

# Internalization of Islamic Moderation Values to Counter Radicalism and Terrorism

<sup>1</sup>Khairil Anwar, <sup>2</sup>Surawan, <sup>3</sup>Ahmad Saefulloh

<sup>1,2</sup>Lecturer of the State Islamic Institute of Palangka Raya

<sup>3</sup>Lecturer at Palangka Raya University

**ABSTRACT :** *The development, change and diversity that has plagued contemporary Indonesian Islam rapidly coincided with acts of radicalism and terrorism. Radicalism and terrorism are conflicts and tensions between human beings in various ethnicities, religions, and others. These acts of radicalism and terrorism have created a sense of fear and concern among the public. To ward off radicalism and terrorism is not easy, because nowadays almost all human needs, both in the real world and in cyberspace, have become a profitable forum for radicalism and terrorism groups to spread their teachings. This is where Islamic moderation is very important to counteract radicalism and terrorism that is growing in society. This study aims to explain the internalization of Islamic moderation values to counteract radicalism and terrorism. The research method uses qualitative research with a library research approach. The data analysis technique used in this research is a content analysis method. Based on various data, whether from books, journals, or relevant literature, it was found that the internalization of Islamic moderation values is very important to create a safe, peaceful, and prosperous Islam so that radicalism and terrorism can be prevented or not occur.*

**Keyword:** *Internalization Values, Islamic Moderation, Radicalism, Terrorism*

## I. INTRODUCTION

As a plural and heterogeneous country, Indonesia has the potential for multiethnic, multicultural, and multireligious wealth (Lestari, 2015). This diversity is a necessity that must be recognized and accepted as a form of our faith in the Creator, namely Allah SWT. As the word of Allah SWT contained in the QS Al-Hujurat(49): 13 [1]. Meaning: " *O people! Indeed, we created you from a male and a female, then We made you into nations and tribes so that you might know one another. Verily, the most honorable of you in the sight of Allah is the one who is most pious. Verily, Allah is All-Knowing, All-Aware*" (Departemen Agama RI, 2015).

The diversity of ethnicity, race, religion, language differences, and life values that occurs in Indonesia often results in various conflicts (Akhmadi, 2019). With the reality of the diversity of the Indonesian people, there must be many opinions, views, beliefs, and interests of each individual, group, and class, including religion [4]. The problematic phenomenon that occurs in Indonesia today is very heterogeneous which causes many issues related to the existence of radicalism which then continues with acts of terrorism.

The call to always echo moderation through words and actions is not only a concern for public servants such as religious instructors or members of the Ministry of Religion, but all human beings. Meanwhile, the only way of life and the solution to the middle path (the *middle path*) that is fair in dealing with life and social problems is religion. Religion becomes a balanced perspective and guideline between the affairs of the world and the hereafter, reason and heart, ratios and norms, ideals and facts, individuals, and society. The Islam of the archipelago is Islam that was born and grew up in Indonesian traditions and culture, Islam that is peaceful, friendly, and tolerant [5].

In the field of religion, Islamic moderation can be demonstrated by non-radical and liberal actions (Mubarak, 2018). Islamic moderation calls for a tolerant Islamic da'wah, against all forms of liberal and radical thought. The dominant factors for the birth of radicalism and terrorism movements are normative and black-and-white mindsets or narrow perspectives and insights on religion, as well as misinterpretation of the concept of jihad in Islamic teachings that can lead to the emergence of radicalism. Meanwhile, Zunly Nadia revealed that, "Islamic radicalism is defined as a movement that has old-fashioned views and often uses violence in teaching and defending their beliefs" (Nadia, 2012).

Radicalism contains positions and ideologies that question or challenge something that is considered established, accepted, or become a general view. The purpose of this movement is to achieve something that is believed to be true and something that changes are desired. Therefore, it is necessary to inculcate/internalize Islamic moderation values in society, especially the younger generation so that they are not easily influenced by this understanding. The younger generation is the main target for the spreaders of this understanding, because the younger generation is still unstable and easily influenced by things that interest them without knowing the consequences in the future.

