



Internalization of Religious Moderation Values at Sultan Aji Muhammad Idris State Islamic University Samarinda

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Abstrak

Latar belakang penelitian ini adalah lahirnya kebijakan pengarusutamaan moderasi beragama diseluruh PTKIN yang dinaungi Kementerian Agama, menjadikan UINSI Samarinda sebagai salassatu lembaga yang ikut andil dalam menerapkan kebijakan tersebut. Dalam hal ini pihak lembaga telah menerapkan dan menginternalisasikan nilai-nilai moderasi beragama dengan harapan dapat menjadi bagian dalam diri sehingga dapat dipraktikkan dikehidupan sehari-hari. Penelitian ini bertujuan untuk mendeskripsikan upaya, proses dan implikasi sikap sosial terhadap internalisasi nilai-nilai moderasi beragama. Metode penelitian yang digunakan ialah deskriptif kualitatif dengan teknik pengumpulan data berupa observasi, wawancara, dan dokumentasi. Keabsahan data menggunakan triangulasi sumber dan teknik dan dilanjutkan dengan analisis data model Miles, Huberman dan Saldana. Hasil penelitian ini menunjukkan bahwa dalam menginternalisasikan nilai-nilai moderasi beragama di UINSI Samarinda dilakukan beberapa upaya guna mendukung hal ini, antara lain kebijakan kurikulum dengan menghadirkan mata kuliah Islam & Moderasi Beragama, anjuran penelitian dengan mengangkat tema moderasi beragama, pengabdian dimasyarakat, serta beberapa kegiatan yang muatannya berisi nilai-nilai moderasi beragama di dalamnya. Dalam proses menginternalisasikan nilai-nilai moderasi beragama dilakukan tiga tahapan, yakni transformasi, transaksi, dan transinternalisasi nilai. Adapun Implikasi terhadap sikap sosial dapat dilihat dari pemahaman dan pengamalan sikap adil, seimbang, terpatrinya cinta kepada bangsa, toleransi, serta penerimaan terhadap pembauran kebudayaan lokal dalam kehidupan sehari-hari.

Kata kunci: Internalisasi, nilai-nilai, moderasi beragama.

Abstract

The background of this research is the emergence of the policy of mainstreaming religious moderation across all PTKINs under the Ministry of Religious Affairs, making UINSI Samarinda one of the institutions involved in implementing this policy. In this case, the institution has implemented and internalized the values of religious moderation with the hope that they can become part of the individual, so they can be practiced in daily life. This research aims to describe the efforts, processes, and implications of social attitudes towards the internalization of religious moderation values. The research method used is qualitative descriptive with data collection techniques in the form of observation, interviews, and documentation. The validity of the data was ensured using source and technique triangulation, followed by data analysis using the Miles, Huberman, and Saldana model. The results of this study indicate that in internalizing the values of religious moderation at UINSI Samarinda, several efforts have been made to support this, including curriculum policies by introducing courses on Islam & Religious Moderation, research recommendations with the theme of religious moderation, community service, and various activities that incorporate the

values of religious moderation. In the process of internalizing the values of religious moderation, three stages are carried out: transformation, transaction, and transinternalization of values. The implications for social attitudes can be seen from the understanding and practice of fairness, balance, ingrained love for the nation, tolerance, and acceptance of the blending of local cultures in everyday life.

Keywords: *Internalization, values, religious moderation*

Introduction

Indonesia is one of the largest multicultural countries in the world, as evidenced by data showing that Indonesia consists of 17,000 large and small islands. (Farhaeni & Martini, 2023) It is recorded that the population is approximately 272 million people with 1331 tribes and 718 languages, (Farhaeni & Martini, 2023) 6 different religious beliefs, namely Islam, Protestantism, Catholicism, Buddhism, Hinduism, and Confucianism, as well as various schools of belief. Therefore, it is not surprising that Indonesia is very thick with diversity and differences. These differences will be a blessing if the people are wise and wise in translating the issue of differences in the midst of diversity. However, at the same time, it will backfire if the people are indifferent and only concerned with selfishness. An exclusive religious attitude, which justifies The group unilaterally, without tolerating other groups, will cause friction between groups.

