Internalizing Islamic moderation: a model approach for educational institutions

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Abstract

This paper examines the methods of internalizing the value of moderation in Islamic education, specifically within the context of *at-tawāsuṭ wal i'tidāl* (moderation and justice) in schools, drawing on Thomas Lickona's character education theory. The research methodology employed in this study includes a literature review and a survey. Although the survey presents some numerical data, the overall study is qualitative. The findings show that the core value of moderation in the Nahdlatul Ulama is at-tawāsuṭ wal i'tidāl, which will spell out various values of moderation derivatives. The processes of internalizing such Islamic moderation in schools – in the perspective of Lickona- were done along three stages: 1) Knowing, conducted through TCL (Teacher-Centered Learning)

strategy by applying CTL (Contextual Teaching and Learning) approach and group discussion method; 2) Feeling, achieved through strengthening intra classroom activities, editing, and habituating; and 3) Doing, which is more implemented in intra and extracurricular activities. This research offers insights into internalizing Islamic moderation in schools, drawing on the perspective of *at-tawāsut wal i'tidal* and Lickona's character education theory. It contributes to the formulation of a model approach that can be implemented by various educational institutions, particularly schools, to foster Islamic moderation among students.

Artikel ini mengkaji metode dan proses internalisasi nilai moderasi dalam pendidikan Islam, khususnya dalam konteks at-tawāsuṭ wal i'tidāl di lembaga sekolah dengan mengacu pada teori pendidikan karakter oleh Thomas Lickona. Metodologi penelitian yang digunakan meliputi tinjauan literatur dan survei. Meskipun survei tersebut menyajikan beberapa data numerik, keseluruhan studi ini bersifat kualitatif. Temuan menunjukkan bahwa nilai inti moderasi dalam Nahdlatul Ulama adalah at-tawāsuṭ wal i'tidāl, yang akan menggarisbawahi berbagai nilai turunan moderasi. Proses internalisasi moderasi Islam tersebut di sekolah dilakukan melalui tiga tahap: 1) Mengetahui, dilakukan melalui strategi TCL (Teacher-Centered Learning) dengan pendekatan CTL (Contextual Teaching and Learning) dan metode diskusi kelompok; 2) Merasakan, dicapai melalui penguatan aktivitas dalam kelas, penyuntingan, dan pembiasaan; dan 3) Melakukan, yang lebih banyak dilakukan melalui kegiatan intra dan ekstrakurikuler. Penelitian ini memberikan wawasan tentang proses internalisasi moderasi Islam di sekolah, dengan mengacu pada perspektif at-tawāsuṭ wal i'tidāl dan teori pendidikan karakter Thomas Lickona. Hal ini berkontribusi dalam merumuskan pendekatan model yang dapat diterapkan oleh berbagai lembaga pendidikan, terutama sekolah, untuk mengembangkan moderasi Islam di kalangan siswa.

Keywords: *Islamic moderation, At-Tawāsuṭ wal i'tidāl, Thomas Lickona, Character education, Contextual teaching and learning.*

Introduction

'Islamic moderation', 'moderate Muslim', and 'moderate Islam' are highly contextualized terms as different regions and contexts provide different sheds of denotations. However, these particular vocabularies were generated by the media and academia at the backdrop of Iranian revolution in 1979 to describe Muslims, Islam and Islamists and their relationship with the West. In this context, specialists found 'Moderation' as a suitable vocab to deal with the newly emerged situation. Since then, "it has become a catchword for journalists, scholars, policy-makers as well as politicians. For instance, Geneive Abdo, an American journalist of Middle East origin, came up with the phrase "moderate Islamists" (as opposed to "hard-line Islamists"). Some of her fellow journalists immediately adopted it" (Waston & Suwartini, 2022).

