

Internalization of Religious Moderation Values Through Madrasah Culture

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Abstract. Religious moderation, considered to have resonated in the world of education, has found several problems. Based on several facts, there is an increase in intolerance among high school students. Therefore, internalizing the value of religious moderation becomes the main topic of discussion. By emphasizing internalization through madrasah culture, this study aims to contribute to developing an education model that prioritizes academic aspects and balanced moral and social aspects. This study uses a qualitative approach, collecting data from interviews, observations, and documentation studies. Data analysis uses the Miles, Huberman, and Saldana analysis techniques. The validity of the data is maintained through the credibility of triangulation of sources and methods. This study shows that first, the culture of MA Mazro'atul Ulum has a *salaf* character; Second, the process of internalizing the value of religious moderation through culture is using the habituation method; Third, the impact of internalizing religious moderation for students can form a Positive Character, can strengthen identity and self-awareness, and students are more prepared to live a diverse social life. This study proposes a model for internalizing the value of religious moderation through madrasah culture. For students to more easily internalize the values of religious moderation, the habituation method has historically been recorded as the most successful method in forming students' personalities, including in instilling the values of religious moderation.

Keywords: Religious Moderation; Internalization; Madrasah Culture

A. INTRODUCTION

Religious moderation is a solution to creating social harmony while maintaining religious freedom, respecting diverse interpretations and differences of opinion, and avoiding extremism, intolerance, and violence in the name of religion (Nasional et al., 2017). (Mulyana, 2023) Now, there are various obstacles to its implementation. This is based on several facts. First, there is an increase in intolerance among high school students/equivalents; second, education needs to be more inclusive; the cultivation of religious moderation is often foreign or not introduced to students at all. Failure to develop a tolerant and inclusive attitude in religious education will only give birth to radical wings in religion (Yuniar, Imron Hamdani, Kasinyo Harto, 2023). S.E.T.A.R.A. Institute and International N.G.O. Forum on Indonesian Development (I.N.F.I.D.) surveyed the tolerance conditions of high school students/equivalents. The results showed that the potential exposure category increased, with the passive intolerance category transforming into active intolerance, from 2.4% in 2016 to 5% in 2023. Likewise, the exposed category experienced an increase from 0.3% to 0.6% (Robinson, 2023). Religious education that focuses on exclusive doctrines can produce narrow fanaticism and create religious groups with attitudes of hatred, anger, intolerance, and discriminatory actions. These attitudes have the potential to trigger conflict and violence among religious communities (Rumahuru, 2021).

According to Scott, sociologically, internalization is a process in which ideas, concepts, and values from outside are accepted and incorporated into a person's personality to become guidelines

in everyday behaviour. This process involves instilling teachings, ideologies, and beliefs from the surrounding environment, which are accepted as norms and practised in individual moral actions. The values that have been internalized will be reflected in everyday behaviour, and this can be observed to determine the extent to which these values have been embedded in the individual (Rofifah, 2020).

Many students only understand the meaning of religious moderation in a narrow sense, many students interpret religious moderation as tolerance, even though there are many values included in the value of religious moderation itself. Religious moderation is an attitude that reflects balance in carrying out religious teachings to prevent extremism and promote harmony between religious communities (Afwadzi et al., 2024). According to Lukman Hakim Saifuddin, the values of religious moderation consist of four things: A national commitment that emphasizes practising religion is in line with obligations as a citizen. Tolerance is an attitude of rejecting extremism and creating harmony. Anti-violence, namely rejecting radical thinking and terrorism and preferring dialogue and peace and accommodating local culture, namely accepting local traditions as long as they do not conflict with religious teachings (Hakim Saifuddin, 2019).

School or madrasa culture includes a system of values, beliefs, and norms that are consciously implemented by all elements of the school, such as the principal, teachers, staff, and students, thus creating a cohesive consensus (Naim et al., 2022). In madrasas, this culture is based on Islamic norms, reflecting traits such as *Tabassum* (smile), love of knowledge, hard work, and mutual assistance. This Islamic culture is essential to values-based education, especially in leadership and quality development. Madrasas, which emerged from the push of the Islamic community to improve religious education, are often considered safer than public schools. At the same time, students also receive general education as in other schools (Sumarto, 2020).