Based on research conducted throughout 2020 by the Setara Institute, 180 incidents were found with 424 acts of violation of freedom of belief/religion. There are 26 cases of disturbances in houses of worship which include refusal to establish places of worship, refusal to build Islamic boarding schools, rejection of houses of worship, and destruction of houses of worship. Furthermore, Ryamizard Ryacudu said that at least 23.4% of students were indicated by radicalism and agreed that the state would form a caliphate system. Therefore, there is a need for preventive measures to minimize this so that it is not sustainable.

In managing the diverse religious situation in Indonesia such as the case above, a vision and solutions are needed to

minimize this in order to create harmony and peace when living a religious life. One of the steps is to respect various interpretations that prioritize the values of religious moderation, and not be trapped by intolerance, extremism, and acts of violence. With the strengthening and mainstreaming of religious moderation, it is hoped that it can become a framing that can manage people's lives. The concept of religious moderation itself has been explained in the Qur'an, surah al-Baqarah 143. According to M. Quraish Shihab word *Wasathan* that contained in the letter indicates a middle position. This word not only shows that Allah makes people impartial to the right or left, but also makes a person can be seen from all directions. When it is done, it has the potential to become an example for all parties.

In contrast to Mahmud Yunus in interpreting the word *Wasatiyah* is an attitude that reflects the middle between excesses and negligence. A person can be considered as a person who practices *wasathiyah* if he can avoid behavior that prioritizes worldly affairs and neglects the affairs of the hereafter or vice versa. Likewise, it can avoid the attitude of putting material things first and neglecting it. According to Mahmud Yunus, a good one is middle and balanced between the two. That is the nature of the intermediate people. (Yunus, 2004). From two interpretations of meaning *Wasatiyah* above, it can be concluded that *Wasatiyah* is the middle attitude, where the ummah can use two entities at once, naum is still in a reasonable measure in a balanced sense. To be someone who can see things from various aspects, not inclined and rigid (extreme) towards any camp.

In addition, as an effort to strengthen or mainstream religious moderation, at least

three main strategies are carried out by the Ministry of Religion, namely first, the socialization of ideas, understanding, and knowledge related to religious moderation to all levels of society; second, the existence of institutions that make religious moderation one of the binding programs and policies; and third, integrating the formulation of religious moderation into the RPJMN, namely the National Medium-Term Development Plan for 2020-2024.(Diklat, 2010)

With regard to the steps to strengthen religious moderation above, institutional counseling, especially Religious Higher Education, is the right target that can be used as a breeding ground for the construction of critical thinking, the idea of nationality, the cultivation of multiculturalist values, conveying the message of a tolerant and peace-loving religion, and spreading the love of humanity. Universities are also expected to be at the forefront of internalizing the moderation movement considering the importance of education as well as universities as a forum in conveying these educational values. Learn More, decree of the Director General of Islamic Education Number 102 of 2019 concerning Religious Standards for Islamic Religious Higher Education which states the qualifications of attitude abilities, PTKI graduates must have abilities that include: (1) behaving based on the values of Pancasila and the 1945 Constitution as well as tolerant, inclusive and moderate Islamic norms; (2) worshipping well and in accordance with the provisions of Islam; and (3) noble character actualized in social life.(Ghazali, 2016)

Some of the keywords related to the development of religious moderation in the Decree of the Director General of Islamic Education Number 102 of 2019 are clearly the words 'inclusive', 'tolerant' and 'moderate' so that it can be interpreted that religious moderation is one of the orientations in the implementation of education within the scope of Islamic Religious Higher Education institutions.

Furthermore, Sultan Aji Muhammad Idris Samarinda State Islamic University is part of the Islamic Religious Higher Education institution in Indonesia which is one of the laboratories that is promoted as an institution that echoes religious moderation.