The Indonesian nation is famous for its plural cultural and natural diversity. Pluralism of the Indonesian nation is seen from the diversity of culture, religion, race, language, ethnicity, tradition and so on so it gets the title of a multicultural nation. Multicultural society consists of people from countries, nations, regions or geographical locations such as cities or villages with different cultures. A multicultural society is not homogeneous but has heterogeneous characteristics where the pattern of social relations between individuals in society is tolerant and accepts the reality of peaceful coexistence with differences in each cultural entity.

The peaceful and harmonious life phenomenon does not always occur in Indonesia; the multiculturalism of society in Indonesia cannot always coexist as expected. Tensions and conflicts often arise in Indonesian society, which has different cultures, religions, languages, races, and traditions, when certain multiculturalism becomes a big problem for harmony and even the nation's survival. Therefore, it needs continuous struggle to make it happen.

Even though tolerance in Indonesia has thrived in society, which is marked by a decrease in the potential for radicalism based on a 2020 survey by

the National Counterterrorism Agency (BNPT) (antaranews.com, 2020), forms of intolerance, especially those originating from religious differences, still appear. For example, from 2000 to 2021 in Indonesia, at least 49 terror incidents were identified (Wikipedia, 2021). Another form of intolerance is the ban on the construction of places of worship, where during 2017-2019, the National Human Rights Commission identified 23 cases of prohibition on the construction of places of worship reported (VOA Indonesia, 2020). Even though the number of cases is relatively small, if not handled properly, it can potentially cause a bigger conflict. Therefore, strengthening moderation in religion is very important and the world of education as a gateway for children's education has a strategic role.

This article is intended to examine the methods and processes of internalizing the value of moderation at Tawasuth Wal i'tidal Islamic Moderation in Schools with a theoretical perspective on the process of character education by Thomas Lickona. Islamic moderation studies with the At-Tawāsu Wal I'tidal perspective are able to provide interesting insights that cannot be applied to Islamic moderation insights (Irwan, 2018). Observing character education by Thomas Lickona in value education is expected to be able to provide interesting insights about how the process of internalizing Islamic moderation with the perspective of At-Tawāsu Wal I'tāl. Thus, there is a model approach to internalizing Islamic moderation that can be applied by various educational institutions, especially schools (Kuswanto et al., 2022).

This article resulted from a literature review and was supported by a survey. Despite displaying several numerical data, this study was still qualitative (Mulyatiningsih 2012). The survey was used to show the tendency to take sides with the actualization of religious moderation values of at-tawasut wal i'tidal with a case study at one of the educational institutions in Yogyakarta. The survey was conducted on 32 senior high school students or 52% of the 60 students population. Samples were taken randomly. This article's data generated

from the survey was not the primary source. The main discussion focused on finding a formula for building religious moderation values at-tawasut wal i'tidal in the school context. This effort was carried out by taking the thoughts of several figures and then reflecting on them in the school context (Wester & Borders, 2014).

Islamic moderatism: the viewpoints of muslim scholars

To define moderation, Muslim scholars first explore the lexical meaning of its Arabic equivalent, "wasatiyyah". In general, the word wasatiyyah in the Arabic dictionary refers to several shades of meaning such as justice or balance (al-'adl), primacy or superiority (al-fa ḍl), better (al-khairiyyah), median (albainiyyah) (Al - Sallaby, 1999). Second, they explore the textual meaning of the word "wasatiyyah" which is used in the orthodox holy book, namely the Al-Quran and the sunnah of the Prophet Muhammad SAW. There is no mention of the word wasatiyyah in its form in the Qur'an but there are at least four derivatives of the root alwasa ṭ. They are, wasaṭan in Ch. 2:143; al-Wus ṭā in Chapter 2: 238; awsa ṭ in Chap 5:89 & chap 68:28; wasa ṭ n ā in Ch. 100:5. The meaning ranges from balance, the best choice between two good things and two bad things or a middle position etc. (Al-Sallabi, 1999). However, Abdul Qadir defines wasatiyyah as "the competence of Muslims to do justice and excellence to bear witness over all creatures on earth, and establish evidence over them. For him, something cannot be related to wasatiyyah if the two characteristics namely 'the best choice' and 'balanced' are not perfectly combined in it (Irwan, 2018).

