



## Internalization of Religious Moderation through Islamic Religious Education in the Era of Globalization

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### ABSTRACT

This study aims to analyze the internalization of religious moderation at SMA Muhammadiyah 1 Gresik as a response to fostering a harmonious life and preventing division within the educational environment. This study uses a descriptive qualitative approach was used. The data were collected through interviews, observations, and documentation. Validity was ensured using source and technique triangulation. Data analysis was conducted in three stages, namely data collection, data presentation, and drawing conclusions based on the findings obtained in the field. The result of this study indicates that Internalization of religious moderation through Islamic Religious Education at SMA Muhammadiyah 1 Gresik aligns with the school's needs, as reflected in the nationally standardized indicators of religious moderation and the principles of *Risalah Islam Berkemajuan*, namely tolerance, non-violence, national commitment, adaptability to local culture, and dynamization. Internalization is carried out through three core processes: externalization, objectification, and subsequent internalization. The findings of this study also underscore the strategic role of private schools through their curricula, learning processes, and the exemplary conduct of educators in supporting government policies on the implementation of moderation in schools. The implementation of this research is the strategic formation identified in this study can serve as a reference for schools in internalizing religious moderation based on the indicators of religious moderation and the principles of *Risalah Islam Berkemajuan* which emphasizes a locally based approach, with the city of Gresik serving as a representative model of a multicultural city an approach that has not been widely adopted in previous studies.

## INTRODUCTION

Moderation is an effort to maintain a civilized social order. The government uses this effort to realize harmony and order within religious communities (Wardati et al., 2022). This concept upholds individual rights and emphasizes a deep understanding of tolerant and inclusive attitudes that need to be strengthened in the era of Globalization. This era is understood as a process of interaction among nations that often occurs through objects, cultures, and ways of thinking, resulting in the development of moral and ethical values, along with their diverse benefits and challenges (Widiyanti, 2024). The ease of access in this era encourages education to take an active role in responding to the challenges and benefits it generates. This is because globalization significantly affects the structure of world society and religious life (Supriani et al., 2022). Four key indicators for achieving social harmony can be applied even at the global level, namely anti-discrimination, tolerant attitudes, commitment to national values, and adaptability to local culture, all of which have become requirements for the implementation of religious moderation by the Ministry of Religious Affairs of the Republic of Indonesia (Jayinto, 2023).

The maturity of individual ideology in relation to these four indicators in the present era has a strong effect on social life, culture, and the management of technology (Khotimah, N., & Muslimah, 2023). On the other hand, when intellectual actors are unable

to manage dynamic attitudes in the era of globalization, this condition can create space for division to emerge (Zulfatmi, 2023). The paradigm of moderation is clearly stated in the National Education Law of the Republic of Indonesia Number 20 of 2003, Chapter III, Article 4, which emphasizes that the implementation of education should be democratic, humanistic, anti-discriminatory, and should uphold religious values, cultural values, and the values of Pancasila (Supriani et al., 2022). In another section, namely Chapter V Article 12, it is stated that every student has the right to receive religious education in accordance with their own religion and to be taught by an educator of the same faith (Remiswal et al., 2022). Teachers of Islamic Religious Education play a central role in applying the principle of fairness when shaping an inclusive religious ideology, as well as in organizing interfaith activities among students (Alfianur, 2024). These governmental directives have been implemented through various discussions and practices in educational institutions, although their effectiveness has not yet fully met expectations.

At the global level, society has not yet viewed moderation as an inherent part of the educational and learning process aimed at improving quality and professionalism within educational institutions (Beutel et al., 2017). In reality, however, the presence of prejudice and emerging images of hostility often give rise to intolerant attitudes (Handajani et al., 2019), such as the complexities of diversity in Western societies that frequently focus on skin color, racial differences, accents in speech, and cultural diversity (Supriani et al., 2022). Several studies indicate that tolerance in schools remains limited to interfaith orientation and has not yet been deeply rooted in everyday values (Muhaemin et al., 2023). This is supported by a study on religious tolerance at MA Al-Mujahidin Musi Rawas, which found that 21% of students remained intolerant (Nasrudin et al., 2022). Even at the university level, a case at Universitas Brawijaya involving a student who was recorded as engaging in radical actions indicated that the anti-radicalism programs on campus were perceived as only formalities (Widiyanto, 2022).

