



# Strengthening Moral Character through the Internalization of Moderate Islam: A Multisite Study in Pesantren-Based Islamic Junior High Schools in Lamongan

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## Abstract :

The phenomenon of moral decline among Indonesian youth highlights the urgency of value-based education capable of shaping students' character effectively. The internalization of moderate Islam is considered a key strategy in moral development, as it emphasizes balance, justice, tolerance, and moderation. This study aims to explain the process of internalizing moderate Islamic values in fostering students' morality and to identify its supporting and inhibiting factors. This research employed a qualitative approach with a multi-site design conducted at MTs Hasyim Asy'ari Kembangbahu and MTs Empat Lima Assa'adah Sambeng, Lamongan. Data were collected through observation, interviews, and documentation, and analyzed using the Miles, Huberman, and Saldaña model combined with Robert K. Yin's cross-site analysis. The findings reveal that the internalization of moderate Islamic values occurs through three stages: value transformation, value transaction, and value transinternalization, which are implemented in classroom learning, extracurricular activities, congregational worship, and regular deliberation. Supporting factors include the pesantren environment, teacher quality, parental involvement, and the use of technology, while inhibiting factors involve difficulties in controlling students due to gadget use, teachers with multiple responsibilities, and diverse student backgrounds. The study concludes that the internalization of moderate Islam serves as a strategic foundation for moral education in madrasah and remains relevant in addressing the challenges of globalization, technological development, and socio-cultural pluralism.

**Keywords:** *Moral Character Education; Moderate Islam; Pesantren-Based Islamic Junior High Schools; Religious Moderation; Multisite Qualitative Study.*

## Abstrak:

Fenomena kemerosotan moral di kalangan remaja Indonesia menegaskan perlunya pendidikan berbasis nilai yang mampu membentuk akhlak secara efektif. Internalisasi Islam moderat dipandang sebagai strategi penting dalam membina karakter siswa karena menekankan nilai keseimbangan, keadilan, toleransi, dan moderasi. Penelitian ini bertujuan menjelaskan proses internalisasi nilai Islam moderat dalam pembinaan akhlak siswa serta mengidentifikasi faktor pendukung dan penghambatnya. Metode penelitian menggunakan pendekatan kualitatif dengan desain studi multisitus di MTs Hasyim Asy'ari Kembangbahu dan MTs Empat Lima Assa'adah Sambeng, Lamongan. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis dengan model Miles, Huberman, dan Saldaña serta analisis lintas situs Robert K. Yin. Hasil penelitian menunjukkan bahwa internalisasi nilai Islam moderat berlangsung

melalui tiga tahap, yaitu transformasi nilai, transaksi nilai, dan transinternalisasi nilai yang diwujudkan dalam pembelajaran kelas, kegiatan ekstrakurikuler, ibadah berjamaah, serta musyawarah rutin. Faktor pendukung meliputi lingkungan pesantren, kualitas pendidik, keterlibatan orang tua, dan pemanfaatan teknologi, sementara faktor penghambat mencakup sulitnya pengendalian siswa akibat gawai, keterbatasan guru, serta latar belakang siswa yang beragam. Penelitian ini menyimpulkan bahwa internalisasi Islam moderat dapat menjadi pilar strategis dalam pembinaan akhlak siswa dan relevan untuk menjawab tantangan globalisasi, perkembangan teknologi, serta pluralitas sosial budaya.

**Kata Kunci:** Pendidikan Karakter Moral; Internalisasi Islam Moderat; Sekolah Menengah Pertama Islam Berbasis Pesantren; Moderasi Beragama; Studi Kualitatif Multisitus.

## INTRODUCTION

National education in Indonesia carries a strategic mandate to advance the intellectual capacity of the nation's children academically, while also shaping their character, culture, and spirituality. Government Regulation Number 17 of 2010 emphasizes that basic education must form individuals who have faith and devotion to Almighty God, possess noble character, broad knowledge, creativity, competence, innovation, self-confidence, good health, independence, as well as tolerance and social sensitivity. These values align with the goal of developing a young generation that is not only intellectually capable but also morally grounded and strong in character (Fathurrohman, 2020).