Zulfikar & Apriyanti (2023) defines "wasat as justice and best option. It is because any increase over what exactly is expected is excessiveness and any lack in it is negligence. Both excessiveness and negligence are against orthodoxy. It is, therefore, evil and blameworthy. The 'best' option is the middle ground between two choices (Albana et al., 2023)." Kemal Hassan (2011) says "the

essence of Islamic moderation is the attainment of justice and moral excellence, and the avoidance of extremes and injustice which may or may not cause unnecessary hardship or burden for oneself or for others." Yusuf (Al-Qaradawi, 2011) defines wasatiyyah is "a balance that equilibrates the two opposite ends, in which neither ends standalone with its supremacy or banish its counterpart; in which nether ends take more than it deserves and dominates its opponent." Al-Farfur (1988) sees wasatiyyah is "a recommended posture that occurs to the people of sound nature and intellect, distinguished by its aversion to both extremism and manifest neglect". According to Wahbah Al-Zuhayli (2006)"in the common parlance of the people of our time, wasatiyyah means moderation and balance (I'tidāl) in belief, morality and character, in the manner of treating others and in the applied systems of socio-political order and governance." Wasatiyyah, in fact, is taking a midmost position between a three-dimensional thing no matter whether it is behaviour, attitude, action, or discourse. For example, moderation is the median position between two opposites - excessiveness and laxity. Similarly, if a thing is two-dimensional, taking the best of it is moderation. For example, taking truth is moderation if only two choices are left - truth and false. Moderation is a value that helps us to make a most appropriate or balanced moral and behavioural judgement. If there are two good things, moderation is following the comparatively the better one; if there are two bad things, moderation is taking comparatively the less wicked one; if there are two choices-bad and good, moderation is adopting the good one (Burhani, 2012).

Moderation and justice (*at-tawāsut wal i'tidāl*)

Muslims should interpret Islam and the creed in a "moderate" and balanced manner (at-tawāsut wal-i'tidal). According to Abu Abdur Rahman Faruq Post, the hallmark of authentic Islam and Muslims is living a moderate religious life, an idea that everyone should understand logically and freely. Modern Islam is

an attempt to return true Islam and Muslims to a logical and open understanding and practice of the teachings of the Prophet Muhammad. Moderate Islam (wasātiyyah) is a style of understanding and practising Islamic principles that is not excessive or negligent in its application. Muslims are commanded in many Islamic traditions to live in a just society and adhere to the principle of moderation in terms of knowing, interpreting, and practising religion. The Qur'an (Sura al-Baqarah: 143) and the hadiths of the Prophet reveal that Islam promotes and creates peace by teaching people to live in peace with one another. In any form, radicalism and extremism, especially obsessive religious ideas, cannot be tolerated or accepted by Islamic understanding (Irwan, 2018).

Moderate personal and collective behavioral traits are both expressed by the words "*wasātiyyah*," which is often used in Arabic. Moderation can be defined as an attitude or perspective that goes against extremism and exaggeration, without going into detail (Yaakub & Othman, 2016). A verbal noun form of the Arabic word "*wasat," the term "wasātiyyah"* comes from the word "*wasat"* As an alternative to defining the meaning of singularity and partiality, there are different synonyms, such as *i'tidāl, Tawāzun*, and *iqtisad*, which are translated as moderation, justice, balance, and wisdom. Tatarruf is the opposite of wasatiyah, and refers to organizations associated with "extremism" or "radicalism" (Irwan, 2018).

Moderate (wasātiyyah) and balance (i'tidal) are part of the application of justice and ethics for every Muslim, and are things that the Qur'an guides. However, in real life, it is difficult to apply this prayer. In campaigning for and implementing Wasatiyyah, Muhammad Hasyim Kamali believes that educational principles and insufficient media answers are important components. This second factor contributes to the diversity and social peace of a society. Muslims also play an active role as khair for the people and humanity as a whole (Fasasi, 2017).

