

THE INTERNALIZATION OF RELIGIOUS MODERATION VALUES IN SHAPING STUDENTS' PERSONALITY: A STUDY AT SMA NEGERI 1 MAMBI, MAMASA REGENCY

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ABSTRACT

This study analyses the impact of internalising values of religious moderation on the personality development of students at SMA Negeri 1 Mambi, Mamasa Regency. It employed a qualitative approach with a field research design. Data were collected through observation, in-depth interviews, and documentation, with the principal, Islamic Religious Education teachers, subject teachers, and students serving as informants. The collected data were analysed through data reduction, data display, and conclusion drawing, while data validity was ensured through source and technique triangulation. The findings reveal that internalising values of religious moderation contributes significantly to students' personality development. The impact is reflected in the strengthening of patriotism, the enhancement of respect for diversity, the creation of a more peaceful and harmonious environment, and the growth of awareness of how to respond wisely to local wisdom. Through a continuous internalisation process implemented in learning activities, habituation programmes, and social interactions within the school environment, students demonstrate more tolerant, inclusive, and moderate attitudes and are better able to adapt to the realities of a pluralistic society. These findings confirm that religious moderation not only strengthens students' religious understanding but also serves as an effective instrument for fostering character development oriented towards peace, unity, and respect for diversity.

Keywords: religious moderation; value internalization; student personality; tolerance; character education

1. INTRODUCTION

In recent decades, societies worldwide have faced increasingly complex challenges in managing religious, cultural, and social diversity. Globalization, which accelerates the exchange of information and cross-border interaction, has created space to strengthen the values of tolerance, but it has also given rise to various forms of exclusivism, social polarization, and intolerance that can disrupt the harmony of communal life (Berggren & Nilsson, 2015). In many countries, including Indonesia, this phenomenon shows that diversity is not always accompanied by

individuals' ability to accept and constructively appreciate differences (Sholahudin, 2019). In this context, religious moderation has attracted growing attention as an approach that emphasizes balance, respect for diversity, and a commitment to building a peaceful and inclusive social life.

Education is regarded as a strategic instrument for instilling the values of religious moderation in the younger generation (Mustakim, Ali, & Kamal, 2021). Schools function not only as places for knowledge transfer but also as social spaces where students develop the attitudes, values, and behaviors that support a harmonious life in a plural society (Miftah, Choir, & Khairuddin, 2023). Through various learning processes, social interaction, habituation, and exemplary conduct, schools play an important role in shaping students' views of differences in religion, culture, and other social backgrounds (Mayasari, Supriani, & Arifudin, 2021). Strengthening religious moderation within the educational environment therefore becomes an important part of efforts to build the character of students who are open, tolerant, and able to coexist peacefully.

In the Indonesian context, strengthening religious moderation is increasingly relevant given the nation's high level of diversity (Hidayat, 2021). As a country composed of various religions, ethnic groups, languages, and cultures, Indonesia requires a generation that not only has academic competence but also the social capacity to interact positively with different groups. Various educational policies have encouraged the integration of values of religious moderation into the educational process as part of character building (Albana, 2023). Nevertheless, the success of implementing these values is determined not only by the existence of programs or policies but also by the effectiveness of the internalization process in everyday school life.

A range of studies has examined religious moderation in education from diverse perspectives. Most show that schools play an important role in instilling values of tolerance, appreciation of diversity, and non-violent attitudes through both the learning process and school culture (Supriadi et al., 2021). Religious moderation is generally implemented through the integration of values into subjects and extracurricular activities, the development of religious habituation, and the strengthening of inclusive social interaction (Soean, Nur, & Wekke, 2022). These findings indicate that a supportive educational environment can be an effective means of building students' awareness of the need to respect differences and maintain harmony in communal life.

On the other hand, a number of studies also emphasize that the success of religious moderation is determined not only by school programs or policies but is strongly influenced by the continuous value-internalization process (Rozaq, 2024). Internalization is understood as the process by which a value initially located at the level of knowledge is transformed into awareness, conviction, and ultimately into real behavior (Hidayat, 2021). In this context, the exemplary conduct of teachers, interactions among students, school culture, and the social experiences students acquire become important factors in determining the effectiveness of efforts to form moderate attitudes. These findings show that internalization is the crucial aspect bridging conceptual understanding of religious moderation and everyday practice.

Even so, most prior research has focused on describing programs and implementation strategies or on measuring students' understanding of religious moderation values. Studies that specifically connect the value-internalization process with the formation of students' personality

remain relatively limited. Yet the success of religious moderation education is reflected not only in students' ability to explain the concepts of tolerance and harmony but also in the formation of character and personality that embody these values in their social lives. In other words, there remains a research gap regarding the mechanism by which religious moderation values are integrated into students' identity and personality.

