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### Author for correspondence:

Nanang Achmadi

e-mail: [achmadi.achmad.nanang17@gmail.com](mailto:achmadi.achmad.nanang17@gmail.com)

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# Values of Religious Moderation in Shaping Student Morals at SDN Kayukebek I Pasuruan

<sup>1</sup>Nanang Achmadi, <sup>2</sup>Moh. Ismail

<sup>1,2</sup>Sunan Giri University of Surabaya, Indonesia

Starting from the phenomenon of widespread cases of radicalism, morals, extremism, which have often occurred recently, making parents and teachers very concerned about the character or attitude of their children and students, where we often see bullying and even hate speech between fellow believers. religious or inter-religious. The theoretical framework in this research uses behavioristic theory, regarding habituation. Meanwhile, the research method used in this thesis is a type of qualitative descriptive field research with a phenomenological approach. The results of the research are the author's findings in the field as well as answers to the problem formulation: 1. The process of internalizing the values of religious moderation in shaping the morals of students at SDN Kayukebek I Pasuruan goes through several processes, namely: first through justice, including: balanced portions in religious activities, working together in clean Saturday activities, religious activities for each adherent of the religion such as commemorations religious holidays, second, the process of internalizing the values of religious moderation in shaping students' morals through tolerance, namely: the attitude of students who respect each other both for fellow religious believers and between religious communities, third, the process of internalizing the values of religious moderation in shaping students' morals through civility, namely: attitude of prioritizing manners and morals in interactions. 2. Implications of Internalizing the Values of Religious Moderation in Shaping Student Morals at SDN Katukebek I Tutur Pasuruan, including: attitudes of justice, attitudes of tolerance and attitudes of civility and courtesy. 3 Supporting and Inhibiting Factors, including: Supporting factors, namely: School, Environment, Family, Community. Meanwhile, inhibiting factors include: School, Family and Community.

# 1. Introduction

As a plural country, of course, there is a lot of diversity that Indonesia has, one of which is the background of its population consisting of several religions, including: Islam, Protestant Christianity, Catholic Christianity, Hinduism, Buddhism, and Confucianism. From the many religious backgrounds they have, people are able to coexist and socialize. However, the existence of pluralism in this community, often found religious issues, such as intolerance, radicalism, terrorism, and other related issues. One of the terrorism cases that occurred last year, namely in 2021, was the bombing case that occurred at the Makassar Cathedral Church, South Sulawesi, precisely on Sunday, March 28, 2021, where the perpetrators were a husband and wife with the initials L and YSF.

Ironically, in the midst of the rise of similar cases not only from the community, but also penetrated in the world of education. As stated by the Minister of Religion (Menag) Fachrul Rozi, quoting from the results of a survey by the Institute for Islamic Studies and Peace (Lakip) stated that 52% of students agreed with radicalism. This percentage shows a fantastic number because it can be concluded that most students in Indonesia are indicated by exposure to radicalism.

The Institute for Economics and Peace (IEP), which is based on the 2020 Global Index Terrorism (GTI) report, shows that on a global scale, Indonesia is ranked 37th with a score of 4,629 out of 135 countries exposed to terrorism. While in the Asia Pacific category, Indonesia is in 4th place. Therefore, the main program and main struggle of all endeavors is moral formation. It must be instilled into all layers and levels of society from the top level to the bottom layer. It is the morals of a nation that determine the attitude of life and the practice of its actions. As long as the nation still holds moral norms of decency firmly and well.

The progress in all aspects of life is precisely many who ignore religious demands, causing a shift in life values that are getting thinner and thinner. As a result, many drift into modernization without paying any more attention to religious teachings in life.

Acts of radicalism, terrorism and so on are very unjustified, if viewed in terms of humanity and peace. School as a means of transforming knowledge and changing towards a better direction so that it becomes a benchmark for good individuals in society. Therefore, prevention and countermeasures of radicalism and terrorism need to be intensified and become urgent in educational institutions.

Education not only teaches knowledge or knowledge transfer but there needs to be habituation in their daily behavior, because in internalization / habituation students are trained to be able to get used to good behavior. so that in the teaching and learning process expected in Islamic education is more to educate not to teach, guiding and advising means directing students towards learning with Islamic character. So teachers are required not just to convey knowledge but the most important thing in the learning process is a change in good character in everyday life as a manifestation of the knowledge that has been obtained through the internalization of *ahklak* education to build student character.

