



MODERATE ISLAMIC EDUCATION VALUES IN STUDENTS' SOCIAL BEHAVIOR AT SCHOOL (Case study at Al-ma'ruf Junior High School kemlagigede Turi Lamongan).

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Abstract

This study aims to analyze the values of moderate Islamic education in students' social behaviour at SMP Al-Ma'ruf Kemlagigede Turi Lamongan. Moderate Islamic education plays an important role in shaping tolerant, just, and inclusive student character within a diverse society. This research employed a qualitative approach with a case study design. Data were collected through observation, interviews, and documentation involving the principal, Islamic education teachers, and students. Data analysis was conducted through data reduction, data display, and conclusion drawing, supported by triangulation to ensure validity. The findings indicate that the implemented values of moderate Islamic education include tasamuh (tolerance), tawassuth (moderation), tawazun (balance), i'tidal (justice), and musyawarah (deliberation). These values are internalized through classroom learning, habituation activities, teachers' role modeling, and a religious and inclusive school culture. Their implementation is reflected in students' social behavior, such as mutual respect, cooperation, social awareness, and peaceful conflict resolution. The study concludes that moderate Islamic education significantly contributes to fostering harmonious and character-based social behavior in the school environment.

Keywords: Moderate Islamic Education, Social Behavior, Value Internalization.

Abstrak.

Penelitian ini bertujuan untuk menganalisis nilai-nilai pendidikan Islam moderat dalam perilaku sosial siswa di SMP Al-Ma'ruf Kemlagigede Turi Lamongan. Pendidikan Islam moderat berperan penting dalam membentuk karakter siswa yang toleran, adil, dan inklusif di tengah masyarakat yang beragam. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi, dengan informan kepala sekolah, guru Pendidikan Agama Islam, dan siswa. Analisis data dilakukan melalui reduksi data, penyajian data, dan penarikan kesimpulan dengan teknik triangulasi untuk menjamin keabsahan data. Hasil penelitian menunjukkan bahwa nilai-nilai pendidikan Islam moderat yang diterapkan meliputi tasamuh (toleransi), tawassuth (moderat), tawazun (seimbang), i'tidal (adil), dan musyawarah. Nilai-nilai tersebut diinternalisasikan melalui pembelajaran di kelas, pembiasaan, keteladanan guru, serta budaya sekolah yang religius dan inklusif. Implementasinya tercermin dalam perilaku sosial siswa seperti saling menghargai, bekerja sama, peduli terhadap sesama, serta menyelesaikan konflik secara damai. Penelitian ini menyimpulkan bahwa pendidikan Islam moderat berkontribusi signifikan dalam membentuk perilaku sosial siswa yang harmonis dan berkarakter di lingkungan sekolah.

Kata kunci: Pendidikan Islam Moderat, Perilaku Sosial, Internalisasi Nilai.

INTRODUCTION

Education has a strategic role in shaping the character of students who are not only intellectually intelligent, but also socially, emotionally, and morally mature. In the era of globalization marked by cross-cultural interaction and growing social complexity, education in schools is one of the important

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arenas to instill adaptive and civilized social values (Mudrik, 2023). Islamic education as an integral part of the Indonesian national education system not only focuses on the cognitive aspects of religion alone, but also seeks to form a moderate and inclusive attitude in the school environment. Moderation in Islamic education refers to understanding and implementing values that are balanced, tolerant, fair, and able to respond constructively to differences in the social life of students (Rohman et al., 2025). This concept is increasingly relevant considering the potential for social conflict, intolerance, and negative behaviors such as bullying that can arise if character values are not effectively instilled from an early age.

In the context of Indonesia as a plural country with a diversity of ethnicities, religions, and cultures, moderate education is vital to maintain social harmony at the primary to secondary education levels (Ruslan, Meriyanti, & Achruh, 2022). Moderate Islamic education offers an approach that is not only rooted in Islamic teachings of *rahmatan lil 'alamin* (compassion for all nature) but is also able to bridge differences between individuals from diverse backgrounds (Rohman et al., 2025). Values such as *tasamuh* (tolerance), *tawassuth* (moderation), *tawazun* (balanced), *i'tidal* (fair), and *deliberation* are fundamental components of Islamic education moderation that are to be internalized in the daily lives of students. These values are not only teaching materials, but must also be reflected in students' social interactions in the school environment.