The limitations of previous studies are also evident in the predominance of research conducted in urban areas, religious educational institutions, or regions with particular social characteristics. Meanwhile, research on the internalization of religious moderation in secondary schools situated in multicultural communities with distinctive local cultures remains relatively scarce. This condition underscores the importance of studies that explain how interactions among religious moderation values, school culture, and the community's social context contribute to the formation of students' personalities.

SMA Negeri 1 Mambi, Mamasa Regency, is a compelling context for examination because it is situated in a social environment marked by religious, cultural, and local traditions that coexist dynamically. In the life of the Mamasa community, social relations are built not only on religious identity but also on kinship ties, cultural values, and local traditions that emphasize togetherness and social harmony. This condition creates a space for interaction, allowing students to experience diversity firsthand in daily life. The school therefore functions not only as a formal educational institution but also as a social arena that brings together diverse values, identities, and experiences that may shape students' worldviews and personalities.

Based on the foregoing, this study analyzes the process of internalizing religious moderation values and its role in shaping the personality of students at SMA Negeri 1 Mambi, Mamasa Regency. Unlike previous research that emphasizes program implementation or the strengthening of tolerant attitudes, this study focuses on the mechanism of value internalization and its contribution to the formation of students' personality within a multicultural community. It is therefore expected to contribute theoretically to the development of studies on religious moderation and character education while offering empirical insight into the practice of forming a moderate personality in a school situated within a plural society rich in local cultural values.

2. METHODS

This research employs a qualitative approach using pedagogical, psychological, and sociological approaches. It was conducted at SMA Negeri 1 Mambi, Mamasa Regency, West Sulawesi Province. Primary data sources include the principal, the vice-principal for student affairs, the vice-principal for curriculum, teachers, and students, selected for their relevance to the study's focus. Data were collected through observation, interviews, and documentation. The data obtained were then managed and analyzed using an interactive analysis model comprising three stages: data reduction, data display, and conclusion drawing or verification. To ensure the validity of the data, the study employed triangulation techniques, namely source, technique, and time triangulation.

3. RESULT AND DISCUSSION

A) Strategies for Internalizing Religious Moderation Values

The strategy for internalizing religious moderation values is a set of planned and continuous efforts undertaken by an educational institution to instill, develop, and strengthen students' moderate religious understanding and attitudes (Sutrisno, 2019). This process emphasizes not only mastery of the cognitive aspect knowledge and understanding of religious moderation but also the formation of the affective aspect (attitudes and values) and the psychomotor aspect reflected in real behavior (Haddade, 2020). Thus, the values of religious moderation do not stop at the conceptual level but are implemented in everyday life.

At SMA Negeri 1 Mambi, the strategy for internalizing religious moderation values is carried out through various educational activities integrated into the learning process, character development, and school culture. Through this approach, the school seeks to form students who are tolerant, appreciate diversity, uphold the value of justice, and are able to coexist harmoniously within a plural society. The strategy is directed at ensuring that the values of religious moderation are not merely understood as knowledge but become part of students' personality and character in interacting with their social environment.

1) Curriculum Integration

Curriculum integration is the primary strategy for internalizing religious moderation values at SMA Negeri 1 Mambi. In practice, the school integrates the values of religious moderation into the curriculum, particularly in Islamic Religious Education and Character subjects, as well as in Pancasila Education, though not limited to these subjects. The curriculum is positioned as a strategic medium for the systematic and continuous integration of religious moderation values. Through reinforcement in relevant subjects, supported by an inclusive and participatory learning approach, students are guided to be tolerant, to appreciate differences, and to coexist harmoniously. This is reflected in the statement of the principal in an interview on 11 March 2026:

"The school's strategy for internalizing religious moderation values through the learning process is carried out by integrating moderation values into the curriculum in order to form students who are tolerant and able to appreciate differences. This integration is applied across various subjects, especially Islamic Religious Education, Character and Pancasila Education. In addition, teachers emphasize the values of tolerance, mutual respect, and coexistence in the school environment. The learning process is conducted using inclusive methods to ensure all students are actively involved. Teachers also serve as role models in displaying moderate attitudes, and the school provides support through various activities that strengthen the values of religious moderation."