When fanaticism and extremism bleed into the nature and behavior of Muslims, their society will be weakened. In principle, justice and Islamic mediation, fanaticism and extremism behave contrary to the understanding of Islam. Every problem on our planet requires stability of existence. When doubts are no longer present, trouble occurs, and lives are in danger.

Tawāsut, according to Mustofa Bisri, quoted by Irwan, specifically in the Qur'an (2:143), describes a believing Muslim as *ummatan wasatan* (moderate community). As an example, historian and commentator Ibn Jarir alTabari (838-923) interpret *ummatan wasatan* _ with *'udul* (a fair community). Fair society _ in al -Tabari's view are moderate people and middle (*ahl At-tawāsut wa al -i'tidal*) in religious (Irwan, 2018). Bisri's concept cannot be separated from the principle of *at-tawāsut wa al-i'tidāl* that developed at Nahdhatul Ulama. Ahmad Siddiq (1926-1991), who is considered to be the main initiator of the Khittah Nahdliyyah, positioned several ideas of *at-tawāsut wa al-i'tidāl,* especially those related to implementation in practice, namely: a.' *aqidah* b. *shari'ah* c. *tasawwuf* d. *mu'amalah* e. the life of the nation f. culture, and g. da'wah. In the field of da'wah, for example, must refer to several references: a. da'wah is not intended to "declare or declare someone as guilty", but aims to invite and encourage people to do good b. da'wah is carried out to convey "clear aims and objectives" c. Da'wah is carried out wisely and with good words according to the conditions of the community (Widiyanto, 2016).

It can be concluded that the idea of At-Tawasut wa al-i'tidal includes the meaning of "moderate" and "fair" broadly. Muslims are educated within this definition, namely taught by the Qur'an and Hadith, to be tolerant, just, and democratic, rather than being self-righteous. Only if every Muslim understands Islam as "moderate" and "fair" will the struggle for truth claims be avoided and the realization of the ummah's will be achieved.

KH. Achmad Siddiq emphasized in Khittah Nahdliyah that in interpreting the principle of *tawāsut,* it is: "*Tawāsut*" (including *i'tidāl, tawāzun* and

tasāmuh) is not a complete compromise by confounding all the elements (syncretism). Neither does he exclude herself from refuse for meet with element whatever. The *tawassut* which has become Islamic character must be applied in all fields, so Islam and attitude and behavior Muslims will always become witness and gauge truth for all attitude and behavior man by general (Quasem, 1975).

According to Burhani, the normal term used in the Nahdlatul Ulama's tradition to describe moderation is at-tawāsut wal-i'tidal. Although the roots of this attitude can be traced back to early NU steps, it gained popularity again after Ahmad Siddiq promoted it in the 1980s. He explained this draft in two short but effective books: Khittah Nahdliyyah (2005), first published in 1979, and Islam, Pancasila and Islamic brotherhood (1985). Siddiq said there are three characteristics of Sunni Islam that are understood by Nahdlatul Ulama: at-tawasut (moderate), al-i'tidal (justice), and al-tawazun (balance). Sometimes he adds one more realm, that is at-tasāmuh (tolerance). These three characteristic characteristics, each of which is based on verses of the Qur'an 2:143, 5:9 and 57:25, actually have almost the same meaning. Everything illustrates that Muslim society is a moderate community that is NOT leaning to the right or to the left; it is the perfect balance (Nurasyah & Candra, 2021).

Following the four categories of *ummatan wasatan* explained above, Siddiq's explanation can be secret because the second categorization is 'balanced nation' or 'moderate public'. This object can be seen from the continuing explanation of how to manifest this trait in some religious and social aspects (Burhani, 2012; Asari, 2014). So then, the form of the Islamic moderation value above is the *at-tawāsut wal i'tidāl* value which is the core of the attitude of moderation in NU, which will later be translated into the basic of *Ukhuwah Nahdliyyah* values of Nahdlatul Ulama (NU) in everyday life, including: *Tawāsuṭ* (moderate), *I'tidāl* (justice); *Tasāmuh* (tolerance), *Tawāzun* (balance), and *Amar Ma'rūf Nahī Munkar* (enforcing good and preventing evil).

