



DOI: [10.6160/ajis.v3i2.1170](https://doi.org/10.6160/ajis.v3i2.1170)

ORIGINAL RESEARCH ARTICLE

Internalization of Islamic Religious Education Values Based on Religious Moderation: A Study on IPNU IPPNU PAC Organization in Seputih Mataram District Central Lampung Regency

Dimas Misbakhul Fajar^{1*}, Muhammad Yusuf¹, Habib Sulthon Asnawi¹

¹ Universitas Ma'arif Lampung, Indonesia

Correspondence: dimasmisbakhulf@gmail.com

Article History: Received: 20 December 2025 • Revised: 25 November 2025 • Accepted: 3 December 2025 • Published: 30 Desember 2025

ABSTRACT

This study aims to explore and analyze the internalization of Islamic Religious Education (PAI) values based on religious moderation within the IPNU and IPPNU organizations at the sub-district level (PAC) of Seputih Mataram, Central Lampung Regency. The research employs a qualitative case study approach, with data collected through observation, in-depth interviews, and documentation involving organizational leaders, active members, and community figures. The findings reveal five core values of religious moderation internalized: commitment to nationality, tolerance, anti-violence, accommodation to local culture, and amar ma'ruf nahi munkar (enjoining good and forbidding evil). These values are institutionalized through three integrated pathways: formal organizational activities (Makesta, Lakmud, Lakut, routine recitations, and leadership training), role modeling by organizational leaders, and organizational culture (deliberation, collective work, tahlilan, yasinan, and national activities). The contribution of these values manifests in strengthened member character, enhanced tolerance and cooperation, violence and conflict prevention, and adaptation to local culture. The implications are evident in members' behavior: reinforced national commitment, tolerant attitudes, conflict management skills, and appreciation of local culture. This research contributes theoretically to the literature on Islamic education based on religious moderation and practically provides recommendations for student development programs at the village level, demonstrating that IPNU and IPPNU serve as effective mediums for character education that is moderate, contextual, and relevant to the social and cultural needs of local communities.

Keywords: Islamic Religious Education, Religious Moderation, IPNU IPPNU, Religious Values



ABSTRAK

Penelitian ini bertujuan untuk mengkaji dan menganalisis internalisasi nilai-nilai Pendidikan Agama Islam (PAI) berbasis moderasi beragama dalam organisasi IPNU dan IPPNU PAC Kecamatan Seputih Mataram, Kabupaten Lampung Tengah. Penelitian menggunakan pendekatan kualitatif dengan metode studi kasus, data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi yang melibatkan pengurus, anggota aktif, dan tokoh masyarakat. Temuan penelitian mengungkapkan lima nilai inti moderasi beragama yang diinternalisasikan: komitmen kebangsaan, toleransi, anti kekerasan, akomodatif terhadap budaya lokal, dan amar ma'ruf nahi munkar. Nilai-nilai tersebut diinternalisasikan melalui tiga jalur terpadu: kegiatan formal organisasi (Makesta, Lakmud, Lakut, pengajian rutin, dan pelatihan kepemimpinan), keteladanan pengurus, dan budaya organisasi (musyawarah, kerja kolektif, tahlilan, yasinan, dan aktivitas kebangsaan). Kontribusi nilai-nilai ini terwujud dalam penguatan karakter anggota, pengembangan toleransi dan kerjasama, pencegahan kekerasan dan konflik, serta adaptasi terhadap budaya lokal. Implikasi penerapannya tercermin dalam perilaku anggota: penguatan komitmen kebangsaan, sikap toleran, kemampuan mengelola konflik, dan penghargaan terhadap budaya lokal. Penelitian ini berkontribusi secara teoretis pada literatur pendidikan Islam berbasis moderasi beragama dan secara praktis memberikan rekomendasi program pembinaan pelajar di tingkat desa, menunjukkan bahwa IPNU dan IPPNU terbukti efektif sebagai media pendidikan karakter berbasis PAI yang moderat, kontekstual, dan relevan dengan kebutuhan sosial budaya masyarakat lokal.

Kata Kunci: Pendidikan Agama Islam, Moderasi Beragama, IPNU IPPNU, Nilai-nilai Keagamaan

How to cite: Fajar, D. M., Yusuf, M., & Asnawi, H. S. (2025). Internalization of Islamic Religious Education Values Based on Religious Moderation: A Study on IPNU IPPNU PAC Organization in Seputih Mataram District Central Lampung Regency. *Assyfa Journal of Islamic Studies*, 3(2), 450–465. <https://doi.org/10.61650/ajis.v3i2.1170>

1. INTRODUCTION

Students at the village level often face various challenges in shaping character and moderate religious values. In Seputih Mataram District, Central Lampung Regency, phenomena such as lack of deep religious understanding, tendencies toward extremism, and conflicts due to differing religious views have emerged. This situation is exacerbated by globalization and unlimited access to information that sometimes brings negative impacts on adolescents' mindsets and behavior. The influence of social media often serves as a platform for spreading non-moderate information, such as hate speech, extremist narratives, and bullying, which can affect organization members.

In the current era, the issue of Islamic moderation frequently arises, especially when various events or extremist actions are associated with religious communities. Whether these perceptions are correct or not often sparks debates related to politics. Islamic moderation itself is a blend of spiritual and intellectual aspects, between reason and revelation, and knowledge spread across various regions. Moderate Islam emphasizes that all humans are honored by Allah SWT without distinguishing ethnicity, language, religion, or nation, and a person's superiority is determined by their piety, as affirmed in QS. Al-Hujurat verse 13.