This finding shows that the curriculum plays a very important role in the internalization process. The curriculum functions not only as a guideline for organizing learning but also as a strategic means of instilling the values, attitudes, and character expected to develop in students. Through the integration of values of religious moderation into Islamic Religious Education and Character and Pancasila Education, the school seeks to develop students who appreciate differences, uphold tolerance, and live harmoniously in a diverse environment. This shows that the educational process is oriented not only toward academic competence but also toward shaping

students' character and personality.

The application of participatory and inclusive learning methods further demonstrates that internalization occurs through students' active involvement in the learning process. This approach gives students room to discuss, exchange views, and learn to understand the diversity of perspectives around them. Through such learning experiences, students not only gain knowledge about religious moderation but also develop empathy, appreciation for others' opinions, and the ability to interact positively with different groups, experiences that are more meaningful than the merely theoretical delivery of concepts. The teacher's role as a role model is likewise a key factor: when teachers display fairness, openness, and respect for differences, students gain a concrete picture of how the values of religious moderation are applied in social life.

2. The Principle of Teacher Exemplariness

Teacher exemplarity is an important element in strengthening internalization, so that students obtain not only theoretical understanding but also concrete examples in the practice of school life. Teachers are expected to understand students' psychological conditions to determine appropriate learning methods, so that the values of religious moderation can be accepted naturally without creating pressure. As the principal stated in the interview on 11 March 2026:

"Teachers need to understand the developmental stage of students in terms of age, emotion, and ways of thinking. In this way, teachers can adjust the methods and approaches used, so that the process of instilling moderation values can proceed effectively and in accordance with the psychological condition of students."

Through such an approach, education becomes not only a means of transmitting values but also a space that supports the holistic development of students' personalities in balance. As the vice-principal for curriculum stated:

"We strive to be good examples for students in our attitudes and behavior, so that the values of religious moderation are not only taught but also exemplified in daily life at school."

The exemplary conduct of teachers and education personnel is a key element in ensuring that these values are not only understood conceptually but also reflected in students' behavior. The reinforcement of exemplariness as a strategy is not solely the structural responsibility of school leadership; it is also consistently implemented by teachers in their daily teaching and interactions. This indicates an alignment among policy, school culture, and educators' conduct, in which teachers serve as figures who model concrete examples through attitudes and patterns of interaction that reflect tolerance, justice, discipline, and a spirit of togetherness.

3. Designing Effective Learning

The strategy applied focuses not only on delivering material but also on various learning activities that emphasize mutual respect, whether in religious matters, beliefs, or differences of opinion. This approach is expected to foster students' awareness of the importance of being wise and tolerant in social interactions. The role of the vice-principal for curriculum is very important in designing and directing a learning process that strengthens students' inclusive attitudes. The school positions tolerance as a fundamental value that must be understood and implemented in

daily life, given that the diversity within the school environment may give rise to conflict if not well managed. As the vice-principal for curriculum stated:

"The strategy we use in instilling the values of religious moderation, especially tolerance, is to make students understand that tolerance is very important in daily interaction. This is because failing to respect others' opinions or beliefs can lead to conflict or disruption in the school environment. In practice, we often carry out activities or lessons that specifically emphasize the importance of tolerance, whether in respecting religion, beliefs, or differences of opinion among individuals or groups, so that students are able to understand and apply the value of tolerance in daily life."

In general, teachers emphasize the contextual and continuous integration of moderation values into the learning process, so that they are not only understood theoretically but also put into practice in daily life. The approaches used include instilling attitudes of tolerance, mutual respect, justice, and coexistence amid diversity. Teachers also apply participatory learning methods such as discussion, concrete examples, and linking material to students' social and cultural realities, which are considered effective in helping students understand the values of religious moderation in a more accessible and applicable way.

4. Creating an Inclusive School Culture

An inclusive school culture functions as a social mechanism that strengthens the internalization of moderation values in real life. Harmonious social interaction between teachers and students, and among students themselves, becomes an important medium in the value-learning process. The socio-cultural conditions of the community are a highly determining factor in the direction and strategy of internalizing religious moderation values, because the school cannot be separated from its surrounding social context. Within a plural community marked by religious diversity, traditions, and religious institutions, systematic efforts are needed to strengthen tolerance, appreciation of differences, and harmonious social life. In this context, synergy among the school, families, religious leaders, and community figures is crucial. As the principal stated in the interview on 11 March 2026:

"The socio-cultural situation of the Mambi community greatly influences the strategy for internalizing religious moderation values in both education and society, because the customary values, traditions, and social relations that develop in the community shape individuals' views and attitudes toward religion and diversity. The community here is pluralistic, with a diversity of religions and places of worship, such as mosques and churches. This makes the values of religious moderation very important to instill in both school and social life. Moreover, the influence of tradition and local wisdom, as well as the role of religious and community leaders, is decisive in supporting the creation of a harmonious and tolerant social life."