However, reality indicates that moral degradation among Indonesian adolescents has become increasingly prevalent, including delinquency, inter-student violence, alcohol consumption, free sex, and even abortion, extending into rural areas. For instance, the Criminal Investigation Unit of Palembang recently arrested two underage senior high school students involved in a violent brawl, one of whom required intensive medical treatment due to serious injuries (Dede Febriansyah, Oke Zone News, 9 Agustus 2022). This incident reflects a moral crisis that is not merely sporadic but systemic, including within madrasah tsanawiyah, which should ideally serve as centers for the cultivation of Islamic moral values.

Our study of MTs Hasyim Asy'ari and MTs Epat Lima Assa'adah in Lamongan reveals significant shifts in students' mindsets that potentially reduce the moral sensitivity of the younger generation. These changes emerge alongside technological advancement, which facilitates exposure to deviant behaviors such as truancy, alcohol consumption, or avoidance of religious practices, even though religious environments like mosques should encourage serious engagement in worship. The account of a local community leader, Mr. Hamdan, illustrates this phenomenon clearly: many adolescents merely gather in front of the mosque instead of performing congregational prayers, despite having been repeatedly invited to do so (Observasi, 2025).

This phenomenon does not arise spontaneously; rather, it represents a response to a series of stimuli originating from digital environments, socio-cultural contexts, and educational settings. In Scott's perspective on the process of internalization, external values can be transferred into an individual's personality, subsequently accepted as subjective moral norms, and ultimately manifested in daily behavior (Hakim, 2016). Therefore, moderate Islamic

education becomes an effective effort in addressing challenges such as radicalism and violence, as moderate Islam instills values of tolerance, justice, balance, and peace as moral foundations.

Various studies highlight the importance of religious moderation in shaping harmonious social life, particularly in higher education institutions and pesantren. However, in-depth studies on how Islamic moderation is concretely internalized in madrasah tsanawiyah especially through practical approaches to character strengthening remain very limited. Adolescence is a crucial phase in the development of students' identity and morality, yet most existing studies are still normative and conceptual in nature (Sutrisnawati & Pangestuti, 2024). On the other hand, several recent studies have examined value internalization processes through direct approaches, such as in Madrasah Tsanawiyah in East Lombok, involving stages of knowledge transmission, understanding, habituation, and value transinternalization (Hidayati, 2024) as well as through extracurricular activities like Scouting that integrate moderation values into students' character formation (Samsudin, 2024).

Furthermore, the urgency of internalizing moderate Islamic values in madrasah has become increasingly relevant in the era of digital disruption. The uncontrolled flow of information through social media and the extensive use of digital devices have influenced adolescents' mindsets and behaviors. On one hand, technology offers new opportunities for educational development; on the other hand, it poses serious threats if not balanced with strong moral guidance. Adolescents with low self-control are more susceptible to transnational ideologies, radicalism, and permissive attitudes toward moral deviance (Azra, 2021). Therefore, moderate Islamic education in madrasah must not remain at the conceptual level but must be realized through systematic, practical, and sustainable strategies.

Moderate Islam, or *wasathiyah*, essentially represents a religious paradigm that emphasizes balance (*tawazun*), justice (*i'tidal*), tolerance (*tasamuh*), and a middle-path attitude (*tawassuth*). These values should not merely function as theological doctrines but must become a habitus embedded in students' daily lives. Accordingly, madrasah, as formal Islamic educational institutions, play a strategic role in nurturing young generations to grow into individuals who are morally upright while remaining adaptive to contemporary developments (Hidayati, 2024).

Based on this context, this study seeks to describe the process of internalizing moderate Islam in moral character development and to explore supporting and inhibiting factors in depth. The findings are expected to enrich theoretical perspectives on character education based on moderate Islam and to provide practical contributions to the development of moral guidance models in madrasah, ultimately fostering a generation of Muslims who are religious, tolerant, and globally competitive.

## RESEARCH METHOD

This study employs a case study research design and a qualitative methodology. This approach is used because the study aims to strengthen the internalization of moderate Islamic values in the development of contextual

moral character in two educational institutions: MTs Hasyim Asy'ari and MTs Empat Lima Assa'adah Lamongan. Through a qualitative approach, researchers are able to obtain an in-depth understanding of the meanings, values, and internalization processes that occur within the social and cultural contexts of these schools (Creswell & Poth, 2016). The primary data sources used include participant observation, in-depth interviews, and internal school records. Secondary data related to the topic of moderate Islam and moral education were obtained from books, scientific publications, madrasah policy documents, and other library sources (Moleong & Surjaman, 2014).