The Indonesian Ministry of Religion defines religious moderation as a fair and balanced attitude in understanding and practicing religious teachings to avoid extremism. Religious moderation also means the ability to coexist in religious and socio-political diversity. From the perspective of

Nahdlatul Ulama, figures such as KH. Hasyim Asy'ari, KH. Wahid Hasyim, and KH. Abdurrahman Wahid emphasized the principle of *wasathiyah* (the middle path) that stresses tolerance, deliberation, and social harmony. Thus, religious moderation is not moderating religion itself, but understanding and practicing religious teachings in a balanced, fair, and tolerant manner, in accordance with the principles of *Ahlus Sunnah wal Jama'ah*. This principle is also affirmed in QS. Al-Baqarah verse 143, which refers to the Muslim community as *ummatan wasathan* (a moderate community).

Islamic Religious Education plays a crucial role in shaping the character of the younger generation. In Indonesia's pluralistic context, strengthening religious moderation values becomes very important to maintain harmony among religious communities and prevent conflicts due to fanaticism or radicalism. Religious moderation emphasizes balance, tolerance, and appreciation of diversity, which form the foundation for building an inclusive society. Understanding religious moderation needs to be internalized through comprehensive approaches, from concept to application in daily life. Moderation emphasizes balance (*tawazun*), tolerance (*tasamuh*), equality (*musawah*), and problem-solving through deliberation (*syura*).

The student organizations based on Islam such as IPNU (Ikatan Pelajar Nahdlatul Ulama) and IPPNU (Ikatan Pelajar Putri Nahdlatul Ulama) hold important roles in shaping the character of the younger generation oriented toward moderation. Through various cadre programs, these two organizations instill values of tolerance, appreciation of diversity, and avoidance of all forms of extremism. Cadre activities such as *Makesta* (Masa Kesetiaan Anggota), *Lakmud* (Latihan Kader Muda), *Lakut* (Latihan Kader Utama), and *Latin* (Latihan Instruktur) serve as effective media for instilling religious moderation through training, directed discussions, case studies, and various forms of simulation. Through these processes, members not only understand the concept of moderation theoretically but also are trained to apply it concretely in daily life.

A survey conducted by the researcher on IPNU and IPPNU members in Bumi Setia Village revealed several important findings. As many as 65% of students felt they lacked religious guidance appropriate to the context of modern life. Additionally, 58% of students had been involved in religious debates with peers due to differing views, which sometimes led to minor conflicts. Nevertheless, 72% of members assessed that this organization has potential as a means of character and tolerance development, although the implementation of moderation values still needs strengthening. These findings raise interesting questions about the extent to which religious moderation values can be instilled and applied in daily life.

This research aims to analyze the application of Islamic Religious Education values based on religious moderation within IPNU and IPPNU organizations in PAC Seputih Mataram. This research also seeks to fill the literature gap regarding the role of student organizations at the sub-district and village levels in shaping moderate religious attitudes. The selection of this topic is based on the need to provide a concrete contribution to the development of moderate Islamic values among village students. As religious organizations, IPNU and IPPNU have a strategic role in educating the younger generation to become tolerant, inclusive individuals capable of living harmoniously in a multicultural society.

2. RESEARCH METHODS

This research employs a qualitative descriptive approach, aiming to describe real conditions and phenomena that are then explained in the research report. The qualitative method is a research process conducted naturally, following objective conditions in the field without manipulation, and relates to the type of data collected. The qualitative approach is based on post-positivist philosophy, used to investigate objects in natural conditions (as opposed to experimental approaches). In this method, the researcher serves as the primary instrument. Sampling is conducted purposively using specific techniques, while data collection employs triangulation (combination). Data analysis is inductive and qualitative, where the results of qualitative research emphasize meaning rather than generalization.

The methodology is a research procedure that produces descriptive data in the form of words, both written and oral, originating from observed individuals and behaviors. In qualitative research, it is important to pay attention to the method of selecting samples as informants. There are three ways to select informants: first, we look for individuals to be interviewed or observed; second, we determine informants to be studied or asked for information according to the research problems; third, we stop searching for informants when the information obtained is adequate and no additional information is needed.

The informants in this research included organizational leaders and active members of IPNU and IPPNU, selected purposively. The criteria for informant selection included: (1) active involvement in IPNU and IPPNU organizational activities; (2) willingness to become informants and ability to communicate their opinions and experiences effectively; and (3) representation of organizational leaders, active members, and community figures. The informants consisted of the Chairperson of PAC IPNU, Chairperson of PAC IPPNU, organizational board members, active members, and community leaders in Seputih Mataram District.

Data collection employed three integrated techniques: observation, in-depth interviews, and documentation. Observation was conducted by directly observing organizational activities related to Islamic religious education or studies reflecting religious moderation. In-depth interviews were conducted with organizational leaders and members to explore their understanding, experiences, and perspectives regarding the internalization of religious moderation values. Documentation included organizational activity archives, work programs, photos, and other relevant documents. The interview guides were developed based on the three research focuses: identifying religious moderation values, analyzing their contribution to organizational activities, and assessing their implications for member attitudes and behavior.

Data validity was ensured through four techniques: (1) triangulation—comparing data from different sources (organizational leaders, members, community figures), methods (observation, interviews, documentation), and times; (2) member check—confirming data interpretations with informants; (3) prolonged engagement—extending time in the field for deeper understanding; and (4) persistent observation—continuous and repeated observation to identify consistent patterns. Data analysis followed the Miles and Huberman interactive model through three stages: data reduction (selecting and categorizing relevant data), data display (presenting data in descriptive

narratives and thematic matrices), and conclusion drawing (deriving meaning and verifying findings through continuous reflection). The analysis was conducted iteratively throughout the research process until data saturation was achieved.

3. RESULTS AND FINDINGS

Description of Research Location

Seputih Mataram District is located in Central Lampung Regency, Lampung Province, Indonesia. Geographically, this district is situated at coordinates approximately 4°50'–5°00' South Latitude and 105°10'–105°20' East Longitude. Seputih Mataram borders Seputih Banyak District to the north, Rumbia District to the east, Seputih Surabaya District to the south, and Bandar Mataram District to the west. This area has a relatively flat topography with an altitude of about 30–50 meters above sea level, making it highly suitable for the agricultural and plantation sectors. Rivers and irrigation also support the agricultural productivity of the local community.

