




# The Internalization of Moderate Islamic Values in Islamic Religious Education (PAI) Learning and Its Implications for Social Attitudes in Schools

Hasan Khariri<sup>1</sup>, Ilman Nafi'a<sup>2</sup>, Akhmad Affandi<sup>3</sup>, Iwan<sup>4</sup>  
<sup>1,2,3,4</sup>UIN Siber Syekh Nurjati Cirebon, Indonesia

ARTICLE INFO	ABSTRACT
<p><b>Article history:</b>            Submitted: April 11, 2026            Final Revised: April 29, 2026            Accepted: May 07, 2026            Published: May 08, 2026</p>	<p>The increasing intolerance, student violence, and brawls in Indonesia indicate serious challenges in shaping the character of the younger generation, particularly within the school environment. This study aims to describe the process of internalizing moderate Islamic values in Islamic Religious Education (PAI) learning and its implications for the development of students' social attitudes. This study employs a descriptive analysis method with a literature review approach, utilizing various secondary sources such as journals, books, news, and related official documents. The results of the study indicate that the internalization of moderate Islamic values, which include tawassuth, tawazun, i'tidal, tasamuh, musawah, syura, islah, awlawiyah, qudwah, and tahadhur, can strengthen students' character in three main dimensions: cognitive awareness, affective appreciation, and behavioral manifestation. This process is in line with the theories of Vygotsky and Bandura, which emphasize the importance of learning through social interaction, exemplification, and modelling. The implementation of moderate values in PAI has implications for the improvement of positive social attitudes, such as tolerance, cooperation, justice, and respect for differences, which become essential capital in preventing conflicts among students and strengthening social harmony in schools. This study recommends strengthening a religious moderation-based PAI curriculum, teacher training in contextual approaches, and the creation of a conducive learning environment to support the sustainable process of internalizing moderate Islamic values.</p>
<p><b>Keywords:</b>            Internalization; Moderate Islam;            Islamic Religious Education;            Social Attitudes; Religious Moderation.</p>	
	<p>Doi: <a href="https://doi.org/10.61255/jupiter.v4i2.927">https://doi.org/10.61255/jupiter.v4i2.927</a></p>

## INTRODUCTION

The fundamental nature of Islamic Education (Pendidikan Agama Islam) transcends the mere transmission of cognitive data or theological doctrines. It operates as a comprehensive system of *Insan Kamil* (the holistic human) development, integrating the dimensions of *Tazkiyah al-Nafs* (purification of the soul) with intellectual rigor. In a formal academic framework, Islamic education is defined as a transformative process that harmonizes *Aql* (intellect) and *Naql* (revelation), ensuring that moral excellence (*Akhlak*) becomes the primary output of pedagogical engagement (Ainiyah et al., 2025). Consequently, the educational objective is not limited to the mastery of ritualistic jurisprudence but extends to the cultivation of individuals who embody the prophetic mission of being a mercy to all creation (*Rahmatan lil 'Alamin*), thereby positioning spiritual consciousness as the bedrock of social responsibility (Amin & Matsum, 2023).

The concept of *Wasathiyah* or religious moderation constitutes a central pillar within Islamic social philosophy, serving as a critical safeguard against ideological polarities. Academically, moderation is not a compromise of theological principles but rather the sophisticated application of *I'tidal* (justice) and *Tawazun* (balance) in navigating diverse socio-religious landscapes (Astuti, 2026). This framework necessitates a pedagogical shift toward critical thinking and empathy, allowing learners to distinguish between immutable religious constants (*Al-Thawabit*) and evolving social variables (*Al-Mutaghayyirat*). By institutionalizing these values, education systems effectively counteract extremist tendencies, fostering a generation capable of maintaining deep religious convictions while simultaneously upholding the principles of pluralism and civic harmony (Fajri, 2022).

The emergence of exclusive religious identities and radical ideologies within academic environments represents a significant sociological challenge that threatens the fabric of multicultural societies. This phenomenon often stems from a reductionist understanding of religious texts, where "binary" interpretations categorizing the world strictly into

"us" versus "them" supersede the traditional Islamic emphasis on Hikmah (wisdom) and Ijtihad (intellectual exertion) (Hidayat et al., 2025). Research indicates that when educational institutions focus solely on rote memorization without contextual application, a vacuum is created that extremist narratives often fill. Addressing this requires a robust deconstruction of intolerant rhetoric and a revitalized curriculum that emphasizes the historical precedents of coexistence found throughout Islamic civilization (Huda, 2024b).

Current trends in religious instruction frequently suffer from an over-reliance on traditionalist-informative approaches, which prioritize clerical authority and textual literalism over experiential learning. This "banking model" of education as described in critical pedagogy fails to equip students with the necessary tools to navigate the complexities of the modern digital era, where misinformation and polarizing content are prevalent. The lack of dialectical engagement and critical hermeneutics in the classroom results in a superficial grasp of religious ethics. To overcome these limitations, it is imperative to integrate modern instructional design with classical wisdom, moving beyond normative teaching toward a more analytical and problem-based learning environment that encourages students to internalize values rather than merely reciting them (Huda, 2024a).

The transition from theoretical knowledge to habitual practice requires a sophisticated strategy of value internalization that targets the affective domain of the learner. In the context of religious and moral education, this involves the application of Habituation (Pembiasaan) and Modeling (Uswah Hasanah), where the educator serves as a living embodiment of the curriculum's ethical standards (Jafar, 2025). Effective internalization occurs when students undergo a process of value clarification, identifying the intrinsic worth of tolerance, honesty, and social justice. By creating a school culture that rewards empathetic behaviour and communal cooperation, the educational process succeeds in transforming abstract theological concepts into concrete social virtues, ensuring that the principles of faith are reflected in the students' daily interactions and decision-making processes.