Internalization of *ahklak* educational values is carried out through understanding, application, practice, example and habituation. The values of *ahklak* education must be interpreted

broadly, not just means performing congregational prayers and reading the Qur'an. But also, the culture of Greetings, Smiles, Greetings learning ethos, orderly, discipline, honest, fair, tolerant, sympathy, empathy, throwing garbage in its place, maintaining cleanliness and school environment and responsibility in the performance of duties. All of these must be brought to students through the stage of cognitive introduction of religious values, affective appreciation of religious values and practice of religious values in school, until finally reaching the high awareness of students in familiarizing these values in everyday life.

Morals or attitudes cannot be separated from the term religious moderation (religion in the middle) which refers to religious attitudes with a fair perspective between the two ends.

Formal education has a strategic location to introduce moral education. One of the formal education is School. School as the right place to implement and develop the habituation of moral education. This is based on the assumption that the time and material of Islamic religious education taught in schools is more than at home. So, with this greater portion of time and material, the process of religious habituation also runs more efficiently. The existence of the school in the midst of students from various walks of life encourages teachers, especially religious teachers, to try to counteract the negative impacts in the modern era that can arise at any time.

Instilling and cultivating students' character is a very important process in helping them from mental damage. Children who are still in these phases of development need help from both parents at home, guidance from teachers at school and community leaders. One way to cultivate character that can be done is through Islamic religious education, namely by moral education in accordance with KMA Number 183 of 2019 is to prepare Indonesian people to have a moderate, inclusive, cultured, religious mindset and attitude, and have the ability to live as individuals and citizens who believe, have piety, noble character, productive, creative, innovative and collaborative and able to be part of the solution to various problems in the life of society, nation, state and world civilization.

One example of the action that researchers obtained in observation activities, where there was one Muslim student who made a joke to non-Muslim students with the phrase "Let's can, let's go. Log in. Ashhaddu...". This sentence is a sentence that refers to the expression to convert to Islam. On the other hand, non-Muslim students also often imitate phrases in Islam, such as the sentences subhanallah, O Allah, Astaghfirullah, and others.

Even though Muslim students only intend to joke, as well as non-Muslim students who do not feel hurt or judge negatively their friend's jokes, still if left unchecked can trigger misunderstandings and cause things that are not harmonious. It is true that in terms of relationships between students at SDN Kayukebek 1 Ujar Pasuruan, students tend to be open and accept differences, but of course there is a need for the role of the teacher as an example for them.

The results of other observations obtained by researchers at SDN Kayukebek I Pasuruan in the form of facilities provided by Muslim and non-Muslim students in religious learning are the same. That is, not only Muslim students, but also non-Muslim students, namely by bringing religious teachers in accordance with the religion adopted to teach, this is certainly something interesting to explore, especially how moral attitudes are taught in this school.

## 2. Research Method

This type of research is qualitatively inductive. Inductive methods are also called methods that address specific problems leading to more general conclusions. Then, this type of research uses field research design, with a phenomenological approach, namely research conducted in the place or field of symptoms. This study will describe a phenomenon, namely about the Internalization of Religious Moderation Values in Shaping Student Tolerance at SDN Kayukebek I Pasuruan. Data collection techniques are the most strategic step in research, because the purpose of researchers is to collect data. Without data collection techniques, researchers will not get data that meets the standards set.

## 3. Result and Discussion

### **Internalization of Religious Moderation Values in Shaping Student Morals at SDN Kayukebek I Pasuruan**

Man is both an individual creature and a social being. As social creatures, of course, humans are required to be able to interact with other individuals in order to meet their needs. In living a social life in society, an individual will be faced with groups that are different colors with him, one of which is religious differences. The Process of Internalizing the Values of Religious Moderation in Shaping Student Morals at SDN Kayukebek I Pasuruan through several processes including:

#### **a. I'tidal (Adil)**

I'tidal (fair) is to do something according to its rights, obtain rights and carry out obligations and responsibilities based on professionalism, and stick to principles. Ta'adul is an attitude of fairness, honesty, objectivity, being fair to anyone, anywhere, and under any conditions, for the benefit of all.

Justice is defined by religious scholars as follows; First, fair in the same sense in the sense of equal rights for each individual. Second, fair in the sense of being balanced in the sense of being impartial to one and sacrificing the other. Third, fair is to exercise rights on each owner, meaning to put something in its place. Fourth, Fair in the sense of maintaining fairness for the continuation of existence.

One application of justice in education at SDN Kayukebek I Pasuruan that researchers see when making observations is the wisdom from teachers to students during learning. Students who obey the rules in learning will be rewarded as well as those who violate the rules are given punishment in accordance with the agreement that has been made. Likewise, in the learning process, even though each student has a different background both in terms of religion, race, language, different economic background, and so on, a teacher still provides feedback to these diverse students.

