Educating for Moderation: Internalization of Islamic Values in Shaping Religious Tolerance in Vocational High Schools

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ARTICLE INFO	ABSTRACT
	Research on the internalization of Islamic values in fostering religious moderation against a background of anxiety in the next generation of the nation who is starting to lose Islam as the Indonesian nation due to the invasion of foreign cultures. Vocational high school is a very important level of education in instilling Islam in students. The aim of the research is to foster religious moderation through the internalization of Islamic values. This research uses a descriptive qualitative method. The research subjects were selected by purposive sampling: school principals, teachers and students. Data collection techniques include observation, interviews, and documentation. The research subjects were the head, teachers, and students. Data analysis techniques used data collection, reduction, display, and verification. This research shows that the internalization of Islamic values can create religious moderation. This is evidenced by data verification with a data assessment rubric, that the results of observations, interviews, and documentation show that fostering religious moderation is through the internalization of Islamic values.

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1.   INTRODUCTION

The youth of today are a nation's heir generation, shaping its destiny. The strength of a nation depends on the necessity of making an effort to prevent cultural influences and unfavourable associations, which translates to damage or advancement depending on the younger generation. Drug misuse, corruption, terrorism, radicalism, and other issues plaguing today's society can be traced back to the non-Islamic generation who raised them. The definition of value as a set of thoughts or feelings held to be an identity (Fitriana, Ulfah, & Ernawati, 2022) is Zakiyah Darajat's contribution to the literature on the topic of value. Linda and Ricard claim that those who operate Eyre and others who interact with it benefit from

its good effects (Febrianshari et al., 2018). To live in peace and harmony, pupils must learn to embody the Islamic principles of a good human being, which include the behaviour, attitude, and worship prescribed by Islam. According to the consensus, this is correct. There are three broad categories into which the values taught by Islam can be categorised: *aqidah* values, religious values, and moral values (Hakim, 2012).

Islamic values are very important as a reality of spiritual and physical experience, including Islamic principles. Islamic principles represent a level of moral character that transcends (human) intelligence. The principles of Islam are real, sacred and universal. The morality and truth of religion transcend subjectivity related to class, race, nation and social stratification, as well as human reason, emotion and desire. Islamic values , which are the highest values among all other values, Islamic values balance the physical and spiritual elements of humans. Islamic values regulate and maintain human life so that it remains within the limits of human nature or nature (Mualimin, 2020).

Moderate or (*al-whasatiyah*) refers to the first meaning which is kind and fair to others, the second meaning is balanced so it is not excessive; the third meaning is not leaning and being in the middle" (Purwanto, Qowaid, & Fauzi, 2019) "Moderation or (*al-wasthiyah*) has something in common with *al-tawasuth or al-tawazun*, namely maintaining a balance of two sides so that it is not one-sided" (Bustomi & Zuhairi, 2021). "Religion in Sanskrit means not, releasing humans from the shackles of chaos. Religion is also defined as religion, religie, religion, which means to worship continuously without stopping, even desperately" (Amallia, 2019), "religion is a belief that transforms into an attitude and behavior" (Djamal, 2017). "The Qur'an, gives the meaning of religion in the word "deen" or describes feelings" (Surya, 2020). Robert Thouless defines "religion shows an attitude that is wider than the world and is not limited by space, time and which includes physical and spiritual unity" (Ummah & Khuriyah, 2021). "Fair, balanced, choosing the right in responding to a concept related to diversity is defined as religious moderation, moderation as "fair" impartial, choosing the right thing and the opposite of arbitrariness" (Putri & Fadlullah, 2022), "giving room to those who differ religiously and hold fast to their beliefs and carry out their teachings is defined as religious moderation (Khotimah, 2020), the creation of religious moderation can be seen from the indicators, namely a strong commitment to the State and nation, tolerance, non-violence, and love for local culture" (Rahayu & Lesmana, 2020).