Sultan Aji Muhammad Idris State Islamic University Samarinda is one of the State Islamic Religious Universities under the auspices of the Ministry of Religion, where the practice and concepts of Islamic religious teachings have been carried out there. One of them is the practice of religious moderation values as an answer to the recommendation from the Ministry of Religion to make PTKIN a center for the development of religious moderation. Some of the values of religious moderation that the author obtained from the results of observations include, the existence of a policy for the development of Islamic courses and Religious Moderation in the campus curriculum with 2 credits, strengthened by an attachment letter from the lecturer, an attachment requesting the strengthening of Islamic materials and Religious Moderation, number B-3677/In.18/1/PP.00.9/VIII/2021, in addition to being supported by a public lecture agenda on mainstreaming religious moderation, *Training Of Trainer* religious moderation, webinars and seminars with the theme of religious moderation.

Furthermore, every indicator of religious moderation has been equalized at the Sultan Aji Muhammad Idris State Islamic University Samarinda. The form of national commitment is evidenced by the red and white flag salute ceremony every Monday in accordance with the instructions of the Minister of Religion of the Republic of Indonesia Number 2 of 2021. One form of tolerance is the presence of a diversity school which was established in 2019 by TIM from the Faculty of Ushuluddin, Adab, and Da'wah (FUAD) in collaboration with the Center for Islamic and Pancasila Studies (PSIP) of the State Islamic University (UIN) Sultan Aji Muhammad Idris Samarinda. In addition, various seminars are encouraged

with the aim of countering radicalism and violence as a reinforcement of anti-radicalism and violence indicators. As well as an interpretation of accommodating to local culture, where students learn Arabic but still use batik clothes as a characteristic of the Indonesian nation.

From the statement of the observation results, it can be concluded that Sultan Aji Muhammad Idris Samarinda State Islamic University has a strategic role in grounding the values of religious moderation to strengthen students' religious understanding related to moderate Islam. The internalization of the values of religious moderation is expected to be able to make students able to understand, appreciate and practice the values of religious moderation in daily life.

There are several previous studies that are relevant to the research to be studied, including research conducted by M. Ratio and Ikhsan Nur Fahmi who researched related to the internalization of religious moderation values in high schools.(Misbah & Fahmi, 2021) Research conducted by Yusnawati, Ahmad Wira, Afriwardi on how to internationalize the value of religious moderation on social media.(Yusnawati et al., 2021) Furthermore, the research conducted by Rahmat Kamal with the theme of internalizing religious moderation in education. As well as research conducted by Husnul Khotimah entitled Internalization of Religious Moderation in the Islamic Boarding School Curriculum.(Ummah, 2019) Riko Pangestu with the title "Internalization of Moderate Islamic Values in Islamic Boarding Schools in Bandar Lampung".

Based on the information above, this study is different from the research conducted by previous researchers. The difference is that the focus of previous researchers was centered on the internalization of religious moderation values in the high school environment, social media, and Islamic boarding schools as the main object of study. Meanwhile, in this study, the main object to be studied is Islamic Higher Education institutions in

Samarinda. Departing from the above background, the researcher is interested in researching the internalization of religious moderation values at the Sultan Aji Muhammad Idris State Islamic University Samarinda. This research is expected to be a new reference in the form of knowledge on the implementation of the internalization of religious moderation values at State Islamic Religious Universities (PTKIN), especially at the Sultan Aji Muhammad Idris State Islamic University Samarinda.

Research Methods

The type of research used is descriptive research with a qualitative approach. The definition of qualitative method, according to Sugiyono, is a research method based on the philosophy of postpositivism and is used to research the condition of natural objects (as opposed to experiments) where the position of the researcher is a key instrument, data collection techniques using triangulation, inductive/qualitative data analysis, and qualitative research results that emphasize meaning rather than generalization.