Participant observation was employed as one of the data collection methods to directly observe interactions, behaviors, and activities that reflect the internalization of moderate Islamic beliefs. Key informants ; madrasah principals, Islamic Religious Education instructors, and students were interviewed in depth to further explore their perspectives, experiences, and methods in internalizing these values (Sugiyono, 2013). Documentation in the form of archives, activity photographs, learning schedules, and instructional preparation materials such as lesson plans and madrasah work programs was also collected. Meanwhile, descriptive qualitative data analysis was conducted using the three steps proposed by Miles, Huberman, and Saldana: data reduction, data display, and conclusion drawing/verification. The internalization processes, supporting and inhibiting factors, and forms of moderate Islamic ideals were identified through thematic coding of the field data. To verify data reliability, technical triangulation and source triangulation were applied. Technical triangulation was carried out by comparing the results of observations, interviews, and documentation, while source triangulation was conducted by comparing data obtained from multiple informants (Denzin, 2017)

## FINDINGS AND DISCUSSION

### 1. Values of Moderate Islam at MTs Hasyim Asy'ari and MTs Empat Lima Assa'adah Lamongan

Before discussing the process of internalizing the values of moderate Islam at MTs Hasyim Asy'ari and MTs Empat Lima Assa'adah Lamongan, it is important to note that the characteristics of moderation in Islam include tolerance, understanding reality, prioritizing fiqh, facilitating the religious practices of others, understanding sunnatullah in creation, and engaging deeply with religious literature (Solichin, 2018). Ahlussunnah wal Jamaah, which forms the foundation of both official institutions, subtly conveys the ideals of moderate Islam, particularly those characteristic of Ahlussunnah wal Jamaah such as *al-Tasamuh* (tolerance), *al-Tawazun* (balance), and *al-'Adl* (justice) (Hadi, 2019)

In both institutions, the term "Modern Islam" is not yet widely recognized; however, the Lamongan Regional Office of the Ministry of Religious Affairs has mandated programs to teach the principles of moderate Islam in schools. Interestingly, both madrasahs have achieved considerable success in promoting moderate values through moderate Islamic education. Values themselves are defined as everything desired and aspired to by humans as members of society, which are considered valuable when they are useful and desired, such as moral values, religious values, and others (Setiadi, 2017). The

following is a brief overview of these principles and the actions that uphold them:

The values of moderate Islam internalized at MTs Hasyim Asy'ari and MTs Empat Lima Assa'adah Lamongan encompass tolerance (*tasamuh*), justice (*i'tidal*), balance (*tawazun*), moderation (*tawassuth*), renewal (*tajdid*), honesty (*shidiq*), and deliberation (*syawir*). Tolerance is reflected in the acceptance of students from diverse backgrounds, mutual respect for differing opinions, and the cultivation of interfaith understanding in a pluralistic context (Poerwadarminta, 1966; Sumbullah, 2013). Justice is manifested through non-discriminatory practices and the balanced fulfillment of students' rights and obligations in Islamic education. Balance (*tawazun*) is applied by integrating worldly and hereafter-oriented perspectives and combining *'aqli* and *naqli* approaches in learning. Moderation (*tawassuth*) is realized through the Ahlussunnah wal Jamaah framework, promoting a middle path that avoids extremism and excessive leniency, reinforced through classical Islamic texts and NU-affiliated activities (Nur, 2015). Renewal (*tajdid*) is evident in efforts to reinterpret Islamic teachings in line with contemporary needs while maintaining educational traditions and embracing technological advancement (Najtama, 2017). Honesty (*shidiq*) serves as the ethical foundation for trust and harmonious social relations, while deliberation (*syawir*) is practiced through participatory discussions and collective evaluations, fostering consensus-building and shared responsibility within the school community.

## 2. The Process of Internalizing Moderate Islamic Values as Pillars of Students' Moral Development at MTs Hasyim Asy'ari and MTs Empat Lima Assa'adah Lamongan

The term "internalization" refers to an internal process or component of something. In Indonesian linguistic terms, internalization is understood as deep comprehension and mastery achieved through guidance, counseling, training, and similar activities. This reflects the concern of educational stakeholders to develop students' moral character, which has increasingly distanced itself from ancestral Islamic morals due to technological advancement (Subiyantoro, 2017). This study identifies three stages of internalization: first, informing students about the benefits of these values; second, disseminating the values through example; and finally, forming mental attitudes in which these values become part of one's personality. Teachers only need to monitor and evaluate which values have not been fully internalized