### **Research Novelty**

The internalization of Islamic moderation values is also needed to maintain the unity of the Indonesian nation. The cultivation of Islamic moderation values requires adaptation as Scheiders in Syamsul&Juntika[2, p. 12] that adjustment is defined as an individual response, both behavioral and mental in an effort to overcome internal needs, emotional tension, frustration and conflict, and maintain harmony between fulfilling these needs and environmental demands (norms) (Sadiah, 2018).

This study aims to explain the internalization of Islamic moderation values to counteract radicalism and terrorism. The problems raised in this study are: first, how is the process of internalizing Islamic moderation values? second, what is the strategy for internalizing Islamic moderation values? third, what are the supporting and inhibiting factors for the internalization of Islamic moderation values to ward off radicalism and terrorism?

## **II. RESEARCH METHOD**

This research method used in the library research, which is a data collection technique by reviewing books, literature, notes, and various reports related to the problem to be solved (Arikunto, 2020). The data sources are obtained from documentation, references, and related articles. The data collection technique in this research is documentation, which is looking for data about things or variables in the form of notes, books, articles, journals and so on to obtain various information related to the object of research (Arikunto, 2010). The data analysis technique used in this research is a content analysis method. This analysis is used to obtain valid inferences and can be re-examined based on the context. In this analysis, the process of selecting, comparing, combining, and sorting various meanings will be carried out until the relevant ones are found.

In this paper, there are several studies that have the same object of study but different purposes of writing, such as the research conducted by Yusnawati, Ahmad Wira, and Afriwardi, with the title "Internalization of Religious Moderation Values on Instagram". This study aims to analyze da'wah accounts in internalizing the values of religious moderation on Instagram media (Yusnawati and Afriwardi, 2021). Another study entitled "Internalization of Moderation Values through Islamic Religious Education in Public Universities" by YediPurwanto, Qowaid, Lisa'diyahMa'rifatani, and RidwanFauzi. This study aims to obtain information about the pattern of internalization of moderating values through PAI courses at UPI (Purwanto, dkk 2019).

In addition to the research above, there is another study entitled "Internalization of PiilPesenggiri 's Values and Moderate Islam in Countering Radical Understanding at UKM UIN RadenIntan Lampung Students" by Amiruddin, Sri PurwantiNasution, Subandi, and DediLazwardi. This study aims to determine a description of the model for internalizing local cultural values (PiilPesenggiri) and moderate Islam in countering radicalism in the Student Activity Unit of UIN RadenIntan Lampung (Amiruddin, dkk 2020). The research conducted by the researchers in this article aims to determine the processes and strategies as well as the supporting and inhibiting

---

factors in the internalization of Islamic moderation values to counteract radicalism and terrorism in the younger generation who are usually vulnerable to the spread of radicalism and terrorism.

### III. RESEARCH RESULT

#### **The Process of Internalizing Islamic Moderation Values**

Internalization is defined as the incorporation or unification of attitudes, standards of behavior, opinions, and so on in the personality (Chaplin, 2005). Meanwhile, according to Reber, as quoted by Mulyana, interpreting internalization as the unification of values in a person, or in the language of psychology is an adjustment of beliefs, values, attitudes, practices and standard rules in a person (Mulyana, 2004). That is, the understanding of the values obtained must be practicable and have implications for attitudes. This internalization will be permanent in a person. The process of internalizing values can be done through two types of education, namely education from oneself (self-education) and education through others (education by another) [3]. of Islamic values is not enough if it is only left to educational institutions, because in reality religious education in schools does not succeed in instilling values but is more dominant in the mere transfer of knowledge (Surawan, 2019).

The role of parents, teachers, and the community as well as the government through the Ministry of Education and Culture is very important in internalizing the values of Islamic moderation, because this is included in character education which must involve various parties in the family environment, educational environment (schools and universities), and the environment. society to run effectively (Sidiq and Fausiyah, 2019). The focus of character education lies in moral and ethical development, the practice includes planting and strengthening important values including social and religious values and norms (Idi dkk, 2017). The main target in spreading the notion of radicalism and terrorism is the younger generation. The younger generation is still unstable and easily influenced by unwanted things and they find it interesting and great to do, such as brawls that end in acts of radicalism and terrorism. This is the reason why the younger generation becomes the main target for the proponents of radicalism and terrorism.