A number of studies show that the integration of moderation values in learning can make a positive contribution to students' social behavior. For example, the value of religious moderation conveyed through Islamic Religious Education (PAI) learning is able to encourage mutual respect, tolerance, and better cooperation among students (Mudrik, 2023). The implementation of religious moderation in a holistic manner in the form of integration in the curriculum, habituation activities, and teacher examples will result in character formation that reflects inclusive and peaceful religious life. These values are also closely related to strengthening students' social and emotional competencies needed to live harmoniously in an increasingly pluralistic society (Rohman et al., 2025).

Furthermore, the internalization of moderate values is not enough if it is only done through formal learning in the classroom. Interaction between students outside of academic activities including extracurricular activities, school culture, and student-teacher relationships is also an important space to realize these moderate values. Previous research has proven that non-formal

activities such as extracurricular activities can be an effective vehicle to instill the value of religious moderation that has an impact on students' social behavior in a concrete way, such as mutual respect, care for others, and cooperation in school social activities (Rusdiyanto & Mahfuda, 2024). Thus, learning the value of moderation should be seen as a holistic character education effort, which includes formal learning, daily habituation, and exemplary behavior by all school residents.

In addition, moderate education is an important pillar in overcoming various forms of negative behavior in schools, including intolerance and conflicts between students. Effective religious moderation education will help students understand the complexity of differences in a more open and responsible way, so that potential conflicts can be suppressed and social relationships between students can take place constructively (Alhafizh & Setiawan, 2024). This shows that the internalization of moderate grades not only impacts individual student behavior, but also contributes to a school social climate that is conducive to the overall social-emotional development of students.

There are still significant challenges in the implementation of moderate education in schools. These challenges include students' shallow understanding of the concept of moderation, limitations in teacher training in integrating moderate values into learning, and lack of concrete policy support from educational institutions (Sihotang, Budianti, & Sumanti, 2025). These obstacles need to be considered so that moderate educational efforts can run optimally and produce a significant impact on the social development of students. Furthermore, the existence of external influences such as social media pressure that often features divisive or extreme content is also a factor that complicates the internalization of the value of moderation among students if it is not handled strategically by schools through relevant educational programs.

In the context of a case study at Al-Ma'ruf Kemlagigede Junior High School Turi Lamongan, the school institution has religious environmental characteristics and strong Islamic values. However, religious traditions do not necessarily guarantee that the moderation of social values has been optimally internalized in every student's behavior. Islamic schools must consciously build a learning strategy and school culture that not only strengthens religious identity, but also upholds the principles of openness, respect for differences, and social justice. The value of religious moderation has the potential to be an instrument to form an adaptive, harmonious, and inclusive social character in the midst of the diversity of students in the school.

Furthermore, empirical studies on the moderation of Islamic education and the social behavior of students at the junior high school level are still relatively limited, especially in local contexts such as Al-Ma'ruf Junior High School. Most previous studies have tended to examine religious moderation conceptually or on a general national scale, so more specific studies are needed to understand how the values of moderation are actually internalized in students' social interactions in a particular school environment. This research gap is an important foundation for conducting in-depth empirical studies, so that it can contribute both to the development of theory and practice of moderate education in Indonesia.

Based on the description above, this research needs to be conducted with the aim of identifying the values of moderate Islamic education that developed in Al-Ma'ruf Kemlagigede Junior High School Turi Lamongan and analyzing how the internalization of these values is manifested in the social behavior of students in the school environment. The research findings are expected to provide strong empirical insights into moderate education practices, as well as provide strategic recommendations for education policy makers, teachers, and other stakeholders in strengthening inclusive and moderate character education in schools.