This internalization process aligns with Muhaimin's view, which identifies three stages: value information, value transaction, and value transinternalization (Alim, 2006). For clarity, these stages are elaborated as follows:

**Table 1.** Stages of Internalizing Moderate Islamic Values in Students' Moral Development

Internalization Stage	Main Focus	Forms of Implementation	Teacher's Role	Expected Outcomes
Value Transformation Stage	Introduction and initial	Lectures; explanation of good and bad	Information provider, facilitator of	Students understand the basic

	understanding of values	values; presentation of norms, rules, and moral dilemmas; use of storytelling; study of <i>kitab kuning</i> (Aqidah, Akhlak, Aswaja); post-Dhuha prayer activities and <i>muroja'ah</i>	understanding, motivator	concepts of moderate Islamic values such as tolerance, justice, and balance
<b>Value Transaction Stage</b>	Interaction and habituation of values	Two-way communication; teacher role modeling; routine practices (smile-greet-salute program, prayers before and after lessons, congregational prayer, extracurricular activities, commemoration of religious and national holidays, appropriate learning materials)	Role model, facilitator, mentor	Students begin to imitate, practice, and habituate moderate Islamic values in daily behavior
<b>Transinternalization Stage</b>	Strengthening attitudes and character	Continuous supervision; behavior documentation through counseling records; weekly and monthly evaluations; teacher supervision; integration of values through curriculum and school activities	Surrogate parent, evaluator, moral supervisor	Moderate Islamic values become embedded consistently in students' attitudes, mindsets, and character

The value transformation stage represents the initial phase of internalizing moderate Islamic values, characterized by one-way verbal communication from teachers to students. At this stage, educators introduce and explain distinctions between good and bad values by presenting normative standards, rules, and moral dilemmas as cognitive stimuli (Hamid, 2016). The lecture method is predominantly used to provide foundational understanding of moderation, tolerance, and related principles, while also outlining key subject matter and

stimulating students' curiosity as a basis for further learning (Muhammad et al., 2023). Although the term "moderate Islam" is relatively new in the educational discourse, both institutions demonstrate similarity in this stage, as teachers systematically convey these values in line with directives from the regional Ministry of Religious Affairs and supported by prior training programs.

In addition to lectures, narrative approaches are employed to strengthen moral engagement and retention, as storytelling has proven effective in motivating students and embedding values in memory (Anwar, 2015). School leaders, particularly the principal, actively reinforce moderate Islamic principles—especially tolerance—through formal assemblies and meetings, reflecting the Qur'anic concept of *maw'izhah hasanah*, or heartfelt advice that encourages righteous conduct (Athallah, 2006). Classroom learning is further supported by the use of *kitab kuning* in subjects such as Aqidah, Akhlak, and Aswaja, which serves as a preventive measure against extremist ideologies. Complementary personal approaches, including post-Dhuha prayer activities and *muroja'ah*, are also implemented to foster openness, honesty, and closer teacher-student relationships.

### **3. Supporting and Inhibiting Factors in Internalizing Moderate Islamic Values**

Strengths and weaknesses in the operation of the educational system inevitably coexist, influenced by both supporting and limiting factors. This condition is also evident in the research sites of this study, namely MTs Hasyim Asy'ari and MTs Empat Lima Assa'Adah Lamongan. The internalization of moderate Islamic values as a pillar of *aqidah* and *akhlaq* development is an educational program that involves multiple stakeholders, including educators, facilities and infrastructure, the community, and the students' family environment. Indeed, shaping a firm and genuinely virtuous attitude requires collaboration among various parties.

#### **a. Supporting Factors**

The findings from both institutions indicate that the educational environment is a major supporting factor in the internalization of moderate Islamic values. MTs Hasyim Asy'ari and MTs Empat Lima Assa'Adah Lamongan are located in rural areas with strong pesantren traditions, which allow students to experience not only theoretical instruction but also daily exposure to Islamic behavior. Such an environment facilitates the integration of values through lived practice, as confirmed by interview data and direct observation. This condition aligns with the view of Zainuddin Al-Ghazali, who emphasizes that moral formation is achieved through habituation, exemplary conduct, and continuous advice so that students' personalities develop in accordance with Islamic teachings and gradually strive toward moral excellence (Zainuddin & Sinaga, 2004).

