

INTERNALIZATION OF WASATIYYAH ISLAMIC VALUES THROUGH ISLAMIC RELIGIOUS EDUCATION LEARNING AT LAKSAMANA MARTADINATA PRIVATE JUNIOR HIGH SCHOOL IN MEDAN

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Abstract

This study aims to describe the planning of Islamic Religious Education learning in internalizing the values of Islam wasatiyyah, examine the internalization process, and identify the supporting and inhibiting factors at SMP Swasta Laksamana Martadinata Medan. This study employed a qualitative approach with a case study design. Data were collected through observation, semi-structured interviews, and documentation, then analyzed using the interactive model of Miles, Huberman, and Saldaña. The findings reveal that the planning of Islamic Religious Education learning was conducted systematically by integrating the values of Islam wasatiyyah both implicitly and explicitly through learning objectives, materials, methods, media, and learning activities. The internalization process occurred through three stages, namely value transformation, value transaction, and value transinternalization. In the transformation stage, the values of Islam wasatiyyah were conveyed through material explanation, advice, and role modeling. In the transaction stage, these values were reinforced through discussions, deliberation, and group work. Furthermore, in the transinternalization stage, the values of Islam wasatiyyah were reflected in students' daily behavior, such as mutual respect, tolerance, and cooperation. Supporting factors for the internalization process included an inclusive school culture, equal treatment policies toward students, and school programs based on togetherness. Meanwhile, the inhibiting factors included the influence of social media, parenting patterns of some parents that were not fully aligned with the values of Islam wasatiyyah, and limited instructional time for Islamic Religious Education learning.

Keywords: Islam Wasatiyyah, Value Internalization, Islamic Religious Education, Religious Moderation

INTRODUCTION

Education is essentially not just a process of transferring knowledge from educators to students, but also a much more basic and comprehensive process, namely the formation of a whole human being. Education includes cognitive, affective, and psychomotor dimensions that lead to the formation of a complete character, morals, and personality (Asykur et al., 2025). As a formal educational institution, schools have a strategic role in shaping the attitudes and behaviors of students, not only in the intellectual aspect, but also in instilling values and ethics in life (Ningrum & Sartono, 2025). This is in line with the mandate of Law Number 20 of 2003 concerning the National Education System which expressly states that national education aims to develop the potential of students to become human beings who have faith, fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Thus, the orientation of national education is not only oriented towards academic achievement, but also places the formation of religious values and noble morals as the main foundation in the educational process (Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, 2003).

Islamic Religious Education (PAI) has an important role in fostering values and shaping the character of Muslim students in the school environment. PAI not only focuses on the delivery of normative teachings such as fiqh and worship, but also has a broader goal, namely forming noble morals, developing positive social attitudes, and building intact and balanced religious behavior. In this context, PAI learning is not enough if it only emphasizes the cognitive aspect, but also needs to touch the affective dimension of students so that religious values are not only understood, but also appreciated and practiced in daily life. Thus, the success of PAI is not only measured by mastery

of the material, but also by the extent to which religious values can be internalized and reflected in the attitudes and behaviors of students (Hasibuan et al., 2023). Religious learning in the contemporary era is faced with increasingly complex challenges, especially in line with the rapid development of digital media. Although Indonesia's social conditions are relatively safe and conducive, the potential for radicalization remains, especially through social media, which is now one of the main spaces for the spread of religious narratives. Students no longer obtain limited religious knowledge from teachers or formal educational institutions, but also from various digital platforms that are easily accessible at any time. In reality, not all religious content circulating in the digital space has adequate quality, depth, and authority. Some of the content is even packaged provocatively, superficially, and partially, so that it has the potential to instill intolerance, narrow fanaticism, and a rigid and exclusive religious perspective, especially in teenagers who are still in the stage of searching for identity (Hadiyanto et al., 2025). In this situation, the role of PAI teachers is very important in guiding, directing, and filtering students' religious understanding.

Indonesia's pluralistic social conditions in ethnicity, language, culture, and religion demand the presence of a pattern of diversity that is balanced, proportional, and able to coexist harmoniously in differences. In this context, students need to be directed to understand religion deeply without losing openness, have firmness in their beliefs but not reject differences, and build a strong Islamic identity without being exclusive to others. Religious education has an important role in preventing the growth of extreme and exclusive attitudes among the younger generation. If religious education only produces students who memorize texts without understanding the meaning and context, then the function of education has not run optimally. On the other hand, effective religious education is one that is able to form students with mature, fair, and civilized religious attitudes (Lestiani et al., 2025).