Education, in its fundamental nature, never stops striving to instill an ideal ideology among students, particularly in the era of Globalization. When viewed analogously, education is like a sharp instrument that can be useful for cutting, yet can also cause injury. This means that if it is not used with well-developed concepts and promising technical approaches, education will create the greatest opportunity for unjust paradigms. On the other hand, religious moderation, which religious organizations often promote, is perceived as an alibi that enables their leaders to gain broader acceptance within society (Carvalho et al., 2023). That description places religious organizations in a corner, as if their actions should be secular in nature and should not extend too broadly into social affairs. In fact, in Islam, the main focus of religious discourse is to address the problems of the community; thus, the very purpose of the Islamic message is to serve as *rahmatan lil 'alamin* (a mercy for all creation). According to the Setara Institute, there are three characteristics of moderate Islamic movements: (1) they do not employ violence in their Islamic struggle, (2) they accommodate concepts from the modern state, and (3) they are inclusive toward all segments of society (Kamaluddin et al., 2021). In Indonesia, two major Islamic organizations have been established: Muhammadiyah and Nahdlatul Ulama, which serve as references for this moderate movement.

One of the roles of moderate Islamic organizations in Indonesia is to serve as a bridge addressing global issues that tend to foster intolerance and digital misinformation by ensuring the presence of moderate values within Indonesia's educational institutions. Among the major cities in Indonesia that require the integration of moderate values

among students and educators are Gresik. The rivalry between these two moderate organizations is also deeply rooted in this city. As a major industrial city in Indonesia, Gresik is visited by urban residents and inhabited by traditional communities that often bring new cultural diversity. Thus, moderation is expected not only as a normative value but as a prerequisite for social life in Gresik. In this study, the researcher elaborates on the global challenges that have arisen using a locally based adaptive approach in Gresik City to foster a contextual understanding relevant to the dynamics of the surrounding community.

Based on previous studies on religious moderation, most studies on religious moderation have been conducted in public school and do not provide specific details regarding the moderation programs implemented. In this study private schools were selected because they possess distinctive characteristics that make them well-suited to implementing the values of religious moderation. The reason for selecting SMA Muhammadiyah1 Gresik is that this school is a Muhammadiyah charitable institution that has played a major role in promoting religious moderation in Indonesia through the Washatiah ideology in *Risalah Islam Berkemajuan* (A Treatise on Progressive Islam), as well as being the oldest private school in Gresik Regency and having integrated various curriculum into its learning unites. Based on this, private schools have autonomous curriculum management, so the school culture that emerges has distinctive characteristics and the potential to flexibly internalize the values of religious moderation. However, there is still a lack of in depth research regarding the process of integrating such moderation, particularly as it is implemented in private schools in the industrial area of Gresik. Consequently, this study aims to address this gap by specifically analyzing the internalization process in private schools, thereby contributing both theoretically and practically to developments in the global era.

This study aims to examine the internalization of religious moderation at SMA Muhammadiyah 1 Gresik as a private school located in a multicultural environment that has integrated national religious moderation and religious moderation based on Muhammadiyah ideology as articulated in *Risalah Islam Berkemajuan* (A Treatise on Progressive Islam), as reflected in its vision and mission, curriculum foundations, and further elaborated in the Semester Learning Plan. Based on this explanation, this study aims to analyze the internalization strategies of Islamic Religious Education teachers in grounding the values of religious moderation at SMA Muhammadiyah 1 Gresik in the Era of Globalization involving the process of externalization and objectification. By examining these aspects, The primary objective of this study is to propose strategic and practical approaches to promote the internalization of religious moderation, enhance the quality of Islamic education in Indonesia, and support the success of individuals who are responsive and well-prepared to face global challenges.

## RESEARCH METHOD

The method used in this study was a descriptive qualitative approach. This study analyzes religious moderation through Islamic Religious Education at SMA Muhammadiyah 1 Gresik, along with the supporting and inhibiting factors. The data were collected through interviews, observations, and documentation. In depth interviews were conducted to gather information relevant to the study by asking questions about religious moderation to the subjects teachers who implement moderation in the classroom including 4 Islamic Religious teachers, 2 Pancasila teachers,

and 2 Indonesian Language teachers who have served for more than 5 years at the school, the principal who is involved in school policy decisions including the school's vision, mission, and goals, and 2 members of the school curriculum team who have developed school programs by integrating the values of religious moderation into learning. An Observation was conducted to collect data on school facilities and infrastructure, the curriculum, and aspects related to religious moderation at SMA Muhammadiyah 1 Gresik. Documentation was used to collect data, including school programs and other activities that reflect the implementation of religious moderation at SMA Muhammadiyah 1 Gresik. The validity of the data in this study was ensured through source and technique triangulation. This validity test combines the results of the interview process with observational findings. Interviews were conducted to elicit statements from the research subjects, and observations were used to verify the interview findings against on-site results in order to ensure the credibility of the interview data.. Data analysis was carried out in three stages: data collection, data presentation, and drawing conclusions based on field findings.