To establish the value of At-Tawāsuṭ Wal I'tidāl, the initial requirement is the formulation of guiding principles. These principles, derived from the values of *at-tawāsut wal i'tidāl*, serve as the foundation for developing the Islamic Education curriculum. By aligning with these values, the curriculum can be designed to facilitate the practical application and internalization of Islamic teachings in education.

Hilmy identified several characteristics of the use of the *Wasātiyyah concept* in the context of Indonesian Islam including (Hilmy, 2013) : *First,* the ideology of non-violence in spreading Islam, in Islamic education must always be filled with peaceful narratives. By prioritizing the Islamic narrative, *rahmatalila'alamin.* Indeed, violence (war) in Islam is permissible, however, with strict conditions. The rules in Islam are very strict, such as who should fight, when hostilities must be stopped, how prisoners should be treated, proportionality in war. Such as not being allowed to damage the environment, women and children, civil society, priests or religious leaders (if they do not join the war) because the strict rules for Chaiwat war in Islam have now been tightly closed (Mubin, 2021).

Second, adopting a modern way of life with all its derivatives, including science and technology, democracy, human rights, etc. It is said that Islam applies to all ages and all times (*shalih li kulli Zaman wa Makan*). As previously stated, many Islamic teachings cannot be changed, such as the five daily prayers, while others can be changed based on time and place, such as zakat fitrah, which can be paid for with rice, wheat, or sago, depending on the people's main food. Moderate Muslims (*wasat) are* those who are able to read and understand the current state of affairs. Not impulsive or reckless in any way. Consider everything, both the good and the negative (Mubin, 2021).

Third, the use of rational thinking; In Islam, there are a lot of historical figures in the Islamic world who are prominent because of their rationality point of view until they find various findings, just look at Ibn Sina, Al Farabi, Al Ghozali, etc. Even Islam as a religion that really respects reason, then reason by

using the function of reason to the fullest in Islamic teachings so that various patterns of thought are found in the Islamic world, including the rationale of Islamic thought. Rational Islam is one of the styles of Islamic thought that develops in Islam and is often developed by Islamic scholars. Therefore, narrative thinking rationally must be encouraged from an early age, thinking clearly by prioritizing data, and ignoring emotional impulses that tend to be negative.

Fourth, the contextual approach in understanding Islam, and the use of ijtihad (intellectual work to form legal opinions if there is no explicit justification from the Qur'an and Hadith) (Hilmy, 2013). thorough knowledge of religious literature. It must be realized that one text is related to another, especially when it comes to writings about jihad, for example. This is what is generally meant by half, not all, so jihad simply refers to war. Although the definition of jihad varies greatly depending on the situation.

Quoted from Abu Yazid, there are several characteristics of (Yazid, 2014)*,* understanding priority fiqh. Moderate Muslims should be able to understand which Islamic teachings are obligatory, sunnah, permissible, makruh, and haram. Which ones are fardlu' ain (individual obligations) and which are fardlu kifayah (communal obligations). In addition to understanding which are basic or principal (ushul) and which are branches (furu).

With a broader understanding of fiqh, people will not easily blame others, because this often happens because they are different in carrying out sunnah, goodness and other laws. Therefore, it is very important to understand various opinions about religious activities of different schools and sects in fiqh, which implies minimizing heresy and infidelity with one another (Mubin, 2021).

Sixth , Being tolerant, harmonious, and cooperative between religious groups. Moderate Muslims are tolerant of opposing views and respect those who hold opposing views – as long as those views do not deviate from the path of Islam. Because, in essence, the difference is something that can not be

contested. Simply put, tolerance is being open to others and not excluding them.

