

Model of Internalization of Religious Moderation Values through Muthala'ah Learning Arabic Language Education Study Program, UIN Datokarama Palu

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Abstract

This study investigates the internalization of values of religious moderation through the Muthala'ah course in the Arabic Language Education Study Program at UIN Datokarama Palu. Specifically, it explores the patterns and strategies employed, the core values emphasized, and the obstacles and possible solutions in the internalization process. Adopting a qualitative design, data were collected through observation, interviews, and documentation, and were analyzed thematically. The findings indicate that internalization is implemented through a structured process comprising instructional planning (syllabus and lesson plan development), the integration of moderation-themed texts into classroom activities, and a combined grammatical and semantic analysis of the texts. The values primarily internalized include al-tawassuth (moderation), al-i'tidal (fairness), al-tasamuh (tolerance), and national commitment (muwathanah). However, the process faces several challenges, such as lecturers' continued reliance on purely textual approaches, difficulties in packaging moderation-oriented materials, and limited specialized learning resources. The study concludes that the Muthala'ah course has strong potential as a pedagogical medium for fostering moderate and tolerant students, provided that lecturers deliberately integrate

value-oriented content with linguistic analysis in their instructional design.

Keywords: Internalization, Religious Moderation, *Muthala'ah* Learning, Arabic Language, Arabic Learning

Introduction

Diversity in social life is a social fact that all groups must accept, as it is God's design as part of *sunnatullah*.¹ This is in line with the text of the holy book, the Qur'an, in Surah al-Hujrat, verse 13, which states, "Verily We have created you from male and female and made you into nations and tribes so that you may know one another." Supposedly, differences, diversity, and plurality can lead to a more advanced direction. However, diversity and plurality also usually give rise to friction and conflict that sometimes lead to the nuances of SARA.

Ethnic, religious, and other forms of diversity, which are undeniable social realities, must be anticipated by various groups so that diversity and heterogeneity do not give rise to negative impacts that can be detrimental, even catastrophic, to social life. Thus, whether acknowledged or not, religious differences, including those that are not moderate, tend to give rise to radicalism, which can also spark clashes in a pluralistic and multicultural society.

Seeing this phenomenon, education in Indonesia, including higher education, must be sensitive to the various social challenges and problems arising from Indonesia's heterogeneity and plurality. For this reason, understanding religion moderation is urgent and should be implemented as a response to various problems posed by pluralism. students' early understanding of religious moderation will directly affect their future attitudes and actions, especially in establishing harmonious, close relationships with fellow citizens within the framework of *Bhinneka Tunggal Ika*. Thus, there is no longer a presumption that justifies religion as a source of divisiveness and conflict in a pluralistic and heterogeneous community. Based on data from findings in several universities, it was found that some people on several campuses have been exposed to radicalism, whose understanding is that one of their groups or their religious understanding is the most, so that the other is considered heretical. Another radical view among students is opposition to democracy and to Pancasila as the nation's ideology.

The PBA Study Program, as part of Islamic higher education, plays an important role in transforming the values of moderation from a conceptual level to a real educational proxy, through courses such as *muthala'ah*, the values of religious moderation can be internalized systematically, producing graduates who are not only competent in Arabic but also possess moderate, contextual Islamic

¹ Noza Afisia, Ahmad E Q Nurwadjah, and Andewi Suhartini, "Nilai Teologi Islam: Telaah Materi Ajar Bahasa Arab Madrasah Tsanawiyah," *An Nabighoh* 23, no. 1 (June 16, 2021): 17–32, <https://doi.org/10.32332/an-nabighoh.v23i1.2993>.

insights. It is well known that *muthala'ah* courses, which traditionally focus on learning Arabic texts and studying Islamic literature, play a strategic role in instilling the values of moderation. As one of the core courses in Islamic religious education, *muthala'ah* not only helps develop language skills and understanding of texts, but can also serve as an effective medium for internalizing the values of religious moderation.

The integration of moderation values in *muthala'ah* courses is highly relevant, as the material studied intersects with religious texts that call for a contextual, moderate understanding. The right learning approach in *Muthala'ah* can foster a balanced, fair, and respectful way of thinking among students, ultimately contributing to the realization of a harmonious religious life in Indonesia. Therefore, this study will discuss the internalization of values of religious moderation in Arabic language learning, with a focus on the *Muthala'ah* course, which is part of the Arabic Language Science cluster in the Arabic Language Education Study Program at Datokarama State Islamic University, Palu. In this regard, research is a qualitative method, namely, research conducted in natural *conditions*.² The reason for using this method is that the researcher aims to gain a deep understanding of the internalization of values of religious moderation in *muthala'ah* learning within the Arabic Language Education Study Program at FTIK UIN Datokarama Palu.

Data collection techniques include interviews, observations, and documentation studies. The interview was conducted to gather in-depth information on the internalization of values of religious moderation. Those interviewed in this study were lecturers of the *Muthala'ah* course, students of the PBA Study Program who took the *Muthala'ah* course, and the Head of the PBA Study Program. The interview technique uses direct questions and answers between researchers and participants to elicit participants' views, experiences, and perceptions. Observation is conducted to examine the research subject directly; the type of observation is participant observation, which involves observing the learning process in the classroom. Meanwhile, documentation and archive studies are carried out by collecting data from written and visual sources, such as learning documents and other supporting documentation.

