

Educational strategy for religious moderation values in a family environment through *majlis ta'lim* for mothers in sukamekar village, bekasi district

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ABSTRACT

This research aims to describe the extent to which mothers play a role in internalizing the values of religious moderation education as well as the efforts made by mothers in increasing insight into religious moderation in the family environment in Sukamekar village, Sukawangi district, Bekasi, West Java. The research uses qualitative a Miles and Huberman method FGD (Focus Group Discussion) approach, as well as observation, interviews, and documentation. An educational parenting seminar was held at Majlis Ta'lim of Nurul Khoir in Sukamekar village, Sukawangi, Bekasi. Pretest and post test papers were administered to obtain data from mothers in Sukamekar village regarding their knowledge and understanding of religious moderation values. Based on the results of data processing, it was concluded that there was a change in the knowledge of the Sukamekar village community, especially among mothers who initially did not understand the importance of the value of moderation in maintaining family integrity and harmony. They can better understand and able to apply it in the family environment. This would contribute to establishing a more moderate community that is at the forefront of forming families filled with tranquility (Sakinah), love (Mawaddah), and affection (Rahmah), as well as to maintaining harmony in social and national life.

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Introduction

Religious diversity in Indonesia is reflected in the recognition of six official religions, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism (Yasin, 2021). These six religions must live side by side with the principle of tolerance between religious believers. The values of tolerance and mutual respect have been embedded in Indonesian society which is rich in customs, culture, and religion. This harmony is the foundation for the continuity of national and state life, reflecting the spirit of *Bhinneka Tunggal Ika* which is the motto of Indonesian unity (Faisal dkk., 2022).

The implementation of the values of diversity in religion is reflected in: the 1945 Constitution article 29 paragraph 1, Presidential Regulation (Perpres) Number 58 of 2023 concerning Strengthening Religious Moderation, Minister of Religion Regulation (PMA) Number 3 of 2024: concerning procedures for implementing strengthening religious moderation. Strengthening the values of moderation in religion includes aspects: (1) Strengthening religious perspectives, attitudes, and practices, (2) Strengthening harmonization and harmony of religious communities,

(3) Development of economic and religious resources, and (4) Improving the quality of services religious life.

Majlis Taklim is one of the three community-based education centers which aims to improve knowledge and skills. In Law No. 20 of 2003, it is stated that community-based education is a form of education that is based on religious, social, and cultural characteristics, and is designed to meet community needs. This education model is initiated and managed by the community, and is aimed at their interests. In this context, the taklim assembly can be considered as a form of non-formal education or out-of-school education which is also an implementation of community-based education (Nuraeni, 2020).

The existence of Majlis Taklim which grows in society generally has several characteristics, namely: (1) a place for learning activities, (2) the presence of ustadz or ustazah as lecturers, (3) the presence of the congregation as listeners of lectures, (4) the existence of learning materials, The material presented is religious based on the Koran and Hadith. As the terminology of Islamic education aims to foster and develop aspects: (1) ahdaf al-Jismiyah (physical), (2) ahdaf al-Ruhiyyah (physical), (3) ahdaf al-Aqliyyah (cognitive/intellectual), (4) ahdaf al-Ijtima'iyah (social)(Ramayulis, 2018). This indicates that institutionally the Majlis Taklim plays an important role in internalizing the values of religious moderation in the family environment which aims to maintain and strengthen harmonization and harmony between people.

In the modern era, there are still groups or communities that are intolerant and selfish towards differences, which is a problem that needs to be corrected, especially regarding intolerant attitudes and radicalism. An example is the suicide bombing that targeted three churches in Surabaya on 13 May 2018, which was carried out by one family and caused casualties. (News, 2018). This shows that the family education system is still weak, resulting in disharmony which can harm other people and have a big impact on the integrity and harmony between religious communities.