Various literatures that examine the internalization of religious moderation values at the madrasah level are divided into three categories. First, research that examines the internalization of religious moderation values through subjects. Internalizing religious moderation values through these subjects applies contextual methods through value transformation, value transactions, and value transinternalization by integrating them into learning plans, materials, processes, and evaluations (Tanjung, 2022). The second study is about internalizing religious moderation values through the curriculum. Religious moderation values are internalised through the curriculum and internalized through various strategies. Bottom-up, religious moderation values can be internalized into the curriculum, which is integral to strengthening religious moderation (Umar Al Faruq & Dwi Noviani, 2021). The third study is about internalising religious moderation values through extracurricular activities. In extracurricular activities, spiritual values are transformed to foster religious moderation. This is an effort to form moderate students conceptually and empirically (Al-Anshori et al., 2022). Some of these categories are internalized in formal learning activities, intracurricular and extracurricular learning, and learning tools.

This study examines internalizing the value of religious moderation from a different perspective, namely through madrasah culture. More specifically, this study wants to show that the internalization of the value of moderation in madrasahs is not only through certain subjects but also through madrasah culture (Naim et al., 2022). The purpose of this study is to contribute to the development of an educational model that not only emphasizes academic aspects but also balanced moral and social aspects. In line with that, there are three questions that can be asked in this study. First, what is the form of madrasa culture that supports the internalization of religious moderation values? Second, how is the process of internalizing religious moderation values through madrasa culture? Third, what is the impact of internalizing religious moderation values on students? These questions differentiate previous studies.

Researchers base their views on three arguments. First, historically about culture, humans develop in the context of the culture surrounding them, thus forming unique patterns of thought and behavior among its members (Budaya et al., n.d.). From this, historical observation is needed regarding a specific scope to find out a habit that continues to run so that it forms a person's character. Secondly, according to the Big Indonesian Dictionary (K.B.B.I.), theory is easy to understand but challenging to apply, while practice is the actual implementation of what is described by the theory (Sugono, 2008). In this case, a good theory is a theory that can be practiced. Third,

impact analysis aims to understand the main elements by using the ability to see cause-and-effect relationships (Carolos, 2020). In this case, to see the impact of a theory that has been put into practice.

B. METHODS

This study took the object of research at MA Mazro'atul Ulum Paciran, Paciran District, Lamongan Regency, East Java; the reason we took the object at MA Mazro'atul Ulum Paciran is because first, MA Mazro'atul Ulum Paciran has a solid religious education base, making it an ideal place to study the application of religious moderation values. This madrasah provides an appropriate environment to integrate the teachings of moderation into students' daily activities. In addition, the Madrasah has a curriculum and culture that supports religious understanding, so studying how religious moderation can be internalized through daily activities at the madrasah is relevant. The strengthening of religion will prevent someone from getting caught up in radicalism or intolerance. Second, Paciran is known as an area with a strong religious tradition, so it is essential to study how the values of religious moderation can be applied in a society with a deep religious background. MA Mazro'atul Ulum, as one of the madrasahs in this area, can be an example of the application of religious moderation. Third, this study is relevant Given the rampant issues related to extremism and intolerance in society. Madrasahs play an essential role in forming moderate attitudes in students, and MA Mazro'atull Ulum can provide an overview of how the values of religious moderation are internalized as an effort to face existing social challenges.

This study uses a qualitative approach to examine the process of internalizing the values of religious moderation through the madrasah culture at MA Mazro'atul Ulum Paciran. The information obtained truly reflects the natural phenomena at the research location using the field research type. Therefore, primary data is obtained directly from the field, while secondary data is obtained through literature related to the theme. The research was conducted at MA Mazro'atul Ulum Paciran, Paciran District, Lamongan Regency, East Java. Data were obtained from observations, documentation studies and interviews. Observations were carried out during learning activities both in class and outside the classroom and in all religious activities. Through purposive sampling in determining informants, interviews were conducted with the head of the madrasah, the vice head of curriculum, religious teachers, and students to be able to answer existing problems. Document studies include curriculum analysis records of madrasah activities and other archives relevant to the discussion study. After the researcher collected the data, the data were analyzed using the Miles, Huberman and Saldana analysis techniques, which involved data collection, reduction, display, and verification. The validity of the data was maintained through the credibility of triangulation of sources and methods.

