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Internalization of Religious Moderation Values in Fostering Students' Social Awareness

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Abstract

This study examines the internalization of tasamuh (tolerance) values as part of religious moderation in fostering students' social awareness. The research is motivated by the declining level of social awareness among students, reflected in individualistic attitudes, weak empathy, and reduced cooperation in school life. In this context, the value of tasamuh becomes important as a foundation for building harmonious social relationships and strengthening students' social character. The study aims to analyze the process of internalizing tasamuh values and their implications for the development of students' social awareness. This research employs a qualitative approach with a case study design. Data were collected through observation, in-depth interviews, and documentation involving the school principal, Islamic Religious Education teachers, counseling teachers, vice principal for student affairs, and students. Data analysis was conducted through data reduction, data display, and conclusion drawing, while data validity was ensured through source and technique triangulation. The findings reveal that the internalization of tasamuh values is carried out through three interconnected stages: value transformation, transinternalization, and value transaction. Through these stages, students gradually develop an understanding of tolerance, empathy toward others, self-control in social interactions, and the ability to respect differences. The internalization process also encourages students to cooperate in heterogeneous groups, resolve conflicts through dialogue, and demonstrate helping behavior in academic and social activities. These findings indicate that tasamuh is not only understood conceptually but has also become part of students' daily social behavior. The study concludes that the internalization of religious moderation values significantly contributes to strengthening students' social awareness and creating an inclusive, harmonious, and socially responsible school environment.
Keywords: Tasamuh, Religious Moderation, Value Internalization, Social Awareness.

Introduction

The social reality within contemporary educational environments indicates a decline in students' social awareness, reflected in individualistic attitudes, weak empathy, and reduced participation in collective activities (Arnum & Hidayat, 2023). Globalization and technological advancement have also influenced students' social interactions and lifestyles, causing moral and social values to become less emphasized in everyday life (Anwar et al., 2022; Urbaningrum et al., 2024). This condition presents a challenge for Islamic educational institutions, which are expected not only to transfer knowledge but also to strengthen students' character and social responsibility (Brutu et al., 2024).

One of the important values in Islamic education related to social harmony is tasamuh (tolerance), which is closely associated with religious moderation. Tasamuh emphasizes respect for differences, peaceful interaction, and balanced social attitudes (Tanjung, 2022). In

the school context, the internalization of tasamuh values is essential for developing students who are empathetic, cooperative, and socially aware. Therefore, schools have an important role in integrating tolerance values into learning activities and students' daily interactions.

Previous studies on religious moderation and tasamuh have generally focused on conceptual discussions, curriculum implementation, and interreligious tolerance. However, limited studies specifically examine how tasamuh values are internalized through students' daily social interactions and how this process contributes to the development of social awareness. In addition, previous research has not sufficiently explained the stages of value internalization that shape students' ways of thinking, attitudes, and behaviors in the school environment. This condition indicates a research gap that requires further investigation.

The phenomenon observed at SMA Nurul Iman Palembang, located on Jl. KH. Azhari, 14 Ulu, Seberang Ulu II District, Palembang, South Sumatra, shows that the values of tasamuh still require strengthening in daily school practices. In several academic and non-academic activities, interactions among students were often marked by excessive teasing that eventually triggered conflicts between groups. These conflicts also affected students' cooperation in collective activities, resulting in reduced solidarity, weak social interaction, and limited empathy among students. This condition indicates that tolerance values have not been optimally internalized and that students' social awareness still requires strengthening (Apriyani et al., 2021).

Based on these conditions, this study aims to analyze the internalization process of tasamuh values in fostering students' social awareness. The novelty of this study lies in its focus on the stages of value transformation, transinternalization, and value transaction as a practical process of internalizing tasamuh values in students' daily lives. Unlike previous studies that mainly discuss religious moderation conceptually, this study specifically examines how tasamuh values shape students' ways of thinking, attitudes, and social behaviors, as well as how these values contribute to the formation of an inclusive, harmonious, and socially responsible school culture.