Religious moderation is an attitude that promotes balance in terms of moral beliefs and character as an expression of the religious attitudes of certain individuals or groups amidst the diversity of society in social life in the surrounding environment (Akhmadi, 2019). Religious moderation is needed as a solution, so that it can become an important key to creating a religious life that is harmonious, harmonious, peaceful, and balanced, both in personal, family, community, state and religious life, in line with Islamic teachings, in realizing religious moderation it is a necessary business with one of them by internalizing Islamic values.

There are research results relevant to this study regarding the internalization of Islamic values in fostering religious moderation: Humans were created by Allah SWT, able to build a culture (all results from creativity, initiative and taste). The research discusses several possibilities for solving actual problems related to the model of internalizing Islamic culture in the family (Susanti, 2020). The concept of a cultured Islamic school is in accordance with the nature and goals of Islamic education. In the context of this study, the core values that will be the focus of the study in the development of Islamic school culture are the internalization of Islamic values originating from the Al-Quran and As-Sunnah as well as core values which are the goals of national education and the strategic vision of education in Aceh province (Saminan, 2015). This study aims to analyze and describe the internalization of the values of Islamic religious education on child development at SD Muhammadiyah Kriyan Jepara. Internalization efforts were successful not because of a hard emphasis on education but rather efforts to habituate the values of Islamic religious education which are humanist and religious and are carried out as often as possible, both in the school environment and at home (Rafsanjani & Razaq, 2019). Planning, implementing and evaluating the internalization of moderation values through PAI learning can create a sense of moderation in religion in students (Gunawan, Ihsan, & Jaya, 2021). The problems of radicalism and terrorism are important things to pay attention to, so to solve these problems the need for one of the

solutions is the importance of internalizing the value of religious moderation in Islamic boarding schools. (Khotimah, 2020), internalizing the value of religious moderation in public tertiary institutions is very important in order to ward off radicalism and terrorism, with learning patterns, learning materials and learning evaluation in internalizing values religious moderation (Purwanto et al., 2019). Meanwhile, the novelty of this research is examining the internalization of Islamic values in fostering religious moderation. So the purpose of this research is to explain the fostering of religious moderation through the internalization of Islamic values. Research on the internalization of Islamic values in fostering religious moderation that distinguishes it from previous research is that research is carried out in high schools where learning is usually carried out in class and only one subject is Islamic religious education, but at Syahida Vocational School it implements various religious activities that where there is an internalization of Islamic values so as to create a moderate environment in religion seen from a strong national commitment, non-violence, tolerance and accommodation to local culture

As an effort to make children for an Islamic country, it must be done in steps. One of the real steps is to make sure that Islamic principles become a part of people's lives. The internalisation of Islamic values is important for making Muslim students. This can be done by looking at patterns of internalisation of Islamic values, factors that help and hurt the internalisation of Islamic values, and how well the internalisation of Islamic values works. Internalising Islamic values is thought to help students become more moderate in their religion so that they don't act in ways that hurt harmony, peace, and brotherhood. It also helps the life of the country and state, which is important for Indonesia's unity and integrity.

2.   METHODS

The research method for Internalizing Islamic Values in fostering religious moderation which is located at SMK Syahida Tasikmalaya, uses a descriptive qualitative approach (Darmalaksana, 2020). Analyze various phenomena experienced by research subjects, such as behavior, perceptions, views, motivations, daily actions, holistically using the descriptive method so that they can describe what is experienced and presented in scientific studies(Arifin, 2010). The study used two ways of collecting data, namely by interviewing and observing or directly making observations. Researchers conducted interviews or interviews with school principals regarding policies regarding the internalization of Islamic values and moderation of religion, teachers and students regarding the inculcation of Islamic values so as to create religious moderation at Syahida Vocational School to obtain data then proceed with observations/observations so that the resulting data more accurate. Data generated from interviews and observations were reviewed and studied in depth, verified and finally explained in conclusions (Usman & Akbar, 2022).