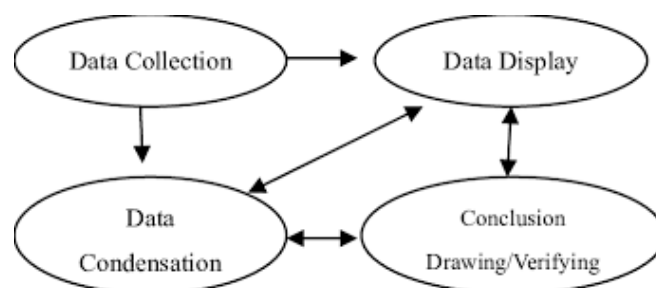


Figure 1 Qualitative Data Analysis Data Techniques

C. RESULT & DISCUSSION

Culture Madrasah at MA Mazro'atul Ulum Paciran

According to Deal and Peterson, madrasah culture is a collection of values that form the basis of behavior, traditions, daily habits, and symbols carried out together by elements that influence the formation of culture in their environment. This culture reflects the unique characteristics and identity of the madrasah, which are formed from interactions and shared values in the educational community. Naturally, madrasah culture will be passed down from generation to generation, strengthening the identity and consistency of the values upheld by the madrasah itself (Zulfiati et al., 2021).

Muhaimin added that the formation of madrasa culture involves the acculturation of values agreed upon by teachers, employees, and students. This process gives birth to symbols and habits that become an inseparable part of daily life in the madrasa. Individual thoughts, especially from the head of the madrasa, greatly influence the culture of the madrasa. Therefore, prioritizing the central values that are the pillars of madrasa culture is very important to improve student achievement and the effectiveness of the learning process.

Based on the results of observations and documentation studies, researchers conducted data analysis through madrasa activity records and found student habituation activities and also religious extracurricular activities as follows:

| No | Student Habits | Extracurricular |
|----|---|--|
| 1 | Morning Assembly and Homecoming | Study of Salaf Books |
| 2 | Dhuha prayer and tadarrus Al Quran before Teaching and Learning activities. | Study of Nahwu and Shorof |
| 3 | Congregational Dhuhur Prayer | Tahlil and Dzibaiyah |
| 4 | Flag ceremony every Saturday | Istighotsah Rotibul Haddad Friday Pahing |
| 5 | Morning exercise every Tuesday | |
| 6 | 1 Day 1000 sholawat for class 12 | |
| 7 | Three minute lecture in 4 languages (Arabic, English, Javanese, Indonesian) | |
| 8 | Istighotsah once a month | |
| 9. | Thursday night grave visit | |

We can see that the culture of MA Mazro'atul Ulum Paciran is still very thick with its *Salaf*, such as the existence of istighotsah, Rotibul Hadad Friday Pahing, Thursday night grave pilgrimage, Study of *Salaf* Books, *Tahlil* and *Dzibaiyah*. This shows something unique that is different from madrasah in general. The culture of MA Mazro'atul Ulum as a form of education is *Salaf* in nature, which still emphasizes its traditionalism. The understanding of Traditional or *Salafiyah* shows that this institution has long been established and has become an integral part of the lives of many Muslims in Indonesia, who are the majority group in this country. This institution has changed over time, based on the dynamics of the people, not in the sense that it remains stagnant without adjustment (Hidayah, 2019).

