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**INTERNALIZATION OF MODERATE ISLAMIC VALUES  
IN EDUCATION**

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***Abstract***

*This present study aims to investigate the essence and values of moderate Islam and internalize them in the process of education. The research findings are expected to be able to contribute a wide range of knowledge as one of alternatives to prevent and overcome symptoms of extreme and radical actions in students' religious activities. It was a qualitative descriptive study by employing library research. This study highlights the imbalance between the concept of Islamic teachings demonstrating moderate values and the actions eroding the moderate Islamic values. Education plays a pivotal role to bring the image of peaceful Islam back by internalizing the moderate Islamic values in the process of education. The results reveal that (1) moderate Islam refers to a form of Islam that emphasizes the values of moderation between the 'left-wing extremist group' (liberal group) and the 'right-wing extremist group' (fundamental group) in implementing Islamic teachings; (2) moderate Islamic values include the values of tolerance in showing attitudes, the value of tolerance in respecting diversity, the value of inclusiveness in accepting something new with lots of strengths, the value of logic and flexibility in understanding texts, the value of relevance in interpreting texts by deeming their contexts, the value of innovation in solving problems that the answers have not been stated in the texts yet, and the value of social transformation; (3) the process of internalization covers three stages, namely: the stages of value transformation, value transaction, and trans-internalization. The first stage copes with the process that is carried out by teachers in informing the values of moderation conceptualized in Islamic teachings. The next stage promotes that the values of moderation are interactively communicated between teacher and students. The last stage suggests that familiarizing behavior and actions that represent the moderate Islamic values is performed through not only verbal communication, but also mentality and personality.*

**Keywords:** *Moderate Islam, Values, Internalization, Education*

## A. INTRODUCTION

Islam constitutes one of religions that always provides its adherents with the understanding of life in tolerance, salvation, and love among others. It is in line with what the name of Islam means. The word “Islam” is derived from the Arabic language “*aslama-yuslimu-islaman*”. It is defined as peaceful or blessed.<sup>1</sup> Likewise, Islam is the religion that emphasizes peace in life. Therefore, it is required that every individual should be able to control his/her behavior and actions so that it makes others feel safe and comfortable. The Prophet Muhammad (peace be upon him) asserted that a true Muslim is the one who is able to keep other Muslims safe from (crimes) of his tongue and hands.<sup>2</sup>

The truth above demonstrates that Islamic teachings are totally full of respect to enhance humans’ dignity. Nevertheless, recently, the peaceful teachings have been distorted with the number of intolerant, extreme, and radical actions bringing the name of Islam not only in Indonesia, but also in overseas countries, including a terrorist attack of the September 11, 2001 World Trade Center in New York City, the United States of America, the Islamic State in Iraq and Syria (ISIS) movements revealing crimes against humanity in Syria, the kidnapping of foreigners and Indonesian citizens by a terrorist group of Abu Sayyaf in the Philippines, Bali and South Jakarta’s Marriott Hotel bombings, and other cases.

Those intolerant and radical actions bringing the name of Islam that occur in several areas, particularly in Indonesia, have negative impacts on the unity of the Republic of Indonesia (NKRI). Surprisingly, the actions influence educated persons, including senior high school students. According to the survey data presented by the Institute for Peace and Islamic Studies (LaKIP) in 2011 when conducting research at 59 private schools and 41 public schools of junior and senior high schools in 10 Jakarta’s areas, it was found that 48.9% of the students were willing to join radical actions in relation to cases of morality and religion,<sup>3</sup> and even based on other data, it was mentioned that 25% of them and 21% of the teachers stated that Pancasila (Indonesia’s way of life) was not very relevant.<sup>4</sup>

Additionally, considering the research explored by the Agency for Research and Development of Religion, Semarang (BLAS) entitled “Transmisi Nilai-nilai Keagamaan melalui Organisasi Rohis” was carried out at 17 public schools located in nine regencies/cities of Central Java and the Special Region of Yogyakarta, it was exposed that some of the students agreed with the concept of changing Pancasila and the mindset of electing leaders based on the same religion. Furthermore, the students also tended to recognize and elect several admired Islamic figures of extreme and radical groups instead of moderate Islamic figures, including M. Quraish Shihab, K.H. Hasyim Muzadi, Lukman Hakim Saifuddin, and Habib Luthfi bin Yahya. Moreover, the Agency

<sup>1</sup> A.W. Munawir, *Kamus Al-Munawwir Arab-Indonesia Terlengkap*, (Surabaya: Pustaka Progressif, 1997), p. 655.