Islamic Religious Education (IRE) instructors occupy a pivotal and strategic position within the pedagogical landscape, serving as primary architects of students' ideological and moral frameworks through the dissemination of moderate religious narratives. In the contemporary educational milieu, these educators act as indispensable bulwarks against the infiltration of radical or exclusionary interpretations by systematically embedding the principles of *wasatiyyah* (moderation) into the daily instructional discourse (Khoirisun et al., 2025). This transformative role necessitates a profound mastery of hermeneutics and contextual theology, allowing the teacher to bridge traditional scriptural mandates with modern pluralistic realities, thereby fostering a critical consciousness that rejects polarized worldviews. By functioning as intellectual mentors and moral exemplars, IRE teachers facilitate a cognitive environment where students are equipped with the analytical tools to discern and dismantle extremist rhetoric, ensuring that the religious identity formed within the classroom is characterized by balance, tolerance, and social responsibility (Kusumawati et al., 2023).

The theoretical nexus between the internalization of moderate values and the subsequent manifestation of prosocial attitudes is predicated on the psychological premise that deeply ingrained belief systems directly govern individual social conduct. When the core tenets of moderation such as justice, balance, and tolerance are successfully integrated into a student's cognitive and affective domains, this ethical foundation naturally translates into observable improvements in social interactions, specifically manifested through heightened empathy, collaborative aptitude, and an authentic appreciation for cultural and religious diversity (Makmun et al., 2025). This correlation suggests that behavioral change is not merely a superficial imitation of rules but a byproduct of a fundamental shift in the student's worldview, where the internal acceptance of *tawassut* (middle path) acts as a regulatory mechanism for social impulses. Consequently, the efficacy of religious education is measured not by rote memorization of doctrine but by the degree to which these internalized values catalyze a tangible evolution in how students perceive and engage with the "other" in a multifaceted society (Mufi & Elhady, 2023).

Schools function as essential laboratories of social cohesion, acting as miniature representations of the broader community where the patterns of interaction established within the halls of learning serve as reliable predictors of future civilizational quality. The successful cultivation of positive social attitudes and harmonious coexistence among diverse student cohorts provides a foundational blueprint for the structural integrity of the public sphere in subsequent generations. This conceptual framework posits that the classroom is the primary site for the transmission of social capital; therefore, the norms of democratic engagement, conflict resolution, and mutual respect practiced by students today constitute the very fabric of the societal ethos tomorrow. If an educational environment fails to foster these inclusive dispositions, the resulting void often leads to social fragmentation, making the school's role in character formation a matter of significant national and global importance regarding the long-term sustainability of pluralistic stability (Sihotang et al., 2025).

A significant challenge currently confronting the efficacy of Islamic Religious Education is the suboptimal synthesis of moderate values within the formal curriculum and the subsequent inconsistency of their application in

daily instructional methodologies. This systemic gap between theoretical moderation and actual classroom practice often results in a superficial understanding of religious ethics, leaving students' social attitudes vulnerable to external influences and exclusionary ideologies. The absence of a robust, integrated approach means that moderation is frequently treated as a tangential topic rather than a foundational lens through which all religious knowledge is filtered, thereby weakening the students' ability to apply these principles in complex social scenarios. This instructional fragility highlights an urgent need for a pedagogical overhaul that moves beyond traditionalistic approaches toward a more reflexive and transformative model capable of fortifying student resilience against intolerance (Zikri & Syafii, 2023).

This research is initiated as a matter of academic and social urgency to rigorously evaluate the mechanisms of value internalization and to determine the empirical extent of their impact on the social behavior of students within the specified educational context. By employing a systematic investigative framework, the study seeks to deconstruct the processes through which moderation is taught and absorbed, providing a data-driven analysis of the causal relationship between pedagogical interventions and behavioural outcomes. Understanding the nuances of this internalisation process is vital for identifying current systemic weaknesses and for developing evidence-based strategies that can enhance the resilience of the student body. Ultimately, this inquiry serves to validate the effectiveness of religious education as a tool for social engineering, ensuring that the theoretical aspirations of the curriculum are matched by the practical realities of student conduct in a diverse and interconnected world.

## METHOD

This research employs a qualitative methodology with a library research design to systematically explore the internalization of moderate Islamic values within the PAI curriculum. Data collection is conducted through a comprehensive review of primary and secondary sources, including academic journals, educational policy documents, and relevant Islamic literature that addresses religious moderation and social behavior. The gathered data are then subjected to content analysis, utilizing an interpretive approach to identify thematic patterns and synthesize how pedagogical strategies in PAI influence students' social attitudes. This rigorous analytical process ensures a profound conceptual understanding of the relationship between value internalization and the cultivation of a tolerant, harmonious school environment.

## RESULTS

### The Essence of Moderate Islamic Values (Wasathiyah)

The concept of *Tawassut* represents the fundamental core of Islamic moderation by positioning the individual at a balanced midpoint between religious extremism and negligence. This theological equilibrium ensures that practitioners avoid the pitfalls of radical literalism while simultaneously rejecting the erosion of core spiritual tenets. Maintaining such a middle path requires a sophisticated understanding of textual revelation and contextual reality. Scholars emphasize that *Tawassut* is not a compromise of faith but rather the pinnacle of excellence in applying divine law within a diverse human landscape. The practice of this value fosters a communal environment where stability and spiritual integrity coexist without leaning toward harmful polarities (Djuaini, 2025).