The population of Seputih Mataram District is quite dense with a nearly balanced male-female composition. The majority of the population works as farmers, plantation workers, and traders, with others working in services and small industries. Population distribution is uneven, with settlements more concentrated along main roads and economic centers. The district has a stable population growth rate, supported by a fairly high birth rate and migration from other regions seeking economic opportunities in the agricultural and trade sectors. Seputih Mataram is inhabited by a diverse ethnic community, including Javanese, Lampungese, Sundanese, and Batak ethnicities, with the majority being descendants of transmigrants from Java Island. The languages commonly used daily are Indonesian and Javanese, besides Lampungese which is still used by some indigenous Lampungese communities.

PAC IPNU-IPPNU Seputih Mataram was established on July 15, 2011, initiated by Santoso and Nur Hidayah. The birth of IPNU was motivated by the need for a gathering place for young NU members at the sub-district level. Seputih Mataram is an area where the majority of the population are NU members, necessitating the unification of NU youth from each branch across Seputih Mataram District into an organization at the sub-district level. Additionally, IPNU-IPPNU was formed as a gathering place for NU youth to continue the spirit and values of Nahdliyah, a communication forum for NU students to strengthen Ukhuwah Islamiyah and develop Islamic law, a cadre forum to prepare future national leaders, and an actualization forum for students in the implementation and development of Islamic law. The organization's vision is the formation of devout, knowledgeable, morally upright, and nationally-minded students responsible for upholding Islamic law according to Ahlussunnah wal Jama'ah based on Pancasila and the 1945 Constitution.

Internalization of Islamic Religious Education Values Based on Religious Moderation

The research findings reveal that the internalization of PAI values oriented toward religious moderation in IPNU-IPPNU Seputih Mataram occurs through three approaches: formal activities, role modeling, and organizational culture. Various cadre programs and routine religious studies serve as media for strengthening values of tolerance, nationalism, acceptance of local culture, and

rejection of violence, integrated with Aswaja teachings such as tawassuth (moderation), tasamuh (tolerance), and tawazun (balance). Role modeling by organizational leaders is reflected in their polite communication and respect for differences, while organizational culture in the form of deliberation, collective work, tahlilan, yasinan, and national activities consistently forms habits that foster inclusive, tolerant attitudes and commitment to unity. Thus, the process of internalizing moderation values occurs integratively through material reinforcement, exemplary behavior, and daily organizational practices.

Table 1. Values of Islamic Religious Education Based on Religious Moderation

No	Value	Description	Examples of Implementation
1	Commitment to Nationality	Love for the homeland and respect for national symbols	Upacara 17 Agustus, hubbul wathan minal iman, participation in village activities
2	Tolerance	Respect for differences in opinions, religion, and culture	Inclusive discussions, cross-school collaboration, deliberation forums
3	Anti-Violence	Rejection of all forms of physical and verbal violence	Conflict resolution through deliberation, peaceful dialogue
4	Accommodation to Local Culture	Respect and adaptation to local traditions	Tahlilan, yasinan, traditional arts participation
5	Amar Ma'ruf Nahi Munkar	Enjoining good and forbidding evil	Gentle reprimand, social service, dakwah bil hikmah

Commitment to Nationality: The research shows that commitment to nationality becomes one of the main values internalized in IPNU-IPPNU activities. Based on interviews with the PAC Chairperson, material about love for the homeland is always included in cadre programs. The Chairperson explained that in Makesta and Lakmud, they always emphasize materials about nationality and the relationship between Islam and the NKRI, with the principle of hubbul wathan minal iman (love of homeland is part of faith) as a guide for NU students. This is reinforced by the organizational advisor, who stated that children are accustomed to respecting national symbols and participating in village activities to foster a sense of belonging to the nation.

Tolerance: Tolerance becomes one of the important indicators of religious moderation internalized by IPNU-IPPNU. The Chairperson of IPPNU stated that they always teach members to appreciate differences of opinion and backgrounds among friends in the organization and at school. Discussions in every cadre activity are made open and inclusive, so they learn to respect others. The organizational advisor added that they accustom children to be polite in debates and prevent conflicts, and invite them to interact with students from various schools and villages to appreciate cultural and religious diversity.

Anti-Violence: The value of anti-violence in religious moderation is reflected in IPNU-IPPNU's efforts to instill peaceful attitudes and reject all forms of conflict, both physical and verbal. An active member stated that they always emphasize the importance of solving problems through deliberation and dialogue, and avoiding violent actions, whether at school, in the organization, or on social media. Students must know how to express opinions without hurting others. The organizational advisor added that they provide concrete examples in conflict resolution, guiding members to be patient and restrain themselves.

Accommodation to Local Culture: The value of accommodation to local culture becomes one of the indicators of religious moderation internalized in IPNU-IPPNU. The PAC Chairperson stated that they encourage members to respect and preserve village culture and local religious traditions, such as tahlilan, yasinan, and Islamic holiday celebrations. This value is taught so that students can adapt to their environment without compromising religious principles. The organizational advisor added that they model how to appreciate local culture in every activity, for example by involving members in traditional arts performances or gotong-royong activities.

Amar Ma'ruf Nahi Munkar: The value of Amar Ma'ruf Nahi Munkar becomes one of the indicators of religious moderation internalized in IPNU-IPPNU. The PAC Chairperson stated that they always emphasize to members to actively invite friends to do good and prevent deviant behavior, both at school and in the surrounding environment. This is taught from Makesta to Lakmud to become part of the daily attitude of NU students. The advisor added that they model how to advise friends who make mistakes with polite and wise manners, so that members learn amar ma'ruf nahi munkar through example, not coercion.