<sup>2</sup> The complete version of the Hadith, *المسلم من سلم المسلمون من لسانه ويده و المهاجر من هجر ما نهى الله عنها*, Meaning: “A (true) Muslim is one from whose tongue and hand the Muslims are safe”.

<sup>3</sup> [http://www.bbc.com/indonesia/berita\\_indonesia\\_surveiradikalisme.shtml](http://www.bbc.com/indonesia/berita_indonesia_surveiradikalisme.shtml), accessed on November 14, 2017; 12.35 p.m.

<sup>4</sup> <http://blasemarang.kemenag.go.id/?p=564>, accessed on November 14, 2017; 1.50 p.m.

for Research and Development of Religion, Makassar, South Sulawesi, conducted the similar study, found out that 10% of 1100 senior and vocational high school students denoting their potential of becoming radical groups. Not to mention, Wahid Foundation and Indonesian Survey Circle (LSI) in 2016 also revealed that 7.7% of 1520 senior high school students in 34 provinces were willing to commit radical actions.<sup>5</sup>

The data above show that although the percentage is relatively small (no more than 10%), Indonesia needs to worry about those facts. Gradually, it may become a huge threat for this country, threaten Indonesia's unity, and distort the Islamic teachings emphasizing the principle of *rahmatan lil-'alamin* (a mercy to all creation).

For this reason, education plays a pivotal responsibility in changing civilization as well as reconstructing the image of Islam that teaches moderate values to enhance the human's dignity. All the endeavors are able to be attempted by not only transferring knowledge in terms of moderate Islamic teachings, but also Islamic values. One of the endeavors includes the internalization of moderate Islamic values in the process of education, especially in a wide range of Islamic education.

This article, further, discusses three main issues, namely: (1) how is the essence of moderate Islam?; (2) what are the values of moderation in Islamic teachings?; and (3) what endeavors can be done for internalizing moderate Islamic values in the process of education? By focusing on these issues, this current study tries to elaborate how the internalization of moderate Islamic values in education is deemed as one of attempts to build students' characters with the moderate mindset so as to realize peaceful and tolerant behavior and actions in their daily lives.

## B. DISCUSSION

### 1. Moderate Islam

The term "moderate" possesses the meaning "the attitude of moderation". This form of Islam denotes the attitudes to avoid or reduce the extremity of Islam. Moreover, if this term refers to the existence of Islam as the religion of salvation, moderate Islam emphasizes the moderation between over-reacted attitudes and irresponsible attitudes towards religions as well as a religious life.<sup>6</sup> Abou Fadl in Wahyudi, additionally, asserts that the term "moderate" discovers its main source from the precedence of the Qur'an that always encourages Muslims to be moderate persons and the precedence of Hadith that describes Prophet Muhammad (PBUH) as a moderate figure when he encountered two extreme choices and decided to select moderate ways.<sup>7</sup>

What is intended by Abou Fadl with the precedence of the Qur'an is the term "*wasath*" mentioned in al-Baqarah Verse 143. This verse explains that Muslims are

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<sup>5</sup><http://jateng.tribunnews.com/2017/08/23/hasil-survey-rizieq-shihab-dan-bachtiar-nasir-idola-anggota-rohis-di-jateng-dan-diy?page=3>, accessed on November 14, 2017; 8.50 a.m.

<sup>6</sup> Alamul Huda, "Epistemologi Gerakan Liberalis, Fundamentalis, dan Moderat Islam di Era Modern", *de Jure, Jurnal Syariah dan Hukum*, Volume 2 Number 2, December 2010, p. 188.