In response to these challenges, the concept of Islam wasatiyyah can be seen as a relevant and fundamental solution. Etymologically, the word wasatiyyah of Arabic origin wasat which means centered, fair, and balanced. In the context of religion, Islam wasatiyyah It can be understood as a religious pattern that puts views, attitudes, and behaviors in the middle position, namely not exceeding the limits and not underestimating or ignoring religious teachings in the process of understanding and practicing them (Ministry of Religion of the Republic of Indonesia, 2019). This concept is not new in Islamic teachings, in fact this concept is a fundamental character of Muslims as affirmed in the Qur'an Surah Al-Baqarah verse 143 which refers to Muslims as A Woman Who Was Born (Arif, 2025). In the realm of education, Islam wasatiyyah has strong relevance as a conceptual foundation in building inclusive, tolerant, and nationalistic religious education (Aprilivira et al., 2024).

Relevance of inculcating Islamic values wasatiyyah is even more significant when it is associated with the context of students at the junior high school (SMP) level. Junior high school is a very critical transition phase in an individual's life, namely the early adolescence phase which is characterized by the process of searching for and forming self-identity. At this stage, students begin to absorb values from various sources, ranging from family environment, peers, to social media. In addition, they tend to have high curiosity, are easily influenced, and are building a perspective and value system that will be the basis of their personality in the future (Sulhan, 2024). Therefore, the cultivation of Islamic values wasatiyyah In this phase, it is very important that students do not get trapped in a narrow religious understanding, but develop into tolerant, open, and moderate individuals.

Laksamana Martadinata Private Junior High School Medan is one of the private educational institutions located in the city of Medan, North Sumatra. As a public school, this institution not only focuses on academic achievement, but also pays attention to the formation of students' character through various subjects, including Islamic Religious Education. In line with this, this school has a vision to create a generation of character and excellence. The vision is implemented through a number of missions, such as the formation of graduate profiles, the habituation of 5S (smile, greeting, greeting, politeness, manners), and instilling mutual respect between religious communities. This shows that strengthening character values, especially related to tolerance and moderation, is an important part of school culture.

Table 1. Number of Students of Laksamana Martadinata Junior High School for the 2025/2026 Academic Year

Classes	Islam	Kristen	Buddhism	Quantity
VII	175	40	9	224
VIII	249	48	5	302
IX	191	41	6	238

Based on the data of the students above, this school shows a diversity of religious backgrounds, where most of the students are Muslims, while some others are Christians and Buddhists. These conditions form a heterogeneous social environment that demands mutual respect and tolerance in daily interactions at school. In the context of this research, learning Islamic Religious Education is a medium in internalizing wasatiyyah Islamic values, especially

for Muslim students. This internalization process is important so that students are able to develop moderate religious attitudes (*tawassuť*), balanced (*tawāzun*), and fair (*i'tidāl*), so that Islamic values are not only understood conceptually, but also reflected in polite and inclusive behavior in the midst of a pluralistic environment. However, the extent to which the process of internalizing these values is planned, implemented, and the obstacles faced in learning practice still require in-depth empirical study. It is important to see the compatibility between theoretical concepts and the reality that occurs in the field.

Research related to the internalization of Islamic values *wasatiyyah* and religious moderation in PAI learning showed that the process did not only take place in the classroom, but was also influenced by the culture and school environment. Study by Ihsan & Amalia (2022) found that the internalization of the value of religious moderation at SMAN 1 Sleman is strengthened through a school culture that upholds tolerance, such as the existence of a tolerance task force and a non-discriminatory policy against students. Meanwhile, research Hasyim & Khoiriyah (2025) shows that the cultivation of *wasathiyah* Islamic values at SMPIT Permata Probolinggo is carried out through thematic learning that is integrated with extracurricular activities, even though faced with challenges in the form of differences in students' backgrounds and the influence of the external environment. However, the response of school residents to the program tends to be positive.

Based on these two studies, it can be understood that the internalization of *wasatiyyah* Islamic values or religious moderation does not only depend on the learning process in the classroom, but is also supported by the integration between inclusive school culture and structured learning design. Thus, the success of value internalization is highly determined by the synergy between school policies, teachers' pedagogical strategies, and the social environment that supports the formation of tolerant and moderate attitudes in students. However, these studies still do not specifically examine learning planning, the internalization process in the classroom, and the supporting and inhibiting factors separately in the context of public private junior high schools with heterogeneous students. Therefore, this study has novelty because it empirically examines the internalization of *wasatiyyah* Islamic values through PAI learning at Laksamana Martadinata Private Junior High School Medan with a more specific and contextual focus. Departing from the above background, this study aims to describe and analyze the PAI learning plan in internalizing *wasatiyyah* Islamic values at Laksamana Martadinata Private Junior High School Medan, examine the process of internalizing *wasatiyyah* Islamic values that takes place through PAI learning in the school, and identify the supporting and inhibiting factors that affect the internalization process *wasatiyyah* Islamic values through PAI learning at the school. Overall, this research is expected to contribute, both theoretically to the development of Islamic education and practically to PAI teachers, school managers, and education policy makers in an effort to strengthen the internalization of the values of moderation and *wasatiyyah* in the school environment.