Contribution of Islamic Religious Education Values in Organizational Activities

The contribution of implementing PAI values based on religious moderation in IPNU and IPPNU organizational activities at Seputih Mataram District can be analyzed through several aspects:

Table 2. Contribution of PAI Values to Organizational Activities

No	Contribution Aspect	Description	Evidence
1	Character Strengthening	Members become religious, disciplined, responsible, and morally conscious	Active involvement in cadre programs, social activities
2	Tolerance and Cooperation	Members understand differences and work together in harmony	Group discussions, cross-school collaboration
3	Violence and Conflict Prevention	Members solve problems peacefully through deliberation	Conflict resolution simulations, mediation practices
4	Local Culture Adaptation	Activities are more relevant and accepted by the community	Integration of religious values with local traditions

Character Strengthening: The values of PAI based on religious moderation directly strengthen members' character. Through the practice of amar ma'ruf nahi munkar, members are accustomed to politely reprimanding when witnessing behavior that does not conform to religious norms. This fosters moral awareness and social responsibility. The discipline instilled through cadre activities such as Makesta and Lakmud forms members who are organized, responsible, and have high commitment to their duties.

Tolerance and Cooperation: Organizational activities that prioritize discussion, deliberation, and group work encourage members to understand differences and cooperate in a spirit of togetherness. Tolerance is not just theory but becomes real practice in every activity, both within the organization and in interactions with the community. The inclusive discussion forums and cross-organizational collaboration that have been established demonstrate the implementation of tasamuh principles (tolerance) in daily life.

Violence and Conflict Prevention: The internalization of religious moderation equips members to resolve conflicts peacefully. In cadre training and case simulations, members learn to prioritize dialogue and compromise, so that a culture of violence can be minimized. The mentoring and group discussion programs that are held regularly also function as preventive measures against potential conflicts among members.

Local Culture Adaptation: The value of accommodation to local culture makes organizational activities more relevant and accepted by the community. For example, social and religious activities are always adapted to local traditions, such as tahlilan, yasinan, and traditional arts performances, so that the organization becomes an integral part of the surrounding community. This demonstrates the implementation of tawassuth (moderation) principles that balance religious values with local wisdom.

Implications of Religious Moderation Values on Student Attitudes and Behavior

The implications of implementing PAI values based on religious moderation in IPNU and IPPNU PAC Seputih Mataram on student attitudes and behavior can be analyzed through the four indicators of religious moderation:

Commitment to Nationality: This is evident in students' active participation in August 17th commemoration ceremonies, discussions on national insight, and social activities. One IPNU member stated that they are taught to respect national symbols and participate in activities that foster love for the homeland. This makes them feel responsible as citizens and organization members. The implication is that students demonstrate nationalist attitudes and consistent social responsibility in daily life.

Tolerance: This is reflected in members' ability to appreciate differences of opinion, both in internal discussions and collaboration with other organizations. An IPPNU member shared that in meetings or discussions, they learn to listen patiently, appreciate differing opinions, and not impose their own views. This forms inclusive attitudes, ability to cooperate harmoniously, and appreciation of diversity at school and in society.

Anti-Violence: This is applied through conflict resolution simulations, mentoring, and group discussions. Observation shows that members tend to resolve disputes through deliberation, without physical or verbal violence. A PAC leader emphasized that they stress the importance of advising or reprimanding friends politely, so conflicts do not escalate into aggressive actions. The implication is that students can control emotions, resolve problems peacefully, and foster a culture of mutual respect.

Accommodation to Local Culture: This is reflected in activities such as traditional Islamic holiday commemorations, tahlilan, yasinan, and preservation of village arts and culture. The PAC IPNU Chairperson explained that they encourage members to respect village culture while practicing religious values, so that local traditions remain preserved. Students participating in these activities demonstrate appreciation of local culture and ability to integrate religious values with local wisdom.

Discussion

Values of Islamic Religious Education Based on Religious Moderation in IPNU and IPPNU

The research findings indicate that the internalization of Islamic Religious Education values based on religious moderation in IPNU and IPPNU Seputih Mataram occurs integratively through three pathways: formal activities, role modeling by organizational leaders, and organizational culture. This approach aligns with al-Attas's (1999) view that Islamic education does not merely transfer knowledge but also shapes morals and moral awareness through the habituation of values in daily life. The combination of these three pathways creates a conducive environment for developing tolerant, inclusive attitudes and commitment to the nation.

Commitment to Nationality: This value becomes one of the most dominantly internalized values. Members are accustomed to respecting national symbols, participating in flag ceremonies, and engaging in social and community activities. Through role modeling by leaders and formal habituation in Makesta, Lakmud, and Lakut activities, students learn to balance religious identity with nationalism, in line with the principle of *hubbul wathan minal iman* (love of homeland is part of faith). This internalization process encompasses cognitive, affective, and psychomotor aspects, so that national values are reflected in concrete daily actions. The findings support Fathurrochman and Muslim's (2021) research on countering radicalism through strengthening nationalist character through Aswaja practices in schools.

The integration of nationalist values within IPNU-IPPNU activities demonstrates that religious organizations can effectively contribute to strengthening national identity among students. This is particularly important in the current context where issues of radicalism and intolerance often arise. By emphasizing the compatibility of Islamic values with nationalism, IPNU-IPPNU helps students develop a balanced identity that does not pit religious commitment against national loyalty. This aligns with the principles of *wasathiyah* (moderation) in *Ahlussunnah wal Jama'ah* tradition, which emphasizes balance in all aspects of life.