THEORITICAL REVIEW

Values of Moderate Islamic Education

Moderate Islamic education or wasathiyah is an effort to internalize religious values that takes a middle path, not the extreme right or the extreme left. According to Shihab (2019), the main principles in Islamic moderation include tawasuth (taking the middle path), tawazun (balance), and tasamuh (tolerance). These values are not just a theological understanding, but a framework of thought that leads individuals to be fair and respect diversity in society. In the context of educational institutions, this value of moderation is integrated through curriculum and habituation to form an inclusive student character (Abdurrahman, 2020).

Student Social Behavior

Social behavior is a person's physical and psychological activity towards other people or groups determined by social norms and expectations (Baron & Byrne, 2012). In the school environment, students' social behavior is reflected in the way they interact, work together, and respond to

differences among peers. According to Santrock (2011), adolescence at the junior high school level is a crucial phase where social interaction is greatly influenced by the values they absorb from the educational environment. The behavior that arises can be in the form of prosocial actions such as helping others or behavior that shows respect for authority and collective rules.

The process of forming social behavior through moderate Islamic education occurs through the stages of deep internalization of values, starting from cognitive understanding to inner awareness. According to Fuad Ihsan (1997), when the values of balance and justice have been firmly embedded in students, the behavior that appears will automatically reflect a moderate attitude and responsibility, both in spiritual and social aspects. In practice, this social behavior is not only limited to verbal interactions, but also includes the active involvement of students in teamwork and peaceful conflict resolution without involving physical or verbal violence (Chadidjah, 2021). Therefore, the success of religious education in schools such as Al-Ma'ruf Junior High School can be measured to the extent to which students are able to transform the principle of wasathiyah into an inclusive pattern of social action in the midst of the diversity of peer backgrounds.

RESEARCH METHODS

This study uses a qualitative approach with a case study design to deeply understand the internalization of moderate Islamic educational values in the social behavior of students at Al-Ma'ruf Kemlagigede Junior High School Turi Lamongan. The qualitative approach was chosen because this study seeks to explore the meanings, processes, and social dynamics that occur naturally in a given context, not to test hypotheses or measure quantitative relationships between variables (Creswell & Poth, 2018). The case study design is used because the research focuses on one educational institution as an intensive, holistic, and contextual unit of analysis to gain a comprehensive understanding of moderate Islamic educational practices in the school environment (Yin, 2018).

The research subjects included school principals, Islamic Religious Education (PAI) teachers, homeroom teachers, and students who were selected purposively based on their involvement in the learning process and religious moderation value habituation activities. The purposive sampling technique is used to select the informants who are considered to know and understand the phenomenon being studied the most (Sugiyono, 2021). The selection of informants is based on.

considerations of depth of information, direct involvement in the implementation of moderation values, and representation of students' social behavior in the school environment.

Data collection techniques were carried out through participatory observation, in-depth interviews, and documentation. Observation is carried out to directly observe students' social behavior in daily interactions, both in the classroom and outside the classroom, in order to see the manifestation of the values of *tasamuh* (tolerance), *tawassuth* (moderate), *tawazun* (balanced), *i'tidal* (fair), and deliberation in social practice. In-depth interviews were conducted with key informants to explore their understanding, internalization strategies, and perceptions of the impact of moderate Islamic education on students' social behavior. Documentation in the form of curriculum, school programs, discipline, and habituation activities was analyzed to complement and corroborate the data from observations and interviews. This combination of techniques aims to obtain rich and in-depth data (Moleong, 2021).

Data analysis is carried out interactively through three main stages, namely data reduction, data presentation, and conclusion/verification as stated by Miles, Huberman, and Saldaña (2014). Data reduction is done by selecting, focusing, and simplifying raw data that is relevant to the focus of the research. The presentation of data is carried out in the form of a systematic descriptive narrative to facilitate the understanding of patterns and relationships between findings. Furthermore, conclusions are drawn in stages by continuing to verify the data obtained until the consistency and validity of the findings are achieved.

To ensure the validity of the data, this study uses source triangulation techniques and triangulation techniques. Source triangulation is carried out by comparing information obtained from principals, teachers, and students, while technical triangulation is carried out by comparing the results of observations, interviews, and documentation. In addition, the researcher also conducts member checking to ensure that the interpretation of the data is in accordance with the intention of the informant (Creswell & Poth, 2018). With this procedure, the results of the study are expected to have an adequate level of credibility, transferability, dependability, and confirmability in qualitative research.