LITERATURE REVIEW

Internalizing Values in an Educational Perspective

Etymologically, the term internalization comes from the word internal which means "inward". In Indonesian terms, the suffix -ization indicates a process. Thus, in terms of language, internalization can be understood as a process of incorporating something into the individual gradually and deeply. Terminologically, internalization is the process of appreciating, deepening, and mastering values, teachings, or doctrines in depth through the stages of coaching and guidance. This process lasts until the value is believed to be true and is ultimately embodied in the individual's daily attitude and behavior (Hamdani & Syamsuddin, 2025). According to Habib Thoha, internalization is a technique in value education whose goal is to have value ownership that is integrated into the personality of students. According to Peter L. Berger, internalization is a process of interpreting a phenomenon, reality or teaching concepts into the individual. The phenomenon or reality in question is part of the value of an experience and practice that occurs in a person (Wafa & Majid, 2024).

The purpose of internalizing values in education is to instill new values while strengthening existing values in individuals and groups. Internalized values can be in the form of national, moral, cultural, religious, or values that are considered good based on empirical experience (Hakam & Nurdin, 2016). In particular, the process of internalizing values in education is directed to achieve three main goals, namely: (1) preparing the young generation to be able to play an active role in the life of society in the future, (2) transferring knowledge according to the needs and roles to be faced, and (3) transmitting values and culture as the basis for character formation to maintain the integrity and sustainability of social life and civilization (March, 2020). The process of internalizing values in education takes place through systematic and continuous stages. According to Muhaimin (2008) There are three main stages in value internalization, namely value transformation, value transaction, and value transinternalization. The value transformation stage is an initial process in which educators convey values to students through verbal

communication in learning activities. At this stage, students are still in the cognitive realm, which is limited to knowing and understanding the values conveyed. The next stage is value transactions, which is a process of two-way interaction between educators and students that is reciprocal. At this stage, students no longer only receive information passively, but are actively involved through discussions, questions and answers, and reflections on the values learned. The last stage, namely the transinternalization of values, is the stage of deepening in which the values that have been understood do not only stop at the cognitive and affective aspects, but have been integrated into the personality of the student and reflected in daily behavior (Idris, 2017).

The process of internalizing values in learning can be carried out through various complementary methods. According to Hasan (2019) These methods include *uswatun hasanah*, providing motivation, habituation, enforcing rules, *ibrah* and *amtsal*, and *targhib wa tarhib*. *Uswatun hasanah* emphasizes the example of educators as an example for students, while motivation is given through advice, stories, awards, and reminders. Habituation is carried out through repetitive activities so that values are embedded consistently, while rule enforcement aims to foster students' awareness to obey applicable regulations. *Ibrah* and *amtsal* help students learn lessons from events or stories, while *targhib wa tarhib* encourages students to do good through giving hope and warnings. All of these methods play an important role in instilling value gradually and sustainably.

The factors that affect the process of internalizing value can be differentiated into internal and external factors. Internal factors come from within the learner, which includes physical and psychological conditions. Imbalances in these aspects, such as health problems or unstable emotional conditions, can interfere with comfort and concentration of learning, resulting in a less optimal process of internalizing values. Meanwhile, external factors come from the environment outside of the students. The family environment as the first educational institution has a very dominant role in instilling religious values, forming faith, and guiding children's behavior in accordance with religious teachings. In addition, the school environment as a formal educational institution also plays a strategic role through planned learning programs in guiding, teaching, and training students. Schools contribute to developing the potential of students as a whole, both in physical, psychological, social, and moral-spiritual aspects, including through habituation of worship, moral instilling, and religious activities that are integrated into school life (Wafa & Majid, 2024). Thus, the internalization of values in education is a complex and continuous process, which emphasizes not only cognitive understanding, but also the appreciation and practice of values in daily life. This process becomes an important foundation in the formation of students' character, which will then be related to the understanding and application of Islamic values, including the concept of *wasatīyyah* in education.

The Concept of Wasatīyyah in the Perspective of Islamic Teachings

Words or terms *wasatīyyah* (Moderation) is derived from the word *wasat* (Medium) who get Additions *yā' ratio* (Y). Addition of suffixes *yā' ratio* This indicates the presence of a process Attachment attached to the word *wasat* (Yusefri & Wihidayati, 2022). Para ahli language explains that the word *wasat* has several meanings. According to Ibn Mandzur in *Lisān al-‘Arab*, it is said that the word *wasat* is something that is in the middle of two tendencies. As Ar-Raghib said: *wasat* is part of the of something that has two ends of the same size (Kustiadi, 2024). While Ibn 'Assyria defined the word *wasat* with two meanings. Etymologically, the word *wasat* means something that is in the middle, or something that has two ends that are The size is comparable. As for terminology, *wasat* understood as Islamic values which is built on the basis of a straight and middle mindset, not excessive in certain respects (Firmansyah, 2022).

Meaning: "Likewise, We have made you (Muslims) the middle people so that you may be witnesses of human beings and so that the Messenger (Prophet Muhammad) may be a witness of you." (Ministry of Religion of the Republic of Indonesia, 2019).