Tolerance: Tolerance is internalized through value education, social interaction, and role modeling by organizational leaders. IPNU-IPPNU members are able to appreciate differences of opinion, background, and culture, both within the organization and in inter-school relationships. Practices such as open discussions, cross-school collaboration, and routine deliberation forums affirm that tolerance has become a consistent organizational culture, in accordance with the *tasamuh* (tolerance) principle in Aswaja. This finding supports Mustafida's (2020) research on integrating multicultural values in PAI learning, which emphasizes the importance of teaching tolerance through concrete practices.

The importance of tolerance internalization is also reflected in members' ability to interact with diverse groups. Through involvement in activities that bring together students from various schools and backgrounds, members learn to appreciate diversity practically. This is consistent with Inayati, Awaluddin, and HR's (2024) research on internalizing religious moderation values based on local wisdom in schools, which found that direct interaction with diversity is key to developing tolerance.

Anti-Violence: The anti-violence value is applied through case simulations, group discussions, and habituation of deliberation. Members are accustomed to resolving conflicts peacefully, controlling themselves, and expressing opinions through dialogue. The integration of cognitive, affective, and psychomotor approaches creates an effective anti-violence culture while simultaneously enhancing members' social skills to prevent conflict escalation in organizational and community environments. This aligns with Tanjung's (2022) research on internalizing religious moderation values in fiqh learning, which found that peaceful conflict resolution is a key indicator of religious moderation.

The anti-violence culture developed in IPNU-IPPNU also helps members manage emotions and avoid aggressive behavior. Through mentoring and group discussion programs, members learn to channel frustrations and disagreements productively. This is particularly important in the digital age where verbal violence through social media is increasingly prevalent. By equipping members with communication skills and emotional management, IPNU-IPPNU contributes to creating a more peaceful and respectful online environment.

Accommodation to Local Culture: This value is instilled through participation in traditional activities, tahlilan, yasinan, and village arts performances. Direct experience makes members adaptive and sensitive to local contexts, while balancing tradition and religious principles. This practice reflects moderation that emphasizes tawassuth (moderate) and tasamuh (tolerance), maintaining social harmony and cultural diversity. This finding supports Hilmin's (2024) research on internalizing religious moderation values in the independent learning curriculum, which emphasizes the importance of contextualization in religious education.

The accommodation to local culture demonstrated by IPNU-IPPNU members reflects an understanding that Islam does not negate local traditions but rather enriches and is enriched by them. The practice of tahlilan and yasinan, for example, is not merely a cultural performance but also a spiritual activity that strengthens faith and community bonds. Similarly, the integration of Islamic values with traditional arts provides a model for how cultural preservation can coexist with religious practice.

Amar Ma'ruf Nahi Munkar (AMNM): The internalization of AMNM is carried out through role modeling by leaders, case simulations, and habituation of gently advising friends. Members not only understand the principle of AMNM theoretically but also apply it in daily life, forming religious, polite, and moderate character. This is consistent with Rosyada's (2022) research on internalizing religious moderation values in PAI learning at schools, which emphasizes the importance of AMNM as a characteristic of moderate Islam.

The implementation of AMNM in IPNU-IPPNU demonstrates a contextualized understanding of this principle. Rather than viewing it as merely prohibiting wrongdoings, members are taught that AMNM also involves actively promoting goodness and encouraging positive change. The gentle approach to advising friends—through polite suggestion rather than harsh criticism—models the prophetic example of dakwah bil hikmah (wise preaching). This helps prevent the kind of harsh judgmentalism that can lead to conflict and division.

Contribution of Islamic Religious Education Values in Organizational Activities

The implementation of religious moderation values provides important contributions in strengthening member character, developing tolerance and cooperation, preventing violence and conflict, and adapting to local culture. Values such as AMNM and anti-violence form members who are religious, disciplined, and responsible. Discussion, deliberation, and group work teach appreciation of differences and harmonious cooperation. The practice of conflict resolution through deliberation equips members with the ability to control emotions and resolve disputes peacefully. Participation in local cultural activities makes the organization relevant, accepted by the community, and strengthens members' social identity as NU students.

The contribution of these values to character strengthening is particularly significant given the challenges facing youth in contemporary Indonesia. As highlighted by Muis et al. (2024), the role of Islamic religious education in building national character is increasingly important in the era of globalization. Through participation in IPNU-IPPNU activities, members develop discipline, responsibility, and moral awareness that serve as a foundation for good citizenship. The findings also support Sholihah and Khoiriyah's (2024) research on religious literacy as a foundation for developing students' religious character, which emphasizes the importance of integrating religious values into practical activities.

The development of tolerance and cooperation through organizational activities provides a concrete response to concerns about increasing intolerance among youth. As Setiyadi and Syahrial (2023) found in their research on strengthening religious moderation for youth in IPNU and IPPNU activities, organizational activities provide a valuable space for intergroup interaction and the development of inclusive attitudes. The collaboration with students from different schools and backgrounds, facilitated through organizational activities, provides real experience in appreciating diversity.

The contribution to violence and conflict prevention is particularly relevant in the context of increasing reports of violence among youth. By equipping members with skills in peaceful conflict resolution and emotional management, IPNU-IPPNU contributes to creating a generation that prefers dialogue to aggression. This is consistent with Harefa and Tambunan's (2024) research on implementing religious moderation values through PAI learning, which found that moderation values effectively prevent extremism when integrated into educational programs.

The accommodation to local culture demonstrated by IPNU-IPPNU members reflects a balanced understanding of religious moderation. Rather than viewing local traditions as incompatible with Islamic values, members learn to distinguish between core religious principles and culturally specific practices that are not obligatory. This nuanced understanding helps prevent the kind of cultural alienation that can occur when religious teachings are applied without regard for local context. As Bastomi and Niswah (2024) found in their research on strengthening religious moderation values among IPNU-IPPNU members, this contextual approach enhances the relevance and acceptance of organizational activities within the community.