From the various descriptions above, various characteristics in *At-Tawāsuṭ wal- i'tidāl* are expected to be internalized in the world of education; moreover, they can be implemented in social life in society . The various aspects offered above can also help the deradicalization process in understanding religion and nation. Even so, it is not easy to implement because in the world of education, many aspects influence each other and are too complex to change. Therefore apply from yourself and the closest environment.

Naquib al-Attas, a Malaysian Muslim scholar born in Indonesia, warns of the need to correctly use language or basic terms in Islam so that there is no widespread error and error in understanding Islam and his views on nature and truth. According to Naquib al-Attas, many key terms in Islam that have now become obscured are used arbitrarily so that they deviate from their true meaning. One example is the misuse of the meaning of the term adab, which is interpreted only as customary rules regarding decency, which are usually the practice of pretending to be polite (Wulandari, 2020).

Besides, Islam must also be distinguished as a religion and teachings with its adherents. As a religion and teachings, Islam has never changed. Islam is complete and perfect. It's just that the understanding of its adherents to Islam is different, which one is complete and not complete, and some understand Islam from one aspect, while the other aspects are abandoned. For example, Islam is only understood with *tasamuh* (tolerance), while other Islamic teachings forbid *tasamuh* from being used. From here, it is as if Islam only teaches *tasamuh,* so that Islam seems permissive. When in fact, some may be *tasamuh* and some are not. So, it must be divided between Islam and the person. The application of this *tasamuh* must be based on a sincere attitude in accepting the attitude of others, but by still holding the principles that exist in yourself without compromising these principles. Tasamuh will be seen to be applied in life, if the

differences that are owned between communities go well without one of them sacrificing the principle he has. In other words, *tasamuh* only applies to the technical and detailed aspects, not the principal matters. Al-Quran has explained the character of Islam, which later gave birth to *tasamuh* that can support the ethics of differences that occur in society (Tudge & Scrimsher, 2003).

Apart from that, some consider that the concept of *wasatiyyah* is not an attitude taken by someone towards their religion, nor is it a method for understanding religion. However, wasatiyyah is a character acquired by a Muslim as a result of his commitment to religious teachings. This character makes him into the group *syuhada 'ala an-nas* (witnesses over humans), that is, witnesses received by God for his testimony. Also, this character has been described in the religious attitude of the Prophet Muhammad s.a.w. and His friends. Because with the wisdom of Allah the Widest, God has given examples of real life in the form of congregation or community manifested in this *wasatiyyah*. Allah s.w.t. and Prophet Muhammad s.a.w. have been witnesses to the companions of the Prophet Muhammad s.a.w. that they have manifested the character of the wasatiyyah. Therefore, everyone who is close to manhaj the community of friends in understanding and practicing religious teachings and enthusiastically following in his footsteps, he is getting closer to wasatiyyah (Al-Luwaihiq, 2003; Ansory, 2014).

Although these two views are essentially reinforcing one another. In the sense that if a Muslim with high commitment and consistently implements the sharia rules with the right understanding, then the characteristics of this wasatiyyah will appear in him, then gave birth to a proportional attitude in assessing and responding to everything. Various real images on the ground show that weaving a cord of harmony and tolerance amid religious plurality is not an easy matter. Several factors threaten the achievement of tolerance,

namely, the aggressive attitude of religious adherents in preaching their religion (Widiyanto, 2016).

Secondly, there are religious organizations which tend to be oriented towards increasing the number of members quantitatively rather than improving the quality of their constituents' faith.

Third, the economic disparity between adherents of different religions. In order to minimize threats like this (especially the first and second threats), Muslims, and other people are inevitably required to organize the spread or propaganda activities of religion in a more proportionate and immoral way (Yanti & Witro, 2020).

Internalization of Islamic moderatism in schools

According to Thomas Lickona, through three important stages: *first*, students know goodness (*knowing*). S*econd*, from knowledge about goodness arises a commitment to intention (feeling); third, after students commit to goodness, they finally actually do it (*doing*) (Lickona, 2015).