The place or location that will be used as the object of research related to the internalization of religious moderation values is Sultan Aji Muhammad Idris State Islamic University Samarinda Campus II: Jl. H.A.M Rifaddin Loa Janan Ilir Samarinda, East Kalimantan. The following are some of the conditions that are the reasons why researchers chose Sultan Aji Muhammad Idris State Islamic University Samarinda Campus II as a research site, including: Sultan Aji Muhammad Idris State Islamic University Samarinda is one of the State Islamic Religious Universities (PTKIN) under the auspices of the Ministry of Religion, which currently the Ministry of Religion makes religious moderation mainstreaming. As one of the PTKIN under the auspices of the Ministry of Religion, the UINSI Samarinda campus takes part in equalizing the values of religious moderation in the mainstreaming of religious moderation as an answer to the instructions that have been recommended by the Ministry of Religion itself.

In research, data collection techniques are the most strategic stage. This is in line with Sugiyono's opinion that data collection techniques are the most strategic step in research, because the main purpose of research is to obtain data. (Sugiono, 2017) If you do not know the right data collection technique, then the data obtained by the researcher will not meet the data standards that have been set. The validity of the data is the most important part of the research. In this study, the data validity technique used is triangulation. Triangulation is a technical examination of the validity of data by utilizing something else. There are two types of triangulation used in this study, namely triangulation of data sources (in the form of information from informants) and triangulation techniques (a combination of several data collection methods). Data analysis in research using Miles, Huberman and Saldana's theory in qualitative data analysis there are three streams of activities that occur simultaneously, namely data condensation, data presentation, and conclusion. (Nurdianti, 2014)

Results and Discussion

A. Concept of Internalization of Values

Etymologically, internalization is a process, this is in line with the Indonesian rule which shows that the word with the suffix has the meaning of process. As for the Great Dictionary of the Indonesian Language (KBBI) *Online*, internalization is the appreciation of a teaching, doctrine, or value that can be believed and realized of the truth of that value, then manifested in attitudes and behaviors. Internalization is the deepening, appreciation, and deep mastery of a value through guidance and guidance. Internalization can also be interpreted as a process of instilling attitudes into a person through guidance, coaching, and so on so that the ego can master and deeply appreciate a value so that it can be reflected in attitudes and behaviors in accordance with the expected standards. (Soediharto, 2003)

Meanwhile, internalization, according to Mulyasa, is an effort to

appreciate and deepen values, so that they are embedded in every human being. (Mulyasa, 2011) Meanwhile, according to Kalidjernih, internalization is a process where individuals learn and are accepted as a part, and at the same time bind themselves into the values and social norms of a society's behavior". Value is a combination of attitudes and feelings that can be shown through human behavior, both bad, right and wrong, as well as towards material and non-material objects. The word value itself comes from the Latin language, *valere* which means useful, valid, able, so that value can be interpreted as something that is seen as good, true, and useful based on assumptions or beliefs of individuals or groups.

According to Sutarjo Adisusilo, value is the quality of something that makes it preferred. (Rohmah, 2019) wanted, appreciated, pursued, useful and can make people who live it dignified. (Adisusilo, 2017) Then Steeman's view as quoted by Sutarjo defines value as something that gives meaning to life, a measuring point and reference to the purpose of life, value is something that is upheld and can color and animate human actions. Values are not just beliefs, but concern mindsets and actions, so that there is a close relationship between values and ethics. (Adisusilo, 2017)

Then Ali and Asrori simplified the definition of value as something that is believed to be true and encouraged others to realize it. (Ali & Asrori, 2014) From some of the definitions of value above, it can be concluded that value is a description of a person's attitude and behavior that is believed to be true and encourages it to be realized in real form in daily life. Internalizing values is the process of making them a part of a person. According to Muhammad Alim, the internalization of values is a process of putting values fully into the heart so that the spirit and soul are moved based on religious teachings. The internalization of these values occurs through a complete understanding of the teachings and then followed by an

awareness of the importance of the teachings so that the feasibility is found in order to realize them in real life.(Daradjat, 2007). Internalization of values is a technique in value education whose target is to possess values that are integrated into the personality of peer students.(Toha, 1999) Simply put, internalization of values can be interpreted as a process of putting value into a person so that it can be owned and can be realized in real form in daily life.

