



# Journal of Educational Sciences

Journal homepage: <https://jes.ejournal.unri.ac.id/index.php/JES>



P-ISSN  
2581-1657

E-ISSN  
2581-2203

## Internalization of Moderate Religious Values in Islamic Religious Education Materials for Students at Sibolga State Senior High School 3

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### ARTICLE INFO

#### Article history:

Received: 17 May 2025

Revised: 10 June 2025

Accepted: 11 June 2025

Published online: 05 July 2025

#### Keywords:

Internalization,  
Religious Moderation,  
Islamic Religious Education

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#### Article Doi:

<https://doi.org/10.31258/jes.9.4.p.2289-2298>

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### ABSTRACT

This study aims to describe and analyze the internalization process of religious moderation values within the Islamic Religious Education (PAI) curriculum for students at SMA Negeri 3 Sibolga. Religious moderation emphasizes tolerant, just, and balanced (tawazun) attitudes, while rejecting all forms of violence and extremism. The internalization of these values in religious education is essential as part of character building for students to become not only religious individuals but also capable of living harmoniously in a multicultural society. This research employs a qualitative approach with a descriptive method. Data collection techniques include in-depth interviews, direct observation, and documentation study. The research subjects consist of Islamic Religious Education teachers, students, and the school principal. Data were analyzed through data reduction, data display, and conclusion drawing. The findings reveal that the internalization of religious moderation values at SMA Negeri 3 Sibolga is carried out through several strategies: (1) integrating moderation values into the Islamic Education curriculum content, (2) developing contextual and dialogical teaching methods, (3) conducting inclusive and collaborative religious activities, and (4) modeling by teachers in daily behavior. However, the implementation faces several obstacles, such as the negative influence of social media, students' limited understanding of moderation, and the lack of comprehensive teacher training on religious moderation.

## 1. Introduction

Islamic Religious Education is a process of acquiring knowledge and understanding with the aim of shaping the behavior, morals, and character of students in accordance with Islamic teachings. Its function is to help develop the intellectual and potential of students based on experience or increased practice (Mukhtar, 2003). The process of instilling values can be achieved through several channels, namely individual or personal channels, institutional channels, and material

channels with a material or subject-based approach rooted in the curriculum. An extensive and conscious understanding of religious teachings and the value of religious moderation will lead to practical existence (Alim, 2006).

Islamic moderation in Arabic is called *al-Wasathiyah al-Islamiyyah*. Al-Qardawi mentions several words with similar meanings, including *Tawazun*, *i'tidal*, *ta'dul*, and *istiqomah*. In English, it is referred to as Islamic Moderation. Islamic moderation is a perspective or attitude that consistently seeks to adopt a middle ground between two opposing and extreme positions, ensuring that neither of the two positions dominates one's thoughts and actions. In other words, a moderate Muslim is one who assigns each opposing value or aspect a specific portion that does not exceed its rightful share. Religious moderation as a solution can be a key factor in creating a harmonious, peaceful religious life and emphasizing balance, both in personal, family, and community life, as well as in overall life amidst the diversity of the Indonesian nation.

From an etymological perspective, moderation originates from the Latin word *moderatio*, meaning moderation (neither excessive nor deficient). The term also implies self-control (from attitudes of excess and deficiency). The perspective articulated by Wahbah Zuhaili, as quoted by Muhammad Amin, defines moderation as balance in belief, attitude, behavior, order, social interaction, and morality (Septian, 2022). In Arabic, moderation is known as *wasath* or *wasathiyah*, which has the same meaning as *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced). A person who applies the principle of *wasathiyah* can be called a *wasith*. In Arabic, the word *wasathiyah* is also interpreted as “the best choice.” Whatever word is used, they all imply the same meaning, namely fairness, which in this context means choosing the middle path between various extreme choices.

SMA Negeri 3 Sibolga has a very strategic position in building moderate religious values and strengthening Islamic teachings that are not extreme. The way to instill moderate religious values and shape the character of students can be done by internalizing these values in Islamic Religious Education lessons. Although the concept of religious moderation is not explicitly included in the Islamic Religious Education curriculum, its essence is indirectly present in the subject matter. Additionally, a unique aspect of State Senior High School 3 Sibolga in terms of the essence of moderation in the Islamic Religious Education learning process is that teachers facilitate group discussion forums. Teachers divide all students into several groups with different themes (Observation, 2024). Group discussion learning is expected to train students to work together, divide tasks with different roles, and also train solidarity among friends. The discussion is a manifestation of tolerance.