The above phenomenon shows that the family has an important role in eliminating intolerant and radical attitudes in religion. Parents have to educate their family members through internalizing the values of religious moderation. This incident triggered adrenaline among Muslims, that the portrait of a Muslim family is not what is depicted and reflected in a family in Surabaya. This stigma must be removed and built with a wiser attitude based on the values of religious moderation. With religious moderation, it is hoped that someone can have an open attitude and realize that other people also have the same rights as a sovereign society. People have the right to embrace the religion they believe, which must be recognized and respected within the framework of religious moderation. Therefore, it is very important to internalize the values of religious moderation to avoid intolerant and radical attitudes toward religious teachings, especially Islam. In Indonesia, religious moderation is very relevant considering the diversity of traditions, norms, races, and religions.

The position of women in the family has an important role as said by the Apostle Muhammad SAW that women are the first place for humans to get education. Thus, women also have a real contribution in strengthening the values of religious moderation. In the struggle to uphold the dignity of women, Raden Ajeng Kartini or R.A. Kartini became a heroine and pioneer for Indonesian women in pursuing education. Her persistence is immortalized as Kartini Day which is commemorated every April 21. In addition to female figures from Indonesia, Siti Khadijah is a very influential female figure in Islamic history. As the first career woman in Islam, she successfully managed trade to have abundant wealth. Siti Khadijah then married the Prophet Muhammad and was known as a persistent and generous figure. She devoted her wealth to support the propagation of Islam and was included in As-Sabiqun Al-Awwalun, the first group of people to accept Islam (Hidayat, 2021).

The success of women in family education through strengthening the values of religious moderation is inseparable from women's understanding of their roles and functions in the family environment. There are several factors that can affect the effectiveness of the roles played by women in the family (Freidman: 2010), including; the influence of social class, family form,

ethnic/cultural influences, developmental or life cycle influences, situational events, including changes in health and illness (Kurnia Faruca, Duwy and Anis Rosyiatul H, 2014).

As is happening in the digital era, there are several phenomena of changing roles in the family, including in rural areas which are considered to still obey the role of each family member, such as fathers in charge of earning a living, mothers in charge of raising and caring for children, and children in charge of living life according to their development both in physical, social and spiritual aspects. This has an impact on the disorientation of the harmonization of the roles of family members in living family and community life (Sarkowi, Marzuki, Kamizi, & Pertiwi, 2022). So that in the end it will have an impact on the progress and harmony of national life. Because currently users of digital tools are not only controlled by generation Z, but all family members in Indonesian society have used digital tools such as cellphones, social media and so on. Indonesia ranks 5th in the world in internet usage, which is 95 percent of 63 million Indonesians (Kominfo RI, 2024). In 2022, it was recorded that 67.88 percent of the population in Indonesia had cellular phones. This figure increased when compared to the condition in 2021 which reached 65.87 percent (BPS, 2024). So that efforts are needed to prevent the disorientation of family harmonization in Indonesian families. One of them we do through education on the values of religious moderation aimed at mothers who are one of the family members who have an important role in creating a harmonious, intelligent and resilient family in the digital era. One of the efforts that can be made in applying the values of religious moderation in everyday life is through increased understanding.

Since the days of jahiliyyah, women have faced many hardships. In those days, having a daughter was considered bad luck, a disgrace and an embarrassment to the family. Many of them would bury their daughters alive. This is recounted in Surah An-Nahl 58-59.

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ إِلَّا سَاءَ مَا يَحْكُمُونَ

58. And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief. 59. He hides himself from the people because of the ill of which he has been informed. Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide.

In the Concise Interpretation of the Ministry of Religious Affairs Verse 58 They attribute to the angels the daughters of Allah, whereas when one of them is given news of the birth of a daughter, he is ashamed and disappointed so that his face becomes black, crimson, and wrinkled; and he is very angry at the news. And in Verse 59 He then hid himself from the people due to the bad news that was brought to him of the birth of a daughter. In such a state, he was perplexed whether he would keep her by bearing the shame and humiliation of her person, dignity, and honor, or would bury her alive in the ground? Remember, how terrible was the decision they made (Ministry of Religious Affairs, 2019) (Indonesia, n.d.).

Women's position in the family and society plays an important role in determining the extent to which they can participate fully. However, in the ever-changing situation of life and times, women's position often becomes an obstacle that prevents them from playing an optimal role. When women are placed in a lower position than men, this becomes a big challenge for them to actualize themselves amidst the demands of life that require equality (Inawati, 2014).