There are several stages that can be done by educators (teachers or parents), the community and the government in internalizing values to students (both in the family, school, and community) as well as being the stages of forming the internalization of moderation, namely:

1. The value transformation stage, namely verbal communication about values carried out by educators in informing good and bad values, and its nature is only the transfer of knowledge from educators to students. So, only active educators (Hamid, 2016). For example, what kind of tolerance is there, how do we deal with various problems according to Islamic moderation values, what kind of ethical way is it, not too fast to make decisions that will cause undesirable things in Islam or universally. It is not easy to accept opinions, thoughts or understandings that are against the teachings of Islam, can distinguish between good and bad and so on.

At this stage, educators should teach or inform students about Islamic moderation values (Abdurrahman, 2006), including:

- a. Faith value. Educators instill confidence in students that we as human beings must have faith. Faith is believing in the heart (qolbu), spoken orally, and applied / applied in daily life based on sincere and sincere intentions, and always following the instructions of Allah SWT and the Sunnah of the Prophet Muhammad SAW.
- b. Worship value. The educator explained that worship is very important for all Muslims, because worship is a form of obedience to Allah SWT and humbling oneself to Allah SWT, as well as a designation that includes all what is loved and pleased by Allah SWT. Educators also explain the types of worship in Islam, namely worship mahdah (special worship) and worship ghoiru mahdah (public worship). Mahdah worship includes prayer, fasting, zakat, pilgrimage. Meanwhile, the worship of ghoiru mahdah includes shodaqoh, reading the Qur'an and so on (Hudah, 2019).
- c. Moral values, there are several basics in moral education that need to be applied, including:

- 1) Instilling trust in the child's soul, which includes believing in oneself, trusting in others, especially with their education, and believing that humans are responsible for their actions and behavior. He also has aspirations and passion.
  - 2) Instill a sense of love and compassion towards others, family members, and others.
  - 3) Make children aware that moral values arise from within humans, and not from regulations and laws. Because morals are values that distinguish humans from animals.
  - 4) Instill sensitive feelings in children. The trick is to arouse the child's feelings towards his humanity.
  - 5) Cultivating morals in children so that it will become a habit and character in them.
2. The value transaction stage, namely the value education stage is carried out through two-way communication that occurs between educators and students that are reciprocal so that an interaction process occurs. So, educators and students are both active. The pressure of this communication still shows his physical figure rather than his mental figure (Mushfi dkk, 2019). After presenting information about Islamic moderation values, educators must also be involved in implementing and providing examples of what is being taught. Then, students are asked to give the same response, which accepts and practices the values of Islamic moderation.
3. The tran-internalization stage, which is a much deeper stage than the transaction stage. At this stage it is not only done with verbal communication, but also mental attitude and personality (Muhaimin dkk, 2012). Educators must really pay attention to their attitudes and behavior so that they do not conflict with what they give to students. This is due to the tendency of students to imitate what is the mental attitude and personality of the educator. At this stage, educators assign tasks to students to repeat what has been taught, namely about the values of Islamic moderation. At this stage, students are also expected to be able to apply or practice or apply to everyday life what they have learned.

The government through the Ministry of Education and Culture needs to make improvements to:

1. Regulations in various schools and universities that narrow the emergence of violent radicalism thoughts.
2. An educational curriculum that contains pluralism and tolerance, by ensuring that Pancasila and Bhinneka Tunggal Ika and religious moderation are part of the curriculum taught from kindergarten to university level.
3. The competence of reliable religious teachers campaigns for the importance of an open and tolerant religious understanding.
4. The application of active learning methods where the material is not only delivered through memorization and notes, but is directly practiced in everyday life with the hope of sowing the seeds of love for peace and respect for diversity.
5. Learning media and religious books that are required to contain content for moral development and understanding of diversity are accompanied by strict supervision of the circulation of books in the community that contain radicalism.
6. Assistance and supervision of extracurricular activities, so that even though the school environment is homogeneous (students and teachers with the same ethnic and religious background) students still get the understanding that religion does not oppose differences and respects pluralism. In addition, the government needs to strictly monitor the circulation of books in the community that contain radicalism (Aminah, 2016).