In interpreting Surah Al-Baqarah verse 143, especially in the passage "*Wa kadhālika ja'alnākum ummatan wasatan*", At-Thabari explains that this verse contains the meaning of the privileges that Allah has given to Muslims compared to the previous people. This privilege is manifested in the position of Muslims as a moderate ummah, namely a ummah that is not inclined to an excessive attitude as happened to the previous ummah. Furthermore, At-Thabari emphasized that the term *Wasatan* In a number of narrations that he collected, there is a content of the meaning of justice, so that moderation and justice are two values that are intertwined in the interpretation of this verse (At-Thabari, 2001). Meanwhile, Ibn Kathir in his commentary underlined that the verse describes the position of Muslims as the chosen people, namely the people who will later be witnesses to other ummah on the Day of Judgment. This excellence is even universally recognized by all of humanity. Ibn Kathir also explained that the word *wasat* refers to the meaning of the best choice, as it is said "*The Messenger of Allah (Sallallahu alaihi wa sallam). A middle among his people*" which means the best and noblest person of the lineage. On that basis, Allah made Muslims

as The Woman Who Was Born who are endowed with specificity in the form of perfect shari'a, straight guidance, and the most perfect understanding (Al-Sheikh, 2005).

Meaning: From Abu Hurairah, from the Prophet Saw., he said: "Verily this religion is simple. A person does not exaggerate in religious matters unless he loses. Therefore, do what you should do or try to approach, and rejoice. Take advantage of the morning, evening, and part of the night (to do obedience)." (HR. Bukhari no. 39) (Bukhari, n.d.).

Mustafa al-Bugha asserts that the sentence *ad-dīn yusr* shows that Islam is built on the principle of ease, not difficulty. Expressions *lan yusyāddad-dīn aḥadun illā ghalabah* It contains the meaning of prohibiting excessive behavior in worship, because the attitude of imposing oneself will actually make a person incapable of *istiqamah* and eventually return to the limits of reasonableness. Therefore, the Prophet PBUH directed his people to behave in a *Tasdīd* (straight and precise) by taking the middle path in charity, and *muqārabah* (close to perfection) if it is not able to reach the ideal level. Further, recommendations *Wasta'īnū bil-ghudwah war-rawḥah wa syai'in minad-duljah* shows the importance of strategies in worship, namely taking advantage of conducive times such as morning, after sunset, and part of the night, so that worship can be carried out consistently without burdening oneself (Bukhari, n.d.). Thus, this hadith substantially strengthens the concept *wasatiyyah* in Islam, which is a balance between religious spirit and human ability, so as to create moderate and proportionate religious practices.

Islamic Concept *wasatiyyah* It has a number of principles that are the foundation for building a moderate and harmonious religious life. The Indonesian Ulema Council formulated ten main principles *wasatiyyah*, namely *Tawassuṭ* (Middle Way), *Tawāzun* (Balanced), *I'tidāl* (Straight and Firm), *Tasāmuḥ* (Tolerance), *Musāwāh* (Egalite), *Syūrā* (Deliberation), *Iṣlāḥ* (Reform/Improvement), *Awlawiyyah* (Prioritizing), *Taṭawwur Wa al-Ibtikār* (Dynamic and Innovative), *Taḥaddur* (Civilized). These principles are a guideline in carrying out a religious life that is not extreme and is able to adapt to the development of the times (Indonesian Ulema Council, 2020). Therefore, the concept of *wasatiyyah* is not only understood at the theoretical level, but also needs to be implemented in real terms through the educational process. In the context of this research, Islamic Religious Education learning has a role as a means to instill *wasatiyyah* Islamic values in students, so that these values do not stop at conceptual understanding, but are reflected in daily attitudes and behaviors.

Islamic Religious Education as a Media for Internalizing Wasatiyyah

Islamic Religious Education is an effort that is carried out consciously and planned to guide students to be able to know, understand, believe, and practice Islamic teachings sourced from the Qur'an and hadith. This process is carried out through meaningful guidance, teaching, practice, and learning experiences (Azzahra & Irawan, 2023). The objectives of PAI include several important aspects. First, instilling faith and piety in Allah SWT as the basis of a directed and peaceful life. Second, to form students with noble character and noble ethics, so that the intelligence they have is balanced with good morals. Third, developing the ability to live in harmony with fellow humans and the environment, through fostering relationships with God, humans, and nature. Fourth, fostering love for the homeland and awareness of maintaining the integrity of the Republic of Indonesia as a form of social responsibility and nationalism. Fifth, to form a civilized civil society, appreciate human values, and be able to actualize themselves positively while still adhering to ethics and manners (Fatmawati, 2020).