According to Mr. Khaitul Amin Sitompul, S.Pdi, as a teacher of Islamic Religious Education, there needs to be an integration of moderate religious values in Islamic Religious Education because it teaches Islamic Religious Education related to morality and ethics in a more harmonious social life. Efforts to instill a tolerant attitude in students through Islamic Education learning involve presenting the material, teaching the concepts, and then providing examples of respecting differences in terms of social background and intelligence levels, ensuring no one

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feels superior and encouraging mutual support. Efforts to instill a love for the homeland in students are demonstrated through Islamic Religious Education by providing insights into nationalism and local cultural wisdom through religious traditions. The development of Islamic Religious Education materials to guide students toward moderation includes: First, presenting the material in the form of summaries or diagrams rather than narratives. Second, providing understanding.

Third, encouraging students to think critically and distinguish between right and wrong. If Islam teaches violence, that is a wrong way of thinking; students should think that Islam teaches a religion of peace. Fourth, guiding students to apply this in their daily lives according to their reasoning. For example, in the fasting material, showing a moderate attitude in interacting with various social backgrounds teaches social principles that humans need each other and should help one another through cooperation and balance. Various learning methods are used so that students can instill moderate values, such as lectures, question and answer sessions, and discussions, depending on the conditions of the students in the class, with an overall presentation of the material, a review of the material they have understood, and then practice by showing a video so that students can learn from the story (Khairunisa, 2024).

Therefore, the purpose of this study is to analyze how the internalization of religious moderation values in Islamic Religious Education materials is carried out in Islamic Religious Education materials for students at Sibolga State Senior High School 3. By analyzing the process of internalizing religious moderation values in Islamic Religious Education materials taught to students at Sibolga State Senior High School 3. This analysis can provide an in-depth picture of how religious moderation values are understood, accepted, and internalized by students through the learning process, as well as identify factors that influence the success or obstacles in the internalization of these values. In addition, this analysis can serve as a basis for recommendations for the development of more effective Islamic Religious Education learning strategies in instilling moderate attitudes among students.

## **2. Methodology**

In this study, the researcher used descriptive research. Descriptive research is a type of research that provides an overview or uses words and numbers or profiles. In other words, it is a profile of a problem that is occurring in broad terms, using stages to answer the questions of who, what, when, and where, with specific objectives and uses. The approach used by the researcher was qualitative research. Qualitative research or naturalistic research methods are used to study natural environments or objects, where the researcher is the key tool for collecting data from sources (Hamzah, 2019).

In this case, qualitative research is research that produces descriptive data in the form of written or spoken words from informants (sources) and observed behavior, which is referred to as qualitative research (Iskandar, 2010). Data collection in this research can be conducted through interviews, observations, and documents or

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archives by directly visiting the research location. In this research, the researcher seeks the object being studied with the aim of collecting data or information through research conducted by the researcher, namely the Internalization of Moderate Religious Values in Islamic Religious Education Materials at SMA Negeri 3 Sibolga. To obtain valid data, the researcher uses several data collection techniques in this research, namely observation, interviews, and documentation.

### **3. Results and Discussion**

#### **Analysis of the Internalization of Moderate Religious Values in Islamic Religious Education Materials at SMA NEGERI 3 Sibolga**

The data obtained by the researcher during the field research includes data from interviews with informants, observation data, and documentation results. The findings from these data will be analyzed in relation to existing theories. Religious moderation here is defined as understanding and practicing religion in a balanced manner by following Islamic law in line with the times and respecting local traditions to achieve worldly and spiritual happiness. Religious moderation is also taught through various principles and indicators with the aim of encouraging Muslims to promote good and forbid evil in accordance with the teachings of Islam as a mercy to all creation. Among the principles and indicators of religious moderation are *tawassuth* (taking the middle path), *tawazun* (being balanced), *i'tidal* (being fair), *tasamuh* (tolerance), *musawah* (equality), and *syura* (consultation). The indicators include national commitment, anti-radicalism and anti-violence, tolerance, and respect for local culture. Furthermore, the researcher will present the internalization of the values of religious moderation in Islamic education materials at SMA NEGERI 3 Sibolga through the stages of the learning process, including :