Implications of Religious Moderation Values on Student Attitudes and Behavior

The implications of implementing PAI values based on religious moderation affect student behavior and attitudes, including: strengthening national commitment, forming tolerant attitudes,

ability to manage conflict, and appreciation of local culture. The findings show that the internalization of moderation values through organizational activities forms students who are religious, tolerant, disciplined, and culturally aware. Theoretically, this supports al-Attas's (1999) and Lickona's (1991) ideas that effective religious education must strengthen morals, character, and social competence through real experience, not just knowledge transfer. Thus, IPNU-IPPNU PAC Seputih Mataram is proven to be an effective medium for PAI-based character education that is moderate, contextual, and relevant to the social and cultural challenges in the local environment.

The implications of this research align with the four indicators of religious moderation as defined by the Ministry of Religious Affairs. Members' commitment to nationality, tolerance, anti-violence, and accommodation to local culture reflect the successful internalization of these values through organizational activities. This supports the findings of earlier research on the importance of organizational involvement in shaping religious moderation among youth. As Setiyadi and Syahrial (2023) found, organizational activities provide an ideal space for the development of moderate religious attitudes.

The research also demonstrates that organizational culture plays a crucial role in forming consistent behavior among members. The culture of deliberation, collective work, and religious activities such as tahlilan and yasinan creates habits that support the implementation of religious moderation values. This is consistent with research by Hidayah, Setiawan, and Hayati (2024) on internalizing religious moderation values in PAI and character education, which emphasizes the importance of habituation in forming religious character.

Furthermore, the role modeling by organizational leaders emerges as a crucial factor in the success of value internalization. Members learn through observation and imitation, which are more effective than theoretical instruction alone. The leaders' respectful communication and consistent behavior provide concrete examples that members can emulate. This finding supports research on the importance of role models in character education, including Fathurrochman and Muslim's (2021) study on countering radicalism through nationalist character education.

5. CONCLUSION AND SUGGESTIONS

Based on the research findings and discussion, several conclusions can be drawn regarding the internalization of Islamic Religious Education (PAI) values based on religious moderation in IPNU and IPPNU organizations of PAC Seputih Mataram, Central Lampung Regency. The research demonstrates that the internalization of PAI values based on religious moderation occurs integratively through three main pathways: formal organizational activities, role modeling by leaders, and organizational culture. The values internalized include: (1) commitment to nationality, reflected in members' respect for national symbols, participation in ceremonies and social activities, and balance between religious identity and nationalism; (2) tolerance, demonstrated through members' ability to appreciate differences in opinion, religion, and culture through social interaction, open discussions, and cross-school collaboration; (3) anti-violence, manifested in members' habits of resolving conflicts peacefully through deliberation, dialogue, and polite behavior; (4) accommodation to local culture, shown in members' respect for and adaptation to local traditions such as tahlilan, yasinan, and traditional arts activities, ensuring that religious moderation is realized contextually; and (5) amar ma'ruf nahi munkar, applied through habituation,

role modeling, and case simulations, forming members who are religious, polite, and moderate in behavior.

The implications of implementing religious moderation values in IPNU and IPPNU PAC Seputih Mataram are evident in student behavior and attitudes. Members demonstrate strengthened national commitment and social responsibility, tolerant attitudes with respect for differences and harmonious cooperation, ability to manage conflict and resolve disputes peacefully, and appreciation of local culture with integration of religious values and local traditions. Overall, IPNU and IPPNU PAC Seputih Mataram are proven to be effective mediums for character education based on PAI that is moderate, contextual, and relevant to the social and cultural needs of the local community. The internalization of religious moderation values is not merely understood theoretically but also realized in concrete practice through organizational activities, habituation, and role modeling by leaders, forming a generation of NU students who are tolerant, characterized, and positively contributing to their environment.

6. REFERENCES

- Abdul, M., & Yanto, M. (2025). Analisis pemikiran K.H. Ahmad Dahlan dan K.H. Hasyim Asy'ari terhadap reformasi pendidikan Islam di Indonesia. *Jurnal Jummy*, 2(2), 255-275. <https://doi.org/10.35316/jummy.v2i2.6272>
- Afrizal. (2015). *Metode Penelitian Kualitatif*. Jakarta: Raja Grafindo.
- Al-Bukhârî, M. b. I. b. I. b. al-M. A. 'A. (n.d.). *Al-Jâmi' Al-Sahîh* (Hadis no. 6463).
- Anam, S., & Afifah, S. F. (2025). Pembelajaran agama Islam di SMP Mambaus. *Jurnal Pendidikan*, 2(2), 645-655.
- Arifin, Z. (2011). *Penelitian Pendidikan*. Bandung: PT Remaja Rosdakarya Offset.
- Arikunto, S. (2002). *Prosedur Penelitian Suatu Pendekatan Praktek*. Jakarta: PT. Rineka Cipta.
- Bastomi, H., & Niswah, N. (2024). Menyulam harmoni: Penguatan nilai moderasi beragama pada anggota IPNU-IPPNU Desa Tanjungrejo, Kecamatan Jekulo, Kabupaten Kudus. *Jurnal Moderasi*, 4.
- Burhan, A. N. (2019). Defining Indonesian religious moderation. *Studia Islamika*, 26(2), 503-506. <https://doi.org/10.15408/sdi.v26i3.13599>
- Fahmi, M. (2021). Transformasi ruang lingkup PAI dalam era digital. *Journal of Islamic Education Studies*, 5(1), 33-48.
- Faiz, M., & Choirin, M. (2020). Dinamika pemikiran. *Jurnal Pemikiran Islam*, 19(2).
- Fathurrochman, I., & Muslim, A. (2021). Menangkal radikalisme dengan penguatan pendidikan karakter nasionalisme melalui amaliyah Aswaja di SD Islamiyah Magetan. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 13(2), 801-818. <https://doi.org/10.37680/qalamuna.v13i2.1071>
- Gani, A., Oktavani, M., & Suhartono, S. (2024). Pendidikan Agama Islam: Fondasi moral spiritualitas bangsa. *Al-I'tibar: Jurnal Pendidikan Islam*, 11(3), 289-297. <https://doi.org/10.30599/jrek7951>