Based on this goal, Islamic Religious Education cannot be positioned only as a subject that emphasizes the aspect of knowledge and worship practice alone. More than that, PAI has a fundamental function as a space for value formation that shapes the orientation of students' thinking and attitude. Through the learning process, Islamic values are not only conveyed, but also directed to be part of the consciousness and personality of students. Through this point of view, PAI acts as an internalized medium that connects the understanding of teachings with the reality of daily life, so that what is learned does not stop at the concept level, but continues to the formation of attitudes and behaviors that reflect Islamic values (Sitika et al., 2025). Thus, Islamic Religious Education has a strategic position in forming students who not only understand Islamic teachings theoretically, but are also able to practice them in a balanced manner in real life. Through directed learning, habituation, example, and value strengthening, PAI becomes the main medium in instilling a *wasatiyyah* attitude so that students grow as moderate individuals, have noble character, and are able to live harmoniously in the midst of diversity.

METHOD

This study uses a qualitative approach with a case study design. This approach was chosen because this research aims to examine in depth the process of internalizing Islamic values wasatiyyah in the learning of Islamic Religious Education (PAI) in a real and specific context, namely at the Laksamana Martadinata Private Junior High School in Medan. Case studies allow researchers to comprehensively understand the phenomenon through an in-depth exploration of a single case unit with multiple data sources (Creswell & Poth, 2018). This research was carried out at Laksamana Martadinata Private Junior High School Medan from February 2026 to April 2026. The informants of this research are determined purposively, including school principals, PAI teachers, and students who are directly involved in the learning process. The selection of informants is based on the consideration that they have information relevant to the focus of the research.

Data collection techniques are carried out through observation, semi-structured interviews, and documentation. Observation is used to directly observe the PAI learning process and interactions that reflect the internalization of wasatiyyah Islamic values. The interview was conducted to explore in-depth information related to planning, implementation, as well as supporting and inhibiting factors in the process. Documentation is used to complete data in the form of learning tools, school archives, and evidence of learning activities.

Data analysis using interactive models Miles, Huberman, & Saldaña (2014), which includes data condensation, data presentation, and conclusion drawn. The analysis process is carried out continuously from data collection until valid and consistent findings are obtained. To ensure the validity of the data, this study uses source triangulation techniques and techniques, namely comparing data from observations, interviews, and documentation from various informants.

RESULTS AND DISCUSSION

PAI Learning Planning in Internalizing the Islamic Values of Wasatiyyah

The results of this study show that the learning planning of Islamic Religious Education (PAI) at the Laksamana Martadinata Private Junior High School in Medan is carried out systematically with reference to the Independent Curriculum. The planning is not only oriented to cognitive achievement, but also directed at the formation of students' character through the integration of wasatiyyah Islamic values. Learning planning is an initial stage that plays an important role in determining the success of the educational process, because it becomes a guideline in directing learning objectives, materials, methods, and evaluation. In the context of Islamic education, planning not only functions as an administrative tool, but also as a strategic instrument in instilling moderate and inclusive Islamic values. This is in line with the findings Harmi (2022) which shows that the integration of religious moderation values in PAI learning must begin from the planning stage so that these values can be internalized systematically.

The findings of this study show that teachers prepare plans through sequential stages, ranging from mapping learning outcomes to preparing teaching modules. This is as explained by the PAI teacher:

Usually I start from solving the CP first, after that we make ATP, then the semester program, then enter the preparation of the teaching module. (Interview, PAI-1 Teacher, 2026)

The statement indicates that learning planning is prepared through sequential and structured stages, by making learning outcomes the basis for learning development.

Furthermore, the results of this study found that the integration of wasatiyyah Islamic values in learning planning is not always formulated directly in the form of certain terms or concepts. In some materials, wasatiyyah Islamic values are implicitly integrated through the formulation of learning objectives, method selection, media use, and learning activities directed at the internalization of wasatiyyah Islamic values. Meanwhile, in materials that are directly related to the Islamic values of wasatiyyah, integration is carried out more explicitly through objectives, materials, methods, and learning activities that directly contain discussions of the Islamic values of wasatiyyah.

The form of implicit integration can be seen in the learning objectives of tabayyun material. In the teaching module, it is stated that:

Students understand the importance of verifying (tabayyun) information so as to avoid lies and fake news. (Teaching Module for Class VII PAI Junior High School Laksamana Martadinata, 2026)

The formulation of these goals shows that there are efforts to form a critical, wise, and responsible attitude in receiving information, especially in the digital space. This attitude is in line with the values of i'tidāl (upright and just), taṭawwur wa al-ibtikār (dynamic and innovative), and taḥaddur (civilized) in wasatiyyah Islam. In this context, the Islamic values of wasatiyyah are not listed terminologically, but are internalized through the direction of the learning objectives developed by the teacher.