From the exposure to the data above, researchers associate with behavioristic theory, according to this theory, fair attitude can be interpreted as giving appropriate consequences

according to the behavior carried out by a person. In this case, fair is seen as a response or consequence to an action. Thorndike believed that a person's behavior is influenced by the surrounding environment, and that the consequences of an action will affect the propensity to perform that action in the future.

In this case, if a person commits an action that is considered good or right, then giving positive or favorable consequences is a fair thing. Conversely, if someone commits an action that is considered bad or wrong, then giving negative or adverse consequences is a fair thing. In Thorndike's view, fairness can motivate a person to do actions that are considered good and avoid actions that are considered bad.

#### **b. Tasammuh (Tolerance)**

Within Muslims themselves there are various kinds of sects, groups, and religious sects, so tolerance is needed to respond to these differences. This type of tolerance believes in differences but gives freedom to people of different beliefs to practice their beliefs or sects. This attitude of tolerance is well maintained if wrapped in the bonds of brotherhood among Muslims, meaning that even with different schools and views can still coexist peacefully.

In observations at the research location, researchers saw that this school in maintaining tolerance is so strong, because this school is in a social environment that is full of religious and ethnic differences, researchers see how students are able to create tolerance attitudes both among religious believers and / or between religious believers, one example, after morning exercises, students who are Muslim go directly to the school prayer room, while Hindu students also go directly to the room that is used as their place of worship.

According to the theory of behaviorism, humans are not born with the trait of tolerance or intolerance, but rather the behavior is learned through experience and reinforcement. In reinforcement theory, behaviors that are followed by positive consequences tend to be learned and repeated in the future. In this case, tolerance can be learned and strengthened through positive interactions with others who have differences, such as through the experience of socializing with peers who have different cultural, religious, or racial backgrounds.

In addition, social learning theory also plays an important role in the formation of tolerance. According to this theory, a person's behavior is also influenced by the models or role models they see around them. In this case, tolerance behavior can be learned through observation and imitation from others who have tolerance behavior.

#### **c. Tahaddur (civilization)**

Tahaddur (civilization), which is an attitude that prioritizes al-karimah morals, character, identity, and integrity as the best people in the life of humanity and civilization. Including the form of good deeds is to pay attention to the importance of moral al-karimah. When it is run by a Muslim, it is not impossible that the golden generation will bring a new and proud civilization. Therefore, the formation of al-karimah morals becomes an important work, especially in the world of education.

Students understand that morals are not only up to moral knowing. However, the knowledge should be able to form self-awareness to practice the knowledge gained so that it becomes moral behavior.

Knowledge that does not lead to the formation of behavior and action is like a tree that does not bear fruit. As we know, the national education system not only fosters intelligence and brain abilities, but also prioritizes personality and behavior development. Therefore, SDN Kayukebek I Pasuruan, which is a general education institution, needs to make the values of moderation the main reference that must be instilled from an early age in students.

In behavioristic theory, morality or morality is considered as behavior learned through interaction with the surrounding environment and reinforcement received as a result of that behavior. Behavioristic theory emphasizes that human nature and character are not innate, but rather the result of learning and experience.

According to behavioristic theory, moral behavior can be learned and reinforced through reinforcement or reward, such as praise, recognition, or reward. For example, when a child exhibits good or moral behavior, such as helping a classmate who is struggling, and then earns praise or appreciation from a teacher or parent, he will be more likely to repeat the behavior in the future.

### **Implications of Religious Moderation Values in Shaping Student Morals at SDN Kayukebek I Pasuruan**

SDN Kayukebek I Pasuruan is one of the educational institutions that applies moral education to its students. This is shown by the policy of the head of the institution that encourages this direction followed by programs compiled by teachers from religious groups accompanied by high support and commitment from school residents in shaping morals in students.

Koentjaraningrat revealed that there are three levels in efforts to develop religion, namely the level of values, the level of daily practice, and the level of symbols. At the level of values, namely caring for the environment, honesty, and respect for others. At the practical level, namely praying together, and praying in congregation, reading the Qur'an or reading the book, the culture of smiles, greetings, and greetings, and dressing modestly.

Meanwhile, at the symbolic level, internalization of religious moderation values in shaping morals found at SDN Kayukebek I Pasuruan, in the form of prayer rooms equipped with prayer mats, mukena, speakers, and the Qur'an. In addition, polite clothing is reflected in learning activities and every activity held at SDN Kayukebek I Pasuruan. The number of religious programs and activities accompanied by the support of the principal and teachers indicates that this school is very concerned and strives for akhlak education for its students so that morals are embedded in their souls and applied in daily life.