The vision and mission of MA Mazro'atul Ulum Paciran indicate that MA Mazro'atul Ulum is an educational institution and a cultural center that maintains the Salafiyah heritage. Unlike other madrasahs that may have adopted more modern academic methods, MA Mazro'atul Ulum emphasizes the importance of education rooted in tradition. This culture is not just a series of rituals but rather

a form of education that focuses on instilling the values of religious traditions that have been going on for a long time and are still considered relevant in the daily lives of the community. Therefore, the culture carried out at MA Mazro'atul Ulum reflects a solid commitment to maintaining and preserving the teachings and practices of the *Salaf*, which are characteristic and differentiating from other Islamic educational institutions.

The Procces of internalizing the values of religious moderation through culture madrasah at MA Mazro'atul Ulum Paciran

Internalization, according to the Great Dictionary of the Indonesian Language, is a process of deep appreciation, understanding, and mastery that occurs through guidance, coaching, or similar processes. In other words, internalization is a process in which a person makes specific values a part of himself (Sugono, 2008).

Culture in madrasah plays a crucial role in shaping the character and behavior of students. An aspect that must be prioritized in madrasah education is internalizing religious moderation values. Religious moderation is a concise balance, tolerance, and harmony in religion, as well as an avoidance of fanaticism. These values are essential to creating a peaceful and inclusive society.

This study examines how the value of religious moderation is internalized in MA Mazro'atul Ulum Paciran through various activities and practices carried out in the madrasah as a unique culture owned by the madrasah. The following findings correlate with religious moderation values: 1) national commitment, 2) tolerance, 3) anti-violence, and 4) accommodating to local culture. These four values are formulated according to the pocketbook of religious moderation by Lukman Hakim Saifuddin (Hakim Saifuddin, 2019).

a. National Commitment

The Ministry of Religious Affairs of the Republic of Indonesia focuses on strengthening the determination to maintain national unity and promote peace. The state guarantees the freedom of religious communities to worship according to their respective beliefs. Indonesia as a nation-state was realized thanks to various religious communities struggle to fight the colonizers and achieve independence.

At MA Mazro'atul Ulum Paciran, the culture madrasah strongly emphasizes the importance of Indonesian national values. This is reflected through various activities designed to shape students into individuals who are not only academically intelligent but also have awareness and concern for the nation and state.

One highly emphasized aspect is the spirit of mutual cooperation and togetherness. Students hold a flag ceremony every Saturday to manifest their sense of nationality and respect for the state symbol. Through this activity, they are invited to respect and encourage the values inherent in community life. The ceremony held every Saturday is a routine activity that shows its uniqueness because many madrasahs have Saturday and Sunday as holidays, while MA Mazro'atul Ulum Paciran for school holidays is on Friday, so the flag ceremony is held on Saturday.

These activities are not just routines but are an integral part of the character education process in this madrasah. They help students build a solid national identity and prepare them as future leaders who are responsible and care about the common interest.

b. Tolerance

In Arabic, the concept of tolerance is known as "*Tasamuh*," which refers to an attitude of tolerance and mutual respect between humans, even though they have different opinions or beliefs from themselves. This madrasah actively promotes tolerance between religions through various activities ingrained in students' daily lives. One of its main strategies is the study of the books of the *Salaf*, which not only teach a deep understanding of Islamic teachings but also emphasize the values of brotherhood between religious communities. In this context, students learn about faith and worship. They are invited to understand the importance of appreciating and respecting cultural differences and establishing harmonious relationships with fellow religious communities. This is as stated by the informant:

"The book reading test is one of the essential activities in the madrasah activity calendar. This is a forum to explore the values of peace and peaceful conflict resolution. Students are invited to reflect on the importance of resolving differences of opinion in

a dignified manner and respecting the views of others. The book reading test is one of the essential activities in the madrasah activity calendar. This is a forum to explore the values of peace and peaceful conflict resolution. Students are invited to reflect on the importance of resolving differences of opinion in a dignified manner and respecting the views of others” (Mulyakin, 2024).