Through these methodological approaches and procedures, this research is expected to be able to provide an in-depth picture of the process of internalizing the values of moderate Islamic education and its implications for students' social behavior in the school environment.

RESULTS AND DISCUSSION

1. Values of Moderate Islamic Education Developed at Al-Ma'ruf Kemlagigede Junior High School Turi Lamongan

The implementation of moderate Islamic educational values at Al-Ma'ruf Junior High School emerged as one of the fundamental components in the formation of students' social behavior. The moderate values in question include tasamuh (tolerance), tawassuth (moderation), tawazun (balance), i'tidal (justice), and deliberation (joint discussion). This concept of Islamic moderation has become the focus of various educational studies in Indonesia, which emphasizes the importance of moderate education in overcoming intolerance and social conflicts in the school environment (Najmi, 2021; Rohman et al., 2025).

Observations in the field show that these moderate values are internalized through PAI learning activities, daily habituation programs such as joint prayer and small group discussions, and a school culture that emphasizes healthy social relationships and mutual respect. Interview data with PAI teachers showed that religious moderation materials were deliberately integrated into both formal and informal learning, so that students not only knew the concept of moderation theoretically, but also saw and experienced examples of moderate behavior firsthand. These findings are in line with the results of research that shows that the integration of moderation values in learning can strengthen tolerant and constructive religious awareness among students (Ibrahim et al., 2023; Khofifatun et al., 2022).

This internalization process is also supported by teachers who take the role of real role models not only teaching cognitively, but also showing a moderate attitude in daily interactions with students. The role of teachers as a model of moderate behavior is also described in other studies that show that teachers' involvement in instilling moderate values through various learning strategies contributes to changes in students' social attitudes (Rosifa Dewi et al., 2023).

2. Manifestation of Moderate Behavior in Students' Social Interactions

The social behavior of students at Al-Ma'ruf Junior High School reflects the manifestation of moderate educational values in daily life. Students are seen to be able to express mutual respect,

especially in group activities, extracurricular activities, and class discussions. This is reinforced by observational findings that show students' active involvement in open discussions without one-sided domination, as well as the ability to resolve simple conflicts peacefully. This manifestation shows an early indicator of the formation of inclusive and tolerant social behavior.

Previous research has also shown that learning strategies that emphasize moderate values and tolerance contribute to the improvement of students' prosocial social behaviors, such as cooperation, empathy, and respect for differences (Hady et al., 2025). Qualitative data from student interviews support these findings, with some students stating that they feel they are better able to understand differences of opinion and address potential conflicts with good communication. This is in line with the role of school education in comprehensively shaping students' social character through moderate school culture and practices (Yuniar & Wigati, 2021).

3. School Strategy in Internalizing Moderate Values

The strategy of internalizing moderate grades at Al-Ma'ruf Junior High School includes several main aspects, namely the integration of grades in the PAI curriculum, teacher examples, and consistent habituation practices in school life. First, the integration of moderate values in the curriculum can be seen in the PAI syllabus which includes material on social relations, religious tolerance, and understanding of cultural diversity. This is similar to the findings of studies that show that a curriculum that explicitly contains moderate values can strengthen students' understanding of tolerant and fair attitudes (Siswanto, 2025).

Second, the example of teachers is an important element in internalizing moderate values. Teachers not only convey theories, but also practice these values in their daily behavior, so that students can emulate moderate attitudes firsthand. Other research has also shown that teachers' involvement in instilling moderate values in their learning and behavior has a significant impact on students' attitudes (Rosifa Dewi et al., 2023).

Third, habituation through daily activities such as joint prayer, small group discussions, and extracurricular activities with moderate nuances is an effective strategy. This activity creates a repetitive experience that reinforces the internalization of moderate values in the student's social context. This kind of approach has also been proven effective in other schools in instilling values such as tolerance and cooperation in students from an early age (Rusdiyanto & Mahfuda, 2024).