<sup>7</sup> Chafid Wahyudi, "Tipologi Islam Moderat dan Puritan: Pemikiran Khaled M. Abou el-fadl", *Teosofi: Jurnal Tasawuf dan Pemikiran Islam*, Volume 1 Number 1, June 2011, p. 7.

*ummatan wasathan*. It is moderate Muslims who have no tendency to either the left-wing group (liberal group) or the right-wing group (fundamental group).

Allah (SwT) said:

“*And thus we have made you all a moderate community so that you will be witnesses over the people and the Messenger will be a witness over you...*” (al-Baqarah: 143).

Meanwhile, the precedence of Hadith that is meant by Abou Fadl denotes the probability of Rasulullah’s say (PBUH) explaining that the best thing is moderation “*khairu al-umuri ausathuba*”. It indicates that moderation is chosen by Prophet Muhammad (PBUH).

The characteristics of moderation can be noticed based on the structure of Islamic teachings that always combines both opposing extremist points. The Islamic teachings, for example, are not merely containing the issues of divinity esoterically, but other issues concerning humanity with various implications in daily life.

The components of Islamic teachings, likewise, deal with three main dimensions, namely: *taunbeed*/monotheism (*al-abkam al-I’tiqadiyah*), ethics and morality (*al-abkam al-kebuluqiyyah*), practical rules of daily life (*al-abkam al-amaliyyah*). Furthermore, Yasid points out that Islam is the religion which is moderate between *aqeedah* and sharia, constant (*thabat*) and flexibility (*murunah*), fundamentals (*ushul*) and branches (*furu*), comprehensive and cosmopolitan substances, and open and balanced forms (the balance in theology, religious traditions, morality and characters, as well as the process of *tasyri*’/stipulating Islamic laws).<sup>8</sup>

Regarding the concept of moderate Islam highlighting the theology of moderate ways/*wasth* with the attempts to construct the image of Islam with *rahmatan lil-‘alamin* principles, there are five endeavors need to concern, namely: (1) constructing dynamic and interactive dialogues between texts (*nash*) and contexts so as to realize constructive and productive thoughts in building Islamic social conditions, (2) promoting the attitude of diversity for the sake of public needs (*maslabatul ‘ammah*) by grounding on crucial issues occur in society, such as starvation, poverty, terrorism, human trafficking, lack of quality and broader education, labor and urban workers, good and affordable health services, economic growth, the stability of market price, and so on, also need to be paid attention by Muslims. As a result, the national issues come to the surface as the main focus of Muslims in order to apply the principles of *rahmatan lil-‘alamin*, (3) building positive tolerance and respect based on the awareness of a set of diversity, (4) strengthening the fair construction of gender justice as well as preventing violence against women, and (5) enhancing humans’ dignity in daily life by prioritizing dialogues and implementing ways of *mauidlotul hasanah* (good modeling) in overcoming every single problem of humanity to avoid all the radical actions bringing the name of Islam.<sup>9</sup>

Mochamad Nur, additionally, also asserts four characteristics of theology contained in moderate Islam. Firstly, Islam opposes all forms of radicalism. Secondly, Islam uses a contextual approach in understanding religious texts so that the

<sup>8</sup> Abu Yasid, *Islam Moderat* (Jakarta: Erlangga, 2014), p. 7-52.

<sup>9</sup> Alamul Huda, “Epistemologi Gerakan...”, p. 192-193.

understanding of the texts becomes more flexible and is in accordance with the era advancement. Thirdly, Islam diversity is regarded as a gift from Allah (Swt). Lastly, Islam emphasizes unity in realizing a harmonious life. By deeming those four characteristics, Islam plays a crucial role of moderation between both the radical group and the liberal group.<sup>10</sup>