The main thing that parents must do to prevent their children from radical propaganda and terrorism is to equip children with critical thinking skills, so that they are not easy to believe in information obtained from other people. This is important because children usually take what other people say (Kusuma dkk, 2018). Parents play an important role in shaping Islamic moderation values to their children. Ability to cope with and adapt to life's problems and basic psychological demands through family experiences.

Thus, when the younger generation has problems, they will take the best path according to the Islamic moderation values they have learned. They will also not be easily influenced into things that refer to evil, such

---

as radicalism and terrorism because they have been equipped with Islamic moderation values that must be applied in all things.

### **Strategies for Internalizing Islamic Moderation Values**

The strategies that the authors get in internalizing Islamic moderation values, include:

1. Introduction

The introduction process aims to provide insight or knowledge about Islamic moderation values. If students or the younger generation do not know about Islamic moderation values, it will hinder the process of internalizing Islamic moderation values.

2. habituation

Rasulullah SAW used the method of habituation in order to familiarize himself with habituation in order to familiarize himself with goodness and worship (Ulya dkk, 2020). By creating a religious atmosphere in the family, school or community environment, the socialization process carried out by students will create humans who live and practice their religious teachings, so that later when they are involved in society they can make it happen in religious moderation (Mukaromah dkk, 2020).

In addition, by making the habit of religious activities in the family, school, or community environment, it is hoped that it can foster a sense of the importance of being in accordance with Islamic moderation values and taking steps to act in accordance with Islamic moderation values.

3. Exemplary

Exemplary is one of the effective ways in the process of internalizing a value in students. This is because educators are the most obvious example to be nurtured and imitated by students in all their behavior and speech. As a teacher, you must be disciplined by being fair to students, not discriminating between smart and not, rich, or poor, the same or different organizations. Meanwhile, as parents, we must also be fair to children, not distinguishing which children are smart, average, or ordinary, which are beautiful or ordinary, normal or have shortcomings and so on.

4. Practice

At this stage, students have been given knowledge of Islamic moderation, so it must be practiced in everyday life. Educators are directly involved in providing supervision, advice and reprimand for students who make mistakes. With the involvement of educators, it will facilitate the process of internalizing Islamic moderation values.

### **Supporting Factors and Inhibiting Factors Internalizing Islamic Moderation Values to Counter Radicalism and Terrorism**

We need to know what are the supporting factors and inhibiting factors in internalizing Islamic moderation values, both in the family environment, educational environment (schools and universities), as well as the community environment.

1. Supporting factors

The following are some of the points that are factors that support efforts to internalize Islamic moderation values.

- a. Encourage more discussion forums of religious moderation.
- b. The development of applied disciplines makes it easier to apply various approaches, methods, and models in an effort to internalize Islamic moderation values.
- c. Uphold the values of Islamic moderation.
- d. The strong competence of every educator with a qualified understanding of religion in instilling the value of Islamic moderation in order to create a sense of rejecting or counteracting matters related to radicalism and terrorism.
- e. The Islamic religious education system, both in the family environment, educational environment, and in a structured community environment for the sake of creating a young generation who highly upholds the value of tolerance or *tasammuh*.
- f. A curriculum that accommodates religious diversity.

2. Obstacle factor

As for the inhibiting factors in the internalization of Islamic moderation values in order to ward off radicalism and terrorism, both in the family environment, educational environment (schools and universities), as well as the community environment, among others:

- a. There is a discussion forum that invites the understanding of radicalism and terrorism.
- b. The understanding of the younger generation is different and can affect intolerant attitudes.
- c. Educators who only prioritize cognitive without any responsibility by inculcating Islamic moderation values such as tolerance or tasammuh.
- d. The level of understanding of the younger generation is diverse or different from one younger generation to another, causing the internalization process to be hampered and will take a long time.
- e. A curriculum that does not accommodate religious diversity.

From the several supporting and inhibiting factors above, we can see that these factors are important tools. An important tool in knowing how to counteract radicalism and terrorism through the cultivation of Islamic moderation values and what we need to improve to instill these Islamic moderation values so that they can be accepted easily.