Method

This study employs a qualitative approach with a case study design to explore in depth the process of internalizing tasamuh (tolerance) values in fostering students' social awareness at SMA Nurul Iman Palembang, located on Jl. KH. Azhari, 14 Ulu, Seberang Ulu II District, Palembang, South Sumatra. The qualitative approach was chosen because it enables the researcher to understand participants' experiences, social interactions, and value internalization processes within the natural school setting. The research was conducted for approximately three months, from January to March 2025. The research informants consisted of 12 participants selected using purposive sampling techniques. The informants included the school principal, vice principal for student affairs, two Islamic Religious Education (PAI) teachers, one guidance and counseling teacher, and seven students actively involved in academic and non-academic activities. The selection of informants was based on their direct involvement and understanding of the implementation of tasamuh values and students' social interactions within the school environment.

Data collection techniques in this study consisted of participant observation, in-depth interviews, and documentation studies. Observation was conducted during classroom learning, religious activities, flag ceremonies, group discussions, and communal activities to examine students' interactions, cooperation, empathy, and attitudes toward differences. The interviews focused on the process of internalizing tasamuh values, forms of religious moderation

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practices in school life, students' social awareness, supporting and inhibiting factors, and the role of teachers in strengthening tolerance values. Meanwhile, documentation studies were carried out by examining school regulations, learning documents, activity reports, photographs, and other supporting documents related to character education and religious moderation programs.

To ensure data validity, this study applied triangulation of sources and techniques, member checking, prolonged engagement, and referential adequacy as proposed by Lincoln and Guba (Denzin & Lincoln, 2011). These validation techniques were implemented systematically to ensure that the findings accurately reflected the actual conditions in the field and were scientifically accountable.

Data analysis in this study followed the interactive model of Miles and Huberman, which consists of three stages: data reduction, data display, and conclusion drawing/verification (Miles et al., 2014). The analysis process was conducted continuously and interactively throughout the research process, allowing the researcher to identify patterns, interpret meanings, and formulate conclusions regarding the internalization of tasamuh values and their implications for students' social awareness.

Results

The following section presents the research findings in a systematic tabular format to facilitate clarity, analytical depth, and alignment with academic journal writing standards. The table summarizes the key findings related to the internalization of tasamuh (tolerance) values and their implications for students' social awareness at SMA Nurul Iman Palembang.

Table 1. Research Findings on the Internalization of Tasamuh Values and Their Implications for Students' Social Awareness at SMA Nurul Iman Palembang

No	Aspect Examined	Indicators	Description of Findings	Implications
1	Internalization of *Tasamuh* in Students' Thinking	Understanding of tolerance	Students understand *tasamuh* as an attitude of accepting and respecting differences, not limited to religious aspects but also social and humanitarian contexts	Formation of an inclusive and moderate mindset
		Expansion of moderation meaning	Moderation is understood as a social value oriented toward justice, humanity, and social relations	Reduces potential intolerance
		Cognitive process	Understanding is formed through learning, discussions, and social interactions	Becomes the foundation for further value internalization
2	Internalization of *Tasamuh* in Students' Attitudes	Empathy	Students show increased sensitivity toward others' feelings and conditions	Development of social awareness and care
		Self-control	Students become more careful in speaking and behaving	Minimizes social conflict

		Acceptance of differences	Students actively and openly accept differences	Formation of conscious tolerant attitudes
3	Internalization of *Tasamuh* in Students' Behavior	Respectful attitude	Students respect opinions and differences during discussions	More harmonious social interactions
		Cooperation	Students are able to work in heterogeneous groups	Strengthening solidarity and collaboration
		Conflict resolution	Conflicts are resolved through deliberation	Development of a dialogical culture
		Empathic behavior	Students help peers facing academic or personal difficulties	Emergence of real social care
4	Implications for Social Awareness	Social empathy	Students are able to understand others' conditions and respond positively	Strengthening emotional intelligence
		Social cooperation	Collaborative interaction occurs without discrimination	Formation of inclusive relationships
		Prosocial behavior	Students are accustomed to helping voluntarily	Development of a supportive culture
		Helping behavior	Students actively assist peers academically and socially	Strengthening collective solidarity
		Social cohesion	Relationships among students are harmonious with minimal conflict	Creation of a conducive school environment

Internalization of Tasamuh Values in Students' Thinking

The findings revealed that the internalization of tasamuh values at SMA Nurul Iman Palembang first occurred through the formation of students' cognitive understanding regarding tolerance, respect, and social interaction. Based on classroom observations, Islamic Religious Education (PAI) learning activities frequently emphasized discussions about respecting differences, avoiding ridicule, and maintaining harmonious relationships among peers. Teachers consistently linked religious moderation values with students' daily experiences in school life.