Further, Najib in Suharto suggests that moderate Islam is a label of Islam that is not extreme and radical or does not demonstrate radical actions when implementing Islamic teachings. Both the liberal group and the fundamental group are not classified into moderate Islam as long as these groups commit radical actions. Not to mention, Najib views that moderate Islam denotes some characteristics, including performing moderate actions (*tawassuth*) in implementing Islamic teachings, developing tolerance towards contrastive opinions, avoiding radical actions, as well as prioritizing dialogues, accommodating modern concepts containing substantially positive effects, thinking rationally based on the guideline of divine revelation (*wahyu*), and interpreting texts written in primary sources (the Qur'an and Hadith) contextually and employing independent reasoning (*ijtihad*). The four characteristics emphasize that moderate Muslims refer to those who possess tolerant attitudes and actions and are willing to live peacefully and cooperatively with different groups of religion.<sup>11</sup>

At least, the theological representation of this moderation can be reflected in five attitudes, namely: the moderation in relation to attributes of Allah between eliminating the attributes (*ta'thil*) and resembling the attributes, the moderation of between accusing the label of *kafir* (disbeliever) or *murtad* (ex-Muslim) as it was committed by the Khawarij and disbelieving those labels as it was done by the Murji'ah, the moderation in terms of *taqdeer* issues (fate) by avoiding the sect of free will against the doctrine of predestination such as the Qadariyah or the people who do not have any power or freedom at all in making or choosing their fate as it was committed by the Jabariyah, the moderation in the government between the action of rebellion (*bughot*) and perfunctory actions in supervising both the government's stipulated regulations and public policy, and the moderation in concerning *karomatul awliya'* (great religious knowledge and spiritual power possessed by *wali*, meaning "friends of God") by believing the *karomah*, but without expressing the adulatory of their graves.<sup>12</sup>

## 2. Moderate Islamic Values

According to the Great Dictionary of the Indonesian Language (KBBI), the word "value" is epistemologically defined as (a) price, (b) price of money, (c) level of intelligence, (d) quantity, (e) useful things for humanity, and (f) things that humanizing humans in accordance with their dignity.<sup>13</sup>

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<sup>10</sup>Zaenal Mustakim, Nur Kholis, and Rahmat Kamal, Research Report "Model Pendidikan Islam Moderat di Indonesia dan Australia", Institute for Research and Community Service (LP2M) IAIN Pekalongan, 2016, p. 50.

<sup>11</sup>Toto Suharto, "Gagasan Pendidikan Muhammadiyah dan NU sebagai Potret Pendidikan Islam Moderat di Indonesia, *ISLAMICA*, Volume 9, 90 Number 1, September 2014, p. 89-90.

<sup>12</sup> Alamul Huda, "Epistemologi Gerakan...", p. 188-189.

<sup>13</sup> <http://kamusbahasaIndonesia.org/nilai>, accessed on July 12, 2017 at 10.27 p.m.

Meanwhile, Zakiyah Darajat views “value” as the thickening of belief or feeling, which is deemed to be the identity that contributes special characteristics of ways of thinking, feeling, relationship, or behavior.<sup>14</sup> In line with the Darajat’s point of view, Rohmat Mulyana points out that “value” is used to be the guideline and trust in decision-making.<sup>15</sup>

Based on those definitions, it can be stated that “value” is an abstract thing, which is useful in life and employed as the thickening of belief and guideline for humans’ behavior in their daily lives. Moreover, value has a strong correlation with feeling. It is due to the fact that if something is valuable, it tends to give a positive feeling. Conversely, if something does not have any value, it tends to cause a negative feeling. It proposes that the process of education is required to build values so as to be the awareness and thickening of belief.