## V. CONCLUSION

Radicalism and terrorism are conflicts and tensions between human beings in the diversity of tribes, religions, races, and others. Radicalism and terrorism are forms of global discourse that are carried out as an act of inviting terrorists and their supporters to use violence to achieve certain goals that have the legitimacy of religious doctrine. This thought or attitude arises because of the assumption that people who disagree with him are called infidels who must be eradicated. They really target the younger generation to spread their understanding, because the younger generation is still unstable and easily influenced. So that the younger generation is not easily influenced, the values of Islamic moderation must be instilled into them. The steps taken to internalize Islamic moderation values to the younger generation are value transformation, value transactions and value trans internalization. With the method of introduction, habituation, example, and practice carried out by educators in the family, school, college, and community environment in conveying or informing or teaching the values of Islamic moderation.

## REFERENCES

### Books

- [1] G. Lestari, "Bhinneka Tunggal Ika: Khasanah Multikultural Indonesia di Tengah Kehidupan SARA," *J. Pendidik. Pancasila dan Kewarganegaraan*, vol. 28, no. 1, p. 31, 2015.
- [2] Departemen Agama RI, *Al-Qur'an dan Terjemah Juz 1-30*. Semarang: Toha Putra, 2015.
- [3] A. Akhmadi, "Moderasi Beragama dalam Ke1.,^"+ ragaman Indonesia." Moderasi Beragama dalam Ke1.,^"+ ragaman Indonesia," *J. Diklat Keagamaan*, vol. 13, no. 2, p. 46, 2019.
- [4] T. P. Kementrian Agama RI, *Moderasi Beragama*, vol. 53, no. 9. Jakarta: Badan Litbang dan Diklat Kementrian Agama RI, 2019.
- [5] R. Jennah, S. Surawan, and A. Muhammad, *Isu-Isu Dunia Islam Kontemporer: Sebuah Pendekatan Multi Perspektif*. Yogyakarta: K-Media, 2021.
- [6] A. A. Mubarak, "Islam Nusantara: Moderasi Islam di Indonesia," *J. Islam. Stud. Humanit.*, vol. 3, no. 2, 2018.
- [7] Z. Nadia, "Akar-Akar Radikalisme Islam dalam Tafsir Fi Zilal Al-Qur'an Karya Sayyid Qutb," *Mukaddimah-Jurnal Stud. Islam*, vol. 18, no. 2, p. 301, 2012.
- [8] D. Sadiyah, "Strategi Dakwah Penanaman Nilai-Nilai Islam dalam Menangkal Paham Radikalisme di Kalangan Mahasiswa," *J. Anida (Aktualisasi Nuansa Ilmu Dakwah)*, vol. 18, no. 2, p. 220, 2018.
- [9] S. Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek*. Jakarta: Rineka Cipta, 2020.
- [10] S. Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik*. Jakarta: Rineka Cipta, 2010.
- [11] A. W. Yusnawati and Afriwardi, "Internalisasi Nilai-nilai Moderasi Beragama di Instagram," *J. Diklat*