Knowing

The process of internalizing values begins with the delivery of information, introducing a person to the internalized values. The value formula conveyed can be in the form of standards, rules, laws, formulas, or propositions that are normative in nature or can also be in the form of problematic stories (moral dilemmas) as a stimulus that requires a response or solution that contains values, or a factual situation or condition even opinion that is studied from the point of view of value.

When this information is submitted, whether it is received or not is influenced by the agent who is the bearer or sender of the information. Likewise, the *entry behavior* of the recipient of the information will affect how quickly someone will receive the value information.

Here, they not only teach knowledge of moderate Islamic principles, but they are actively involved in applying them and presenting real-world examples of application, and students are invited to respond in kind by adopting and practicing moderate Islamic ideals.

From any direction and how a person takes the principles of moderate Islam and then internalizes these values into himself, the stages of this value creation process determine the stages of the value formation process.

This first stage of internalizing Islamic moderation begins with introductions or delivering materials through classroom learning. Various lessons must always be associated with the value of tolerance and other moderate values. This can use various methods such as using the lecture method or TCL (*teachers centered learning*), the process is in the form of providing information on how moderate Islamic values are following moderate principles by explaining definitively the importance of someone knowing what moderation is, *at- tawāsu wal i'tidāl, tasāmuh, at-tawāzun* and others.

Students at this stage as recipients have not applied it. the internalization of moderate Islamic values is instilled through learning Islamic religious education and other activities. Students should also be encouraged to *respond*, or students' willingness to react to the moderate Islamic principles they receive, as well as the stage of happiness that arises from responding to these values, defined as responding (Hakam & Nurdin, 2016).

Teachers presenting content can try to connect the material with relevant examples, or the CTL (*contextual teaching and learning*) approach. This is done to make it easier for children to understand and apply it in everyday life. As an example of material about takfiri ideology, after the teacher clearly explains the meaning, arguments and others about takfiri ideology, the teacher will ask students' opinions about how to respond and opinion on examples of groups that like to discredit others. After that, the teacher gave a conclusion and solutions from the various opinions of the students.

Not only are lecture and question and answer methods carried out in the learning process, but sometimes learning is interspersed with discussion methods to train and increase student activity. this is so that students experience the *Valuing process* (giving value), so that students are able to offer new meaning to the values that arise when evaluated against value criteria that are considered real. This is a continuation of the activity of reacting to moderate Islamic ideals (Hakam & Nurdin, 2016).

Feeling (belief or intention)

Belief is impacted by the value passed on to someone. The contested belief revolves around whether information is accepted or disregarded. A person's attitude toward acting will be influenced by the collection of value information that has come to shape their beliefs. His decision will be indicative of this mindset.Educators facilitate the internalization of values not only through verbal communication but also by exemplifying those values through their own personalities and actions. When students reach this level, they react to the teacher not only with their movements and physical appearance but also with their mental attitude and overall personality. .

At this stage, the teacher must pay more attention to his attitudes and behavior so that it does not conflict with what he teaches students, the teacher also makes observations about whether these values have been formed into the students' character. The internalization of moderate Islamic values, especially in internalizing moderate Islamic values, is indeed necessary to provide understanding to students, and the habituation of moderate Asjawa values about moderate Islamic values so that they can be practiced in everyday life.As a result, it can be said that this internalization involves the communication of two different personas, each of which actively participates. Through conditioning and habituation to behave according to the morals carried out by the Prophet, the stages of value internalization are carried out by: 1) exemplary,

2) habituation, 3) socialization, 4) building moral motivation. This process is pursued with the following steps:

a. *Organization of values* (organizing values), meaning the actions of students to regulate the application of the moderate Islamic value system as a truth in the behavior of their personality so that they have a different value system from the others.

b. *Characterization be a value complex* (characteristics of values), By getting used to moderating Islamic principles, which are arranged in the behavior of his personality in such a way that these values have become his character (personality), which cannot be separated from his existence, he has reached value complexity (Hakam & Nurdin, 2016).