The purpose of forming the morals of students at SDN Kayukebek I Pasuruan, namely fostering religious understanding, cultivating akhlakul karimah, fostering the spirit of fastabiqul khairat, fostering social sensitivity, In the vision, mission, and goals of SDN Kayukebek I

Pasuruan above, there is one character, berakhlakul karimah which is closely related to moral education.

Islamic character is described as an attitude and behavior that is obedient in carrying out the teachings of the religion it adheres to, tolerant of the implementation of worship of other religions, and living in harmony with followers of other religions. At the elementary school level or those who are familiar with elementary schools as well as equivalent institutions, one of the competency standards for graduates is to behave in accordance with religious teachings adopted in accordance with the development of children. Various kinds of efforts and strategies to internalize the values of religious moderation in shaping morals implemented at SDN Kayukebek I Pasuruan to the formation of religious traditions and culture in the school community have implications for student morals.

The implication in question is the consequences arising from the growth of morals as a result of the internalization of 470existing moral education. Some of the implications arising from the internalization of religious moderation values in cultivating student morals at SDN Kayukebek I Pasuruan include:

**a. Students can apply fairness in everyday life both at school and in the community.**

Students who can apply a fair attitude in everyday life both at school and in the community have a strong and positive character. They will understand that fairness and social tolerance are essential in forming good relationships with those around them.

The implications of internalizing the values of religious moderation in the form of a fair attitude applied by the students of SDN Kayukebek I Pasuruan, have been found in their activities at school or in the community, where this right starts from the example given by educators in the school, which does not distinguish one student from another, This is what students imitate. Thus that a person's behavior is influenced by the surrounding environment, and that the consequences of an action will affect the tendency to perform such actions in the future.

**b. Students can apply tolerance in everyday life both at school and in the community**

Tolerance is a very important attitude to apply in everyday life. Especially for students, tolerance will form good character and be able to build a harmonious environment. The formation of tolerance in students begins when students get learning experiences from the school environment. From this learning experience, students get various lessons about diversity.

In the school environment, students will not only get information but also get examples of how to behave in diversity applied in the school environment. The classroom culture instilled by teachers to students is also very influential on the application of students' tolerance towards religious people.

The characteristics of students who have an attitude of tolerance include being able to give equal treatment to all class citizens, being able to work in heterogeneous groups, mutual

respect and respect for each other, being able to focus on similarities not differences.

The formation of tolerance is a process and stage of a person receiving information from the surrounding environment. So that he was formed as a good human being or vice versa, which in this case led to tolerance in the students of SDN Kayukebek I Pasuruan. When viewed from the results of the study above, researchers can categorize the tolerance that exists in the school into a positive tolerance attitude based on the results of interviews with how many informants.

**c. Students can apply civilized attitudes in everyday life both at school and in the community**

In daily activities at SDN Kayukebek, it encourages all students to always do good deeds in accordance with the teachings of the religion adhered to. The school always encourages all students to carry out worship in accordance with their respective beliefs. In addition, it is also recommended to always smile, greet and greet and shake hands when meeting with the teacher.

Based on observations made throughout the activities passed, students who meet with teachers always say hello when meeting or when entering class before KBM starts, go home from school at any time and every time they meet must say hello in addition to shaking hands. Almost all students and teachers of SDN Kayukebek I Pasuruan have done this, namely always shaking hands when meeting with students and teachers. Such a custom is enthusiastically welcomed by students and teachers, as it shows an attitude of respect and affection between students towards teachers and vice versa.

## 4. Conclusion

As a conclusion to this study as stated above, the researcher drew the following conclusions:

1. The Process of Internalizing the Values of Religious Moderation in Shaping Student Morals at SDN Kayukebek I Ujar Pasuruan by using several processes including I'tidal (Justice), Tasammuh (Tolerance), and Tahaddur (civilization).
2. The Implications of Internalizing the Values of Religious Moderation in Shaping Student Morals at SDN Kayukebek I Pasuruan said that students are able to apply a fair attitude in their daily lives, are able to properly implement tolerance attitudes between religious and interreligious people, and increasing changes in student attitudes and behavior.
3. Supporting factors for the Internalization of Religious Moderation Values in Helping Student Morals at SDN Kayukebek I Pasuran, a conducive school environment, guardians who support school activities, as for inhibiting factors, lack of infrastructure, and objects at the economic level of parents.



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