Religious moderation is not about being at a certain point on the spectrum (extreme right, extreme left, or in the middle), but about fully humanizing every individual, including women, based on faith. The core teachings of Islam become the axis and reference in assessing whether a particular way of religion is classified as extreme or moderate. Islam's view of humanity is the basis of religious moderation. Every human being is a servant of Allah who has a mandate as

Khalifah fil Ardl to realize the benefits on earth and maintain its ecosystem (Mubadalah.id, 2021). For this reason, the role of women in family life is needed.

In the development of the process of internalizing religious moderation in Sukamekar Village, Sukawangi District, Bekasi Regency, lecturers, and students have taken the initiative to provide parenting workshops to mothers at Majelis Ta'lim Nurul Khair. This activity aims to strengthen the role of women as *madrasas* in family life, given the importance of a mother's contribution in educating and fostering the family. The workshop is expected to equip mothers with the knowledge and skills needed to support the spiritual and moral development of family members, so as to create a harmonious and moderate environment in religion.

For this reason, the need to improve the insight of mothers in internalizing and applying the values of religious moderation in the family environment is critical. We argue that a better understanding of mothers as "*al-Umm madrasah al-Ula*" towards the values of religious moderation will help government programs create harmonious, intelligent, and resilient families. Mothers who are intrinsically and extrinsically intelligent (intelligent in faith, knowledge, and charity) are expected to maintain family harmony and resilience in facing challenges in the global era.

The gap in Religious diversity in Indonesia is reflected in the recognition of six official religions coexisting under the principles of tolerance and the spirit of *Bhinneka Tunggal Ika* (Unity in Diversity). Religious moderation serves as a solution to maintaining harmony amidst this diversity by strengthening perspectives, attitudes, and faith practices while addressing intolerance and radicalism issues. Within the family, women play a strategic role as primary educators, instilling the values of religious moderation, fostering harmony, and shaping the character of future generations. Challenges such as gender inequality require attention, especially in the digital era, which influences the dynamics of family roles. A harmonious, tolerant, and fair society that appreciates diversity can be achieved through religious moderation education.

For this reason, it is very important to improve mothers' insight into internalizing and applying religious moderation values in the family environment. We argue that a better understanding of mothers as "*al-Umm madrasah al-Ula*" towards religious moderation will help government programs create harmonious, intelligent, and resilient families. Intrinsically and extrinsically intelligent mothers (intelligent in faith, knowledge, and charity) are expected to be able to maintain family harmony and resilience in facing challenges in the global era.

Method

The application testing design in this study is designed to ensure that the application can support the goal of instilling the values of religious moderation through media such as **majelis taklim**. Data collection techniques include observation, interviews, documentation, and focus group discussions (FGDs). Data sources were selected based on considerations relevant to the research focus, ensuring the data collected was accurate and in line with the research objectives. To ensure the accuracy of the data, researchers applied source triangulation and triangulation of data collection techniques. Data analysis followed the Miles and Huberman method adapted from Sugiyono, qualitative which includes three main stages: data reduction, data presentation, and conclusion drawing and verification (Sugiyono, 2012). Observations are conducted to monitor the use of the application by participants of the **majelis taklim**, while interviews involve religious teachers (*ustadz*), managers of the **majelis**, and participants to gather feedback on usability, content relevance, and application feature effectiveness.

The object of research is *majelis taklim* which is part of the PKBM (Center for Spirituality and Religious Moderation) as stated in Presidential Regulation No.53 of 2023 (President of the Republic of Indonesia, 2023) as an effective medium for instilling religious moderation values to the community. The selection of moderate preachers is a key factor in instilling moderation in society. *Ustadz* plays an important role in strengthening religious moderation by conveying inclusive Islamic teachings, emphasizing an attitude of twaddle, humanist, friendly, and obedient in practicing religion. The subjects of this research are mothers who are members of *Majelis*

Taklim Nurul Khair, which is located in Sukamekar Village, Sukawangi, Bekasi Regency. Through Majelis Taklim activities, it is hoped that the values of religious moderation can be absorbed and applied in everyday life by the participants, thus creating a harmonious and tolerant society. The collected data is analyzed using the Miles and Huberman method (Miles, MB, & Huberman, AM, 1984), which includes data reduction, data presentation in the form of graphs or tables, and drawing verified conclusions to assess the application's effectiveness. Success indicators include the application's effectiveness in supporting the delivery of moderate Islamic teachings, user satisfaction, and the participants' application of moderation values in daily life. Through this approach, the application testing is conducted comprehensively to ensure its benefits in achieving the research objectives.