One PAI teacher explained:

"We do not only teach students about tolerance conceptually, but we also connect it with their daily interactions. Students are reminded that respecting others is part of Islamic teachings and social responsibility."

This statement indicates that tasamuh values were introduced not merely as theoretical material but as practical moral guidance relevant to students' social realities. Observations

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during classroom discussions also showed that students gradually became more open in listening to differing opinions without mocking or interrupting their classmates.

A student stated:

"Previously, some students often laughed at friends who had different opinions, but now we are taught to listen first and respect each other during discussions."

The findings further showed that students understood tasamuh not only as religious tolerance but also as a broader social attitude involving humanity, fairness, and mutual respect. Through classroom dialogue, group discussions, and teacher guidance, students began to recognize that social harmony requires empathy and balanced judgment in interacting with others.Observations during collaborative learning activities revealed that students increasingly demonstrated inclusive thinking patterns. Students were willing to work with classmates from different friendship circles and showed reduced tendencies toward exclusivism. These findings indicate that the internalization process at the cognitive level became the foundation for the development of tolerant attitudes and behaviors.

Internalization of Tasamuh Values in Students' Attitudes

The internalization process subsequently developed into the affective dimension, reflected in students' attitudes and emotional awareness. The findings showed that students gradually demonstrated empathy, emotional sensitivity, self-control, and openness toward differences. Based on observations during school activities, students appeared more careful in communicating with peers and were less likely to engage in excessive teasing that previously triggered conflicts. Teachers also emphasized the importance of maintaining respectful communication during both formal and informal interactions.

The counseling teacher explained:

"Students now tend to be more aware of how their words affect others. Previously, conflicts often started from jokes that crossed the line, but now students are more capable of controlling themselves."

This finding was strengthened by student interview data. One student stated:

"If there is a misunderstanding now, we usually try to talk calmly first instead of immediately getting angry."

Another student explained:

"Teachers always remind us not to insult others, even as a joke, because everyone has feelings."

Observations during extracurricular and group-learning activities also showed increased acceptance of differences among students. Students no longer avoided peers with different personalities or social backgrounds. Instead, they became more open to cooperation and interaction.

The vice principal for student affairs stated:

"The school continuously encourages students to build friendships with all classmates, not only with close friends. This helps students learn respect and social responsibility."

These findings demonstrate that tasamuh values were emotionally internalized through continuous habituation, teacher role modeling, reflective discussions, and students' social experiences within the school environment.

Internalization of Tasamuh Values in Students' Behavior

The findings further revealed that tasamuh values were manifested in students' daily social behaviors. This behavioral dimension became visible through respectful interaction, cooperation, dialogical conflict resolution, and helping behavior. Observations during classroom discussions showed that students increasingly respected differing opinions and

avoided dominating conversations. Students listened more attentively to their peers and provided responses in a calmer and more respectful manner.

One student explained:

"When discussing in groups, we now try to appreciate everyone's ideas even if we disagree."

Cooperative behavior was also clearly visible during academic and extracurricular activities. Students were observed working together in heterogeneous groups without significant social barriers. Group assignments were completed collaboratively, and students demonstrated shared responsibility in completing tasks.

A PAI teacher stated:

"Students are now more willing to cooperate with anyone. Previously, some students only wanted to work with close friends, but now they are more open."

The findings additionally showed changes in students' approaches to conflict resolution. Minor disputes among students were more frequently resolved through dialogue and mediation rather than emotional confrontation. Teachers often facilitated discussions to encourage peaceful communication between students involved in disagreements. Observations also indicated the emergence of empathic and helping behaviors. Students voluntarily assisted peers experiencing academic difficulties, lent school equipment, and provided emotional support to classmates facing personal problems.