*I'tidal* serves as the functional mechanism of justice and uprightness that sustains the balance established by moderation. It demands an unwavering commitment to fairness even when dealing with adversaries or facing personal biases. Within an educational framework, this value translates into the objective treatment of diverse perspectives and the equitable distribution of rights and responsibilities. True justice in the Islamic tradition is viewed as a prerequisite for social harmony and a reflection of divine attributes. Implementing *I'tidal* necessitates a rigorous moral discipline that prioritizes truth and objective reality over subjective whims or emotional reactions (Ainiyah et al., 2025).

*Tasamuh* functions as the social dimension of moderation by advocating for a deep-seated tolerance and respect for the existence of others. This value goes beyond mere coexistence to include an active recognition of pluralism as a natural and divinely ordained aspect of human creation. In the context of religious education, fostering *Tasamuh* equips students with the capacity to navigate differences in belief and practice with dignity and empathy. It provides a robust defense against bigotry and sectarianism by emphasizing common human values and mutual understanding. This proactive engagement with "the other" remains essential for maintaining the fabric of a multicultural society (Khoirisun et al., 2025).

*Syura* embodies the principle of consultative decision-making and democratic engagement within the Islamic ethical system. It acknowledges that collective wisdom and the inclusion of diverse voices lead to more sustainable and just outcomes for the community. By prioritizing dialogue over unilateral authority, *Syura* promotes a culture of accountability and mutual respect among stakeholders. This principle is particularly relevant in modern educational settings where collaborative learning and shared governance empower individuals to contribute to the common good. The institutionalization of consultation serves as a vital safeguard against authoritarianism and social fragmentation.

*Mu'asirah* reflects the dynamic capacity of Islam to engage with modernity and the evolving complexities of the contemporary era. It encourages a synthesis between traditional values and scientific or social progress, ensuring that religious understanding remains relevant and transformative. This value rejects an isolationist worldview in favor of an enlightened participation in global discourse and technological advancement (Hanif et al., 2025). By embracing *Mu'asirah*, educators can bridge the gap between classical heritage and the future needs of a globalized generation. The integration of modern insights into a religious framework proves that faith is a living, breathing guide for all times and places.

The internalization of these moderate values finds its most practical expression through a firm national commitment (*Komitmen Kebangsaan*) that reconciles religious identity with civic duty. This commitment posits that love for one's country is an integral part of faith and that the modern nation-state provides a valid structure for the implementation of Islamic ethics. By viewing the national constitution as a collective social contract, religious adherents can navigate their dual roles as believers and citizens with harmony. Education plays a pivotal role in articulating this synergy, ensuring that religious devotion never becomes a catalyst for national disintegration. The synthesis of *Wasathiyah* and patriotism creates a resilient social foundation capable of weathering political and social upheavals.

A robust national commitment requires the recognition that religious values must actively support the sovereignty and unity of the state (Huda, 2024a). This perspective views diversity not as a threat to national identity but as a strategic asset that must be protected through inclusive policies and mutual respect. Scholars argue that the objectives of the *Shari'ah*, such as the preservation of life and intellect, are perfectly aligned with the goals of a stable and prosperous nation. Consequently, the curriculum of Islamic Religious Education must emphasize that being a good Muslim is synonymous with being a constructive and loyal citizen. This alignment prevents the emergence of dualistic loyalties that could potentially undermine the stability of the social order (Huda, 2024b).

The principle of anti-violence (*Anti-kekerasan*) emerges as a direct consequence of moderate values and national loyalty. It maintains that the sanctity of human life and the preservation of public order are paramount, strictly prohibiting the use of force to impose religious or political views. This stance is rooted in the Quranic injunction that there is no compulsion in religion and that dialogue remains the only legitimate means of persuasion. Educational institutions serve as the primary battleground against radical ideologies by deconstructing the theological justifications often used to incite conflict. Promoting a culture of peace involves training students in conflict resolution and emotional intelligence based on prophetic examples of mercy (Purwowododo & Zaini, 2024).

The rejection of violence extends beyond physical harm to include the denunciation of verbal aggression, hate speech, and the marginalization of minority groups. A moderate educational approach cultivates a "peace-first" mindset that prioritizes social cohesion over ideological purity. By emphasizing the merciful nature of Islamic teachings, educators can insulate the youth from the allure of extremist rhetoric that thrives on grievance and exclusion. This proactive peacebuilding effort is essential for creating a school environment where students feel safe to explore their identities without fear of intimidation (Munasir et al., 2024). The ripple effect of such an education contributes significantly to the overall reduction of tension within the broader societal context.

The integration of national commitment and anti-violence within the framework of *Wasathiyah* ultimately shapes the social attitudes of the next generation. This holistic approach ensures that moderation is not merely a theoretical concept but a lived reality that manifests in daily interactions and civic participation. When students see their faith as a source of peace and a bridge to their fellow citizens, the implications for social harmony are profound and long-lasting. The school becomes a laboratory for a pluralistic society where diverse individuals work toward a shared vision of prosperity. This alignment of values provides a clear roadmap for navigating the complexities of the modern world while remaining grounded in timeless spiritual principles (Susanto et al., 2024).

### **Mechanisms of Value Internalization in Islamic Religious Education**

The transformation of moderate Islamic values within a pedagogical framework requires a structured psychological progression from external exposure to internal conviction. This process begins with value receiving, where students move beyond mere passive listening to a state of conscious awareness regarding the principles of *wasathiyah* (moderation). Educators facilitate this stage by creating an open classroom environment that encourages students to acknowledge the existence of diverse perspectives within Islamic thought. Such initial receptivity is fundamental because it establishes the cognitive readiness necessary for students to filter and accept moderate values as valid ethical guidelines.