Likewise, the objects of value include actions, things, facts, events, and norms. All the objects orientate themselves towards the significance of value by concerning humans’ consideration (the value of humanity) and the consideration that is initiated on knowledge and the awareness of divine values.<sup>16</sup>

Regarding the structure of Indonesian people, there are at least six norms of the fundamental aspect that guide and control the people’s life, namely: the norms of religion, culture-religion, custom or tradition, positive law or nation, science, and metaphysics. Each norm reveals the guideline of values and morality. These norms denote a set of rules, which are externally based on God, religion, nation, law, society, and custom. Besides, the norms are also derived from humans, inner purity/feeling, or *qalbu* (heart). Furthermore, the norms that become an inseparable part of the inner purity are the norms and moral values personalized to be self-belief or the principle and system of humans’ life. Meanwhile, values are the qualification of price or essence that is well-conveyed in those norms either explicitly or implicitly. The norm of religion, for example, comprises the values of *mubah*, *makruh*, harm, *sunnah*, *wajib*, sin, and so on.<sup>17</sup>

These values are adhered to the whole instrumental input either material or immaterial, personal or impersonal, conditional or behavioral thing. Meanwhile, morality can be noted as the guidance of attitudes and behavior required by both the norms and values. Therefore, the norm from a source may contain a positive and negative value and morality. It has a big number, is subjective-instrumental, and even can be contradictive with others as well. For instance, the norm of religion strictly prohibits all acts of stealing since it contains the values of sin, harm, hell, and many others, so that the demanded morality is not to commit stealing. The system of life for humans’ life possesses five varieties, namely: value system, cultural system, personal system, social system, and organic system. For this reason, every single individual cannot be separated from these five systems, and each system refers to those six existing guidelines deemed and is believed by the individual in his/her daily life.<sup>18</sup>

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<sup>14</sup> Zakiyah Darajat, et al., *Dasar-Dasar Agama Islam*, (Jakarta: Bulan Bintang, 1989), p. 260.

<sup>15</sup> Rohmat Mulyana, *Mengartikulasikan Pendidikan Nilai*, (Bandung: Alfabeta, 2004), p.11.

<sup>16</sup> *Ibid.*, p. 5.

<sup>17</sup> *Ibid.*, p. 6.

<sup>18</sup> *Ibid.*, p. 6.

Playing a role of abstract themes, values keep an interesting secret to be further investigated. Some experts of the theory of value analyze it to map the position of value both as a noun with the abstract themes that are constructive for humans' life and as a verb with the process of value consideration involving humans' efforts.<sup>19</sup> Rohmat Mulyana proposes that the distribution of value functioning as the nominal abstract themes can be divided into two perspectives, namely: the classification of value and the categorization of value. The former indicates the distribution of value based on the value itself in a set of hierarchy. In this perspective, the experts do not discuss values in humans' life exclusively, but emphasizes them into the elaboration of deeper characteristics and truth of the values.

Types of values presented in this classification include (1) terminal and instrumental values based on behavior and the product of behavior. For example, living in comfort is included into the terminal value, whereas having well-determined dreams is the instrumental one; (2) intrinsic and extrinsic values based on the scope of the functions of value itself. For instance, every individual who possesses good knowledge for himself/herself can be considered the intrinsic value while performing diligence in studying, and it is involved as the extrinsic one. It implies that an intrinsic value can be elaborated into the number of extrinsic values supporting the intrinsic one; (3) personal and social values based on the degree of a close relationship between a value and the owner of the value. In example, academic achievement that is frequently identified through indicators of behavior such as obtaining a good ranking in class, learning actively, accomplishing given assignments on time, or getting a good score tends to demonstrate the concept of a personal scholastic value. Meanwhile, when an interpersonal value is identified through indicators of morality and ethics such as forgiving others, expressing empathy, and showing friendliness, it is regarded as the social one; (4) subjective and objective values based on the levels of subjectivity and objectivity of the value itself.

The latter denotes the categorization of value in relation to some fields of humans' life, involving knowledge, economics, politics, culture, and religion. This categorization can be asserted in terms of the distribution of humans' domains as an organism such as physical and spiritual needs. Additionally, the categorization also deems the hierarchy of value. Kinds of values yielded in this categorization of value cover (a) the theoretical value that involves logical and rational consideration in thinking and proving truth. This kind of value is closely related to concepts, axioms, principles, theories, and generalization received from the amount of observation and proof; (b) the economic value that considers the rate of profit and loss, in which the regarded object is the price of a certain product or service; (c) the aesthetic that deems the degree of beauty and harmony; (d) the political value that deals with the factor of power as the highest value; and (e) the value of religion that regards the source and principle of truth authentically. This type of value is based on the highest truth from God.<sup>20</sup>

The elaboration presented above suggests that if the object of value is connected to actions and behavior, including norms, the characteristics of moderate values promoted by Najib, Huda, and others can be identified as the values that represent

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<sup>19</sup> Rohmat Mulyana, *Mengartikulasikan...*, p. 25.