- 
- Keagamaan*, vol. 15, no. 1, pp. 1–9, 2021.
- [12] Y. Purwanto and dkk, “Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam di Perguruan Tinggi Umum,” *Edukasi J. Penelit. Pendidik. Agama dan Keagamaan*, vol. 17, no. 2, pp. 110–124, 2019.
- [13] Amiruddin and dkk, “Internalisasi Nilai-nilai Pill Pesenggiri dan Islam Moderat dalam Menangkal Paham Radikal pada UKM Mahasiswa UIN Raden Intan Lampung,” *Al-Idarah J. Kependidikan Islam*, vol. 10, no. 2, pp. 256–270, 2020.
- [14] J. P. Chaplin, *Kamus Lengkap Psikologi*. Jakarta: Raja Grafindo Persada, 2005.
- [15] R. Mulyana, *Mengartikulasikan Pendidikan Nilai*. Bandung: Alfabeta, 2004.
- [16] S. Surawan, “Pola Internalisasi Nilai Keislaman Keluarga Muhammadiyah Dan Islam Abangan,” *J. Hadrat Madaniyah*, vol. 6, no. 2, 2019, doi: 10.33084/jhm.v6i2.1265.
- [17] M. A. H. Sidiq and R. Fausiyah, “Analisis Pendidikan Karakter Berbasis Keluarga Karya Dr. H. Amirullah Syarbini, M.Ag,” *J. Bidayatuna*, vol. 2, no. 1, p. 79, 2019.
- [18] A. Idi and J. Sahrodi, “Moralitas Sosial dan Peranan Pendidikan Agama,” *J. Intizar*, vol. 23, no. 1, pp. 1–6, 2017.
- [19] A. Hamid, “Metode Internalisasi Nilai-Nilai Akhlak dalam Pembelajaran Pendidikan Agama Islam di SMP Negeri 17 Kota Palu,” *J. Pendidik. Agama Islam.*, vol. 14, no. 2, p. 197, 2016.
- [20] S. K. bin Abdurrahman, *Cara Islam Mendidik Anak*. Yogyakarta: ad-Dawa, 2006.
- [21] N. Hudah, “Penanaman Nilai-nilai Islam dalam Membentuk Akhlak Mulia Melalui Kegiatan Mendongeng Di TK Terpadu Nurul Amal Buyuk Bringkang Menganti Gresik,” *Fikroh J. Pemikir. dan Pendidik. Islam*, vol. 12, no. 2, p. 6, 2019.
- [22] M. M. E. I. Bali and Susilowati, “Transinternalisasi Nilai-Nilai Kepesantrenan Melalui Konstruksi Budaya Religius di Sekolah,” *J. Pendidik. Agama Islam*, vol. XVI, no. 1, p. 7, 2019.
- [23] Muhaimin and Dkk, *Paradigma Pendidikan Islam*. Bandung: PT Remaja Rosdakarya, 2012.
- [24] S. Aminah, “Peran Pemerintah Menanggulangi Radikalisme dan Terorisme di Indonesia,” *Inov. dan Pembang. - J. Kelitbangan*, vol. 4, no. 1, p. 86, 2016.
- [25] R. S. Kusuma and N. Azizah, “Melawan Radikalisme melalui Website,” *J. ASPIKOM*, vol. 3, no. 5, p. 943, 2018.
- [26] K. Ulya, “Pelaksanaan Metode Pembiasaan di Pendidikan Anak Usia Dini Bina Generasi Tembilahan Kota,” *Asatiza J. Pendidik.*, vol. 1, no. 1, pp. 49–60, 2020.
- [27] U. N. Mukaromah, “Metode Pembiasaan Kegiatan Keagamaan Intrakurikuler di MTS Negeri Model Pemalang,” *Indones. J. Educ.*, vol. 1, no. 2, pp. 227–236, 2020.

### Journal articles

- [1] G. Lestari, “Bhinneka Tunggal Ika: Khasanah Multikultural Indonesia di Tengah Kehidupan SARA,” *J. Pendidik. Pancasila dan Kewarganegaraan*, vol. 28, no. 1, p. 31, 2015.
- [2] Departemen Agama RI, *Al-Qur’an dan Terjemah Juz 1-30*. Semarang: Toha Putra, 2015.
- [3] A. Akhmadi, “Moderasi Beragama dalam Ke1.,^”+ ragaman Indonesia.” Moderasi Beragama dalam Ke1.,^”+ ragaman Indonesia,” *J. Diklat Keagamaan*, vol. 13, no. 2, p. 46, 2019.
- [4] T. P. Kementrian Agama RI, *Moderasi Beragama*, vol. 53, no. 9. Jakarta: Badan Litbang dan Diklat Kementrian Agama RI, 2019.
- [5] R. Jennah, S. Surawan, and A. Muhammad, *Isu-Isu Dunia Islam Kontemporer: Sebuah Pendekatan Multi Perspektif*. Yogyakarta: K-Media, 2021.
- [6] A. A. Mubarak, “Islam Nusantara: Moderasi Islam di Indonesia,” *J. Islam. Stud. Humanit.*, vol. 3, no. 2, 2018.
- [7] Z. Nadia, “Akar-Akar Radikalisme Islam dalam Tafsir Fi Zilal Al-Qur’an Karya Sayyid Qutb,” *Mukaddimah-Jurnal Stud. Islam*, vol. 18, no. 2, p. 301, 2012.
- [8] D. Sadih, “Strategi Dakwah Penanaman Nilai-Nilai Islam dalam Menangkal Paham Radikalisme di Kalangan Mahasiswa,” *J. Anida (Aktualisasi Nuansa Ilmu Dakwah)*, vol. 18, no. 2, p. 220, 2018.
- [9] S. Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek*. Jakarta: Rineka Cipta, 2020.