B. Religious Moderation

The word moderation comes from the Latin language namely, namely, *moderatio*, which means moderate (no excess and no shortage). The word can also be interpreted as self-mastery, which is being able to guard against attitudes that are very strong and lacking. Religious moderation itself is a religious understanding by taking a middle position, namely not taking sides with the left or the right. In the context of wasathiyah Islam, this understanding basically contains religious principles that lead to efforts to regulate a balanced life. Balance in practicing Islamic teachings is very important for every Muslim to understand.(Baidan, Nashruddin and Aziz, 2016)

This is in line with Quraish Shihab's presentation which said that the closest meaning of religious moderation in the term Qur'an is "wasathiyah". *Wasath* means the middle of everything. This word also means fair, good, best, most important. This is explained in Surah Al-Baqarah verse 143 (*Wa Kadzalika Ja'alanakum Ummatan Wasathan*) which is used as a starting point for religious moderation.(Putri et al., 2022) From some of the opinions above, the researcher draws the conclusion that religious moderation is a moderate way of looking at religion, that is, it is neither radical nor liberal. Using the concept of fairness and balance as a principle, and looking at things from two points of view without focusing on one of them (no shortcomings and no advantages). In religious moderation, there are four core indicators. The construction of ideas in the

formulation of four indicators of religious moderation in Indonesia also has a foundation of normative-universal values that are the ideology of the state The Indonesian nation is not a religious ideology or a certain group.(Azis et al., 2021) The four indicators are national commitment, tolerance, non-violence and accommodating radicalism towards local culture.(Diklat, 2010)

In this section, the researcher will discuss and explain some of the findings in the field found at the Sultan Aji Muhammad Idris State Islamic University Samarinda through observation, interviews, and documentation. Then the data will be analyzed to reconstruct the empirical concepts that have been presented in the theoretical study. The focus of the research to be discussed includes: (1) B Internalization of Religious Moderation Values at Sultan Aji Muhammad Idris State Islamic University Samarinda. (2) The Process of Internalizing Religious Moderation Values at Sultan Aji Muhammad Idris State Islamic University, Samarinda. (3) Implications of Internalization of Religious Moderation Values at Sultan Aji Muhammad Idris State Islamic University, Samarinda.

C. Internalization of Religious Moderation Values at Sultan Aji Muhammad Idris State Islamic University, Samarinda

Religious moderation is currently one of the important instructions that must be carried out within the scope of the Sultan Aji Muhammad Idris State Islamic University Samarinda. Therefore, in supporting this, it is necessary to internalize the values of religious moderation to the entire academic community, especially students. Religious moderation itself can be interpreted as a moderate religious viewpoint, which is balanced and not biased, not leaning towards the left or right camps, not radical nor liberal. Meanwhile, the internalization of values according to Muhammad Ali is a process of putting values in their hearts as a whole so that the spirit and soul are moved based on religious

teachings. The internalization of these values occurs through a mature understanding of a particular teaching, followed by an awareness of the importance of that teaching, then continues with the direct implementation in real life. (Azis et al., 2021) According to Mulyasa, Internalization is an effort to live and deepen values, so that they can be inherent in everyone through example, motivation, rule enforcement, and habituation.

In internalizing the values of religious moderation at the Sultan Aji Muhammad Idris State Islamic University Samarinda, there are several policies that have been proclaimed and implemented, all of which have been described in the UINSI Samarinda Strategic Plan as an effort to support this. Some of these policies include: *First*, curriculum policy, in the formal curriculum structure, Islamic and Religious Moderation courses have been required for students of the class of 2021 in the first semester while from the side of Ma'had al Jamiah there is also a strengthening of religious moderation in the form of Ta'lim. In addition, technically, the values of religious moderation are expected to be accommodated in every learning plan in the RPS without exception courses. *Second*, focused on research, where the institution is currently concentrating on directing lecturers in order to raise themes related to religious moderation, both in the campus environment and in the community. Currently, there have been approximately 7 studies that have been worked on with a focus on religious moderation.