## RESULTS AND DISCUSSION

### *Results*

#### **Internalization**

According to Berger and Luckmann, internalization is a dialectical process that occurs between individuals, leading to the formation of society, until society shapes individuals (Timol, 2020). This dialectical pattern emphasizes that society is never static as long as people live within a social environment (Mustakim et al., 2020). The dialectical process in Berger and Luckmann's theory consists of three stages, namely externalization, objectification, and internalization. The process of externalization is the first stage of internalization, which indicates that human beings have the capacity to create a system of values. Objectification emphasizes human existence within their environment and the ability to build social interactions with others. The final process, internalization, is the stage in which individuals can deeply absorb these experiences and act based on their objective awareness of social realities, thereby grounding the values derived from these social realities within themselves (Timol, 2020). In the context of religious moderation, this internalization process shapes students' moderate ways of thinking about social realities and influences their attitudinal patterns within the social environment. These three stages must occur simultaneously and be carried out consistently.

#### **Religious Moderation through Islamic Religious Education at SMA Muhammadiyah 1 Gresik**

The era of Globalization is currently testing individual character, as local norms, morals, and values can be easily replaced by foreign paradigms through technological and cultural transformations. The development of technology accelerates globalization; thus, individuals born and raised in the digital era, or the millennial generation, develop distinctive patterns of thinking and attitudes and become easy targets for extremist groups seeking to propagate their ideology through technological spaces (Hefni & Muna, 2022). Technology in the era of globalization is an inevitability. Technology in the era of globalization is an inevitability. Wisdom in the use of technology is needed to preserve and disseminate its benefits.



The Era of Globalization compels educational environments to be responsive to its impacts and benefits. Hasan's study also reports that a systematic literature review on religious moderation based on Scopus data from 2003 to 2022 identified 1,252 articles, which were then screened and narrowed down to 54 articles addressing topics such as religious moderation, Islamic moderation, cyberterrorism, the phenomenon of cyberterrorism, *wasathiyah* (moderation in religion), peaceful coexistence, and counterterrorism (Hasan & Juhannis, 2024).

The sharp increase in publications on religious moderation reflects a serious commitment, both at the personal and collective levels, to transform moderate values into everyday life. In response to this development, the government has promoted the integration of religious moderation across various fields of learning, including politics, social studies, and religious education (Ministry of Religious Affairs, 2019). The government's efforts focus on Indonesia's cultural and religious diversity; thus, moderate attitudes must be internalized within the educational sphere. It is in this context that the role of Islamic Religious Education is tested as an essential response in cultivating practical moral values.

SMA Muhammadiyah 1 Gresik, located at the intersection of economic, religious, and industrial centers, has a significant influence on learning processes and outcomes that must be integrated with religious moderation. Within Muhammadiyah, the ideology of moderation is more commonly referred to as *wasathiyah*. The term *wasathiyah* is mentioned in the Qur'an as early as 14 centuries ago, and Ibn Kathir explains it as a balanced attitude encompassing the balance between the physical and the spiritual, the material and the spiritual, as well as the personal and the social dimensions (Mu'ti, 2022). The ideology of *wasathiyah* is reflected in Muhammadiyah's strategic direction as articulated in *Risalah Islam Berkemajuan*, which was endorsed at the 48th Muhammadiyah Congress in 2022 in Solo and outlines the characteristics of Progressive Islam, namely being grounded in *tawhid* (the oneness of God), rooted in the Qur'an and the Sunnah, revitalizing *ijtihad* (independent reasoning) and *tajdid* (religious renewal), developing *wasathiyah*, and realizing mercy for all creation (*rahmatan lil 'alamin*) (Mughni et al., 2022). Muhammadiyah's initiative aligns with the Ministry of Religious Affairs of the Republic of Indonesia's religious moderation policy, which consolidates these indicators into four key components: national commitment, tolerance, non-violence, and adaptability to local culture (Ministry of Religious Affairs, 2019). Based on this explanation, religious moderation at SMA Muhammadiyah 1 Gresik is articulated in the Semester Learning Plan for Islamic Religious Education through moderation indicators that align with the Ministry of Religious Affairs' policy and *Risalah Islam Berkemajuan*. These indicators are then implemented in the DIKDASMEN (Basic and Secondary Education) guidelines issued by the Muhammadiyah Council for Basic and Secondary Education and subsequently internalized into the school's vision and mission, particularly at SMA Muhammadiyah 1 Gresik. The school's vision and mission state the aim of becoming an innovative Islamic school with international standards, with the mission of developing Muslim individuals who are faithful, pious, and of noble character, by providing high-quality secondary education with international standards, delivering innovative educational services, and developing information and communication technology that is both Islamic and modern. The formulation of the vision and mission of SMA Muhammadiyah 1 Gresik is then translated into the Semester Learning Plan of Islamic

Religious Education through the subjects of Qur'an and Hadith Education, Islamic Studies, Muhammadiyah Studies, and Arabic Language Education.