In addition, habits such as congregational Dhuha prayer and tadarus Al Quran before teaching and learning activities are essential in strengthening mutual respect and tolerance among students. Congregational Dhuha prayer is not only collective worship but also teaches discipline, togetherness, and an attitude of mutual support among students. Meanwhile, the tadarus Al Quran, before teaching and learning activities, strengthens students’ spiritual relationship with the Quran by promoting an atmosphere full of blessings and peace in the madrasah.

c. Anti-Violence

The madrasah culture at MA Mazro’atul Ulum Paciran strongly emphasizes the rejection of violence by creating a safe and supportive environment for all students. One concrete effort in achieving this goal is through morning exercise activities every Tuesday. Morning exercise is not just a physical routine but also a time when students are taught the values of harmony and cooperation in a positive and energetic atmosphere. This activity helps maintain students’ physical health and builds social skills such as solidarity and understanding common interests.

In addition, there is a 5 S culture (Greetings, greetings, smiles, politeness, courtesy), which is a robust culture for the madrasah; this habit continues to grow and is fostered through the example of its educators so that students indirectly see and follow existing habits. This 5S culture shows the formation of a gentle attitude in students’ speech. They respect their submissive actions to their elders and give positive expressions by smiling at fellow friends. These habits show an anti-violence attitude.

d. Accomodating to Local Culture

This madrasah actively encourages students to appreciate and recognize the diversity of local cultures, especially Javanese culture, through various learning activities integrated into their daily lives. One example is through a three-minute lecture in four languages (Arabic, English, Javanese, and Indonesian), where students are invited to deepen their religious knowledge and learn and appreciate the values of local wisdom reflected in the Javanese language and culture. Based on the results of the interview, the informant stated

“Several activities accommodate local culture, such as when Istighasah ratibul hadad on Friday Pahing and after the istighasah is finished, we hold ‘ambengan,’ which is a dish as a form of gratitude that is eaten together and hope for the gift of sustenance for those who have given their donations” (Firdaus, 2024).

The Friday Pahing tradition has been passed down from generation to generation by our ancestors. This tradition emerged after the death of a saint, Wali Limbung. The community believes that Friday Pahing is a good day and brings blessings, so it carries out this tradition on Friday Pahing (Safitri, 2014). The main activity on Friday Pahing night at MA Mazro’atul Ulum is a pilgrimage to the graves in the courtyard of the madrasah, which are the founders of the Mazro’atul Ulum Paciran institution. After that, there is a reading of rational hadad, Yasin and also tahlil, and no less important is a study delivered by representatives of religious teachers at MA Mazzro’atul Ulum which also contains advice on religious moderation, namely on indicators of tolerance and anti-radicalism.

Ambengan is white rice placed in a container, usually a plastic bucket. It depicts the earth (land) as a place of life and life for all God’s creatures, be it humans, animals, plants, and others, that must be maintained and preserved. The values contained in this tradition are religious, gratitude, cooperation/harmony, and mutual respect (Hani Ananda Aprilisa & Bagus Wahyu Setyawan, 2021).

Methods in the Internalization Process

Based on the results of the analysis of the method used in internalizing the values of religious moderation at MA Mazro’atul Ulum Paciran through the habituation method, to successfully instill the values of religious moderation in this madrasah culture, habituation needs to be carried out routinely so that it is firmly embedded in the students. According to Sapendi, a habituation method involves repeatedly and consistently carrying out an activity to strengthen associations or hone skills

until they become habits. In other words, this method is a way to educate children through instilling habits (Li et al., n.d.).

Factors that Support internalization Process

Based on the results of observations and interviews, researchers can conclude that the factors that support the internalization process are as follows:

1. Teaching that integrates the values of moderation in all subjects, especially Islamic Religious Education.
2. Example from Teachers Teachers who demonstrate moderate and inclusive attitudes in daily student interactions.
3. Inclusive School Culture: A school environment that emphasizes mutual respect, empathy, and openness.
4. Involving parents in school activities that promote the values of moderation through parent-teacher meetings.

Challenges and Obstacles in the Internalization Process

Based on the results of observations and interviews, researchers can conclude that the factors that inhibit the internalization process are as follows:

1. Lack of Training Limitations in training for teachers and staff on religious moderation.
2. Pressure from outside the madrasah, such as the social environment or media, which may not support moderation values.
3. Lack of access to or use of technology that supports education on religious moderation.
4. Difficulty measuring the success of the religious moderation program and its impact on student attitudes and behavior.