- 
- [10] S. Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik*. Jakarta: Rineka Cipta, 2010.
- [11] A. W. Yusnawati and Afriwardi, "Internalisasi Nilai-nilai Moderasi Beragama di Instagram," *J. Diklat Keagamaan*, vol. 15, no. 1, pp. 1–9, 2021.
- [12] Y. Purwanto and dkk, "Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam di Perguruan Tinggi Umum," *Edukasi J. Penelit. Pendidik. Agama dan Keagamaan*, vol. 17, no. 2, pp. 110–124, 2019.
- [13] Amiruddin and dkk, "Internalisasi Nilai-nilai Pill Pesenggiri dan Islam Moderat dalam Menangkal Paham Radikal pada UKM Mahasiswa UIN Raden Intan Lampung," *Al-Idarah J. Kependidikan Islam*, vol. 10, no. 2, pp. 256–270, 2020.
- [14] J. P. Chaplin, *Kamus Lengkap Psikologi*. Jakarta: Raja Grafindo Persada, 2005.
- [15] R. Mulyana, *Mengartikulasikan Pendidikan Nilai*. Bandung: Alfabeta, 2004.
- [16] S. Surawan, "Pola Internalisasi Nilai Keislaman Keluarga Muhammadiyah Dan Islam Abangan," *J. Hadrat Madaniyah*, vol. 6, no. 2, 2019, doi: 10.33084/jhm.v6i2.1265.
- [17] M. A. H. Sidiq and R. Fausiyah, "Analisis Pendidikan Karakter Berbasis Keluarga Karya Dr. H. Amirullah Syarbini, M.Ag," *J. Bidayatuna*, vol. 2, no. 1, p. 79, 2019.
- [18] A. Idi and J. Sahrodi, "Moralitas Sosial dan Peranan Pendidikan Agama," *J. Intizar*, vol. 23, no. 1, pp. 1–6, 2017.
- [19] A. Hamid, "Metode Internalisasi Nilai-Nilai Akhlak dalam Pembelajaran Pendidikan Agama Islam di SMP Negeri 17 Kota Palu," *J. Pendidik. Agama Islam.*, vol. 14, no. 2, p. 197, 2016.
- [20] S. K. bin Abdurrahman, *Cara Islam Mendidik Anak*. Yogyakarta: ad-Dawa, 2006.
- [21] N. Hudah, "Penanaman Nilai-nilai Islam dalam Membentuk Akhlak Mulia Melalui Kegiatan Mendongeng Di TK Terpadu Nurul Amal Buyuk Bringkang Menganti Gresik," *Fikroh J. Pemikir. dan Pendidik. Islam*, vol. 12, no. 2, p. 6, 2019.
- [22] M. M. E. I. Bali and Susilowati, "Transinternalisasi Nilai-Nilai Kepesantrenan Melalui Konstruksi Budaya Religius di Sekolah," *J. Pendidik. Agama Islam*, vol. XVI, no. 1, p. 7, 2019.
- [23] Muhaimin and Dkk, *Paradigma Pendidikan Islam*. Bandung: PT Remaja Rosdakarya, 2012.
- [24] S. Aminah, "Peran Pemerintah Menanggulangi Radikalisme dan Terorisme di Indonesia," *Inov. dan Pembang. - J. Kelitbangan*, vol. 4, no. 1, p. 86, 2016.
- [25] R. S. Kusuma and N. Azizah, "Melawan Radikalisme melalui Website," *J. ASPIKOM*, vol. 3, no. 5, p. 943, 2018.
- [26] K. Ulya, "Pelaksanaan Metode Pembiasaan di Pendidikan Anak Usia Dini Bina Generasi Tembilahan Kota," *Asatiza J. Pendidik.*, vol. 1, no. 1, pp. 49–60, 2020.
- [27] U. N. Mukaromah, "Metode Pembiasaan Kegiatan Keagamaan Intrakurikuler di MTS Negeri Model Pemalang," *Indones. J. Educ.*, vol. 1, no. 2, pp. 227–236, 2020.