##### **a. Planning Islamic Religious Education**

As explained earlier, planning is the stage where teachers prepare everything needed for the teaching and learning process to achieve learning objectives. According to the Big Indonesian Dictionary, internalization is the process of internalizing a belief, teaching, value, or doctrine so that it becomes an awareness of the truth of a value that is manifested in behavior. Thus, it appears that Islamic Education teachers in the Internalization of Moderate Religious Values in Islamic Education Materials at SMA NEGERI 3 Sibolga have been implementing this since the creation of the RPP (Lesson Plan) in every learning process. This is in line with the school's vision, which is "A Nahdlatul Ulama Vocational High School with a national perspective." This vision is realized through several missions, including conducting education and training based on the practices of *Ahlussunnah wal Jamaah Islam*, fostering a strong sense of nationalism and good character, becoming a model school in conducting education and training, and producing competitive graduates with a global perspective based on religious, social, and industrial cultural foundations. The development of lesson plans in the form of teaching modules is aligned with the Merdeka Belajar curriculum. Regarding planning, Islamic Education teachers, who will conduct the teaching and learning process, must first

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create a program in accordance with government standards. In achieving learning objectives, teachers must also align with several aspects outlined in the Lesson Plan (RPP), which are clearly stated after the school's identity and before entering the core of the lesson. teachers are required to instill values of religious moderation in accordance with the material to be discussed on that day. The RPP or teaching module is one of the teaching tools that contains a plan for the implementation of learning to help guide the learning process to run smoothly. The RPP in the teaching module serves as the teacher's design when delivering the material to students before the learning process begins, where the implementation stage has been structured in such a way based on the specific conditions and needs of the teacher at that time. The development of teaching tools, such as lesson plans or teaching modules, can be conducted during training workshops attended by all teachers at SMA NEGERI 3 Sibolga. The process of planning the internalization of religious moderation values is carried out through meetings and training workshops to evaluate previous programs (Harahap, 2024).

### **b. Implementation of Islamic Religious Education**

The internalization of moderate religious values in Islamic religious education materials at SMA NEGERI 3 Sibolga is very important. The results of the analysis at this stage of implementation include preliminary, core, and closing activities, which will be explained by the researcher as follows :

1. Preliminary Activities of Islamic Religious Education Learning  
The stage of the beginning of teaching and learning activities by an Islamic Religious Education teacher in the learning process. At this stage, there are several activities that are usually followed by the Islamic Religious Education teacher and students of class X MIA 4, namely saying greetings, the implementation of the 5S culture in the X MIA 4 classroom by students including: (Seiri) concise, (Seiton) neat, (seiso) clean, (Seiketsu) care, (Shitsuke) diligent, praying, reciting asmaul husna, singing Indonesia Raya songs, singing Syubbanul Wathon songs in memory of the services of heroes and scholars and the embodiment of an attitude of love for the country. This shows that students have instilled an attitude of national commitment as an indicator of religious moderation (Misrawi, 2010).
  2. Core Activities of Islamic Religious Education Learning  
Based on the results of interviews, observations, and documentation by researchers. It can be analyzed that Mrs. Syafrida has provided illustrative images to students with the aim of providing a stimulus to be directed to focus on the material presented regarding emulating the role of scholars spreading Islam in Indonesia. the material is packaged in the form of a smart app creator application in accordance with the textbook. The media is very suitable for use by Islamic Religious Education teachers in increasing the understanding of material which can then be instilled and applied to students both in the family, school and community environment. coupled with the video showing the struggle of a scholar to achieve independence. Thus, Islamic Religious Education teachers are proficient in mastering technology and are able to adapt to the times by creatively utilizing technology so that learning becomes interactive, fun and students do not feel bored.
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So, the material related to religious moderation is exemplifying the role of the ulama who spread the teachings of Islam in Indonesia can be studied and then analyzed regarding the entry of Islam and the method of development of Islam in Indonesia. It is expected that students can apply the moderate character of respecting differences in understanding and practicing religious teachings in society so that the character values of global diversity are reflected in everyday life. Having an attitude point is always careful in expressing opinions so as not to offend others so that the character value of tolerance is reflected. They are always enthusiastic in preaching peacefully in the school environment as a manifestation of the character value of faith and piety to Allah SWT which can be emulated from the scholars. Students diligently study and explore religious knowledge to kyai or ustadz who have a scientific sanad connected to the Prophet Muhammad SAW. As an application of critical reasoning character values. And have a responsible attitude in using money as needed and maintaining simplicity in life.