3.   FINDINGS AND DISCUSSION

3.1 The pattern of internalization of Islamic values in fostering religious moderation

The results of interviews with Syahida Vocational School Teachers, Patterns of Islamic Values in Fostering Religious Moderation at Syahida Tasikmalaya Vocational School are carried out through, the first is with the subject of Islamic Religious Education, the content/content contained in these subjects contains Moderate Islamic values and accept the differences that exist in the unitary state of Indonesia. Making students who can coexist in a pluralistic society is a gift, a moderate attitude and accepting differences are included in the chapters of each Islamic Religious Education subject (Eulis Habibah, 2022). The results of the interview with the head of Syahida Vocational School, Patterns of Islamic Values in Fostering Religious Moderation at Syahida Vocational School are carried out secondly through exemplary by all Syahida Vocational High School members, especially policy makers from the foundation, are very supportive and encouraging, especially teachers like the entire school community must follow monthly recitation, *duha* prayer, *fardu* prayer, PHBI, and social activities. Through exemplary, all parties will form student personalities that are moderate and accept differences so that

a harmonious, harmonious and peaceful life will be achieved in the campus environment (Solahudin, 2022).

Based on interviews with Syahida Vocational School students, "Patterns of Islamic Values in Fostering Moderation of Religion at Syahida Vocational School" explains how the school promotes religious tolerance by emphasising moderate religious values and teaching students to accept and value the unique perspectives of others. Researchers can extrapolate from their interviews that the foundations, teachers, and students of Syahida Vocational School all support the school's efforts to promote religious moderation through the internalisation of Islamic values. Syahida Vocational School is working to foster a religiously tolerant environment by teaching Islamic religious studies and incorporating them into the school's religiously themed extracurricular activities. Based on research conducted at Syahida Vocational School into the role of Islamic value patterns in fostering religious moderation, it has been determined that each lesson plan for Islamic religious education incorporates elements of religious moderation. Teachers and students alike in every school community demonstrate a commitment to diversity and inclusion by treating each other with kindness and respect regardless of their background.

A pattern is a form or model that can be used to make or produce something or a part of something, especially if something that is generated has something similar to the basic pattern that can be shown or seen, in which case something is said to exhibit a pattern (Arsita, Hasyim, & Adha, 2014). Etymologically, internalization shows a process. In Indonesian, the suffix Isasi means process. In the Big Indonesian Dictionary, internalization is defined as appreciation, an in-depth mastery that takes place through coaching, guidance, counseling and so on (Poerwadarmanto, 2005). Patterns in education are a set of ways used to educate children in a good family and society. This is expected to develop the child's personality to become a strong personality and have a positive attitude and intellectual quality. Patterns in the right education will facilitate the educational process in achieving its goals. By carrying out the right educational patterns, children can be educated optimally (Wahidin, 2017).

3.2 *Supporting and Inhibiting Factors Internalization of Islamic values in fostering religious moderation*

The inhibiting factors in the internalization of Islamic values at SMK Syahida come from the students themselves. The results of interviews with the Deputy for Student Affairs said that the first inhibiting factor for the religious activities of SMK Syahida was from the students themselves, especially the motivation from students themselves. Motivation is given through giving awards to students who take part in activities well such as grades and scholarships and in the form of sanctions to students ranging from reprimands and summons from parents to even warning letters. When students enter their ability of students to vary, some are already fluent in reading the Al-Quran and some are not yet, the school provides special guidance for students who are not yet fluent in reading the Al-Quran by religious teachers and students from students who are categorized as able to read the Al-Quran with seniors and teachers(Fajar, 2022).

Supporting factors in the internalization of Islamic values at SMK Syahida come from the students themselves. The results of interviews with Syahida Vocational High School students he said, "students still want to change, especially in religious life such as those who never pray so want to pray" (Mustofa, 2022). The results of an interview with the Deputy for Student Affairs said, "When students enter SMK Syahida students understand they are at SMK Syahida so it is not too difficult for teachers to direct their students to take part in religious activities at SMK Syahida" (Fajar, 2022). The inhibiting factors in the internalization of Islamic values at SMK Syahida come from outside students. The results of interviews with Syahida Vocational High School students he said, "the school environment is close to the community so that students are very easily influenced by the community environment"(Mustofa, 2022). The results of an interview with the Deputy for Student Affairs said, "Parents give too much Islamic religious education, especially morality to the school" (Fajar, 2022).