One student stated:

"If a friend has difficulties understanding lessons, we usually help explain the material together."

Another student explained:

"When someone is sad or has problems, classmates usually try to comfort and support them."

These findings indicate that tasamuh values had developed beyond conceptual understanding and had become part of students' social habits and daily interactions. Implications of Tasamuh Internalization for Students' Social Awareness The internalization of tasamuh values had significant implications for the development of students' social awareness. The findings showed improvements in empathy, cooperation, social care, and collective solidarity within the school environment. Based on observations, students demonstrated stronger concern for their peers' emotional and academic conditions. Students became more responsive when classmates faced difficulties and showed greater willingness to provide assistance voluntarily.

The school principal stated:

"We can see changes in students' social behavior. They are more caring, more cooperative, and conflicts among students have decreased compared to before."

Collaborative interactions among students also became more inclusive. Students participated more actively in collective activities such as classroom cleaning, social service programs, and school events without discriminating among peers. Observations during communal activities showed that students displayed stronger solidarity and cooperation. Social interactions became more harmonious, while tensions and group conflicts gradually decreased.

One student stated:

"Now our class feels more united because we are taught to respect and help each other."

Another student explained:

"We are more comfortable interacting with different friends because there is less mocking and conflict."

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These findings indicate that the internalization of tasamuh values contributed to the formation of a more inclusive, harmonious, and socially supportive school environment. The results also show that tolerance values not only strengthened students' individual character but also fostered collective social awareness within the broader school community.

Discussion

Internalization of Tasamuh Values in Students' Ways of Thinking

The findings of this study indicate that the internalization of tasamuh values at SMA Nurul Iman Palembang begins with the formation of students' cognitive understanding regarding tolerance and social interaction. Based on classroom observations, teachers consistently integrated discussions about respecting differences, avoiding ridicule, and maintaining harmonious relationships into Islamic Religious Education (PAI) learning. Students were encouraged to relate these values to their daily social experiences at school. One PAI teacher explained that tolerance was not only taught conceptually but also connected to students' real interactions, so that respecting others became understood as part of Islamic teachings and social responsibility. This finding was reinforced by students' statements indicating that they had become more willing to listen to differing opinions respectfully during classroom discussions. Observations also showed that students gradually became more open to collaborating with peers from different friendship circles and demonstrated reduced exclusivist attitudes.

These empirical findings show that students understand tasamuh not merely as interreligious tolerance, but as a broader social and humanitarian attitude emphasizing fairness, empathy, and mutual respect. In this context, religious moderation is interpreted as a social value guiding students to build inclusive and harmonious relationships within school life. This finding is consistent with the concept of religious moderation proposed by the Indonesian Ministry of Religious Affairs, which positions tasamuh as one of the main pillars emphasizing balance, justice, and respect for diversity (Zahdi & Iqrima, 2021). At SMA Nurul Iman Palembang, this value was practically strengthened through PAI learning, Civic Education (PPKn), teacher guidance, and character-based school policies.

The findings also support the views of Quraish Shihab and Yusuf Al-Qardhawi, who explain that moderation means placing everything proportionally and avoiding extremism or excessive fanaticism. Students' willingness to respect differing opinions without mocking classmates reflects this moderate perspective in daily interaction. From the perspective of educational psychology, the findings align with Bloom's cognitive theory, which explains that understanding becomes the initial stage before values develop into attitudes and behaviors. In this study, students' cognitive understanding of tasamuh became the basis for the later emergence of empathy, cooperation, and helping behavior.

Furthermore, the findings are also relevant to Jean Piaget's cognitive development theory, which states that thinking structures develop through interaction and learning experiences. Students at SMA Nurul Iman Palembang did not passively receive the concept of tasamuh, but actively constructed their understanding through classroom dialogue, group discussions, and social interaction. This process is reinforced by Lev Vygotsky's perspective emphasizing the importance of social interaction and communication in shaping cognition (Morin & Herman, 2022). Thus, the findings indicate that the internalization of tasamuh values in students' ways of thinking occurs through continuous interaction between learning experiences, school culture, and students' daily social realities.