Meanwhile, integration is explicitly seen in materials that are directly related to the Islamic values of wasatiyyah. In the teaching module, it is stated that:

A moderate attitude in religion means being fair, balanced, and not excessive without demeaning or hurting others. (Teaching Module for Class VIII PAI SMP Laksamana Martadinata, 2026)

The formula directly represents the value of the tawassut, tawāzun, and tasāmuḥ as part of Islamic values wasatiyyah. The data shows that Islamic values wasatiyyah Not only is it implicitly integrated, but it is also explicitly formulated on certain materials that have a direct connection to those values. These findings are in line with research Chadidjah et al. (2021) and Bariroh (2025) which states that the value of religious moderation in PAI learning is generally integrated through the curriculum and learning tools, rather than taught as a stand-alone concept.

In preparing learning plans, teachers also consider the condition of students and classroom dynamics as part of efforts to adjust learning to real needs in the field. This is as conveyed by the PAI teacher:

What I consider the most is the material, class conditions, and students' abilities, because what we plan to do is not necessarily the same in all classes. (Interview, PAI-1 Teacher, 2026)

The results of this interview show that learning planning is contextual, thus providing space for teachers to integrate wasatiyyah Islamic values in learning more flexibly.

From the aspect of methods, the learning planning prepared by teachers leads to the use of active and collaborative approaches, such as group discussions and problem-based learning. This approach is designed to provide space for students to dialogue, collaborate, and respect the opinions of others in the learning process. PAI teachers conveyed that:

Most often it is a small group discussion. There is collaboration, mutual respect for opinions. (Interview, PAI-1 Teacher, 2026)

The planning method shows that learning is not only directed at understanding the material, but also provides space for students to interact, dialogue, and respect each other's differences. Thus, the method designed in the teaching module serves as a means of internalizing the Islamic values of wasatiyyah, especially the values of tasāmuḥ (tolerance) and syūrā (deliberation).

In addition to methods, planning also includes the use of varied learning media, such as projectors, videos, LKPDs, and digital learning resources. In the module it is stated that:

Digital utilization such as YouTube and digital literacy such as source verification and hoax prevention. (Teaching Module for Class VII PAI Junior High School Laksamana Martadinata, 2026)

The use of these media not only supports the understanding of learning materials, but also strengthens the formation of wise attitudes in the use of digital technology and information. This condition reflects the values of taṭawwur wa al-ibtikār (dynamic and innovative) and taḥaddīd (civilized) in the context of modern technological developments. Thus, the selection of learning media is also part of the strategy of internalizing wasatiyyah Islamic values in the PAI learning process.

In the assessment aspect, planning includes diagnostic, formative, and summative assessments. However, the assessment of wasatiyyah Islamic values is not specifically formulated in the form of measurable indicators. The PAI teacher revealed:

For this wasatiyyah score, there is no specific use of detailed indicators, usually seen from their attitude in class. (Interview, PAI-1 Teacher, 2026)

These findings show that the assessment is still observational and not systematically standardized. When viewed from the perspective of modern learning evaluation, this condition shows that there are limitations in the aspect of the operationalization of grades into measurable and structured indicators. This is in line with the findings Yasmini et al. (2025) stated that one of the main challenges in the implementation of religious moderation is the lack of specific and measurable assessment indicators. Thus, it can be concluded that PAI learning planning at Laksamana Martadinata Private Junior High School Medan in internalizing wasatiyyah Islamic values is carried out through the integration of objectives, materials, methods, media, and learning activities that are designed implicitly and explicitly in accordance with the characteristics of the learning material. The planning shows the systematic efforts of teachers in shaping the character of students that reflect the Islamic values of wasatiyyah. However, there is still room for development, especially in the aspect of formulating more structured assessment indicators so that the process of internalizing values can be measured more comprehensively and sustainably.

The Process of Internalizing Wasaṭiyyah Islamic Values through PAI Learning

The process of internalizing Islamic values wasaṭiyyah in learning Islamic Religious Education (PAI) at the location of this research is analyzed through a theoretical framework Muhaimin (2008) which divides the internalization process into three stages, namely value transformation, value transaction, and value transinternalization. The results of this study show that the three stages take place in learning practice, although the level of internalization of values in each student shows a different depth.

Value Transformation

The stage of value transformation is carried out through the delivery of values from teachers to students through material explanations, advice, stories, and examples. The results of interviews with PAI teachers show that the Islamic values of wasaṭiyyah are consciously integrated in every learning.

We always emphasize to students the importance of respecting each other, not making fun of friends, and maintaining harmony in the classroom. It becomes part of learning, not just additional material. (Interview, Guru PAI-1, 2026).

This statement is reinforced by the results of observations in the classroom which show that teachers often associate material with students' daily lives, especially in the context of differences of opinion and social interaction. Students revealed:

The teacher once explained about mutual respect and living in harmony with friends. (Interview, Student-1, 2026).

Similar things were conveyed by other students:

We are taught not to demonize others and to respect the elderly. (Interview, Student-2, 2026).

At this stage, wasaṭiyyah Islamic values such as *tasāmuḥ* (tolerance), *tawassuṭ* (middle way), and *musāwāh* (egalitarian) are cognitively introduced to learners. Thus, the value transformation stage shows that the internalization process is still oriented towards the delivery and formation of students' understanding of wasaṭiyyah Islamic values.