<sup>20</sup> *Ibid.*, p. 25-35.

moderate Islam, namely: the value of objectivity in behaving, the value of tolerance in facing diversity, the value of inclusiveness in receiving something new that has its strengths, the value of logic and flexibility in understanding texts, the value of relevance when interpreting texts in accordance with the context, the value of innovation in solving problems that have not found the answer of the problems, and the value of social transformation. The last value indicates that not only does each individual perform ritual and formal activities, but he/she is also able to cope with social issues in life (*hablum min al-nas*).

In addition, if this study that highlights the concept of moderate Islam as the main focus agrees with the Toto Suharto's concept of Islam emphasizing the principles of *rahmatan lil-'alamin*, which is pointed out by Abudin Nata, there are ten fundamental values of moderate Islamic education, which is further Islamic education of *rahmatan lil-'alamin* identified as the indicators, namely: (a) the peaceful education that respects human rights and the social transformation among nations, races, and groups of religion; (b) the education that develops entrepreneurship skills and a good relationship in the world of industry; (c) the education that deems the vision of prophetic Islam, including humanization, liberation, and transcendence for social transformation; (d) the education that contains the teachings of tolerance in religious life and pluralism; (e) the education that promotes moderate Islam of Indonesia; (f) the education that balances intellectual insights (head), spiritual knowledge as well as good characters (heart), and vocational skills (hand); (g) the education that graduates intellectual *ulema* (Islamic scholars) as well as *ulema*-based intelligence; (h) the education that proposes solutions to current problems in education, including the dualism and methods of teaching and learning; (i) the education that emphasizes the quality of education comprehensively, and (j) the education that is able to encourage the mastery of foreign languages.<sup>21</sup>

However, the result of identification presented above is not an absolute point. It implies that those values can be further enhanced and investigated in relation to the interpretation of encountered contexts.

### 3. Internalization of Moderate Islamic Values

Linguistically, based on the Great Dictionary of the Indonesian Language (KBBI), the word "internalization" can be defined as in-depth comprehension through counseling or skill-upgrading towards teaching, doctrines, or values in order to be the belief and awareness of doctrine truth or those values are realized in all forms of attitudes and behavior.<sup>22</sup> Furthermore, there are some approaches that can be used in the process of value internalization, including the internalization of moderate Islamic values in the process of education as follows:<sup>23</sup>

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<sup>21</sup> Toto Suharto, "Indonesianisasi Islam: Penguatan Islam Moderat dalam Lembaga Pendidikan Islam di Indonesia", *Al-Tahrir*, Vol. 17, No. 1 May 2017, p. 168.

<sup>22</sup> Language Development and Cultivation Agency, Department of Education and Culture, the Great Dictionary of the Indonesian Language (KBBI) (Jakarta: Balai Pustaka, 2003), p. 336.

<sup>23</sup> Zaim Elmubarak., *Membumikan Pendidikan Nilai; Mengumpulkan yang Terserak, Menyambung yang Terputus, dan Menyatukan yang Tercerai* (Bandung: Alfabeta, 2006), p. 61-73.



### 3.1. Inculcation Approach

*Inculcation approach* is the approach that focuses on building students' characters. In this approach, the objectives of value education denotes that the students receive social values (good characters) and the students' values that are not in accordance with the social one change. In this approach, the methods used in teaching and learning processes good modeling, positive and negative encouragement, simulation, role-play, and many others.