4. The Impact of Moderate Education on Students' Social Behavior

The data from the study shows that moderate Islamic education has a positive effect on the formation of students' social behavior. Students begin to show empathy for friends with different

opinions, engage in group work without domination of certain individuals, and be able to solve simple problems through discussion. This attitude is a reflection of the internalization of the values of *tasamuh* and *tawassuth* that continue to be practiced in school life.

These results are in line with other research reports that show a link between moderation education and students' inclusive behavior in schools. For example, research by Najmi (2021) shows that religious moderation education not only shapes a cognitive understanding of tolerance, but also encourages real social implementation in student interactions in schools. In addition, the problem-based learning approach in PAI learning has been proven to increase students' moderate and tolerant attitudes because it encourages students to think critically about socio-religious phenomena and practice expressing opinions politely (Fitriani & Marzuki, 2025).

These findings prove that moderate Islamic education not only has an impact on the aspect of understanding, but also affects the realm of social behavior of students in a real way. The improvement in the quality of social behavior can be seen from the need for students to respect each other in joint activities, avoid intolerance, and show an attitude of fairness in interactions. This suggests that moderate grades can be an important foundation for the formation of students' social character in school.

5. Challenges in Internalizing Moderate Values

Although the results of the study showed a positive impact, some challenges were still faced in the process of internalizing moderate values. These challenges include gaps in students' understanding of the meaning of comprehensive moderation, limited learning time allocated to discussions of social values, and lack of support for extracurricular activities directly related to religious moderation.

A number of studies support this finding, stating that the internalization of moderate grades requires a strategy that goes beyond just delivering material in the classroom. For example, strong school policy support and family involvement in supporting the value of moderation at home are also important factors to strengthen the internalization of this value outside the school environment (Khofifah & Amrulloh, 2025).

In addition, resistance to moderate grades can also arise due to extracurricular influences such as social media, popular culture, or groups that spread extreme views. This suggests that the

internalization of moderate values requires a holistic approach that includes critical dialogue with students regarding digital content and a contextual understanding of religious moderation.

6. Theoretical and Practical Implications

The findings of this study show that moderate Islamic education is able to strengthen students' social behavior through the systematic internalization of values in school life. Theoretically, this study expands the literature of Islamic education by providing empirical evidence that religious moderation is not only a normative concept, but can also be practiced in real terms and has an impact on students' social behavior. Practically, the results of this study provide recommendations for educators and policymakers to integrate moderate grades more explicitly in the PAI curriculum, school culture, and students' daily habits.

CONCLUSION

Based on the results of the research and discussion, it can be concluded that the values of moderate Islamic education at Al-Ma'ruf Kemlagigede Turi Lamongan Junior High School are systematically implemented through integration in Islamic Religious Education (PAI) learning, daily habits, teacher examples, and religious and inclusive school culture. The main values developed include *tasamuh* (tolerance), *tawassuth* (moderation), *tawazun* (balance), *i'tidal* (justice), and *deliberation*. These values are not only taught conceptually, but are also internalized through repeated social practices in school life.

The results of the study show that the internalization of moderate values contributes to the formation of students' social behavior that is more inclusive, tolerant, cooperative, and able to resolve conflicts peacefully. Concrete manifestations can be seen in mutual respect, the ability to dialogue without domination, empathy for friends, and cooperation in academic and non-academic activities. Thus, moderate Islamic education is proven not only to strengthen students' religious understanding, but also to form a harmonious and civilized social character.

However, the process of internalizing moderate grades still faces several challenges, such as limited learning time, variations in students' levels of understanding, and external influences from social media and the environment outside the school. Therefore, a more comprehensive and collaborative strategy is needed between schools, teachers, parents, and education policy makers to

ensure that the values of religious moderation can be embedded sustainably in students' social behavior.

Theoretically, this study strengthens the study of moderate Islamic education as an approach to character education based on the values of balance and tolerance. Practically, this study provides recommendations for schools to develop a more explicit curriculum and institutional culture in instilling the value of moderation as the foundation for shaping students' social behavior in an era of plurality and social complexity.

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