Once a student demonstrates a willingness to receive these values, the process advances to value responding, characterized by active participation and emotional engagement with the material. Students do not simply memorize the definitions of tolerance or justice but begin to react to these concepts through classroom involvement and voluntary

compliance with ethical standards. This stage marks a critical transition where the learner feels a sense of satisfaction or commitment when practicing moderate behaviors in simulated or real-life school interactions. The reinforcement provided during this phase ensures that the values are not merely intellectual exercises but are perceived as relevant to the student's social reality (Zikri & Syafii, 2023).

The final and most sophisticated stage is value characterizing, where the internalized moderate values become a permanent feature of the student's persona and belief system. At this level, the principles of moderation are so deeply embedded that they consistently dictate the student's behavior across various contexts without the need for external prompting. This crystallization of character results in a predictable and consistent social attitude, reflecting a holistic integration of Islamic teachings into the individual's lifestyle (Rahmadi & Hamdan, 2023). Consequently, the learner emerges as a representative of moderate Islam, naturally embodying balance and wisdom in their daily social conduct.

### **Instructional Strategies of Islamic Education Teachers**

Teachers serve as the primary architects of value internalization by employing *uswah hasanah* (exemplary leadership) as a foundational pedagogical tool. By demonstrating moderate behavior in their interactions with students and colleagues, educators provide a living blueprint of Islamic values that transcends theoretical discourse. This method relies on the psychological principle of social learning, where students subconsciously adopt the temperance, patience, and inclusive outlook displayed by their mentors (Imamah, 2023). The presence of a credible role model bridges the gap between abstract doctrinal concepts and tangible ethical practice within the school environment.

Beyond personal example, the implementation of habituation and dialectical discussion fosters a culture of critical reflection and consistent action. Habituation involves the repetitive practice of moderate rituals, such as inclusive greetings and collaborative service projects, which transform conscious effort into instinctive virtue. Simultaneously, dialectical discussions empower students to explore the nuances of religious texts and their applications in a modern, pluralistic society. These intellectual exchanges encourage students to deconstruct extremist interpretations and rebuild a framework of understanding based on mutual respect and rational inquiry (Musyahid, 2023).

The contemporary educational landscape further necessitates the integration of digital technology to enhance the delivery and resonance of moderate Islamic content. Educators utilize multimedia platforms and digital storytelling to present the history of Islamic moderation in visually engaging and relatable formats (Sayekti, 2023). This technological approach allows for the creation of interactive learning spaces where students can engage with global moderate discourses while developing digital literacy. By navigating the complexities of the internet through a moderate lens, students learn to identify and reject radical narratives, effectively extending the reach of Islamic Education beyond the physical boundaries of the classroom (Muhaemin et al., 2023).

The integration of moderation within the Fikih (Jurisprudence) curriculum shifts the focus from rigid legalism to an appreciation of *ikhtilaf* (legal diversity) and the objectives of Sharia (*maqasid al-shariah*). Students are taught that Islamic law is designed to provide ease and protect the public interest rather than to impose hardship. By exploring different schools of thought (*mazhab*), learners develop a flexible mindset that respects various religious practices while maintaining a commitment to core Islamic principles. This approach prevents the development of judgmental attitudes and fosters a legal understanding that is both authentic and adaptable to contemporary social needs.

Within the domain of Akidah Akhlak (Creed and Ethics), moderate values are woven into the study of the divine attributes and human morality. The curriculum emphasizes the balance between fear of God and hope in His mercy, which translates into a social attitude characterized by humility and compassion. Ethical lessons focus on the concept of *tawazun* (balance), teaching students to avoid extremes in both religious devotion and worldly pursuits. This moral grounding ensures that a student's spiritual conviction leads to proactive social harmony rather than isolation or superiority.

The study of Sejarah Kebudayaan Islam (Islamic History and Culture) provides a historical context for moderation by highlighting the inclusive nature of past Islamic civilizations. Students examine the "Constitution of Medina" and the flourishing of diverse cultures under Islamic rule as evidence of Islam's inherent compatibility with pluralism. Analyzing these historical precedents allows students to see moderation not as a modern innovation but as a foundational element of the Islamic identity. This historical perspective reinforces the student's sense of belonging to a tradition that values intellectual contribution and peaceful coexistence, further solidifying their commitment to moderate social attitudes.

### **Analysis of the School Environment as a Supporting Ecosystem**

The religious atmosphere within an educational institution serves as the primary foundation for fostering moderate Islamic values. This culture is manifested through the daily actualization of religious symbols, rituals, and behavioral norms that prioritize balance and inclusivity. When a school intentionally designs its environment to reflect the principles of *tawassut* (centeredness) and *tasamuh* (tolerance), students naturally perceive religion as a unifying force

---

rather than a source of communal tension. Such an atmosphere provides the necessary psychological safety for students to explore their faith while remaining grounded in social harmony.

Integration of religious moderation into school culture is often visible in the way collective worship is organized to accommodate diverse perspectives. By emphasizing the ethical dimensions of Islam such as compassion, justice, and respect for human dignity the school creates a narrative that protects students from extremist or exclusionary interpretations. This religious climate acts as a filter for external influences, ensuring that the spiritual growth of the student remains aligned with the broader goals of national education and social cohesion.

Leadership plays a pivotal role in maintaining this moderate religious atmosphere by modeling pluralistic engagement. Administrators and teachers who consistently demonstrate fairness and openness create a structural precedent for students to follow. When the school leadership treats religious diversity within the Muslim community or between different faiths with intellectual humility, it validates moderation as a prestigious and desirable trait. This top-down approach ensures that the religious atmosphere is not merely a superficial display but a deeply embedded value system (Fajri, 2022).