## Internalization of Religious Moderation through Islamic Religious Education in the Era of Globalization

Openness in the Era of Globalization encourages individuals to understand and engage with the world's diversity. However, the potential for discrimination increases when ideological resilience is not yet sufficiently strong. Discrimination within educational institutions creates integrity gaps and reduces the quality of the learning environment for both victims and perpetrators of bullying. Therefore, active leadership becomes a crucial requirement for the sustainability of successful moderation (Beutel et al., 2017). This means that moderation within educational institutions is more likely to be implemented systematically when all elements of the school, from leadership policies to classroom practices, are involved in internalizing moderate values. For this reason, strategic efforts are needed to internalize these values, as exemplified by SMA Muhammadiyah 1 Gresik, which includes;

### 1. Externalization Process

This effort is carried out on the basis that human beings possess the capacity to respond to social realities, enabling them to construct a system of values. The process of externalization based on the indicators of religious moderation at SMA Muhammadiyah 1 Gresik is as follows;

#### a. National Commitment

- 1) Educators establish synergy between the subjects of Islamic Religious Education, namely Qur'an and Hadith Education, and Pancasila Education. Efforts to prevent social fragmentation will be more effective through the strengthening of national commitment, as shown in Ihsan's study, which states that the internalization of Pancasila values and Islamic moderation is an effective strategy for preventing terrorism in the Era of Globalization (Ihsan & A. Fatah, 2021). The strengthening of national commitment as an indicator of religious moderation has also been implemented in several countries in Europe and the Middle East (K. K. Flensner & Säljö, 2019).
- 2) Educators integrate the Merdeka Curriculum (Independent Learning Curriculum) into the learning outcomes by incorporating materials on religious moderation, as follows:

**Table 1.** Integration of Religious Moderation Values in Qur'an and Hadith Education across Grade Levels

Nu.	Qur'an and Hadith Education	Material
1.	Grade X	Analyzing verses concerning goodness, work ethic, and the prohibition of free association, and relating relevant hadiths to self-control, <i>ukhuwah</i> (brotherhood-sisterhood), leadership, opportunities for worship, <i>khalwat</i> (prohibition of seclusion), the prohibition of promiscuous interaction, and the obligation of <i>da'wah</i> . These are then implemented within <i>da'wah</i> strategies.
2.	Grade XI	Analyzing verses and hadiths concerning the divine ecosystem, the creation of the universe, obedience to Allah, the Messenger, and <i>Ulil Amri</i> (legitimate leaders or authorities), competing in goodness, tolerance and social harmony, avoiding violent behavior, understanding the creation of the earth

Nu.	Qur'an and Hadith Education	Material
3.	Grade XII	and humankind, environmental preservation, the prohibition of causing destruction, critical thinking, science and technology, child education, and the observance of Ramadan fasting. Analyzing verses on tolerance, the preservation of human life, calamities, life trials, love for the homeland, wasathiyah, and hadiths on critical thinking, democratic attitudes, work ethic, gratitude for blessings, doing good to everyone, and prayer.

**b. Commitment to Tolerance and Non-Violence**

- 1) Educators implement these values through the Learning Outcomes of Islamic Education as follows:

**Table 2.** Integration of Religious Moderation in Islamic Education Learning Outcomes

Nu.	Grade	Learning Outcomes Subject
1.	X	<i>Aqidah</i> : analysis of the branches of faith and their implementation in daily life <i>Akhlaq</i> : analysis of the habituation of good character, the pursuit of knowledge, and modest Islamic dress <i>Fiqh</i> : analysis of the basic principles of Islamic law, the sources of Islamic law, and the discussion of the pillars of Islam in accordance with the Muhammadiyah Tarjih Council's rulings
2.	XI and XII	<i>Aqidah</i> : analysis of the exemplary lives of the Prophets and Messengers, the Hereafter, <i>qadha</i> and <i>qadar</i> (divine decree and destiny), the correlation among <i>iman</i> (faith), <i>Islam</i> (submission), and <i>ihsan</i> (spiritual excellence), as well as the benefits of <i>'ilm al-kalam</i> (Islamic theology). <i>Akhlaq</i> : analysis of issues related to free association, the use of social media, respect for parents and teachers, major sins, and factors that can weaken or damage faith. <i>Fiqh</i> : the ability to carry out <i>da'wah</i> (Islamic preaching) in society, <i>hadhanah</i> (child care and custody), analysis of regulations on divorce, funeral rites, inheritance, principles of <i>mu'amalah</i> (social and economic transactions), and the provisions of <i>hudud</i> (fixed criminal punishments) and <i>diyath</i> (financial compensation for bodily harm or loss of life).

- 2) Educators organize leadership training for students. This activity fosters interconnections among students, enabling the learning process to continue sustainably and continuously.