One of endeavors that can be implemented to internalize moderate Islamic values is teachers should be able to perform good modeling in showing attitudes. It indicates that the teachers should be able to position themselves as a facilitator and moderator when dealing with their students without any discrimination. Another endeavor is to build the value of tolerance in facing diversity, the teachers are expected to be able to give a positive encouragement and appreciation when their students are working in groups by regarding the heterogeneity of gender, background of religion, and so on.

### 3.2. Cognitive Development Approach

The approach of cognitive development has its own characteristics in emphasizing a cognitive aspect and its development. This kind of approach encourages students to think actively in terms of morality issues. Relating to this approach, the moral development is deemed to be the development of higher-order thinking level. The cognitive development was initially promoted by Dewey, and then developed by Peaget and Kohlberg. Dewey divided the moral development of children into three phases, namely: (a) pre-moral or pre-conventional phase; in this phase, the development of individual's behavior is encouraged due to physical or social needs, (b) conventional phase; in this phase, the individual starts receiving values less critically based on his/her group criteria; and (c) autonomous phase; in this phase, the individual acts and behaves in accordance with his/her mind and consideration. It shows that the individual may not accept the group criteria completely. As a result, this approach attempts to achieve several objectives, including helping students make more complex moral consideration based on higher values, encouraging them to discuss the reasons why they choose the values and their positions in terms of moral issues.

In implementing this cognitive development approach, the used methods are deemed in relation to the students' cognitive development or their education level. The pre-moral phase can be implemented in primary schools. Teachers, for example, explain the impact of radical actions of student brawl to their students for internalizing the values of peace and love among others. Meanwhile, the conventional phase can be carried out in junior high schools. The teachers motivate their students to organize a social community without the discrimination of gender and religion, the conventional phase can be done in senior or vocational high schools by applying a group discussion. It starts from presenting stories containing dilemmas. In this group discussion, the students are enhanced to decide the most appropriate value that should be performed by respecting other group members' opinion and accepting others' feedback and critics.

### 3.3. Value Analysis Approach

The value analysis approach emphasizes students' skills to have logical thinking by analyzing problems occur related to social values. What makes this approach different from the cognitive development one is the former focuses on issues concerning social values while the latter suggests individual moral dilemmas. The main goal of this approach involves helping the students use logical thinking skills and scientific innovation in analyzing social issues in terms of certain moral values, encouraging the students to employ the process of rational and analytical thinking in connecting and formulating the concept of values that builds their characters. The learning method, moreover, that is frequently used in this approach is individual and group learning discussing social phenomena. These phenomena cover moral values, library research, field study, and classroom discussion by using the rational thinking.

For instance, to internalize the value of tolerance by implementing this kind of approach, teachers may give an assignment of case study investigating the number of persons who do not fast in Ramadhan by conducting field research. It indicates that the more the students conduct their research, the greater insight they receive. As a result, they are expected to be more tolerant of social cases that they have not experienced beforehand.

### **3.4. Value Clarification Approach**

The approach of value clarification emphasizes the endeavor to help students in reflecting their feeling and behavior by themselves for the sake of enhancing their awareness of moderate Islamic values.

Based on this approach, the education of values is aimed at (1) helping the students realize and identify both their own values and others' ones, (2) promoting the students to able to communicate with other well and honestly in relation to their own values, and (3) motivating the students to be able to use their rational thinking skills as well as emotional consciousness for understanding their feelings and patterns of behavior.

In addition, according to this approach, the method used in the process of teaching and learning is the students are asked to perform dialogues, writing, small or group discussion, and many others. The teacher, in example, provides the students with a group assignment such as writing a scientific article on the values of *rahmatan lil-'alamin* by collecting the data of extreme and radical actions bringing the name of Islam such as Bali bombings and other cases. Afterwards, their works are further presented to receive a positive clarification from other groups as well as feedback from their teacher.

### **3.5. Action Learning Approach**

Action learning approach focuses on the attempts to provide students with opportunities for performing moral-based behavior either individually or in groups. This kind of approach suggests that the education of values is intended to (1) give chances to the students for having moral-based behavior individually and in groups by regarding their own values, (2) encourage the students to reflect themselves as both individual and social beings in society, in which they should be able to consider that the students do not use free will, but realize that they also play their roles as social being participating in the process of democracy.