Furthermore, the physical and symbolic environment of the school contributes to the normalization of moderate attitudes. The presence of inclusive religious literature, slogans promoting peace, and the celebration of Islamic holidays that highlight social responsibility all reinforce a moderate worldview. As students navigate this space daily, they internalize the idea that being a devout Muslim is intrinsically linked to being a constructive member of a pluralistic society. This cultural immersion effectively bridges the gap between theoretical religious knowledge and practical social application (Masturin, 2022).

The hidden curriculum comprises the unintended yet powerful lessons conveyed through the daily social dynamics and organizational structures of the school. While the formal syllabus dictates the cognitive understanding of moderate Islam, the hidden curriculum dictates how these values are felt and enacted in real-world scenarios. Through peer interactions, teacher-student relationships, and the enforcement of school rules, students learn the nuances of negotiation, empathy, and conflict resolution that are essential for a moderate social disposition.

Social interactions among students from diverse socioeconomic or cultural backgrounds within the Islamic framework serve as a silent pedagogical tool. When students collaborate on group projects or participate in extracurricular activities, they encounter differences in opinion and habit. These moments require the application of *shura* (consultation) and patience, allowing students to practice moderation without direct academic prompting. These lived experiences often carry more weight than classroom lectures, as they transform abstract concepts into tangible social skills.

Teachers serve as the most influential agents of the hidden curriculum through their spontaneous reactions and interpersonal conduct. A teacher's ability to handle classroom disagreements with objectivity and kindness teaches students more about Islamic moderation than a textbook chapter on the subject. The subtle ways in which educators encourage critical thinking and discourage judgmental behaviour provide a blueprint for how students should navigate the complexities of a modern, diverse society. This observational learning forms the backbone of the student's evolving social identity.

Ultimately, the hidden curriculum fosters a sense of collective identity that transcends narrow sectarian boundaries. By participating in a school system that rewards cooperation and punishes discrimination, students internalize a value system where moderation is equated with social success. This process of socialization ensures that the implications for social attitudes are lasting and profound. The unwritten rules of the school ecosystem thus become the internal compass that guides students toward becoming moderate, responsible, and empathetic citizens in the wider world.

## Implications for Students' Social Attitudes

### A. Inclusivity Dimension

The internalization of moderate Islamic values within the pedagogical framework fosters a profound transformation in how students perceive and interact with diversity. By emphasizing the principle of *al-ta'ayush al-silmi* (peaceful coexistence), learners gradually shift from a self-centric religious worldview toward an inclusive paradigm that acknowledges pluralism as a divine decree (*sunnatullah*). This shift manifests in the school environment as a heightened respect for differing opinions, where students no longer view theological or ideological discrepancies as threats but as opportunities for intellectual and spiritual enrichment. Consequently, the educational process effectively deconstructs primordial prejudices, allowing students to engage with peers from various ethnic and religious backgrounds with an open heart and a sound mind.

This inclusive attitude extends beyond mere tolerance to a proactive engagement with the "other" in everyday social interactions. Students who have deeply integrated values such as *tawasut* (moderation) and *tasamuh* (tolerance)

demonstrate a natural inclination to protect the rights of minorities and uphold communal harmony within the academic sphere. Such a psychological state ensures that the school functions as a laboratory for social cohesion, where the appreciation for cultural diversity is rooted in the belief that human dignity is a universal constant. By prioritizing shared humanity over sectarian boundaries, the moderate curriculum equips students with the social maturity required to navigate the complexities of a globalized society without compromising their religious identity.

### **B. Conflict Resolution**

Regarding the dimension of conflict resolution, the application of moderate values empowers students to approach interpersonal disputes through the lens of *shura* (consultation) and *islah* (reconciliation). Rather than resorting to confrontational or aggressive behaviors, learners utilize dialogical methods to bridge gaps in understanding and mitigate tension. This ability is a direct consequence of understanding *tawazun* (balance), which encourages individuals to weigh different perspectives and seek a middle ground that preserves justice for all parties involved. In practice, students become mediators within their peer groups, employing language that is constructive and focused on mutual benefit rather than individual victory (Huda, 2022).

The presence of a moderate religious foundation further ensures that students view peace as a fundamental objective of faith rather than a sign of weakness. They develop the emotional intelligence necessary to manage anger and frustration, choosing instead to prioritize long-term social stability over short-term ego satisfaction. This peaceful approach to disagreement fosters a safe school climate where verbal or physical bullying is significantly reduced. Through consistent practice of empathetic listening and logical argumentation, students cultivate a culture of non-violence that honors the prophetic tradition of mercy, ensuring that every grievance is addressed with wisdom and a commitment to maintaining the integrity of the social fabric.

### **C. Social Ethics (Adab al-Ijtima'iyah)**

The manifestation of social ethics, or *Adab al-Ijtima'iyah*, represents the practical fruit of moderate Islamic internalization, reflecting a synthesis of faith and character (*akhlak*). Students exhibit a refined sense of *ihsan* (excellence in conduct) through daily acts of politeness, empathy, and genuine concern for the well-being of others. This ethical framework transcends ritualistic observance, moving into the realm of social responsibility where helping a peer or showing kindness to staff is seen as an essential component of religious devotion. The resulting atmosphere is one defined by mutual respect, where the dignity of every individual is guarded by a collective commitment to honorable behavior (Misbah & Fahmi, 2021).