- Ghani, A., & Ali, M. (2022). Konsep pendidikan Islam perspektif Imam Al-Ghazali. *El-Fata: Jurnal Ilmu Tarbiyah*, 2(1), 18-31. <https://doi.org/10.36420/eft.v2i01.104>
- Hanan, A., & Rahmat, A. (2023). Internalisasi moderasi beragama dalam Pendidikan Agama Islam. *Jurnal Pendidikan Agama Islam*, 1(2), 55. <https://doi.org/10.52434/jpai.v1i2.2691>
- Harefa, R., & Tambunan, N. (2024). Implementasi nilai-nilai moderasi beragama melalui pembelajaran PAI di SMKS YAPIM Medan. *Kreatifitas Jurnal Ilmiah Pendidikan Islam*, 13(1), 18-37. <https://doi.org/10.46781/kreatifitas.v13i1.1164>
- Hidayah, C., Setiawan, D., & Hayati, R. M. (2024). Internalisasi nilai-nilai moderasi beragama dalam pembelajaran Pendidikan Agama Islam dan Budi Pekerti di SMA Negeri 1 Rumbia Lampung Tengah. *MindSet: Jurnal Manajemen Pendidikan Islam*, 33-44. <https://doi.org/10.58561/mindset.v3i1.134>
- Hilmin, H. (2024). Internalisasi nilai-nilai moderasi beragama dalam Kurikulum Merdeka Belajar Pendidikan Agama Islam. *Muaddib: Islamic Education Journal*, 7(1), 37-45. <https://doi.org/10.19109/muaddib.v7i1.24478>
- Husna, S., & Yunus, M. (2016). Hasil-hasil Muktamar Ke-33 Nahdhatul Ulama'. *Pengurus Besar Nahdlatul Ulama*, 163.
- Ibrahim, F. I., & Haryanto, B. (2020). Islamic education concept Syed Muhammad Naquib Al Attas. *Academia Open*, 3. <https://doi.org/10.21070/acopen.3.2020.2092>
- Inayati, F., Awaluddin, A. F., & HR, S. (2024). Internalisasi nilai moderasi beragama berbasis kearifan lokal pada siswa SMAN 13 Bone melalui pembelajaran PAI-BP. *Al-Liqo: Jurnal Pendidikan Islam*, 9(2), 224-236. <https://doi.org/10.46963/alliqo.v9i2.2319>
- Indonesia, Kementerian Agama Republik. (2019). *Al-Qur'an Dan Terjemahannya*. Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an.
- Jannah, N., & W, D. M. A. P. (2024). Transformasi nilai moderasi beragama pada Generasi Z di organisasi IPNU IPPNU Cabang Kencong. *AL-MURABBI: Jurnal Studi Kependidikan Dan Keislaman*, 10(2), 12-24. <https://doi.org/10.53627/jam.v10i2.5485>
- Jonathan Sarwono. (2006). *Metode Penelitian Kuantitatif Dan Kualitatif*. Yogyakarta: Graha Ilmu.
- Junaedi, E. (2019). Inilah moderasi beragama perspektif Kemenag. *Harmoni*, 18(2), 182-186. <https://doi.org/10.32488/harmoni.v18i2.414>
- Khamidah, I. N., & Brata, D. P. N. (2021). Pengembangan karakter religius remaja. *Third Conference on Research and Community Services STKIP PGRI Jombang*, 1(September), 367-377.
- Ma'arif, A., Khasanah, A. F., Sabrina, A., & Maulana, R. (2024). Peran media sosial dalam membentuk sikap mahasiswa terhadap toleransi dalam beragama. *J-Alif: Jurnal Penelitian Hukum Ekonomi Syariah Dan Budaya Islam*, 9(2), 192. <https://doi.org/10.35329/jalif.v9i2.5625>
- Mista, H., Ma'rifah, I., & Latifah, F. N. (2024). Penguatan nilai-nilai moderasi beragama masyarakat Desa Sukaringin-Sukawangi Kab. Bekasi berbasis Majelis Taklim dan Madrasah. *Massa APJIKI: Jurnal Pengabdian Kepada Masyarakat*, 2(2), 82-92. <https://doi.org/10.25008/massa.v2i2.215>