Results and Discussion

Sukamekar Village, located in Sukawangi Subdistrict, Bekasi Regency, West Java Province, was established in 1982. The village has an area code number of 2007 and a postal code of 17655. Leadership in the village is currently under Village Head Jayadih, with Taufik Hidayat Noor as Village Secretary. There are 10 village officials, 92 staff, 9 members of the Village Consultative Body (BPD), 3 hamlet heads, 28 RT heads (10 of which are in residential areas), and 13 RW heads (3 of which are in residential areas). In addition, the village has 67 members of Community Protection (LINMAS). In general, Sukamekar Village is an agricultural village with a level of village development that is still self-help. The village has an area of 1,142 hectares, of which 807.6704 hectares are used for rice fields and 79.604.704 hectares for settlements. Sukamekar's boundaries include Sukatenang Village to the north, Sukadaya Village to the east, Sriamur Village to the south, and Kedung Pengawas Village to the west. The distance from the sub-district government center is 15.8 km, from the kabupaten capital is 58 km, and from the provincial capital is 151 km. The population of Sukamekar Village continues to grow every year.

In 2021, the population reached 8,622 people with 2,631 families, increased to 8,860 people with 3,200 families in 2022, and reached 10,378 people with 3,675 families in 2023. The majority of the population works as farm laborers. Education levels in the village are mixed, with 2,040 people not graduating or not attending school. There are 170 kindergarten graduates, 584 primary school graduates, 385 junior high school graduates, 541 senior high school graduates, 55 academy or D1-D3 graduates, 58 undergraduates, and 25 postgraduates. The village has 1 village office, 9 health facilities (including 1 auxiliary puskesmas and 8 posyandu), as well as various educational facilities such as 3 TPQ, 6 PAUD, 3 kindergartens, 4 primary schools (3 public and 1 MI/private), 3 private junior high schools, and 2 private senior high schools. For religious facilities, there are 5 mosques (1 in Skm Regency housing) and 22 mushollas (5 in housing). Other public facilities include 4 sports venues, 3 public cemeteries, but no village market or meeting hall. The poverty rate in the village is quite high with 4,210 people from 1,405 households classified as poor. The minimum wage in Bekasi Regency is Rp. 3,400,000.

Sukamekar Village, located in Sukawangi Subdistrict, Bekasi Regency, holds significant potential for community development based on the values of religious moderation through internalization, externalization, and objectification. Research findings indicate that implementing these values in parenting, communication, and child protection within family-based approaches can be explained using social construction theory. The internalization phase is evident as participants of parenting education programs absorb norms, values, and knowledge about religious moderation through education, personal experience, and reflection. This process helps individuals assimilate new values into their mindset and actions. The externalization phase occurs when participants begin to apply these values in their families, share experiences with the community, and demonstrate improved communication patterns in social interactions. This aligns with the concept of externalization, which reveals the re-expression of internalized values into the social environment. The objectification phase provides tangible evidence of social change accepted by the community, where new norms such as parenting practices based on religious

moderation values become recognized, appreciated, and even institutionalized, for instance, through community policies or school-based programs.

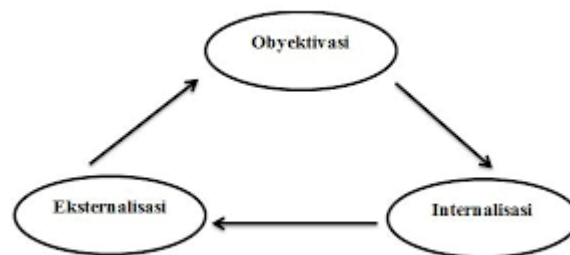
Participants' understanding of religious moderation values is also influenced by their educational background, with nearly 90% of participants being elementary school graduates. This educational level poses both challenges and opportunities to enhance community awareness through continuous education. As stated by Hornsby (1995), internalization requires repeated exposure to shape appropriate attitudes and personalities. In the context of Sukamekar Village, internalization methods involving role modeling, practice, habituation, and advice can be effective strategies to embed religious moderation values in family environments. Freud's introjection theory is also relevant, suggesting that individuals can replicate attitudes and values from their social environment. This process is evident among participants who begin to build parenting patterns based on religious moderation, fostering harmonious, intelligent, and resilient families. Thus, continuous education programs are key to promoting broader changes, integrating religious moderation values as a new norm within the Sukamekar Village community.