Collaborative efforts and the spirit of *gotong royong* (mutual cooperation) become the standard mode of operation for students influenced by these moderate principles. They recognize that collective success is more sustainable than individual achievement, leading to a vibrant culture of teamwork in both academic and extracurricular activities. By embodying the concept of *ukhuwah bashariyah* (human brotherhood), students naturally gravitate toward altruism and social solidarity. This ingrained sense of empathy ensures that they remain sensitive to social injustices and are always ready to contribute to the common good, thereby proving that a moderate understanding of religion is the primary catalyst for a harmonious and ethical society (Maarif et al., 2022).

### **Challenges and Obstacles in Internalization**

Digital platforms have emerged as a primary conduit for the dissemination of extremist ideologies, creating a significant ideological friction with the formal Islamic Religious Education (PAI) curriculum. Social media algorithms often prioritize emotionally charged or polarizing content, which can inadvertently expose students to exclusive and rigid interpretations of faith that diverge from the inclusive nature of *Wasathiyah* (moderation). This external digital environment operates without the pedagogical safeguards found in a classroom, allowing radical narratives to bypass critical filters and take root in the adolescent psyche before educational intervention can occur.

The pervasive nature of these external influences is further amplified when the surrounding social environment or community circles reinforce non-moderate views. When students encounter a dissonance between the tolerant, harmonious values taught in school and the exclusionary rhetoric found online or within certain peer groups, the internalization process becomes fragmented. This conflict necessitates a strategic shift in PAI delivery, moving beyond traditional rote learning to include digital literacy and critical thinking as essential components of moral and social development.

The efficacy of value internalization is heavily contingent upon the professional and pedagogical competence of the educator, who serves as the primary mediator of the curriculum. Many PAI teachers struggle to move beyond a normative and textual approach, often failing to translate the abstract concepts of moderation into practical, everyday social interactions. This lack of contextual flexibility can lead to a rigid delivery of religious instruction, where students

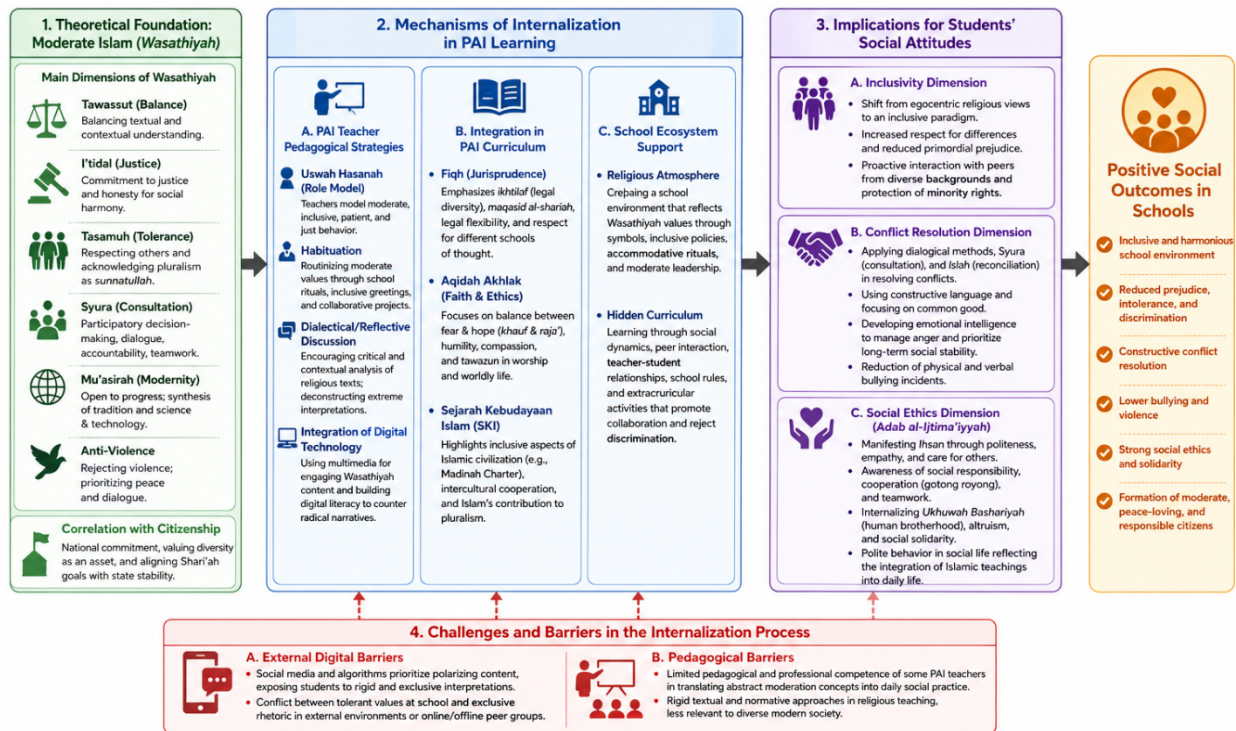
view Islamic values as a set of static historical rules rather than a dynamic framework for navigating a diverse modern society.

Comprehensive teacher training remains a critical requirement for overcoming these pedagogical barriers and ensuring that moderation is taught with intellectual depth. Educators must possess the ability to integrate contemporary social issues into their lessons, demonstrating how Islamic principles advocate for justice, balance, and human rights in a pluralistic context. Without this high level of adaptive competency, the internalization of moderate values remains superficial, hindering the students' ability to develop the resilient social attitudes necessary for peaceful coexistence.

