerance, mutual respect, and cooperation have been instilled through various well-structured and programmed activities. The internalization process is carried out through three stages, namely value transformation, value transaction, and transinternalisation, using a multi-path approach involving institutional, personal, and material.

The success of SMAN 1 Jombang in internalizing moderate Islamic values in mosque teenagers can be a model for other educational institutions in developing similar programs. Some recommendations that can be given based on this analysis include: first, the need to strengthen the involvement of all parties, including schools, families, and communities in the process of internalizing moderate Islamic values; second, developing more innovative programs to attract students' interest in participating in mosque youth activities; and third, conducting periodic evaluations of the effectiveness of moderate Islamic values internalisation programs.

In a broader context, the internalisation of moderate Islamic values through mosque youth activities in educational institutions has a strategic role in shaping young people who have moderate and inclusive religious understanding. This approach can be one of the strategies for counteracting radicalism and extremism among the younger generation, which in turn can contribute to the realization of a harmonious religious and social life.

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