The findings also strengthen previous research conducted by Nurinayah et al. (2025), which identified limited understanding, environmental influence, and social interaction patterns as factors contributing to intolerance among students. In contrast, this study demonstrates that systematic internalization through learning activities, teacher role modeling, and habituation can reduce tendencies toward intolerance and foster more inclusive thinking patterns among students.

Internalization of Tasamuh Values in Students' Attitudes

The findings further reveal that the internalization of tasamuh values developed into the affective dimension, reflected in students' emotional awareness and social attitudes. Observations during classroom and extracurricular activities showed that students became more careful in communicating and demonstrated greater emotional sensitivity toward others. Several teachers explained that conflicts previously triggered by excessive teasing had gradually decreased because students were becoming more capable of controlling their speech and behavior. One counseling teacher stated that students had become more aware that jokes or harsh words could hurt others emotionally. This finding was reinforced by students' statements explaining that misunderstandings were now more often resolved calmly through communication rather than emotional confrontation.

The findings also show that students increasingly accepted differences in personality and social background. During group activities, students no longer limited interaction only to close friends but became more open to cooperating with all classmates. Observations indicated that this openness was strengthened through continuous teacher reminders, reflective discussions, counseling activities, and school habituation programs emphasizing respectful interaction and social responsibility.

These empirical findings indicate that tasamuh values had begun to move beyond cognitive understanding into emotional internalization. This process is in line with Muhaimin's theory of value internalization, which explains that values become meaningful when they are experienced emotionally through reflection, habituation, and role modeling (Ardiyansyah et al., 2025). In this study, students' increased empathy, emotional sensitivity, and self-control demonstrate that tasamuh was gradually internalized as a lived value rather than merely normative knowledge.

The findings are also relevant to the concept of tasamuh proposed by Irwan Masduqi, which emphasizes openness and sincere acceptance toward others (Laksono & Nursikin, 2024). Students at SMA Nurul Iman Palembang did not simply tolerate differences passively, but actively attempted to maintain respectful and caring social relationships. From a social psychology perspective, this condition aligns with Gordon Allport's theory, which defines attitudes as mental readiness shaped by social experiences (Iriani & Rochmania, 2024). The repeated experiences of dialogue, cooperation, and reflection within the school environment gradually shaped students' positive attitudes toward differences.

Additionally, the findings support Ajzen and Fishbein's theory explaining that attitudes emerge from beliefs and evaluations influencing social behavior (Larasati et al., 2024). Students' belief that respectful communication and empathy are important social values influenced their willingness to avoid ridicule, control emotions, and maintain harmonious interaction. These findings are also consistent with Ki Hadjar Dewantara's concept of budi pekerti, which emphasizes balance between intellectual and moral development in education (Yahriyah et al., 2025). Thus, the affective internalization of tasamuh values at SMA Nurul Iman Palembang contributed significantly to the development of students' emotional maturity and social awareness.

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Internalization of Tasamuh Values in Students' Behavior

The findings further demonstrate that tasamuh values were manifested in students' concrete social behavior. Observations during classroom discussions showed that students increasingly respected differing opinions, avoided interrupting others, and listened more attentively to classmates. One student explained that group discussions had become more respectful because students were encouraged to appreciate every opinion even when disagreements occurred. Cooperative behavior was also clearly visible during academic and extracurricular activities, where students worked together in heterogeneous groups without significant social barriers.

Teachers also explained that students had become more open to collaborating with classmates beyond their close friendship circles. In addition, the findings revealed changes in students' approaches to conflict resolution. Minor disputes were more frequently resolved through dialogue and mediation facilitated by teachers rather than emotional confrontation. Observations also showed the emergence of empathic and helping behavior, such as assisting peers experiencing academic difficulties, lending school equipment, and providing emotional support to classmates facing personal problems.

These empirical findings indicate that tasamuh values had become part of students' daily social habits and interactions. This condition reflects the value transaction stage, where internalized values are expressed through real behavior. The findings align with Lickona's concept of moral action, which explains that successful character education is reflected in the manifestation of values through concrete behavior (Lickona, 2012). Respectful interaction, cooperation, peaceful conflict resolution, and helping behavior demonstrate that tolerance values were not only understood cognitively and affectively, but also practiced consistently in students' social lives.