Third, community service will be regulated under the auspices of LPM and LP2M, where the campus will deploy students to the community who have previously been equipped with knowledge through trainings, workshops and seminars on religious moderation in order to strengthen these understandings. These students are expected to be able to become tongue plugs to interpret the values of religious moderation to the community. In addition, several activities and policies are

also sought to support the internalization of religious moderation values, several strategies are carried out, including the allocation of funds to support several policies that have been described in the UINSI Samarinda Strategic Plan, in collaboration with several parties related to the agenda that inserts religious moderation values in it, and presents nuances of religious moderation values in every campus activity such as discussions and seminars, *Training of Trainers*, Ta'lim, public lectures, PBAK, and *Zoom Meetings*. Some of the policies and strategies described above are arranged in such a way as to optimize the mainstreaming of religious moderation values at the Sultan Aji Muhammad Idris State Islamic University Samarinda.

This is also in line with some of the researcher's observations at the beginning, where the values of religious moderation have been sown at the Sultan Aji Muhammad Idris State Islamic University Samarinda. Some of the scope of values obtained include national commitment, tolerance, anti-violence and radicalism, and accommodating to local culture. These values are sourced from the results of observations and interviews in the field, but after a deeper study, the indicators of the moderation values above are not described in detail, but are directly combined in one space, namely the dynamics of religious moderation. The most prominent value is tolerance by prioritizing tolerance and mutual respect as well as several other social values.

D. The Process of Internalizing Religious Moderation Values at Sultan Aji Muhammad Idris State Islamic University, Samarinda

The process of internalizing the values of religious moderation at UINSI Samarinda is a stage of introduction and appreciation as well as the practice of religious moderation values highlighted by the author, where this program of introduction activities can be seen during the Introduction to Campus Academic Culture (PBAK), the institution presents one of the

themes of religious moderation as a provision for new students in getting to know the substance of the content of religious moderation values. Furthermore, fostering the value of religious moderation can be done through congregational prayers, apple routines every Monday, discussing, and making batik a culture is part of activities that can strengthen the appreciation of the value of religious moderation, where students can feel the importance of the values of attitudes given at the introduction stage and can be applied when interacting in daily life.

This is also in line with previous research conducted by Ikhsan Nur Fahmi who stated that there are three interrelated components in the process of instilling Islamic moderation values, namely introduction, appreciation (instilling and growing), and practicing Islamic moderation values (application or combination of the previous two components, namely the introduction and appreciation of Islamic moderation values). Furthermore, the analysis stage of the process of internalizing the values of religious moderation through policies and several activities practiced at the Sultan Aji Muhammad Idris State Islamic University Samarinda. In this case, the author quotes his opinion Muhaimin who explained that the stages of the value internalization process in value education, including in this case the value of religious moderation, are divided into three, namely value transformation, value transactions, and value transinternalization. (Muhaimin, 1996)

First, the value transformation stage is carried out with several activity agendas carried out by the campus in introducing the values of religious moderation through advice and lectures during teaching and learning activities in the classroom as well as the implementation of public lectures, seminars and webinars. At the stage of value transformation, the academic community, especially students, will gain knowledge and insight into the values of religious moderation through the delivery of knowledge from resource persons who *are concerned* in the field of religious

moderation. This shows that there are early stages in the process of transforming the values of religious moderation, as stated by Muhaimin who said that the value transformation stage is the stage carried out by educators in transforming the values to be instilled. 6 and open a discussion forum where the substance of the content is the values of religious moderation.