### 3. Closing Activities of Islamic Religious Education Learning

At this stage is the end of all learning processes as planned by the teacher in the lesson plan. At this stage, it is filled with the teacher helping students to understand several perspectives and formulating conclusions from the material studied with the title exemplifying the role of scholars. The teacher conducts an assessment or reflects on the learning experience with students who are asked about understanding the meaning of the development of Islamic civilization. Reflection is not only aimed at class learners but also this reflection is for the teacher to find out how much they can understand the lesson on the material. Learners can follow the learning process well and can carry out tasks correctly and responsibly.

### **c. Evaluation of Islamic Religious Education Learning**

In this evaluation activity as an activity where the teacher assesses the final results of all students. This activity is very important and should not be abandoned because it determines what learning will be like at the next meeting. This evaluation is to determine whether or not the learning process is successful in terms of knowledge, attitudes shown and skills. So, the results of the evaluation analysis as a complement to all stages in learning. This is very important to test the extent to which students are able to understand Islamic Religious Education material with religious moderation as well as assess the extent to which students can apply it in everyday concrete life. The form of assessment from Islamic Religious Education teachers is using cognitive and formative assessments. Cognitive assessment of the teacher gives some light questions related to the material studied. While the formative assessment is carried out to find out students in participating in learning have improved and developed their thinking to be able to reason critically by giving an inspirational video story later students observe and analyze what lessons and examples can be taken from the story.

This evaluation activity is also carried out by the principal in the results of interviews by researchers as the captain in the learning process at SMA NEGERI 3 Sibolga by conducting supervision of each class. If there is a discrepancy that is

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expected by the principal regarding the success of students in instilling moderate values. Then, coaching is held in the form of workshops or IHT which will provide recommendations for learning model media that can be used by teachers.

So that from several stages in the learning process, both directly and indirectly, several methods of Internalizing Religious Moderation Values in Islamic Religious Education Learning at SMA NEGERI 3 Sibolga are needed as follows:

1. Teaching

Internalization of Religious Moderation Values in Islamic Religious Education Materials can be carried out by Islamic Religious Education teachers at SMA NEGERI 3 Sibolga in the teaching method which is defined as the process of conveying information or knowledge from a teacher to students or students. This method is carried out in the learning process from the beginning of planning, implementation and evaluation. In the planning section, the teacher has made lesson plans as learning tools in which the lesson plans contain insertion of material related to the values of religious moderation which contains designs in the implementation of learning to help direct the learning process to run well. Islamic Religious Education teachers transfer theories sourced from teaching material books available at school assisted by showing movies that tell the story of scholars and take the value of struggle. This is to avoid symptoms of intolerance and radical religious misunderstanding among students, teachers must have a broad understanding of various sciences and sources and the initiative to channel knowledge about tolerance with the aim of opening the mind of students to interact with people of different religions. furthermore, in moderate values not only taught to do good to fellow humans but also relate to God and His creatures such as maintaining cleanliness and caring for the beauty of the school environment.

2. Exemplary

Exemplary is the main task of educators in teaching and educating children. In this case the Islamic Religious Education teacher plays a role in instilling by educating, leading and showing a moderate attitude towards all students without exception seen from how to speak politely, smoothly, using Indonesian as a unified language in conveying the material studied, authoritative, giving appreciation as an attitude of respect to students. This teacher has instilled a sense of love and compassion for his students and can be fair even though there is diversity. It is also conveyed material in learning in which the material is the figures of scholars in spreading the teachings of Islam seen from how to communicate with others, can blend in and behave with others both fellow Muslims and non-Muslims. Providing examples for students through learning experiences that easily strengthen the relationship between teachers and students (Purwanto, 2019).