The impact of internalization of religious moderation values on students at MA Mazro'atul Ulum Paciran

Moderate character develops naturally through the habituation of madrasah culture that continues to be embedded in students. This habituation covers various aspects of daily life in the madrasah, such as dress, speaking, interacting with others, and worshiping, prioritizing tolerance and harmony. Students gradually internalize this moderate attitude by routinely carrying out activities that reflect moderate values. The madrasah becomes a conducive place for students to learn to appreciate differences, manage conflicts wisely, and behave pretty. As a result, the moderate character is not only a theory but also an integral part of student's personalities, which they carry into their daily lives outside the madrasah environment.

"Because it is unaccompanied, it is not visible in its entirety. Still, it can be seen from the attitude of the students who always follow national activities with discipline, such as national day ceremonies as proof of national commitment, always respect each other, are very anti-violence, and rarely fight. Religious activities in this madrasah have been very accommodating to local cultures, such as Italian every Friday, eating together, having a high tolerance personality can be seen from the habit of 5 s greetings, smiling politely, the habit of donating their wealth every morning, and many more, all of that is also an effort to foster self-awareness, as provisions for students if they later live in society, mbak mas."

The culture in madrasahs indeed contains the values of religious moderation. Therefore, madrasah culture can be an effective means to internalize the values of religious moderation, especially those indicated by the Ministry of Religion. This culture includes various daily activities and interactions that reflect attitudes of tolerance, balance, justice, and openness. Applying these values teaches students to live in harmony with others, respect differences, and avoid extremism. The four leading indicators conveyed by the Ministry of Religion, namely tolerance, anti-violence, accommodating local culture, and love of the homeland, are integrated into activities in madrasahs. This certainly has an impact on students.

Here are some of the impacts of internalizing the values of religious moderation at MA Mazro'atul Ulum Paciran as follows:

1. Forming a Positive Character

Internalizing the values of religious moderation helps students develop more positive characteristics, such as empathy, tolerance, and mutual respect. These characters are essential not only in the context of school but also in students' daily lives and futures. By having positive characters, students are better prepared to face life's challenges, interact with various individuals, and constructively contribute to society.

2. Strengthening Identity and Self-Awareness

This process also helps students understand and appreciate their identities while opening up space to enjoy the identities of others. By realizing and acknowledging their values and the differences between them, students can develop a strong sense of self-confidence and deep self-awareness. This awareness facilitates the development of a solid personal identity, which is essential for individual growth and social integration.

3. Better prepared for a Diverse Social Life

By understanding and applying the values of religious moderation, students are ready to face and adapt to an increasingly diverse and complex society. They learn how to function effectively in a social environment filled with diverse views and backgrounds, which helps them become better and more adaptive members of society.

This study found three important things related to the Internalization of Religious Moderation Values Through Madrasah Culture. First, the form of madrasah culture in MA Mazro'atul Ulum Paciran supports the internalization of religious moderation values. The salaf habituation characterizes MA Mazro'atul Ulum's culture, including istighotsah Rotibul Hadad Friday Pahing, Thursday night grave pilgrimage, Study of Salaf Books, Tahlil and Dzibaiyah. Second, the process of internalizing religious moderation values through madrasah culture is presented. Internalization is carried out through the habituation method; existing activities are correlated with the values of religious moderation formulated through the thoughts of Lukman Hakim Saifuddin, including national commitment, tolerance, anti-violence, and accommodating local culture. Third, the impact of internalization of religious moderation values on students. The most prominent implications of internalization for students include forming a Positive Character and strengthening identity and self-awareness.

The meaning that can be understood from the findings is that the madrasa culture has a position in internalizing the values of religious moderation as an effort to internalize it in the students. Internalization of the values of religious moderation through habits or cultures that are already inherent in the madrasa shows a deeper appreciation of this as taught by the Prophet Muhammad as a role model who was ordered to perfect morals on this earth, in practice the Prophet Muhammad used various methods such as exemplary behavior, habits, motivation (*targhib wa this*), dialogue or questions and answers, lectures, parables, advice, and demonstrations (Hadiyanto et al., 2023). Of the many existing methods, habituation has historically been recorded as the most successful in forming students' personalities and instilling religious moderation values (Parihin et al., 2022).