Results

The social construction process can be explained through three stages: internalization, externalization, and objectification. Here is how this process is applied in the context of the posttest results that show the participants' increased understanding of the concept of religious moderation values, parenting patterns, communication patterns, and family-based child protection strategies.

Picture 1

Process of internalization and externalization of moderation values in the family environment



1. Internalization

At the internalization stage, individuals absorb norms, values, and knowledge from the surrounding environment into themselves. In this context, parenting education program participants internalize the concept of religious moderation values, parenting patterns, communication patterns, and child protection strategies through:

- Education: Participants attended the educational program, where they were given new information and knowledge about the values of religious moderation and parenting.
- Personal Experience: Participants' personal experiences and social interactions with facilitators and fellow participants during the program help them internalize the values taught.
- Reflection: Participants reflect on and assimilate the information they receive, relating it to previous experiences and knowledge.

2. Externalization

After internalization, the values and knowledge that have been absorbed are expressed back into the social environment. In this context, participants apply and communicate their understanding in their daily lives:

- a. Practical Application: Participants begin to apply the parenting patterns, communication patterns, and child protection strategies they have learned in their own families.
 - b. Knowledge Sharing: Participants may also share their knowledge and experiences with other family members or with their communities, helping to spread the values of religious moderation.
 - c. Social Interaction: Through interaction with others in the community, participants practice the values of religious moderation that they have learned.
3. Objectification
- Objectification is the stage where values and knowledge that have been internalized and expressed become social realities that are recognized by the wider community. In this context:
- a. Social Change: The parenting and communication patterns applied by the participants begin to be seen and accepted by society as a new or better norm.
 - b. Community Recognition: The community begins to recognize and appreciate the importance of religious moderation values, especially in the context of parenting and child protection.
 - c. Institutionalization: If these changes are significant enough, they can become part of larger social institutions, for example through school policies or community programs that support parenting based on religious moderation values.

Table 1
Seminar Topics

No	Topic	Presenter	Department	Data Collection Method
1	Religious Moderation Values as Keys towards Strong, Smart and Harmonious Family	Hj. Hunaidah, S.Ag., M.Pd.I	PAI	Pretest and Posttest
2	Parenting Strategies for a Strong and Smart Family	Hj. Ika Barkah, M.Psi	PAI	Pretest and Posttest
3	Good Communication for a Strong and Smart Family	Mimi Jamilah Mahya, M.IRK	MD	Pretest and Posttest
4	Family-based Kid Protection	Galuh Pritta Anisaningtyas, M.Psi	KPI	Pretest and Posttest

The posttest results showed an increase in participants' understanding of the concept of religious moderation values, parenting patterns, communication patterns, and family-based child protection strategies. Before being given parenting education on the internalization and application of moderation values in the family environment, the average participant pretest score was 45.88%.

After the education, the posttest score increased by 8.24%, reaching an average of 55.23%. The achievement of participants' understanding of the material provided is strongly influenced by their educational background, where almost 90% of participants have an educational background of elementary school graduates.

This is also influenced by the average education of mothers in the area, the level of education they have, and communication patterns, which also affect the achievement of increasing the insight of mothers in internalizing the values of religious moderation in

the family environment. For this reason, it is necessary to have continuous and sustainable education provided to mothers so that they can play an active role in internalizing the values of religious moderation in the family and community environment in order to create a harmonious, intelligent, and resilient family in living life in a fast-paced digital global era.