The sociological approach offers a comprehensive analytical framework for understanding the internalization of religious moderation values as a process that unfolds within social interaction rather than merely as a result of knowledge transfer in the classroom. The school is positioned as a living social system in which relations among educational actors form patterns of behavior that directly and indirectly contribute to the formation of students' moderate attitudes.

Values such as tolerance, cooperation, and non-violence are realized through repeated social practices that become part of school culture. Activities at SMA Negeri 1 Mambi such as the student council (OSIS), commemorations of religious holidays, short religious camps, Isra Mi'raj, sports and arts week, flag ceremonies, group work, and class discussions serve as effective social media for instilling the values of tolerance, cooperation, and mutual respect, so that the learning of moderation values takes place naturally through structured and repeated social experiences.

These findings resonate with the affirmation of human diversity in the Qur'an, namely (Q.S. Al-Hujurat: 13):

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

Meaning: "O mankind! We have created you from a male and a female, and made you into nations and tribes so that you may know one another. Verily, the most noble of you in the sight of Allah is the most righteous. Verily, Allah is All-Knowing, All-Aware".

This verse affirms that the diversity of nations and tribes is a divine decree intended so that humankind may know one another, not a basis for division. In the school context, this theological foundation reinforces the message that differences of religion, ethnicity, and culture are a shared resource to be appreciated consistent with the spirit of religious moderation cultivated through the curriculum, teacher exemplariness, and an inclusive school culture (Burhani, 2021).

B) The Impact of Internalizing Religious Moderation Values

The internalization of religious moderation values has a strategic role in shaping students who are balanced, inclusive, and of moderate character. This process affects not only the cognitive dimension but also the affective and behavioral dimensions, producing individuals who can integrate religious values harmoniously into social life. At SMA Negeri 1 Mambi, this internalization has a significant impact on the formation of students' personalities, reflected in a strengthened love for the homeland, a greater ability to appreciate differences, the development of non-violent attitudes, and the capacity to respond wisely to local traditions.

1. A Deep-Rooted Love for the Homeland

Love for the homeland, as one of the main indicators of religious moderation, shows a close link between religious values and national commitment. At SMA Negeri 1 Mambi, the internalization of this value is understood not merely as an emotional attitude toward the nation but as a collective awareness to maintain unity in diversity, so that students can interpret national identity inclusively and in a balanced way. The internalization of religious moderation also serves as a preventive effort to safeguard students from the influence of extremism and intolerant attitudes that may threaten national integrity. As the principal stated:

"The impact of internalizing religious moderation values in education plays a very important role in forming students' love for the homeland. Moderation values teach balance, tolerance, and appreciation of diversity, so that students understand that the differences within Indonesia are a national asset to be preserved together. Through these

values, students can cultivate tolerance toward diversity, strengthen the sense of unity and nationhood, and enhance their appreciation of Pancasila values. Internalizing moderation values also helps prevent extremism and intolerance and forms the personality of responsible citizens."

This response shows that the value of love for the homeland within the framework of religious moderation has a strategic role in integrating the religious dimension and national commitment. Through integrated learning and social experience at school, students are guided to understand national identity inclusively and to treat differences as a strength that enriches national life. Love for the homeland is understood not merely as national symbolism or formal loyalty to the state but develops as a social awareness to maintain harmony amid diversity, in which maintaining national unity is part of the implementation of religious values themselves.

2. Greater Mutual Respect for Differences

Respecting differences is one of the fundamental values of social life and a main pillar in strengthening religious moderation within education. This value reflects an open and inclusive attitude and a willingness to accept diverse backgrounds of religion, ethnicity, culture, and worldview. At SMA Negeri 1 Mambi, appreciation of differences is internalized through the practice of harmonious social interaction among students. The social experience students acquire through interaction with peers of diverse backgrounds, supported by the learning process and personality development at school, becomes an important factor in forming awareness of the importance of respecting differences. As the principal stated:

"The change in students' attitudes in respecting differences is a developmental process formed through learning at school, social experience, and personality development. The school is a gathering place for students with different ethnic, religious, cultural, and social backgrounds. Before understanding moderation values, some students did not yet appreciate the importance of respecting differences. After learning them, students became more understanding and able to enhance tolerance, demonstrate mutual respect, and build good cooperation. This change also produced a school environment that is safe, harmonious, and conducive, in which students respond to differences with mutual respect."