In addition, according to Lukman Hakim Saifuddin, the four indicators of religious moderation values are critical. These four indicators can be used to assess the extent to which someone in Indonesia practices religious moderation and identify the vulnerability level. Recognizing this vulnerability is crucial to determining the proper steps to strengthen religious moderation (Cahyani & Rohmah, 2022). To form students with moderate character, students must instill and implement these indicators.

This study perfects various strategies and methods for internalizing the values of religious moderation, such as internalizing the values of religious moderation through learning the Qur'an and Hadith by designing a learning plan (Hadiyanto et al., 2023). It has four strategies: integration in learning plans, learning materials, integration in the learning process, integration in learning evaluation, and deradicalization, which designs internalization through extracurricular and co-curricular curricula (Latif, 2022). Several other studies also confirm the internalization of religious moderation values through habituation. Religious moderation values must be developed as early as possible for children, then can be applied through religious guidance by Islamic schools (Suryana & Maryana, 2023). Education has a strategic role in breaking the chain of radicalism. Internalization of

the values of religious moderation is carried out through Friday charity activities, Monday roll calls internalization of the values of religious moderation during classroom learning, and familiarizing the 5S culture; smile, greeting, greeting, politeness, and courtesy (Sulistyowati et al., 2024).

The next step is real action, which must be actualized to develop religious moderation. First, Madrasah, as one of the models of Islamic education, has succeeded in instilling moderate character in spiritual thought and practice. The portrait and practice of education in Madrasah need to be raised and introduced to the broader community to become a prototype and model for instilling religious moderation in its students (Alim & Munib, 2021). Second, internalization of the values of religious moderation is a primary matter and must be continuously carried out through various habits that exist in madrasahs by involving the existing community (Aziz, 2024). Third, seminars and training on religious moderation values should be conducted for students and teachers to strengthen religious moderation values among madrasahs (Muhammad & Muryono, 2021).

D. CONCLUSION

The instillation of religious moderation is often foreign or not even introduced to students. It can form positive characters in moderate, inclusive, and tolerant students. Through the culture of the madrasa, students can internalize the values of religious moderation. Suppose the internalization of religious moderation is not done to students early on. In that case, it can result in narrow fanaticism and create religious groups with attitudes of hatred, anger, intolerance, and discriminatory actions. These attitudes have the potential to trigger conflict and violence among religious communities. Researchers also found that the most effective method in instilling these values is the habituation method taught by the Prophet Muhammad as the best role model. Through the culture of the madrasa, students will find it easier to internalize the values of religious moderation because of not only cognitive understanding but also being able to absorb and practice it through existing habits. Even so, the value of religious moderation will be more solid if it is added with exemplary behavior, habituation, motivation (targhib wa this), dialogue or question and answer, lectures, parables, advice, and demonstrations. This way, students will understand the more complex value of religious moderation.

The contribution of this research is to contribute to the development of an education model that not only prioritizes academic aspects but also balanced moral and social aspects. Internalization of moderation values in madrasahs through madrasa culture can complement other strategies and methods emphasizing only certain subject elements. Internalization of religious moderation values through madrasa culture needs to be done because it makes it easier for students to live the value of religious moderation so that students have a positive character that can prevent intolerant, radical, or violent attitudes.

However, the limitation of this study is that the findings are only correlated with the values of religious moderation in Lukman Hakim Saifuddin's thoughts; further research is needed that focuses on the internalization of religious moderation values that are associated through the thoughts of other scientists such as the thoughts of Yusuf al Qardhawi as the father of world religious moderation. However, the indicators of the moderation values of Lukman Hakim Saifuddin's thoughts can be used to assess the extent to which religious moderation is practiced by someone in Indonesia, as well as to identify the level of vulnerability that exists.

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