Discussion

The word *Penguatan* (strengthening) in Standard Indonesian Dictionary (KBBI) is mentioned with the meaning of ability, firmness, not easily shaken, having excellence or prowess/skill (KBBI, 2024). Religious moderation is a perspective, attitude, and practice in religion applied in common life. This is realized through the practice of the core teachings of religion which aims to protect human dignity and create common benefits. The principle of religious moderation is based on justice, balance, and adherence to the constitution as the basis for agreement in the life of the nation (Murung Raya Nina Narly, 2024). The essence of moderation values in religion is the key to maintaining family harmony, forming smart and resilient families through internalization of values and their application in family life.

Hornsby (1995, p. 624) explains internalization with the statement: 'Something to make attitudes, feelings, beliefs, etc. fully part of one's personality by absorbing them through repeated experience of or exposure to them.' This means: 'Something that makes attitudes, feelings, beliefs, and so on fully part of a person's personality by absorbing them through repeated experience or exposure to them.' As expressed, internalization is an effort to incorporate knowledge (knowing) and the skills to implement (doing) it into one's self. Whether carried out by individuals or society, it will form norms, behaviors or actions, and attitudes that are repeated until they become a character. The internalization of norms refers to the process of adopting normative beliefs by individuals, thus representing the relationship between individual and social change.

The process of internalizing values can be conducted through learning approaches and modeling involvement (role models/characters) that can internalize values through the exemplary role of an individual and society. Internalization can be understood as a process of experiencing, deepening, and mastering comprehensively that occurs through development, guidance, and other experiences. This process helps individuals define their identity by referring to the values that exist within themselves as well as in society, which have manifested in the form of a series of norms and practices. There are several methods of internalization that can be applied within the family environment with the aim of ensuring that family members have solid personalities and noble morals, including: (1) Modeling method, (2) Training and habituation method, (3) Learning lessons method, (4) Advising method, (5) Encouragement and deterrence (*targhib wa tarhib*) method, and (6) Discipline method.

This is similar to what the psychoanalyst expert, Freud, stated about the stages of the internalization process, namely the 'projection and introjection stages that become defense mechanisms.' Projection is the initial phase of introjection. Introjection refers to a process where individuals copy or replicate an attitude or behavior from those around them. For example, a person who lives in a society that highly values hard work and perseverance may internalize that value from a young age. When they enter the workforce, they unconsciously feel compelled to work harder and show high dedication, as they have grown accustomed to the social norms around them that regard hard work as something highly valued. Here, societal norms about work ethics are accepted and become part of their attitudes and behaviors.

As stated by Marilyn M. Friedman (2010), functionally, the family has five functions that must be carried out and provided to its members: (1) Affective function, which relates to fulfilling the emotional needs of family members. In the family, individuals receive love, attention, support, and a sense of security. Affection from parents, partners, or siblings helps build strong emotional bonds, which contribute to the mental development and well-being of family members. (2) Socialization function, the family is the first place for individuals to learn values, norms, customs,

and behaviors accepted in society. Through this process, children are taught how to interact with others, understand social roles, and build character that aligns with cultural and religious environments. (3) Reproductive function, meaning the family plays an important role in ensuring the continuity of humanity through quality upbringing. This function also includes the responsibilities of parents in educating children so they can fulfill their roles in society. (4) Economic function, the family relates to providing basic needs such as food, shelter, clothing, education, and other necessities. Parents are responsible for earning a living to support the welfare of all family members. (5) Health care function, the family plays a role in maintaining and improving the physical and mental health of its members. This function includes providing nutritious food, maintaining a clean environment, providing health care, and supporting a healthy lifestyle. All these functions can be implemented if all family members have knowledge and understanding of their religion comprehensively, possess the will and ability to build effective communication, and thus are able to internalize it within the family environment.

The formation of personality in the process of internalization according to Freud consists of: 1) ego, 2) super ego, and 3) Id. The super ego (self) is learned from our parents through a system of reward or punishment. When a child internalizes a series of standards provided by their parents, that child is adapting to the cultural principles surrounding them. The cognitive understanding of these cultural principles represents the development of morality within the 'super ego' (conscious ego). This ideal ego is a positive standard that should be embodied in the child, and if these standards are not embodied, feelings of guilt will arise; ultimately, the super ego establishes a series of moral imperatives that are learned from parents and society. Conflict within oneself or an imbalance in morality will occur if these standards are disturbed.