3. Motivation

In this method for Internalizing Religious Moderation Values in Islamic Religious Education Materials at SMA NEGERI 3 Sibolga, there is a

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need for great motivation so that students can be enthusiastic about learning and can practice religious moderation as a whole. Therefore, as educators must always motivate students to be moderate through methods, learning media and appreciation in learning activities. In addition, for improvement (Islah Value) for the better by instilling slogans and signs that can inspire students such as stop bullying means to stop bullying of various types including verbal bullying, physical bullying, cyber bullying, social bullying, stop bullying defend the bullied. There is also the slogan SMA NEGERI 3 Sibolga together stop bullying. There is also a slogan that reads with the blessing of Allah, hopefully becoming a generation of nations with good character, discipline, responsibility, intelligence and fitness. This aims to campaign for the values of religious moderation in SMA NEGERI 3 Sibolga students.

#### 4. Habituation

The next method in instilling the values of religious moderation in students can be done in class learning and through routine activities so as to form a habit in students. In this case, habituation begins at the beginning of learning and is supported by religious activities and forms of social care. Usually when at the beginning of learning after participating in the flag ceremony, a series of activities in it include praying for the beginning of learning, reading Asmaul Husna, reading the verse of the chair followed by singing Syubbanul Wathon and Indonesia Raya songs. All school parties work together in instilling religious moderation in students from school programs, active extracurricular activities, religion and state-based activities. That way, students are taught to recognize the Islamic traditions of the archipelago and these habits make them recognize and apply the cultures of the school and community.

#### 5. Rule enforcement

The rule enforcement method at SMA NEGERI 3 Sibolga is a method for students to obey a binding rule so that students can have good morals and prevent intolerant actions. This method can be done in teaching and learning activities in the classroom and within the scope of the school. The rules can be written and unwritten rules. Unwritten rules are social agreements made and agreed upon between Islamic Religious Education teachers and students, for example for students who do not listen to the teacher when explaining the material, they must sit in front. While written rules are rules in writing and must be obeyed by all students of SMA NEGERI 3 Sibolga. For example, school rules. School rules are a set of binding rules that must be carried out or obeyed by all school components so that the objectives of the teaching and learning process are achieved. It should be emphasized here that it is not the rules but how to obey the rules, or how the teacher gets students used to obeying the rules. For example, in developing the value of non-violence, the school rules prohibit insulting, mocking, bullying, and even fighting with fellow students of SMA NEGERI 3 Sibolga or other schools. For all students who violate the rules, whether it is the school environment

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or during learning. Then, there are consequences or sanctions in the form of advice, warnings, written warning letters and returned to parents.

## Conclusion

After the researcher analyzes the data in the previous chapter, the researcher will conclude based on the existing problem formulation. The conclusions of the research on the internalization of religious moderation values in Islamic Religious Education material at SMA NEGERI 3 Sibolga 3. The implications of the internalization of religious moderation values on students at SMA NEGERI 3 Sibolga produce a moderate attitude. First, obeying the rules such as obeying the school rules that apply at school. Second, respect for others such as being friendly with anyone and not underestimating others, being submissive to the teacher, and not preceding the teacher when walking. Third, familiarity with friends and teachers. This moderate attitude can be shown by making friends with anyone without any discrimination, fellow students communicate with each other with good speech and do not hurt the feelings of others, should not reproach, mock, and bully each other among other students. Likewise, between students and teachers are open to each other so that there is strong interaction. Fourth, social care. This attitude can be realized by raising donations for disaster victims, making takziah while reading tahlil and praying for them when a friend, family member or employee teacher has died, when a friend is sick then we have to visit him and the school also donates to help disaster victims. This attitude is an application of social concern by helping each other among fellow human beings so as to strengthen the sense of brotherhood..

## Acknowledgement

The author would like to express sincere gratitude to all those who contributed to the completion of this research. Islamic Religious Education teacher at SMA Negeri 3 Sibolga, The author is also grateful to the school leadership of SMA Negeri 3 Sibolga for permitting the research and to colleagues and mentors who provided feedback throughout the writing process. Lastly, deepest appreciation goes to the author's family and academic supervisors for their unwavering support and encouragement.

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How to cite this article:

Sihotang, J., Budianti, Y., & Sumanti, S. T. (2025). Internalization of Moderate Religious Values in Islamic Religious Education Materials for Students at Sibolga State Senior High School 3. *Journal of Educational Sciences*, 9(4), 2289-2298.

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