Value Transactions

The value transaction stage is characterized by a change in learning pattern from one-way to interactive through discussion, deliberation, and group work. At this stage, learners not only receive grades, but are also actively involved in the process of forming meaning through social interaction.

The PAI teacher explained:

I give students space to discuss and express their opinions. From there they learned that differences of opinion are normal and must be dealt with wisely. (Interview, Guru PAI-2, 2026).

This is in accordance with the results of interviews with students who stated that:

Usually we have group discussions, then all opinions are summarized into one conclusion. (Interview, Student-3, 2026).

Meanwhile, other students revealed:

If there is a difference of opinion, we are usually told to listen to each other first, so that everyone can express their opinions. (Interview, Student-4, 2026).

The results of the observation also show that the value transaction stage is carried out through group work and class deliberation, for example in formulating joint conclusions or completing joint tasks. At this stage, the values that often appear are *syūrā* (deliberation), *tawassuṭ* (middle way), and *tasāmuḥ* (tolerance), because learners are trained not to impose opinions, but to seek mutual agreement. This shows that internalization at the value transaction stage develops from understanding to value appreciation through active social interaction.

Transinternalization of Values

The stage of value transinternalization is the most profound stage in the process of internalizing values, which is when values are not only understood, but have been integrated into students' attitudes and behaviors in daily life. This stage is the estuary of the previous two stages, where grades that were originally delivered cognitively and then practiced interactively, are finally internalized as part of the student's character. The results of the interviews show that the Islamic values of wasaṭiyyah have been internalized in the lives of students at school. The students stated:

The attitudes I most often apply at school are tolerance, respect and good manners. (Interview, Student-5, 2026).

These findings are strengthened by the results of observations in the classroom which show that students respect each other, are able to work together even though they come from different backgrounds, and resolve small conflicts through dialogue and deliberation.

At this stage, the Islamic values of wasatiyyah are no longer at the purely cognitive level, but are reflected in the real behavior of the students. This shows that the internalization process has reached the stage of appreciation. However, considering that the transinternalization stage is a continuous process that is not completed in one learning cycle, consistent and integrated reinforcement of values is still necessary to ensure that these values are firmly rooted in the character of students. Thus, the three stages of value internalization take place in stages in PAI learning at Laksamana Martadinata Private Junior High School in Medan. Each stage makes a complementary contribution in forming students who reflect the Islamic values of wasatiyyah in their daily attitudes and behaviors.

Supporting Factors and Inhibiting Factors for the Internalization of Islamic Values of Wasatiyyah

The results of this study show that the process of internalizing wasatiyyah Islamic values at Laksamana Martadinata Private Junior High School in Medan is influenced by two main groups of factors, namely supporting factors and inhibiting factors. These two factors interact with each other and determine the effectiveness of instilling wasatiyyah Islamic values in the learning of Islamic Religious Education (PAI), both through the learning process in the classroom and through the school culture as a whole.

Supporting Factors for the Internalization of Islamic Values of Wasatiyyah

The results of this study found a number of supporting factors that strengthened the process of internalizing wasatiyyah Islamic values in schools. These supporting factors include the school's institutional commitment to building an inclusive culture, an equal treatment policy for all students, and a community-based school activity program.

The first factor that supports the internalization of wasatiyyah Islamic values comes from the school's institutional commitment to building an inclusive culture. The principal explained that the values of wasatiyyah, such as tolerance and mutual respect are not just slogans, but have become part of the practice of daily life in the school environment. This can be seen from the interaction between students who remain harmonious even though they come from diverse backgrounds without significant conflicts or discrimination. This condition shows that schools build a social ecosystem that is conducive to the development of attitudes that reflect the Islamic values of wasatiyyah in students. This harmonious interaction in the midst of diversity is in line with the teachings in Islam that encourage humans to coexist and get to know each other in differences, as Allah SWT. says in QS. Al-Hujurat verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

It means: "O humans, We have created you from a male and a female. Then We made you into nations and tribes so that you might know one another." (Ministry of Religion of the Republic of Indonesia, 2019).

In addition to an inclusive school environment, the second factor that supports the successful internalization of wasatiyyah Islamic values is the school's policy that emphasizes equal treatment of all students. The PAI teacher explained that the school has accustomed students to respect each other regardless of social or religious background. This is as expressed by the PAI teacher:

The school environment has become accustomed to no distinction between students, plus the support of the principal and foundation makes it easier to instill wasatiyyah values. (Interview, PAI-1 Teacher, 2026)

The third factor that supports the internalization of wasatiyyah Islamic values is community-based school programs that function as a medium for internalizing wasatiyyah Islamic values. The PAI teacher stated:

School programs such as religious activities, pensions, and social activities are very helpful in instilling the value of wasatiyyah. (Interview, PAI-2 Teacher, 2026)

Various school activities such as the commemoration of religious holidays for each religion, the implementation of joint prayers before exams, religious guidance after semester exams, and various social activities involving all students are a medium for internalizing Islamic values wasatiyyah which is not only oriented to the cognitive aspect, but also the affective and social aspects of students. These findings are in line with research Maulidin et al. (2025) which states that religious activities based on student participation, such as social service and commemoration of religious holidays, are able to strengthen the internalization of the values of tolerance, togetherness, and social concern in students.