The findings are also relevant to Islamic perspectives emphasizing social ethics and inclusive religiosity (Halim, 2022). In this study, moderation became meaningful because it was practiced through daily interaction patterns within the school environment. These findings strengthen previous studies explaining that the internalization of moderation values can foster harmonious and dialogical social behavior among students (Mukjizat et al., 2025).

Implications for Students' Social Awareness

The findings show that the internalization of tasamuh values had significant implications for students' social awareness. Observations indicated that students demonstrated stronger empathy, cooperation, and social concern within school life. Students became more responsive when classmates experienced emotional or academic difficulties and showed greater willingness to provide voluntary assistance. The school principal explained that students had become more caring, cooperative, and socially connected compared to previous conditions where conflicts and exclusivist behavior occurred more frequently.

Collaborative interaction among students also became more inclusive. During collective activities such as classroom cleaning, social service programs, and school events, students participated actively without discriminating among peers. Observations showed that social solidarity and harmonious interaction gradually increased, while tensions and group conflicts decreased. Students also expressed that classroom relationships now felt more united because they had become accustomed to respecting and helping one another.

These findings indicate that the internalization of tasamuh values contributed not only to individual character formation but also to the development of collective social awareness within the school environment. This condition aligns with Anthony Giddens' structuration theory, which explains that values continuously practiced in social interaction eventually become stable social structures and habits (Dewi Fauzy, 2024). In this study, empathy,

cooperation, and helping behavior gradually became part of students' collective culture at school.

Empathy emerged as the most dominant implication of tasamuh internalization. Students demonstrated increased sensitivity toward others' emotional conditions, which aligns with Daniel Goleman's emotional intelligence theory emphasizing empathy as a core aspect of social awareness (Chintya & Sit, 2024). The findings are also consistent with Islamic teachings emphasizing cooperation in goodness and social solidarity (Hastuti, 2022). Students' cooperative and prosocial behavior further supports theories proposed by Myers and Eisenberg regarding helping behavior and altruism in social interaction (Hendrawan et al., 2024).

Overall, the findings demonstrate that the internalization of tasamuh values at SMA Nurul Iman Palembang occurred comprehensively and progressively, beginning from cognitive understanding, developing into affective awareness, and finally manifesting in concrete social behavior. The discussion confirms that tasamuh values significantly contributed to fostering empathy, cooperation, helping behavior, and harmonious social interaction, thereby creating a more inclusive and socially supportive school environment.

Conclusion

The findings of this study indicate that the internalization of tasamuh values at SMA Nurul Iman Palembang was implemented through the interconnected stages of value transformation, transinternalization, and value transaction integrated into PAI learning, teacher role modeling, school policies, and continuous habituation within the school environment. Through this process, students gradually developed cognitive understanding, affective awareness, and behavioral consistency related to tolerance and social responsibility. The study found that the internalization of tasamuh values contributed significantly to the development of students' social awareness. Students demonstrated more inclusive ways of thinking, greater empathy, respectful communication, cooperative interaction, and helping behavior in both academic and social activities. These findings also indicate that tasamuh values played an important role in creating a more harmonious, inclusive, and low-conflict school environment.

The implications of this study emphasize that the internalization of religious moderation values should not be limited to conceptual teaching but must be strengthened through practical experiences, social interaction, and continuous habituation in school life. Schools therefore have a strategic role in fostering students' social awareness through value-based education and supportive school culture. However, this study has several limitations. The research was conducted only in one Islamic senior high school with a relatively homogeneous religious background, so the findings cannot be generalized broadly to schools with different characteristics. In addition, the study focused primarily on students' social awareness within the school environment and did not examine the long-term influence of tasamuh values outside school contexts.

Therefore, future research is recommended to involve broader educational settings, including multicultural and multi-religious schools, in order to compare the implementation of tasamuh values in different social environments. Further studies may also explore the long-term impact of religious moderation values on students' social behavior, digital interaction, and community engagement.

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