Supporting factors in the internalization of Islamic values at SMK Syahida come from the students themselves. The results of interviews with Syahida Vocational High School students he said, "the community environment participates in monitoring and assessing student behavior so that students try to be good" (Mustofa, 2022). The results of an interview with the Deputy for Student Affairs said, "Parents are very supportive of various school activities, especially religious activities" (Fajar, 2022). The results of the interviews can be concluded by researchers, that the obstacle factor in or from students is that they still need motivation, especially for new students and the need for equalization of abilities, while the supporting factors are that it is not difficult to direct students to positive things, there is a willingness to change, and there is a desire to improve yourself. External inhibiting factors are that sometimes the community and parents give full responsibility to the school, the community environment is not conducive so that it is easily influenced by negative things, and social media, while external supporting factors are parents and the community supporting every positive activity held by the school. Especially religious activities, even participating in these activities.

Obstacles and support are certain things in life. The variety and possibilities will increase over time. Factors come from internal or come from students themselves, as well as external or outside students such as family, school environment, and community environment (Tolchah, 2020). Supporting factors are things that influence something to develop, advance, add and become more than before. It can be said that supporting factors are circumstances that can support someone in implementing something, such as the role of friends, environment, family or even self-awareness in carrying out something. Supporting factors can also be said to be motivated to remain consistent in carrying out certain things (Wiliandani, Wiyono, & Sobri, 2016). Restricting factors are things that have little effect or even stop something from becoming more than it was before. It can be interpreted that the inhibiting factor is something that can influence a person in implementing something, such as the influence caused from within oneself, namely feeling lazy and being carried away by the flow of teenage association, besides that environmental factors, friends and even family who are less supportive will have an unfavorable impact (Alwan, 2022). Inhibiting and supporting factors in education are divided into two, namely internal and external factors (Risnaedi, 2021).

3.3 Internalization Effectiveness Internalization of Islamic values in fostering religious moderation

The results of an interview with the head of SMK Syahida, the effectiveness of internalizing Islamic values in fostering religious moderation at SMK Syahida shows that students have a national commitment, which is shown by various symbols as the Indonesian nation, carrying out ceremonies every Monday, commemorating national commemorative activities in SMK Syahida awakens harmony, peace, harmony according to Bhinneka Tunggal Ika. Various National and International Achievements is as proof of dedication and contribution to the State. Always innovating and being creative in various fields, especially in the field of technology (Solahudin, 2022). Results of Interviews with PAI Teachers at Syahida Vocational School facilitate the same for the entire campus community, especially students to develop themselves (Eulis Habibah, 2022). The results of interviews with students of Syahida Vocational School The effectiveness of internalizing Islamic values in fostering religious moderation at Syahida Vocational School shows that students have a commitment to non-violence. which must be implemented in schools (Mustofa, 2022). The results of the interviews with representatives of the student affairs field The effectiveness of internalizing Islamic values in fostering religious moderation at Syahida Vocational High School shows that students are accommodative to local culture as seen from the names of buildings that have regional nuances, local art activities are often held, and there is a local community facilitated by the school (Fajar, 2022).

Researchers can conclude from the interviews that SMK Syahida's success in instilling Islamic values in religious moderation is reflected in the school's environment, particularly among the students and the entire community of SMK Syahida, who have a high national commitment by contributing and filling independence, non-violence, a tolerant society, and accommodating regional culture. Syahida

Vocational High School's success in promoting religious moderation can be attributed, in part, to the fact that its members have demonstrated a strong commitment to the nation as a whole. This has resulted in an atmosphere that is rich in tolerance, with a focus on valuing diversity while also prioritising nonviolence out of a genuine desire to promote peace.