Second, value transaction analysis, in this case several activities can be seen from the habituation process, such as ceremonies held every Monday, mutual respect for each other regardless of ethnicity, race and stream, and opening discussion forums at each level. In addition, the exemplary methods carried out by the higher-ups and the entire academic community will make the values of religious moderation more pronounced and become an important thing that must be habituated. This habituation and exemplary activity is a stage of religious moderation value transaction as revealed by Muhaimin, that the value transaction stage is a stage to conduct two-way communication or interaction between teachers and students that is reciprocal. (Muhaimin, 1996) With this habituation and example, interactions will arise that can make the process of internalizing the value of religious moderation more effective.

Third, analysis of transinternalization of values at Sultan Aji Muhammad Idris State Islamic University Samarinda. The stage of transinternalization of values is a situation in which the academic community, especially students, is independent in the sense of being able to apply the value of religious moderation in daily life. The transinternalization stage of values at Sultan Aji Muhammad Idris State Islamic University Samarinda can be seen from the attitude shown by enthusiastic students in participating in various kinds of activities that adopt the values of religious moderation such as *Training of Trainer*, National Entrepreneurial Scout Activities, BUAF, PBN, OASE, and others. In addition, at the transinternalization stage, the values here can be seen from several attitudes shown by the academic

community, especially students, including tolerance, have a high attitude of tolerance and respect and appreciate each other's differences, solve problems by prioritizing deliberation, being open and showing a moderate attitude in behavior. This is in accordance with Muhaimin's theory which states that the stage of transinternalization of values is a stage that is not just knowledge of values but is already in the process of applying values in life and becoming a character. (Muhaimin, 1996)

In the process of internalizing the values of religious moderation, of course, it is accompanied by supporting and inhibiting factors that are behind the success of internalization. Some of the supporting factors are that currently the institution has changed its status to a university, in the sense that it is easier to develop wings to move more widely, the policy of religious moderation values continues to be strengthened, in addition to that the campus already has its own institution, namely the Religious Moderation House, the allocation of funds has been regulated, and the majority of campus residents with backgrounds Aswaja, having a moderate understanding will certainly facilitate the implementation of the values of religious moderation on campus. The hampering factor or obstacle that is felt is that we are currently trapped in the Covid-19 pandemic situation so that the impact on some of the activities carried out is still limited. Nevertheless, the campus is currently making full efforts to optimize the implementation of religious moderation.

F. Implications of Internalizing Religious Moderation Values at Sultan Aji Muhammad Idris State Islamic University, Samarinda.

Based on the results obtained on the implications of internalizing the values of religious moderation on the social attitudes of the academic community, especially students at the Sultan Aji Muhammad Idris State Islamic University Samarinda, which currently has positive implications, this is obtained from the results of the researcher's

study on the focus on developing students' attitudes and daily habits in the environment as well as the examples raised by the higher-ups, lecturers and students themselves through several activities Supportively, this is obtained through the results of observations that are corroborated by the results of interviews and documentation.

According to Zakiyah Darajat quoted by Ikhsan in his thesis, human beings are not born with a certain attitude but can be formed throughout a person's development. Simply put, attitude formation cannot take place on its own, but it requires gradual social interaction. Attitude formation generally occurs through experience, carried out from an early age and the largest role of education is first held by parents who are then followed by teachers.

Therefore, Agus Sujanto explained that the school environment has been formed in such a way that all school provisions and programs will affect the attitude of students. This is also an explanation that social attitudes in general are relationships between people and others, interdependence with other people in various social lives. Therefore, in the formation of social attitudes, a long internalization process is needed, one of the efforts made is the policy of religious moderation that is currently carried out by the campus, including the implementation of Islamic courses and religious moderation as well as various policies whose substance of activities leads to the application of religious moderation values. Based on this explanation, the internalization of the value of religious moderation will more or less have an impact on students' attitudes towards their social attitudes through introduction, habituation, example, and the practice of the formation of these attitudes through policies and their application on campus.