**c. Commitment to Progressiveness**

- 1) Educators carry out externalization in the subject of Muhammadiyah Studies through the use of digital media. The learning outcomes of Muhammadiyah Studies are as follows:

**Table 3.** Externalization of Religious Moderation through Muhammadiyah Studies Using Digital Media

Grade	Element	Learning Outcomes
X	<i>Manhaj</i>	Analysis of the history, objectives, and a critical understanding of the Muhammadiyah movement.
	History	Analysis of the background of the establishment of Muhammadiyah and the efforts of K.H. Ahmad Dahlan in pioneering the organization.
	Organization	Showing attitudes and internalization of the Student Pledge, the Articles of Association, the Bylaws, and the organizational structure

Grade	Element	Learning Outcomes
XI	Amal Usaha (Charitable Enterprises)	Showing an understanding of the <i>majelis</i> (councils), <i>lembaga</i> (institutions), and <i>ortom</i> (autonomous organizations).
	Manhaj	Showing an understanding of the dynamics of Muhammadiyah's struggle up to its second century.
	History	Analyzing the <i>Matan Kepribadian Muhammadiyah</i> and internalizing the spirit of struggle and the principle of <i>amar ma'ruf nahi munkar</i> (enjoining good and preventing wrongdoing).
XII	Organization	Showing internalization of the <i>Muqaddimah</i> of the Muhammadiyah Articles of Association and the <i>Guidelines for the Life of Muhammadiyah Members</i> as integral parts of Islamic teachings.
	Amal Usaha (Charitable Enterprises)	Making the <i>Matan Keyakinan dan Cita-cita Hidup Muhammadiyah</i> (Statement of Beliefs and Ideals of Muhammadiyah) a habitual reference in daily behavior.
	Manhaj	Analyzing the <i>Khittah</i> (organizational guidelines) and showing an understanding of the core principles of Progressive Islam, namely firmness in faith, tolerance, and appreciation of the values of Progressive Islam.
	History	Analyzing the history of cadre development initiated by Ahmad Dahlan in the early generation
	Amal Usaha (Charitable Enterprises)	Internalizing the types and forms of cadre development within Muhammadiyah autonomous organizations.

- 2) The assignment of tasks using digital media. Learning media that are adaptive to technological developments become a necessity for teachers in utilizing digital opportunities in the Era of Globalization, with a spirit of moderation, to maintain students' interest in learning, exploring information, reading, and engaging with literacy. These tasks include role-playing activities and the creation of videos and posters on moderation, campaigning for the values of religious moderation through digital media (Vergani et al., 2022).

#### d. Adaptability to Local Culture

- 1) Educators invite students to conduct historical tracing activities at heritage sites in Giri by introducing classical narrative texts. As indicated in the study by (2024), classical narratives play a significant role in shaping attitudes and contributing to the progress of Indonesian society in maintaining social harmony and security today (Iskandar and Materan, 2024). Adapting to local culture fosters students' pride and self-confidence, thereby enabling the quality of religious moderation to be optimized.
- 2) Synergizing these efforts with the learning outcomes of *Tarikh* as follows:

**Table 4.** *Tarikh* Learning Outcomes

Grade	Learning Outcomes
X	Analyzing the process of the Prophet's <i>da'wah</i> by emulating the character of the Prophet and his Companions in preaching
XI and XII	Studying the development of Islamic civilization and the role of Muhammadiyah and the Indonesian Council of Ulama (Majelis Ulama Indonesia) in the field of <i>da'wah</i> based on the principle of <i>rahmatan lil 'alamin</i> (mercy for all creation).

## 2. Objectification Process

Objectification involves human evaluation of activities within their social environment, enabling individuals to build interactive relationships with others. The efforts of teachers at SMA Muhammadiyah 1 Gresik to internalize religious moderation through the process of objectification are as follows:

- a. National Commitment
  - 1) Educators apply discussion methods. This process fosters dialectical interaction, thereby cultivating awareness of commitment.
  - 2) Educators begin the learning process with a learning contract. The learning contract helps students become aware of mutual agreements and personal commitment.
- b. Educators foster tolerance and Non-Violence through the use of group assignment methods; thus, tolerant and non-violent attitudes can be developed through the habituation of mutual assistance.
- c. Educators realize Progressive Values by assigning students to conduct interviews with local Muhammadiyah figures as resource persons.
- d. Adaptation to Local Culture is carried out through the Local *Da'wah* Program by assigning students to help revitalize mosques in selected areas during the month of Ramadan. This program encourages students to engage directly with the conditions surrounding the mosques, including the local culture and the surrounding community. Strong integration between local culture and Islamic Religious Education is essential, as it can yield positive impacts, as seen in the Karampuang community with the Mappogau Sihanua tradition, where individuals can develop moderate attitudes without losing their local cultural identity (Mustamin et al., 2023).