Furthermore, the methods used in the value analysis and value clarification approaches are also employed in this kind of approach. Other teaching and learning methods involve certain projects at school or in society as well as organization and communication skills for dealing with others. To internalize the spirit of nationalism, the students are get accustomed to having a weekly flag-raising ceremony and other flag ceremonies in national days by reflecting the value of these routines. Likewise, having the students perform dialogues and group discussion in teaching and learning processes is required to build the value of inclusiveness, specifically when the students carry out these activities and deal with their friends who have different religions.

Meanwhile, the stages that can be done for internalizing values, including moderate Islamic ones are presented as follows:<sup>24</sup>

a) Value Transformation

The stage of value transformation constitutes the process that is carried out by teachers in informing moderate Islamic values. In this stage, there is only verbal communication between teacher and students. To internalize moderate Islamic values, the teachers should present the values of moderation in Islamic teachings. It is in line with Yasid's statement that Islamic teachings are not only comprising the issues of divinity esoterically, but other issues related to humanity with their implications in life, the moderation between *aqeedah* and sharia, the moderation between constant (*thabat*) and flexibility (*murunah*), the moderation between fundamentals (*ushul*) and branches (*furu*), the moderation between comprehensive and cosmopolitan substances, and the moderation between open and balanced forms (the balance in theology, religious traditions, morality and characters, as well as the process of *tasyri'*/stipulating Islamic laws).

b) Value Transaction

The stage of value transaction promotes the education of values by performing two-way communication, or the interaction between teacher-students. In this stage, the moderation values of Islamic teachings are engaged in a constructive dialogue between both teacher-students and student-student.

c) Value Trans-Internalization

This stage proposes a more thorough implementation than the stage of value transaction. Not to mention, this stage employs not only verbal communication, but also mentality and personality communication. It reveals that the communication of personality actively takes part of this stage. Thus, if this communication is connected to the development of humans' characters, the process of internalization should be able to run well in accordance with the functions of development. Internalization that constitutes a central process of personality betterment is a critical dimension on the humans' achievement and betterment, involving internalized values or the implications of response on the values. This kind of stage, additionally, is implemented after the moderation values of Islamic teachings are verbally delivered by a teacher to his/her students. Once these values have been engaged in a critical dialogue between the teacher and the students, or among the students, it needs to internalize those moderation values

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<sup>24</sup>Muhaimin. *Srategi Belajar Mengajar*, (Surabaya: Citra Media, 1996), p.153.

as positive routines and culture that should be able to be preserved well by the teacher, students and other *civitas academica* at the school.

### C. CONCLUSIONS

This present study promotes several conclusions. Firstly, moderate Islam is a label of Islam that enhances moderation (*tawassuth*) values between the left-wing extreme group (liberal group) and the right-wing extreme group (fundamental group) in implementing Islamic teachings. It is in accordance with the precedence of the Qur'an that always emphasizes Muslims to be moderate persons and the precedence of Sunnah that describes the figure of Prophet Muhammad (PBUH) who modeled a moderate person. When Rasulullah (PBUH) experienced two extreme choices, he used to choose the moderate one. Secondly, the values contained in moderate Islam highlight (1) the value of objectivity in behaving, (2) the value of tolerance in encountering diversity, (3) the value of inclusiveness in receiving something new with lots of its strengths, (4) the value of logic and flexibility in understanding texts, (5) the value of relevance in interpreting texts in accordance with the context, (6) the value of innovation in solving problems that have not found the answer of the problems, and (7) the value of social transformation.

Lastly, the stages in implementing the process of internalization cover (1) the stage of value transformation that becomes the process done by teachers in informing moderation values of Islamic teachings, (2) the stage of value transaction that performs the moderation values of Islamic teachings are communicated in interactive dialogues between both teacher-students and student-student, (3) the stage of value trans-internalization that carries out not only verbal communication, but also mentality and personality to get the students accustomed to behavior and actions representing the moderate Islamic values.

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