- Muis, M. A., Pratama, A., Sahara, I., Yuniarti, I., & Putri, S. A. (2024). Peran Pendidikan Agama Islam dalam pembentukan karakter bangsa di era globalisasi. *JiIP - Jurnal Ilmiah Ilmu Pendidikan*, 7(7), 7172-7177. <https://doi.org/10.54371/jiip.v7i7.4872>
- Multikultural, M. (2022). Moderasi beragama dalam masyarakat multikultural. *Jurnal Moderasi*, 6, 168-182.
- Munawar, M. (2025). Internalization of the values of the Qur'an and Hadith in the daily life of students at school. *JURNAL PEDAGOGY*, 18(2), 104-112. <https://doi.org/10.63889/pedagogy.v18i2.302>
- Mustafida, F. (2020). Integrasi nilai-nilai multikultural dalam pembelajaran Pendidikan Agama Islam (PAI). *Jurnal Pendidikan Islam Indonesia*, 4(2), 173-185. <https://doi.org/10.35316/jpii.v4i2.191>
- Narbuka, C. (2009). *Metodologi Penelitian*. Jakarta: Sinar Graha Offset.
- Nastiti, A., & Ali, M. (2021). Gagasan pendidikan humanis religius Abdurrahman Mas'ud. Universitas Muhammadiyah Surakarta.
- Ningsih, A. S., & Hurairah, J. (2024). Peran pendidikan Islam dalam melawan radikalisme melalui moderasi beragama. *Jurnal Pendidikan*, 1(3), 310-321.
- Nugrahani, F. (2014). *Metode Penelitian Kualitatif Dalam Penelitian Pendidikan Bahasa*. Solo: Cakra Books.
- Nuriyaturrohmah, I., & Rosyad, M. S. (2024). Penanaman nilai-nilai PAI melalui program pesantren kilat di MTs Sunan Giri Driyorejo. *At-Tarbiyah*, 2, 438-443.
- Nusa Putra dan Santi Lisnawati. (2013). *Penelitian Kualitatif Pendidikan Agama Islam* (2nd ed.). Bandung: PT. Remaja Rosdakarya.
- Nyoman Kutha Ratna. (2010). *Metodologi Penelitian*. Yogyakarta: Pustaka Pelajar.
- P. Joko Subagyo. (2011). *Metode Penelitian Dalam Teori Dan Praktik*. Jakarta: PT Rineka Cipta.
- Prastyo, A. T. (2022). Penerapan nilai-nilai kosmopolitanisme Islam dalam mencegah radikalisme agama pada masyarakat Muslim Plateau Dieng. *POROS ONIM: Jurnal Sosial Keagamaan*, 3(1), 1-17. <https://doi.org/10.53491/porosonim.v3i1.262>
- Qowaid, Y. P., & Fauzi, R. (2019). Internalisasi nilai moderasi melalui Pendidikan Agama Islam. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 17(2), 110-124.
- Rachmayani, A. N. (2015). Implementasi moderasi beragama dalam pendidikan Islam di SMP Mambaus Sholihin Tuban. *Jurnal Pendidikan*, 06(September 2022), 6. <https://doi.org/10.33754/jalie.v6i2.600>
- Rokhiyah, R. (2024). Peran guru IPS dalam membentuk sikap toleransi siswa kelas VIII MTs Al-Amin Wonorejo Poncokusumo. Universitas Islam Negeri Maulana Malik Ibrahim.
- Rosyada, H. (2022). Internalisasi nilai-nilai moderasi beragama dalam pembelajaran PAI di sekolah. *Al-Khos: Jurnal Pendidikan Agama Islam*, 2(2), 55-64. <https://doi.org/10.62808/al-khos.v2i2.65>
- Saifuddin, L. H. (2019). *Moderasi Beragama*. Jakarta: Kementerian Agama RI.

- Setiyadi, R., & Syahrial, T. (2023). Penguatan moderasi beragama bagi generasi muda dalam kegiatan IPNU dan IPPNU. *Abdimas Siliwangi*, 6(1), 234-249. <https://doi.org/10.22460/as.v6i1.14214>
- Sholihah, S. A., & Khoiriyah, K. (2024). Literasi keagamaan sebagai pondasi pengembangan karakter religius siswa. *Al-Fikri: Jurnal Studi Dan Penelitian Pendidikan Islam*, 7(2), 19. <https://doi.org/10.30659/jspi.7.2.19-39>
- Sobri, R. (2019). Edukasi Islami: Jurnal Islam, 08/No: 01 Vol: dan Keagamaan di Indonesia (Analisis Kebijakan PP No. 55 Tahun 2007).
- Sugiyono. (2008). *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, Dan R&D* (6th ed.). Bandung: Alfabeta.
- Sugiyono. (2010). *Metode Penelitian Pendidikan Pendekatan Kuantitatif Kualitatif Dan R Dan D*. Bandung: Alfabeta.
- Sugiyono. (2015). *Metode Penelitian Pendidikan*. Bandung: Alfabeta.
- Sutrisno, E. (2019). Aktualisasi moderasi beragama di lembaga pendidikan. *Jurnal Bimas Islam*, 12(2), 323-348. <https://doi.org/10.37302/jbi.v12i2.113>
- Syahraini, K., Zakariah, A., & Novita, N. (2024). Peran media sosial terhadap perilaku peserta didik di era globalisasi. *ALFIHRIS: Jurnal Inspirasi Pendidikan*, 2(4), 118-128. <https://doi.org/10.59246/alfihris.v2i4.1016>
- Tanjung, A. S. (2022). Internalisasi nilai-nilai moderasi beragama dalam pembelajaran fikih di Madrasah Aliyah. *Takuana: Jurnal Pendidikan, Sains, Dan Humaniora*, 1(1), 1-12. <https://doi.org/10.56113/takuana.v1i1.29>
- Tirtoni, F., Supriyadi, Astutik, I. R. I., Susilo, J., & Fatmala, F. (2023). Platform Kurikulum Merdeka Mengajar kepada para guru di SDN 3 Watesnegoro. *Kanigara*, 3(2), 160-165. <https://doi.org/10.36456/kanigara.v3i2.7793>
- Universitas Islam, Negeri Sayyid, & Rahmatullah, A. (2025). Peran tokoh masyarakat dalam deteksi dini konflik sosial untuk penguatan moderasi beragama. *Jurnal Moderasi*, 24(1), 29-42.
- Universitas Islam, Negeri Sultan, Kasim, S., & Kasim, S. (2024). Moderasi beragama dan Pancasila: Pilar kebhinekaan dan persatuan bangsa Indonesia. *Jurnal Kebangsaan*, 20(1).
- Wahyudin. (2023). Menumbuhkan sikap moderat siswa dalam beragama. *Fikrah: Journal of Islamic Education*, 7(1), 1-18.
- Wibowo, E. N. (2022). Pendidikan Islam berasaskan moderasi beragama (Studi di Pondok Pesantren Darul Afkar, Desa Tegalrejo Kecamatan Ceper Kabupaten Klaten).
- Zuhriyah, N. (2007). *Metode Penelitian Sosial Dan Pendidikan*. Jakarta: Bumi Aksara.