## 3. Internalization Process

The final process after externalization and objectification is internalization. This process involves individuals absorbing social realities, which are then embodied as subjective awareness. The internalization process carried out by teachers at SMA Muhammadiyah 1 Gresik includes the following:

- a. National Commitment Values are cultivated by habituating the use of proper and correct Indonesian in daily communication, so that the spirit of nationalism and religious moderation can be nurtured.
- b. Tolerance and Non-Violence Values
  - 1) Conducting study-visit programs with other schools at national and international levels. This program opens up spaces for student interaction on a global scale.
  - 2) Admitting students with disabilities to minimize marginalization within the school community.
- c. Progressive Values through social service activities. This activities can be train students' empathy, so students will be able to be innovative in the future.
- d. Adaptability to Local Cultural Values is fostered by introducing batik uniforms for both teachers and students as a form of internalizing cultural values within the academic environment.

The internalization carried out at SMA Muhammadiyah 1 Gresik represents a serious commitment of the educational institution in addressing the dynamic challenges faced by the Muslim community. Based on the description, the formulation of the

internalization of religious moderation through Islamic Religious Education at SMA Muhammadiyah 1 Gresik as follows:

**Table 5.** The formulation of the internalization of religious moderation through Islamic Religious Education at SMA Muhammadiyah 1 Gresik

	<b>Externalization</b>	<b>Objectification</b>	<b>Internalization</b>
National Commitment Values	Synergy between the subjects of Islamic Religious Education, namely Qur'an and Hadith Education, and Pancasila Education	begin the learning process with a learning contract, and apply discussion methods	Cultivated by habituating the use of proper and correct Indonesian in daily communication
Tolerance and Non-Violence Values	Implement these values through the Learning Outcomes of Islamic Education, and organize leadership training for students	foster tolerance and Non-Violence through the use of group assignment methods	Conducting study-visit programs with other schools at national and international levels, and admitting students with disabilities
Progressive Values	Educators carry out externalization in the subject of Muhammadiyah Studies through the use of digital media, and the assignment of tasks using digital media	assigning students to conduct interviews with local Muhammadiyah figures as resource persons	social service activities
Adaptability to Local Cultural Values	Invite students to conduct historical tracing activities at heritage sites in Giri	The Local <i>Da'wah</i>	fostered by introducing batik uniforms

The role of the Muhammadiyah organization and its involvement in internalizing religious moderation are reflected in the standardization of Muhammadiyah primary and secondary schools, which place a strong emphasis on Islamic values and Muhammadiyah identity. This emphasis involves developing competencies in organizational engagement, leadership, and cadre formation holistically and integratively.

### Discussion

#### Implications of Religious Moderation through Islamic Religious Education in the Era of Globalization

Religious moderation through Islamic education is not only about recognizing differences, but about comprehending that the realization of a civil society begins with schools formulating moderation policies aligned with social and political conditions and cultural characteristics; thus, intellectual communities can develop strong academic integrity. The implications of religious moderation at SMA Muhammadiyah 1 Gresik are evident in several aspects, namely;

##### 1. Ideological Aspect

Grounding religious moderation means internalizing Islam's core teachings. The Qur'an emphasizes that human diversity exists so that people may know and understand one another, as stated in Surah al-Hujurat, verse 13. Habituation of discussion in the learning process trains students to think carefully and to develop an internal capacity for ideological filtering. This becomes important in responding to radical views that still perceive moderation not as a solution, but as a sign of weakness or as an attitude that

underestimates religious commitment (Carvalho et al., 2023). Consistent with the findings of Muhammad Nabil (2021), university students are vulnerable to the influence of extremist ideas because they tend to experience uncertainty and may believe that extremist groups can offer a clearer and more secure direction in life (Purwandi, 2022). In fact, as previously explained, the concept of moderation refers to maintaining balance between the physical and the spiritual, the personal and the social, and the material and the spiritual, and does not imply an attitude of neglect or trivialization. Rusdin (2025), in his research, stated that Ibn Taimiyah, who was closely associated with radicalism, with his trilogy of tauhid, namely, Tauhid Uluhiyah, Tauhid Rububiyah, and Tauhid Asma' wa Shifat, tends to be understood as an exclusivism and extremism, if there is no contextual and moderate approach (Rusdin et al., 2025). SMA Muhammadiyah 1 Gresik strives to internalize religious moderation through synergy between Islamic studies and Pancasila, the integration of the curriculum and learning outcomes with national moderation indicators, interactive discussions, and the alignment of the learning process with digital media to foster a conceptual understanding of religious moderation. This aligns with constructivist theory, which posits that students learning success is evident in students' critical attitudes toward observing social conditions (Masgumelar & Mustafa, 2021). Optimizing this process begins with providing comprehensive, conducive, and sustainable learning components to ensure that students' ideological depth regarding moderate values is not merely incidental

The importance of a critical and dynamic approach provides an opportunity for religious moderation through Islamic education with comprehensively understanding that the realization of a harmonious society begins with the success of schools in formulating moderation policies that are in line with social and cultural values, so that intellectuals can have ideal academic integrity. The findings of this study confirm previous research indicating that the success of internalizing the values of moderation is influenced by the ability of teachers and students to align their ideologies in promoting moderate values through classroom instruction. Thus, this study suggests the suitability and optimization of a comprehensive approach to the internalization of religious moderation in education.