The process of internalizing character values, theoretically, can be conducted through three stages, as follows: (1) Value transformation stage, the delivery of physical material through teaching in the classroom aimed at making students aware of good and bad values. The process of internalization begins at the value transformation stage when students directly hear their teacher convey the goodness of character values and the badness of lacking those character values. In practice, the teacher communicates unidirectionally to students about what is good and bad. At this transformation stage, the process of value acceptance occurs. Values are accepted by students through listening, seeing, and reading. Through the senses of hearing and sight, students gain knowledge about values, goodness, badness, and their benefits for life. (2) Value transaction stage, where value internalization is performed through reciprocal communication and information understood by students through examples. A student discusses with their friend how to apply the value of honesty during an exam. In the family, children are invited to dialogue about the importance of sharing with others. In this transaction stage, the process of responding to values occurs. Response means a return or reaction to stimuli received by the senses. Essentially, there are three responses that students give to the knowledge of values received: accepting values, rejecting values, and being indifferent. (3) Transinternalization stage, where the teacher's presentation in front of students is viewed not from the physical aspect but from the mental attitude or personality that plays an active role. At this stage, these values are embedded in the individual and are automatically reflected in attitudes, behaviors, and decisions made. These values are no longer imposed from the outside but become a part of the individual's self-awareness.

The process of internalization, when linked to human development, should be carried out gradually according to the developmental stages. By conducting internalization gradually, it will ease the understanding of the material provided by teachers to students, thus creating good attitudes in those students. The level of parental religiosity has been shown to play a significant role in shaping effective parenting patterns. More religious parents tend to internalize values of religious moderation, which they apply in their parenting practices. These values promote parenting characterized by efficacy and warmth while avoiding excessive control and unsupportive behaviors. The internalization of these values not only strengthens the emotional bond between parents and children but also equips children with the skills to navigate global

challenges intelligently. Children raised with this approach tend to exhibit better social competence, outstanding academic achievement, and the ability to be inclusive and tolerant in diverse societies. This demonstrates that parental religiosity significantly impacts not only family life but also the development of children's character, enabling them to adapt and thrive in the modern world (Bornstein dkk., 2022).

Conclusion

The conclusion from this data shows that parenting education successfully increased participants' understanding of the concept of religious moderation values, parenting patterns, communication patterns, and family-based child protection strategies. The average pretest score of participants was 45.88%, which increased by 8.24% to 55.23% after the education. This improvement in understanding is greatly influenced by the educational background of the participants, where nearly 90% only had an elementary school (SD) education. Discussion results also indicate a significant increase in participants' understanding of the importance of religious moderation in building a harmonious, intelligent, and resilient family. Participants gained new insights into effective parenting patterns, good communication strategies within families, and the importance of family-based child protection. Overall, this activity successfully raised awareness and knowledge among participants, especially mothers, in internalizing and applying the values of religious moderation in everyday life, which is ultimately expected to support the creation of harmonious and resilient families.

The findings of this study open several avenues for future research. First, researchers could explore the long-term impacts of implementing religious moderation values in family environments, particularly on child development and social cohesion. Studies could focus on measuring behavioral and attitudinal changes in families over time, providing a deeper understanding of how these values influence individual and collective well-being. Second, given that the majority of participants in this study are elementary school graduates, future research could examine the effectiveness of tailored educational programs aimed at enhancing understanding and application of religious moderation values across different educational levels. This could include comparative studies to assess whether educational attainment significantly affects the internalization, externalization, and objectification of these values. Third, exploring the role of community leaders, religious institutions, and local government in institutionalizing religious moderation values could provide valuable insights into broader societal changes. Researchers could investigate how collaborative efforts among these entities contribute to sustainable social transformation and policy development in rural communities. Finally, integrating technology and digital platforms into parenting education programs could be a promising area for research. Future studies could evaluate how digital tools enhance accessibility, engagement, and retention of educational content, particularly in underserved or low-literacy communities. These studies would not only advance academic knowledge but also offer practical solutions for scaling the implementation of religious moderation values in diverse settings.

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