The change in students' personality, as a result of the learning process, social interaction, and personality development at school, is reflected in the growth of more open and inclusive attitudes toward differences. Through the experience of interacting in a diverse environment, students gradually learn to accept others, understand various viewpoints, and appreciate the diversity that exists. The school, as a plural environment, provides space for students to learn to understand diversity directly, so that the value initially located at the level of knowledge develops into a habit and a character embedded within them.

3. A Peaceful, Safe, and Harmonious Environment

This aspect is an important indicator in the implementation of religious moderation oriented toward the creation of a peaceful, safe, and harmonious life, particularly within the educational environment. This value emphasizes the rejection of all forms of aggressive action physical, verbal, or psychological and encourages conflict resolution through dialogical,

persuasive, and civilized means. The steps taken by SMA Negeri 1 Mambi proceed through synergy among classroom learning, the experience of social interaction, and continuous personality development. Through instilling values such as tolerance, empathy, and effective communication, students are guided to develop a more mature outlook in facing differences. As the principal stated:

"The change in students' behavior in responding to conflict is part of a developmental process influenced by learning, social experience, and personality development at school. Through education that instills the values of tolerance, empathy, and good communication, students are guided to face conflict in a more mature and constructive way. From previously tending to be emotional, after receiving guidance students become calmer in responding to conflict and prioritize dialogue and communication when misunderstandings occur."

Students' behavior in responding to conflict can be observed through concrete experiences at school. Continuous development through educative approaches, mediation, and the reinforcement of tolerance and togetherness has a real impact on how students interact and resolve problems. In this context, the internalization of religious moderation plays an important role in transforming students' mindset and behavior from previously exclusive and conflict-prone to more inclusive and cooperative. Students who initially tended to form groups based on a shared region of origin gradually became able to adapt within diversity, build better communication, and cooperate without barriers.

4. Wiser Engagement with Local Wisdom

This impact is an important indicator of religious moderation, which emphasizes a wise and proportional attitude toward the local wisdom that develops in society. This value teaches that tradition does not always contradict religious teaching but can become a medium for strengthening religious values as long as it does not deviate from fundamental principles. In the educational context, students are guided to be able to sort and understand tradition critically, so that they can appreciate local culture without losing their religious identity. As the principal stated in the interview:

"After the internalization of moderation values in the school environment, students' attitudes toward local traditions generally changed positively. Through the instilling of moderation values, students can understand that local tradition is part of a cultural wealth that needs to be appreciated and preserved, as long as it does not contradict humanitarian values. This fosters an attitude of appreciating local tradition and a sense of pride in regional culture. Students also become more able to accept cultural diversity, do not reject or demean other traditions, and are wiser in distinguishing good and less good values in socio-cultural life."

The findings show that the internalization of religious moderation values at SMA Negeri 1 Mambi is able to change the way students understand and respond to local tradition. Tradition is no longer viewed dichotomously as either right or wrong but is understood more proportionally as part of the community's social identity and cultural heritage that has educational and social value. Such understanding indicates a shift in students' mindset toward a more moderate and

open view of the relationship between religion and culture. In the perspective of religious moderation, an accommodating attitude toward local culture is an important indicator in building a harmonious and inclusive social life.

4. CONCLUSION

This study shows that the internalization of religious moderation values at SMA Negeri 1 Mambi, Mamasa Regency, has proceeded effectively and made a real contribution to the formation of students' character. The value-instilling process carried out through learning activities, social interaction, and school culture has built students' awareness to implement religious teachings in a balanced and open manner that appreciates the diversity in their environment. The values of religious moderation are not only understood conceptually but are also reflected in students' daily behavior, evident in the growth of tolerant attitudes, the ability to accept differences, and increased awareness of maintaining harmonious relations regardless of religious, ethnic, or cultural background.

The internalization of religious moderation also strengthens students' national commitment. Students increasingly understand that religious values and national values are not in opposition but can proceed together in realizing a harmonious and united community. This awareness encourages the growth of love for the homeland, respect for diversity, and a commitment to maintaining unity. The findings also indicate an increased ability among students to view local wisdom more wisely, appreciating cultural diversity as part of a social identity that needs to be preserved. Thus, the value of religious moderation serves as a bridge connecting religious, national, and cultural values in students' lives.

Overall, this study affirms that the internalization of religious moderation values has a strategic role in forming a generation that is religious, tolerant, inclusive, and nationally minded. Efforts to strengthen religious moderation therefore need to be continually developed through various integrated educational programs so that students can become agents of peace and social cohesion within a plural society.

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