## 2. Social Aspect

Based on the constructivism theory in education, if a student experiences a learning process that encourages critical thinking, an automatic filtering system will develop within them to assess new ideas or those that conflict with their existing ideological beliefs. For this reason, SMA Muhammadiyah 1 Gresik supports students during this crucial period in mapping their ideological patterns by fostering the internalization of moderate attitudes through Islamic religious moderation. Furthermore, through efforts at externalization and objectification, this will result in the internalization of moderate values that enables students to respond to conflict wisely and to be more flexible in facing the changing times by prioritizing critical dialogue. Although in reality, the presence of prejudice and emerging images of hostility often give rise to intolerant attitudes (Handajani et al., 2019), but habituation within the educational environment can foster open-minded attitudes and prevent students from making quick judgments, especially regarding issues related to extremism. The findings suggest that the development of moderate attitudes among students does not occur instantly but through a consistent learning process and deepening understanding. This is consistent with previous research

on moderation, which indicates that the internalization of moderation in schools involves not merely a textual understanding but its practical application within the school environment.

### 3. Intellectual Aspect

The learning process at SMA Muhammadiyah 1 Gresik in fostering moderate intellectual youth is supported by a curriculum, lesson planning, media and learning environments that are adapted to the modern developments. This aligns with Mayer's multimedia theory, which states that learning tools prioritizing textual and digital audio readiness can support students' cognitive success (Puji et al., 2024). Optimal learning tools can reduce students' cognitive load, thereby ensuring effective learning and optimal internalization of moderate values.

SMA Muhammadiyah 1 Gresik implements moderation activities in narrative form through the development of a "Moderation House" website and the establishment of a moderation-friendly environment within the school, which supports the internalization of religious moderation. SMA Muhammadiyah integrates education that is aligned with contemporary developments, in line with Fadli's study, which states that digital media play an important role in expanding the reach and quality of education (Fadli, 2024). Similar efforts have also been implemented in schools in the United Kingdom through large-scale campaigns on digital platforms in the era of globalization, which have been considered effective in countering racism and terrorism through multicultural education (Winter et al., 2022). The creation of the "Rumah Moderasi" website at SMA Muhammadiyah 1 Gresik demonstrates the existence of a digital pedagogical space that integrates theoretical learning concepts with practical social engagement. This website serves to provide information regarding student activities and the role of SMA Muhammadiyah 1 Gresik in addressing the challenges of religious moderation. Through this website, SMA Muhammadiyah 1 Gresik has successfully utilized digital media as a digital *da'wah* space and a progressive tool in supporting the success of contextual learning processes. These findings confirm that the moderation implemented at SMA Muhammadiyah 1 Gresik includes the entire school community and the learning tools that support the educational process at the school. Therefore, the integration of a moderation based curriculum is an effective effort in shaping students' moderate character within the school environment.

### Internalization of Religious Moderation through Islamic Religious Education in SMA Muhammadiyah 1 Gresik

Based on the previous discussion, SMA Muhammadiyah 1 Gresik has made systematic efforts to internalize religious moderation across all elements of the school. This process begins with organizing the curriculum, learning materials, teaching methods, teacher readiness, and learning evaluation (Wardati et al., 2022). Religious moderation at SMA Muhammadiyah 1 Gresik has integrated the concepts of National moderation and Risalah Islam Berkemajuan, which have been incorporated into the guidelines DIKDASMEN (Basic and Secondary Education) guidelines issued by the Muhammadiyah Council for Basic and Secondary Education. Karakter Risalah Islam Berkemajuan (manifesto of Progressive Islam) based on the Washatiah approach, demonstrate that a Washatiah social stance is firm in its principles, respects differing opinions, rejects *takfiri* attitudes, promotes and encourages society, understands reality and priorities, rejects excessive fanaticism toward specific groups or religious ideologies,

and facilitates the practice of Islamic teachings (Mughni et al., 2022). This characteristics are derived from the concepts of progressive Islam's service, namely communal service, national service which includes the advancement of democracy, humanitarian service, global service, and future service, by implementing sustainable strategies to preserve the integrity of a civilized society (Mughni et al., 2022). This concept of service indicates a serious effort by Muhammadiyah through RIB, to promote the value of moderation for its community, including in its educational efforts.