## Discussion

Based on the result described above, here is the conceptual framework designed by the researcher:

### Conceptual Framework: The Internalization of Moderate Islamic Values in Islamic Religious Education (PAI) Learning and Its Implications for Social Attitudes in Schools



The research findings demonstrate that the internalization of moderate Islamic values within Islamic Religious Education (PAI) serves as a robust mechanism for cultivating positive social attitudes among students. This process effectively integrates values such as *tawassuth* (balance), *tasamuh* (tolerance), and *i'tidal* (justice) into the cognitive, affective, and behavioral dimensions of a student's character. Systematic implementation of these values within the curriculum fosters a school environment characterized by mutual respect and cooperation. Such outcomes suggest that PAI is not merely a theoretical subject but a transformative pedagogical tool capable of mitigating social friction and preventing student conflicts.

The pedagogical success of this internalization process finds strong support in Lev Vygotsky's theories regarding social interaction and the Zone of Proximal Development. Learning occurs most effectively when students observe and participate in peaceful, tolerant behaviors modeled by teachers or more skilled peers within a supportive social context. Meaningful imitation allows students to internalize complex moral concepts that they might not fully grasp or practice independently. This social interaction bridges the gap between abstract religious doctrine and the practical reality of living harmoniously in a diverse society.

Albert Bandura's social cognitive theory further elucidates how student personalities develop through the observation of influential role models. Modeling serves as a primary vehicle for transmitting values like patience and justice, as students adopt the behaviors they see reflected in their educators. The principle of reciprocal determinism illustrates a continuous loop where the school environment shapes student behavior while those positive behaviors

simultaneously improve the school climate. Personal factors, environmental influences, and specific actions thus interact to solidify a student's commitment to moderate Islamic principles.

The structured psychological progression from receiving a value to characterizing it ensures that moderation becomes a permanent feature of a student's identity. Initial awareness leads to active emotional engagement, eventually resulting in a consistent social attitude that does not require external prompting. Teachers act as the architects of this transformation by utilizing *uswah hasanah* (exemplary leadership) to provide a living blueprint for students to follow. This comprehensive approach transforms religious knowledge into a lived ethical reality that manifests as *Adab al-Ijtima'iyah* (social ethics) in daily interactions.

Several significant obstacles may hinder the seamless internalization of these moderate values despite the potential for positive impact. Digital platforms often disseminate extremist ideologies that create ideological friction with the formal PAI curriculum. Algorithms on social media can expose students to rigid interpretations of faith that bypass the pedagogical safeguards of the classroom. Many educators also face challenges in moving beyond a purely textual approach to provide the contextual flexibility needed for modern social issues. Discrepancies between tolerant school values and exclusionary rhetoric found in wider community circles can further fragment the internalization process for developing adolescents.

## CONCLUSION

The internalization of moderate Islamic values within the Islamic Religious Education (PAI) framework serves as a transformative pedagogical strategy that effectively bridges the gap between doctrinal knowledge and positive social conduct. By systematically integrating core principles such as *tawassuth* (balance), *tasamuh* (tolerance), and *i'tidal* (justice), the learning process transcends mere cognitive memorization to foster deep-seated affective appreciation and consistent behavioral manifestation. This study demonstrates that when educators employ social learning mechanisms specifically through *uswah hasanah* (exemplary leadership) and the creation of a conducive "hidden curriculum" students develop resilient social attitudes characterized by inclusivity, empathy, and a proactive commitment to conflict resolution. Ultimately, the successful embedding of these *wasathiyah* values functions as a critical safeguard against religious extremism and social disharmony, positioning PAI as a primary catalyst for nurturing a peaceful and pluralistic school ecosystem.

To optimize the impact of religious moderation, educational institutions must transition from a normative-textual approach to a more contextual and integrative PAI curriculum that explicitly defines moderate values as measurable core competencies. Professional development programs for educators should be prioritized, focusing on enhancing pedagogical skills in digital literacy and dialectical discussion to help students navigate the complexities of contemporary ideological challenges found on digital platforms. Furthermore, a synergistic ecosystem involving school leadership, families, and the wider community is essential to reinforce the habituation of moderate conduct in daily social interactions. Finally, stakeholders are encouraged to implement regular evaluative frameworks, such as longitudinal observations and social attitude inventories, to ensure that the internalization process remains adaptive and continues to foster long-term social harmony within the diverse Indonesian landscape.

## REFERENCE

- Ainiyah, Q., Mirrota, D. D., & ... (2025). Religious Moderation: A Model for Internalizing Inclusive Islamic Values in Student Education. *Urwatul Wutsqo: Jurnal ...*
- Amin, A. M. A., & Matsum, H. (2023). The Internalization of Religious Moderation Values Through Islamic Religious Education in Junior High School. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 5(1), 729–745.
- Astuti, L. P. (2026). Internalization of the Values of Religious Moderation through Islamic Religious Education Learning in Secondary Schools. *Archipel: Journal of Indonesian Interdisciplinary Studies*, 1(5), 14–21.
- Djuaini, A. (2025). Internalization of Islamic religious education values in moral development of students in Madrasah. *Afkaruna: International Journal of Islamic Studies ...*
- Fajri, K. (2022). Internalization of the Religious Moderation Values in Islamic Education. ... *International Conference on Islamic Education ...*
- Hanif, A., Syarifudin, E., & ... (2025). Integration of religious moderation in Islamic education: Challenges and opportunities in the digital era. ... *Pendidikan Islam*.
- Hidayat, N., Hidayaturrehman, M., Hidayat, W. N., & Meilinda, F. (2025). *Modeling the Internalization of Religious Moderation Values Among Students*.
- Huda, M. (2022). Islamic Education Learning Management Based on Religious Moderation Values. *Mindset: Jurnal Manajemen Pendidikan Islam*.
- Huda, M. (2024a). Incorporating the Value of Religious Moderation in Islamic Education Learning. *Al-Hayat: Journal*
-