In this stage, the child will continue in the process until they have a strong intention, while the intention signifies the level of commitment a person has towards acting in a certain way. Other than that, in the capacity of a teacher, they always sets a positive example for the children, starting with being friendly and shaking hands with other teachers and school staff when they first meet. The assessment stage is carried out with the assistance of the homeroom teacher and BK (Guidance and Counseling). This process is included in the value development process, where the teacher prepares conducive conditions so that moderate values and discipline for students can be applied, either by giving rewards and punishments or b preparing situations and activities to apply these social values (*conditioning*) (Hakam & Nurdin, 2016). With supervision and evaluation, students will be more stable in themselves.

Through supervision and evaluation, students gain more self-assurance, enabling them to distinguish between appropriate and inappropriate values while embracing the values the teacher communicates.

Doing

Values continuously become self-principles and get institutionalized within individuals through a process of internalization within their environment, which is actualized in life through words and deeds. The institutionalized nature of the self shapes a person's character. Personality is defined as a person's character based on the values that distinguish them from others.Actions and talents that may be recognized and eventually become embedded in the mind, making them difficult to break. An educator creates a habit of understanding in his students during this stage of internalizing values, ensuring that subsequent stages are carried out as planned. When a teacher internalizes values, it takes a long time for the ideals to become embedded in him.

At this stage, the heart must always be busy with activities that are based on a moderate attitude. The method used is the same as the method used for adults, only the emphasis on the two methods is different. In adults, getting used to is the basic method of achieving good morals and is therefore under greater pressure than socializing, but in the case of children, on the other hand, protecting them from bad associations is considered the basis for training children to have good character. This is because most of the teaching for them is through imitation, which is expected to be achieved after an effort or activity is completed (Yaakub & Othman, 2016).

According to Hakam KA, this international method is included in the social activity model which is generally the same as the Citizenship training program, which encourages the active participation of trainees in political, economic, social life in society (Hakam & Nurdin, 2016). By participating in extracurricular activities with moderate insight, students can learn to interact directly and understand the reality of a pluralistic society.

At this stage also, the teacher uses the method of imitation and habituation. Exemplary is very important in internalizing moderate Islamic

values. This is because humans have the nature of imitating the attitudes of others who are considered role models (Hilmy, 2013).

The statement shows that the teacher tries to encourage students to observe and imitate what the previous teacher did to learn. For example, teachers can set a good example by being an example. Teachers have to do this in building the idea of moderation in schools. In its implementation, it is important for teachers to provide examples of behavior, speech, and teachers are asked to consistently give good advice. In addition, teachers should dress cleanly and politely so that students can see the friendly teacher. So it is very important that school institutions maintain a pleasant working environment for teachers, students and school employees.

Seeing from the description above, the three processes must be continuous and repeated so that the process is internalized into students. Values that continue to develop into self-principles and are institutionalized in themselves through a process of internalization with the environment and are manifested in everyday life in the form of words and actions are defined as follows: one's personality or one's personality. A person's personality is defined as his character based on the values that distinguish him from others.

Conclusion

Islamic moderation, from the perspective of *at-tawāsut wal i'tidāl*, forms the essence of a moderate attitude, which subsequently encompasses values applicable to everyday life, such as *Tawāsut* (moderation), *I'tidāl* (justice), *Tasāmuh* (tolerance), *Tawāzun* (balance), and *Amar Ma'rūf Nahī Munkar* (enforcing goodness and preventing evil). These values can be put into practice and internalized in Islamic education.

The internalization process involves three significant stages: 1). *Knowing:* In this initial stage, learning takes place in the classroom using the TCL (teacher-centered learning) method with a CTL (contextual teaching and

learning) approach. Teachers incorporate diverse learning methods, including lectures and discussions. 2). *Feeling:* At this stage, the teacher pays close attention to their attitude and behavior to ensure alignment with what they teach students. The teacher also observes whether these values have been integrated into the students' character. The method of imitation and habituation is also utilized during this stage. 3). *Doing:* This process extends beyond the classroom setting, involving students in extracurricular activities that consistently reinforce moderate values.

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