The indicators of religious moderation based on the curriculum integration implemented at SMA Muhammadiyah 1 Gresik are national commitment, tolerance, non-violence, dynamism, and adaptability to local culture. These five indicators are internalized through processes of externalization and objectification. The externalization process emphasizes the importance of synergistic teaching by teachers to foster an inclusive and harmonious social value system, in line with educational goals targeting students' cognitive, affective, and psychomotor domains. Meanwhile, the objectification process focuses on the teacher's role in both in class and out of class learning to ensure sustained understanding. Teachers use a variety of media in the learning process to help students manage their cognitive load without altering the learning objectives. This aligns with the multimedia theory mentioned earlier. Which states that varied learning methods effectively enhance students' cognitive awareness.

These two processes (externalization and objectification) serve as effective means of internalizing religious moderation in schools.. The internalization process carried out at SMA Muhammadiyah 1 Gresik is the final stages, evidenced by the instillation of moderate values in students, enabling them to easily apply these values within the broader community. This process involves constructive changes in an individual's mindset regarding previous social realities, so that the individual develops a consistent understanding when addressing societal issues. This aligns with constructivist theory in the learning process, which requires students to construct constructive concepts and values through learning, interaction, and prior experiences.

Furthermore, The integration of the curriculum with learning processes and instructional models that embody religious moderation, implemented by teachers and reinforced across all school programs, is expected to reflect Islamic moderation and has become a program actively promoted by the government in Indonesian education (Subchi et al., 2022) (Islamy & Fajar., 2021). Although the term "moderation" has not yet been explicitly stated and is still expressed in terms aligned with the indicators of religious moderation, its explicit use is, in fact, important. Explicitly articulating the concept of moderation can help shape the mindset of the entire school community, making them more aware and working collaboratively to realize a moderate school environment (Albana, 2023). Thus, schooling is not only directed toward achieving ceremonial success at graduation, but also toward shaping graduates' mindsets and attitudes to become moderate individuals through school activities and programs grounded in moderation that uphold non-violence and non-discrimination. In this way, students develop an internal filtering system against harmful paradigms, and a supportive and sustainable learning climate can be established at the global level.

Furthermore, the government holds the highest authority to formulate policies and foster harmonious living among its citizens. The role of the government in promoting religious moderation through the Ministry of Religious Affairs (Kemenag) demonstrates that religious institutions are capable of adapting and dynamically responding within



society (Amri et al., 2024). The indicators of religious moderation established by Kemenag are derived from and integrate the entire philosophical foundations of the Indonesian state. The Indonesian national motto, *Bhinneka Tunggal Ika* (Unity in Diversity), reflects the deep respect of Indonesian society for Pancasila as the foundation of the state (Arisman et al., 2023). Therefore, the integration of religious moderation has become a central issue in education, considering the increasingly multicultural environment in the era of globalization today (Jayinto, 2023).

Realizing religious moderation and a harmonious life is not solely the responsibility of educators; it involves the entire school community, including school policies, the school environment, families, society, and even the government, all of whom play important roles in nurturing the spirit of moderation. The use of the *rivalho* curriculum is considered an effective means of internalizing essential values within the learning process carried out by educators (Supriani et al., 2022). At the very least, educators are expected to possess an innovative spirit in transforming knowledge, particularly through digital media, which has become highly prominent in the current Era of Globalization (Vergani et al., 2022).

## CONCLUSION

Main findings of the study: This study identifies a strategic formation in the internalization of religious moderation through Islamic Religious Education as an effort to strengthen religious moderation at SMA Muhammadiyah 1 Gresik through the following approaches: (1) externalization by building students' ability to understand the social reality of the importance of religious moderation, (2) objectification by emphasizing the process of value formation through moderate activities, (3) internalization by providing students with a deep understanding of the importance of a moderate attitude in society. Research implications: the strategic formation identified in this study can serve as a reference for schools in internalizing religious moderation based on the indicators of religious moderation and the principles of *Risalah Islam Berkemajuan*. This finding indicates that institutional support and the involvement of the entire school community are essential to the successful implementation of religious moderation. Thus, schools can activate an internal filtering system in students' ways of thinking in response to the spread of radical ideologies that portray religious moderation as an approach lacking a comprehensive and dynamic understanding. The finding of this study also underscore the strategic role of private school-through their curriculum, learning processes, and the exemplary conduct of educators in supporting government policies on the implementation of moderation in school. Research novelty: this study is based at SMA Muhammadiyah 1 Gresik, the oldest private school in Gresik, which has integrated the National curriculum with the Muhammadiyah-specific curriculum into its learning process. Previous studies on moderation have primarily been conducted in public schools or schools that implement a single or national curriculum. Meanwhile, this study focuses on the internalization of moderation in private schools using a locally based approach specifically the city of Gresik as a representative of a multicultural city an aspect that has not been widely explored in previous studies. Research limitations: this study was conducted only at SMA Muhammadiyah 1 Gresik; thus, findings cannot yet be generalized more broadly. Therefore, future studies are recommended to use diverse research methods such as systematic literature reviews, quantitative studies, or mixed-methods studies with a broad scope to enrich and extend the existing findings.

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