Some of the implications of internalizing the values of religious moderation on the social attitudes of the academic community, especially students at the Sultan Aji Muhammad Idris State

Islamic University Samarinda, include the following:

1. Fair, the academic community at the Sultan Aji Muhammad Idris State Islamic University Samarinda has a fair attitude. The meaning of justice here can be interpreted as a way of looking and behaving according to the portion and place according to needs. This is evidenced by the difference in views regardless of race, ethnicity, and strata in socializing, differences in learning methods and facilities provided to each department in each faculty according to the level of need, as well as differences in budget allocation for each activity listed in the UINSI Samarinda Strategic Plan.

1. Balanced, balance in the perspective of the Ministry of Religion described in the moderation book is positioned as the middle line between the two poles, thinking balanced in the sense that it is not extreme right or extreme left, not only concerned with worldly knowledge but also hereafter. And this is evidenced by the substance of the lesson that balances science and Islam as well as an attitude shown in moderation, not radical or liberal.
2. High national commitment, love for the homeland. This can be seen from a person's view, attitude, and religious practices towards loyalty to the basic consensus of nationality, especially the acceptance of Pancasila as a state ideology and burning nationalism. One of the tangible forms is the implementation of ceremonies which are carried out every Monday according to the instructions of the Minister of Religion of the Republic of Indonesia Number 2 of 2021 also singing the Indonesia Raya song as a mandatory song in several celebrations or activities.
3. Anti-violence and radicalism can be interpreted as a balanced attitude, namely being in the middle, not being uneven, not understanding the religious context in a hardline way so that it causes violence, this is highly anticipated. Therefore, various seminars and studies are

encouraged to anticipate radical thinking so that it can trigger violence.

4. Tolerance, an attitude to give space to others, not to impose something under personal interests and not to interfere with others to believe, express their beliefs, and express opinions, even if it is different from what we believe. That openness is the value of tolerance. In addition to openness in responding to differences, tolerance includes acceptance, respect for others, and showing positive understanding. An example is mutual respect and respect for differences in understanding and different *mualamah*, such as the difference in the practice of qunut prayer as well as the spread of the culture of deliberation, which is to open the widest possible discussion space for the entire academic community, both between lecturers, between students, between lecturers and students, as well as opening discussion rooms with other agencies.
5. Accommodating to local culture, there is acculturation or mixing between culture and religion. The tendency is more friendly in accepting local traditions and cultures in their religious behavior, as long as they do not contradict the main points of religious teachings. One example is that students of the Arabic Language Study Program tend to learn the language of the Qur'an, Arabic as the main foreign language they are engaged in. However, even so, in their daily lives they still use batik clothes as a local culture of Indonesia. In addition, the culture that is still thick and felt, namely mutual cooperation, embraces each other to achieve common goals. The realization that our lives cannot be alone, with mutual cooperation we work together, move together to realize the vision and mission of the religious moderation program.

From the results of the presentation, it can be concluded that the internalization goal here has gone well, where the academic community not only understands but also realizes the values of religious moderation,

this will indirectly have good implications for the practice of religious moderation values in themselves. The purpose that radiates is also in line with Ahmad Tafsir's presentation which states that the internalization process has three objectives, namely knowing (*Knowing*), able to carry out or do what he knows (*doing*), and can become what he knows (*Being*). (Tafsir, 2006)

Conclusion

Based on the results and discussion of the above research, it can be concluded that in internalizing the values of religious moderation at UINSI Samarinda, several efforts have been made, including through curriculum policies, raising research with the theme of religious moderation, community service, activities that refer to the internalization stage of religious moderation values as well as the support and role of institutions and academics in supporting this. Meanwhile, in the process, there are three stages of internalization, namely value transformation, namely introducing the value of religious moderation, value transactions, namely the appreciation of the value of religious moderation, and value transinternalization, which is a combination of the stage of value transformation and value transactions with the hope that these values can form attitudes and mentalities that can later be applied in daily life. So far, these efforts and internalization processes have implications for the social attitudes of the academic community, especially students at UINSI Samarinda, including having a fair, balanced, tolerant, deliberative, mutual cooperation, strong national commitment, and accommodating to local culture.

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