*of Islamic Education.*

- Huda, M. (2024b). Strengthening religious moderation through the core values of Islamic boarding school education. *Al-Hayat: Journal of Islamic Education*.
- Imamah, Y. H. (2023). Integration of religious moderation in developing an Islamic religious education curriculum. *Scaffolding: Jurnal Pendidikan Islam* ....
- Jafar, I. (2025). Internalization of Religious Moderation Values through Islamic Religious Education Learning. *International Journal of Islamic Education Studies*, 1(1), 1–14.
- Khoirisun, M., Ali, M., & Afifatun, S. (2025). Islamic religious education and the internalization of religious moderation values among students: Literature review. ... : *Jurnal Pendidikan Islam*.
- Kusumawati, I. R., Sah, R. W. A., & Hussain, N. (2023). Internalizing Islamic Religious Education Values will “increase” high school religious culture. *AMCA Journal of Religion and Society*, 3(2).
- Maarif, M. A., Rofiq, M. H., & Sirojuddin, A. (2022). Implementing learning strategies for moderate Islamic religious education in Islamic higher education. *Jurnal Pendidikan Islam*.
- Makmun, F., Hidayatullah, M. F., & Safi'i, I. (2025). Internalization Of Multicultural Islamic Education Values In Shaping Moderate Attitudes At Islamic Boarding School. *Jurnal At-Tarbiyat: Jurnal Pendidikan Islam*, 8(3).
- Masturin, M. (2022). Development of Islamic religious education materials based on religious moderation in forming student character. ... : *Jurnal Manajemen Pendidikan Islam*.
- Misbah, M., & Fahmi, I. N. (2021). Internalization of Islamic moderation values in PAI learning at SMA Ma'arif NU 1 Banyumas. *Al-Qalam*.
- Mufi, A. M., & Elhady, A. (2023). Internalization of religious moderation values: Active tolerance and social harmony in education in Indonesia. *El-Tarbawi*, 16(1), 1–32.
- Muhaemin, M., Rusdiansyah, R., Pabbajah, M., & ... (2023). Religious moderation in Islamic religious education as a response to intolerance attitudes in Indonesian educational institutions. ... *Studies Education* ....
- Munasir, M., Ilyas, R. M. M., & ... (2024). Implementation of Religious Moderation Values in Islamic Education Learning at Elementary, Secondary, and Higher Education Schools. *Jurnal Syntax* ....
- Musyahid, M. (2023). Religious moderation implementation in Islamic education: A systematic review. ... : *Media Kajian Pendidikan Agama Islam*.
- Purwowododo, A., & Zaini, M. (2024). Developing a Value-Based Moderate Islamic Education Model: A Case Study of Pesantren Sidogiri Pasuruan. ... (*Journal of Islamic Education Studies* ....
- Rahmadi, R., & Hamdan, H. (2023). Religious moderation in the context of islamic education: a multidisciplinary perspective and its application in islamic educational institutions in indonesia. *Khazanah: Jurnal Studi Islam Dan* ....
- Sayekti, S. P. (2023). Systematic Literature Review: The Role of Islamic Religious Education Teachers in Instilling Religious Moderation in Elementary Schools. *Bulletin of Islamic Research*.
- 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.
- Susanto, R., Ali, M. M., & Hidayat, D. (2024). Islamic Religious Education in the Independent Learning Curriculum. ... *and Gender Studies*.
- Zikri, A., & Syafii, A. G. (2023). Internalizing Religious Moderation Values Into The Islamic Education At University. *Journal of Namibian Studies*.

## **ACKNOWLEDGEMENT**

The Acknowledgements section contains a thank you to the person or institution that assisted in the search and provision of literature and data, the arrangement of materials, or the writing process.

## **AUTHOR CONTRIBUTION STATEMENT**

HK: Conceived and designed the study, supervised the research process, and was responsible for the writing of the manuscript. IN: Contributed to the data collection, analysis, and interpretation, as well as editing the manuscript. AA: Assisted in data analysis and provided critical revisions to the manuscript. I: Contributed to the literature review, theoretical framework, and revision of the manuscript

## AI DISCLOSURE STATEMENT

The authors did not use any AI tools or services during the preparation of this work. All research, writing, and editing were conducted manually by the authors. The authors declare that this research was prepared, researched, written, and edited without the aid of artificial intelligence (AI) techniques.

---

### **\*Hasan Khariri (Corresponding Author)**

UIN Siber Syekh Nurjati Cirebon,

Jl. Perjuangan By Pass Sunyaragi, Kota Cirebon, Jawa Barat, Indonesia

Email: [hasankhariri5@gmail.com](mailto:hasankhariri5@gmail.com)

### **Ilman Nafi'a**

UIN Siber Syekh Nurjati Cirebon,

Jl. Perjuangan By Pass Sunyaragi, Kota Cirebon, Jawa Barat, Indonesia

Email: [ilmannafia@uinssc.ac.id](mailto:ilmannafia@uinssc.ac.id)

### **Akhmad Affandi**

UIN Siber Syekh Nurjati Cirebon,

Jl. Perjuangan By Pass Sunyaragi, Kota Cirebon, Jawa Barat, Indonesia

Email: [akhmadaffandi@uinssc.ac.id](mailto:akhmadaffandi@uinssc.ac.id)

### **Iwan**

UIN Siber Syekh Nurjati Cirebon,

Jl. Perjuangan By Pass Sunyaragi, Kota Cirebon, Jawa Barat, Indonesia

Email: [iwan@syekhnurjati.ac.id](mailto:iwan@syekhnurjati.ac.id)

---