Another crucial supporting factor is the role of educators. Qualified teachers are able to overcome various limitations in the learning process and effectively facilitate value internalization. Teachers who consistently model positive attitudes and discipline function as role models whom students naturally imitate. Value education, therefore, is not merely conveyed cognitively but is also embodied through daily interaction (Tumanggor et al., 2017). Both

institutions apply a strict policy in selecting educators, particularly for religious subjects, by requiring them to be pesantren alumni. This policy is intended to preserve the integrity of Islamic values, as academic qualifications alone do not necessarily ensure the possession of the distinctive *santri* ethos that emphasizes the essence of moral and spiritual education.

Parental involvement and technological support further strengthen the success of educational programs in both institutions. Parents play a vital role in reinforcing values at home, given that students spend more time in the family environment than at school. Consistent moral training from an early age contributes significantly to the development of faithful, morally upright, and obedient children (Patmonodewo, 2000). Both schools have been relatively successful in engaging parents and guardians, possibly due to growing community awareness of moral challenges faced by younger generations. In addition, technological development supports the learning process by expanding teaching methods and improving facilities and infrastructure. Rather than hindering education, technology serves as a complementary tool that enhances the internalization of moderate Islamic values as a pillar of students' moral development.

#### **b. Inhibiting Factors**

Anything created through human planning inevitably contains shortcomings and therefore requires continuous evaluation, as no educational process is free from challenges. In the internalization of moderate Islamic values, several inhibiting factors were identified at MTs Hasyim Asy'ari and MTs Empat Lima Assa'Adah Lamongan. One of the main challenges lies in the difficulty of controlling students as the number of learners increases along with institutional development. Rapid technological advancement has made access to the global world easier for students, which, according to school principals, has reduced students' learning intensity at home. Homework assignments are often completed at school due to low motivation, as students tend to spend more time playing than studying.

The uncontrolled use of technology further exacerbates this issue. At MTs Hasyim Asy'ari, there are still cases in which students' mobile phones or other electronic devices are confiscated because their presence disrupts concentration during classroom learning. Additionally, the researchers observed behaviors that raise concern, such as students riding motorcycles despite not having reached the legal age to operate motor vehicles. These conditions indicate a lack of discipline and supervision beyond the school environment, which indirectly hampers the internalization of moderate Islamic values.

Another inhibiting factor relates to the educators themselves and the students' diverse backgrounds. Many teachers hold dual teaching roles at different institutions, which, as noted by the vice principal for curriculum, reduces the effectiveness of classroom learning due to physical and mental fatigue caused by overlapping schedules. Furthermore, the varied socioeconomic backgrounds of students create a pluralistic learning environment that presents its own challenges. This diversity requires educators to adopt adaptive and inclusive strategies, as differences in family upbringing and social environments



can influence students' receptiveness to the internalization of moderate Islamic values in moral development.

## CONCLUSION

The internalization of moderate Islamic values at MTs Hasyim Asy'ari and MTs Empat Lima Assa'dah Lamongan is carried out systematically through various educational programs and habituation activities involving teachers, students, and community mentoring, as reflected in the research findings and discussion. Through classroom instruction, extracurricular activities, congregational worship, and routine deliberative (*musyawarah*) programs, students are able to apply values such as tolerance, justice, balance, moderation, renewal, honesty, and deliberation in their daily lives. The three stages of the internalization process—value transformation, value transaction, and value transinternalization—enable students not only to understand moderate Islamic ideals cognitively but also to embody them in their attitudes and behaviors.

Supporting elements such as the pesantren-based environment, the quality of educators, parental involvement, and the utilization of technology in classroom learning contribute significantly to the success of this process. Nevertheless, several challenges remain, including difficulties in managing students due to rapid technological advancement, the limited availability of teachers who concurrently serve in other institutions, and the diversity of students' social and educational backgrounds, which requires adaptive and contextualized educational strategies.

From a conceptual perspective, this study reinforces the notion that Islamic moderation can serve as a vital pillar in strengthening students' moral character, particularly amid the challenges of globalization, technological progress, and sociocultural pluralism. The internalization of these principles reflects the concrete efforts of Islamic educational institutions to cultivate morally grounded, tolerant, and religiously committed generations. To identify both similarities and significant variations in the implementation of moderate Islamic values, future research is recommended to adopt a comparative approach across various Islamic educational institutions, including madrasahs and pesantren. Further studies should also emphasize the effectiveness of digital media and creative instructional strategies in supporting the internalization of moderate values in response to the increasing complexity of the technological era.

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