Factors Inhibiting the Internalization of Wasatiyyah Islamic Values

Although the process of internalizing values is going well, the results of this study found a number of inhibiting factors that affect the optimization of the inculcation of wasatiyyah Islamic values in schools. These inhibiting factors include the influence of social media, the parenting style of some parents who are not fully in line with the Islamic values of wasatiyyah, and limited PAI learning time.

The first obstacle comes from the environment outside of school, namely the influence of social media. The principal revealed:

The biggest obstacle now is gadgets, children become involved in the language and behavior of cellphones.

In addition, there are also families who do not supervise children at home. (Interview, Principal, 2026)

This finding can also be seen from the results of observations, where some students still show a lack of focus in learning and the use of language influenced by social media. This condition shows that social media can be an obstacle in the process of internalizing wasatiyyah Islamic values if it is not accompanied by digital literacy skills and good information filtering. The second obstacle comes from the parenting style of some parents who are not fully in line with the Islamic values of wasatiyyah. Some students bring a perspective that tends to be less open to differences from the family environment, so it becomes a challenge in the process of internalizing wasatiyyah values in schools. The PAI teacher stated:

There are students who have brought understanding from home, for example, a too rigid attitude towards differences, which is a challenge when at school. (Interview, PAI-1 Teacher, 2026)

This shows that parents have an important role in shaping students' perspectives on differences and attitudes towards diversity. In Islam, the importance of the role of parents in shaping children's attitudes is also explained in the hadith of the Prophet PBUH:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ. (رواه البخاري: ١٣٥٨ ومسلم: ٢٦٥٨)

Meaning: From Abu Hurairah r.a., he said: The Messenger of Allah (peace and blessings of Allaah be upon him) said: "No child is born except in a state of fitrah. So it was his parents who made him a Jew, a Christian, or a Magi." (HR. Bukhari no. 1358 and Muslim no. 2658). (Bukhari, n.d.; Muslim, n.d.).

The hadith emphasizes that parents are the first and most influential environment in shaping children's value orientation. Thus, the parenting style of some parents who are not fully in line with the Islamic values of wasatiyyah can affect the level of openness of students in accepting the values of wasatiyyah at school.

The third obstacle is the limited time of PAI learning. The PAI teacher stated:

PAI lesson hours are limited, so the cultivation of values must be inserted while delivering the material. (Interview, PAI-2 Teacher, 2026)

This condition requires teachers to implement an integrative learning strategy so that Islamic values are embraced wasatiyyah can still be integrated without neglecting the curriculum achievements. These findings are in line with research Mubarak & Sunarto (2024) which states that the limited time of PAI learning can hinder the deepening of values and the internalization process optimally.

CONCLUSION

Based on the results of the research, it can be concluded that the internalization of wasatiyyah Islamic values through the learning of Islamic Religious Education (PAI) at the Laksamana Martadinata Private Junior High School Medan is carried out systematically through the planning, implementation of learning, and inclusive school culture support. In the planning stage, teachers prepare learning tools in a structured manner starting from mapping learning outcomes, preparing ATP, semester programs, to teaching modules. The Islamic values of wasatiyyah are integrated both implicitly and explicitly according to the characteristics of the learning material. Implicit integration is carried out through learning objectives, methods, media, and learning activities that are directed at the internalization of wasatiyyah Islamic values, while integration is explicitly found in materials that directly discuss wasatiyyah Islamic values. The process of internalizing wasatiyyah Islamic values in PAI learning takes place through three stages, namely value transformation, value transaction, and value transinternalization. At the transformation stage, the teacher conveys the Islamic values of wasatiyyah through material explanations, advice, and examples. At the transaction stage, these values are strengthened through interactive learning activities such as discussions, deliberations, and group work that provide space for students to learn to appreciate differences and build mutual agreement. Furthermore, at the stage of transinternalization, the Islamic values of wasatiyyah are reflected in the behavior of students, such as mutual respect, good manners, being able to work together, and resolving differences through dialogue and deliberation. The supporting factors for the internalization of wasatiyyah Islamic values

include the school's commitment to building an inclusive culture, school policies that emphasize equal treatment of students, and various school programs based on togetherness and social activities. Meanwhile, the inhibiting factors include the influence of social media on students' behavior and interaction patterns, the parenting style of some parents who are not fully in line with the Islamic values of wasathiyah, and the limited time of PAI learning. Thus, the success of internalizing wasathiyah Islamic values is not only determined by the learning process in the classroom, but also influenced by the synergy between the school, family, and the social environment of students.

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