Effectiveness is a measure of the success of organizational goals. The effectiveness of educational institutions consists of the dimensions of school management and leadership, teachers, education personnel and other personnel, students, curriculum, infrastructure, class management, school and community relations, management of other special fields, whose real results refer to the expected results, even shows the closeness/similarity between real and expected results (Uwes & Rusdiana, 2017). Effectiveness is the ability to produce the desired result or the ability to produce the desired output. When something is considered effective, it means that it has the expected or expected results, or produces a deep and clear impression (Rahmadani, Mailin, & Azhar, 2021). Effective education will be realized if it is supported by components that are also effective. The components in question are effective schools, principals, teachers, and students (Pujiharti, 2022).

Discussion

Syahida High School, initiated by the syahidaputra foundation, the syahidaputra foundation, organizes education and training to develop professional human resources mastering science and technology colored by Islamic values. SMK Syahida is oriented towards excellence and appreciation for the potential and improvement of human resources. The pattern of internalization of Islamic values in fostering religious moderation is through inclusion in Islamic religious education subjects, support from policymakers, and institutions such as mentoring, dkm, and student work unions. Exemplary becomes the most important thing in internalizing Islamic values so as to create religious moderation. The need for synergy in realizing a society that is committed to nationality, tolerance, anti-violence, and accommodates local culture through the internalization of Islamic values in fostering religious moderation supported by all parties will produce maximum results. An effort to produce optimally by working together and working together, through communication, interaction and harmonious processes, the main requirements are "trust, effective communication, fast feedback, and creativity" (Ulum, 2021).

While the inhibiting and supporting factors, the inhibiting factors at Syahida Vocational School come from students themselves such as laziness, lack of motivation and the transition from childhood to youth. Meanwhile, parents give too much responsibility to the institution in educating students. Meanwhile, the residents of Syahida Vocational School have a less supportive environment and inadequate facilities, and the community members are very close to the community environment which sometimes has a bad influence. The supporting factor that comes from the students is that there is awareness in the students that when they enter SMK Syahida they have to take part in various activities, especially religious activities. The supporting factor from the parents is that the parents are very supportive of various kinds of activities organized by the Syahida Vocational School and even participate, especially in PHBI events. Supporting factors originating from the residents of Syahida Vocational School are all Syahida Vocational High School residents starting from the foundation, Madrasah head, education staff, education staff, and students working together to make religious activities successful at Syahida Vocational School. The various activities organized by the Syahida Vocational School even took part, especially at the PHBI event and the community members supported the Syahida Vocational High School by participating in the success of religious activities. In general, the factors that influence the process of learning outcomes are divided into two categories, namely internal factors and external factors. these two factors influence each other in individual processes so as to determine the quality of learning outcomes (Firdianti, 2018).

The effectiveness of internalizing Islamic values in fostering religious moderation through learning in the classroom and outside the classroom. Designing integrated learning has the goal of encouraging students to have current skills, literacy skills, adopting local wisdom, and HOTS (Higher

Order Thinking Skills). Educators provide examples, materials and are integrated with the cultivation of positive values. Learning must use various models, methods, approaches, strategies, and media so that it can provide maximum results in learning (Simanjuntak et al., 2021).

4.   CONCLUSION

The findings of studies and discussions on the role of internalising Islamic values in encouraging religious moderation have shown that this is a powerful strategy. Policymakers and other members of the university community, notably the lecturers, encourage the internalisation of Islamic values in encouraging religious moderation. Internal and external influences, respectively, both hinder and aid in students' internalising Islamic beliefs and cultivating religious moderation. A national spirit, a sense of tolerance, support for nonviolence, promotion of peace, and a high regard for local culture are all outcomes of internalising Islamic ideals that contribute to religious moderation. Siawa must be inculcated, especially among adolescents, as internalising Islamic ideals in developing religious moderation for the Indonesian people is a crucial prerequisite in constructing national unity. To foster religious moderation, Islamic ideals must be fostered. Although researchers have made great strides, there is still much to learn about how Islamic principles and religious moderation are internalised within individuals.

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