The data source in this study is a topic related to the research. Another primary data source is the course curriculum of the PBA Study Program, especially Arabic courses and their derivatives, namely *muthala'ah* material. Lecturers and students are also part of the primary data. Secondary data is sourced from documents, such as records, research reports, and journal articles.

The data processing technique in this study uses the Miles and Huberman model, which consists of data reduction, data presentation, and a conclusion drawn. In analyzing the data, the researcher uses thematic analysis by identifying

²See Sugiyono, *Understanding Qualitative Research*. Bandung: Alfabeta, 2011. p. 14

data related to moderation values. Furthermore, content analysis was conducted to examine the meaning of the thesis and the teaching materials used in *Muthala'ah* learning. Meanwhile, data validity in this study is assessed by triangulating sources: data obtained from various sources are checked and analyzed to produce conclusions.

Findings and Discussion

Basic Concepts and Indicators of Religious Moderation

The concept of *wasathiyah* in religious treasures, especially in Islam, is well known among Muslim scholars. However, the concept of *wasathiyah*, or moderation, like other religious concepts, has different interpretations depending on the perspective from which it is viewed. But what is clear is that the term *wasathiyah*, interpreted as a middle way, is a concept that always prioritizes a tolerant or *tasamuh* attitude toward existing differences. In the holy book of the Qur'an, the term *wasathiyah* is mentioned in several verses, including in verse 143 of Surah Al-Baqarah: "Thus, we have made you Muslims as a middle people (just and chosen) so that you may be witnesses of the deeds of men and so that the Messenger may be a witness (of your deeds)."

According to Quraish Syihab, verse 143 serves as the foundation and starting point for interpreting and understanding the issue of religious moderation. *Wasathiyah*, which is interpreted as moderation, means that the perpetrators are those who do not deviate from or violate the stipulations and rules promulgated, and that the person concerned is not extreme, radical, or excessive in their interpretation or understanding.³ In the treasures of Islamic science, many values of *Wasathiyah* or moderate religious practice have been put forward by Muslim scholars, including (1) *Tawasuth*, which is an attitude that sorts out the middle and objective way in assessing a problem, or in Arabic often means *al'adlu*.⁴ (2) *Tasamuh*, often interpreted as tolerance, does not impose one's will on others. (3) *Tawazun*, which is a balanced attitude in looking at a problem. (4) *I'tidal*, which is an attitude that is perpendicular and has commitment and does not deviate from the provisions of religion.⁵ (5) *Musawah*, an egalitarian attitude of equality and humility. (6) *Ishlah* can reconcile differences or disputes. (7) *Tathannur wa ibtikar*, a dynamic and innovative sealau. (8) *Aumliyah* has a priority scale or has a priority scale. (8) *Shura*, compromiseable and democratic. (9) *Tahadbur*, which is an innovative and civilized attitude and noble character.⁶

³ Shihab, M. Quraish. : *Islamic Insight on Religious Moderation*. (Lentera Hati Group: 2019). 17 The Gospel of Jesus Christ

⁴ Dil Aqa Waqar dan Sayyid Ahmad Hasyimi, "Moderation in The Light of Islamic Sharia," *Journal of Islamic Sciences (JIS)* • Vol 6, Issue 2 (2023) • P: 168 - 154

⁵ Setyawan, Cahya Edi and Syaifullah, *Idkhal Nataij al-I'tidal...*

⁶ Afrizal Nur and Mukhlis, The Concept of Wasathiyah in the Qur'an, (A Comparative Study Between Tafsir At-Tahrir Wa At-Tanwir and Aisar At-Tafsir), *An-Nur*, 4, No. 2, (2015), 209. See

The indicators of religious moderation, as stated in the book “Religious Moderation,” published by the Ministry of Religion of the Republic of Indonesia, include a commitment to national identity, tolerance, anti-strictness, and accommodation of local culture. These four indicators can be used as benchmarks to assess both the strength of a person’s religious moderation attitude and their vulnerability. This vulnerability needs to be quantified so that concrete efforts can be made to strengthen religious moderation in Indonesia.⁷ In addition to these four indicators, religious moderation emphasizes the importance of dialogue and cooperation among existing religious groups. It underscores the shared principles of all religions in creating goodness and justice for all the nation’s children.

According to Khaled Abu al-Fadl in *The Great Theft*, as quoted by Zuhairi Misrawai, the term moderation means the understanding does not adhere to the extreme right or the extreme left; in other words, it is in the middle. Even Kiyai Abdurrahman Wahid, who is familiarly called Gusdur, has also argued that moderation must encourage the realization of *al-mashlahah al-'ammah*, or social justice. If this is realized, then the essence of religion will also be realized in society.⁸

Even in other books that are also related to the discourse of religious moderation and published by the Ministry of Religion which also formulate several characteristics of a person who is considered to have a moderate attitude and understanding, including his understanding of social facts, staying away from excessive fanaticism, understanding of priority *fiqhi*, prioritizing the principle of ease in religion, the ability to study religious sources or references comprehensively, open and able to respond to *ikhtilaf*, and committed to the value of truth and justice.⁹ Based on some of the views above, there are five attitudes to apply the concept of religious moderation in daily life, including:

Respect for religious and belief differences is a cornerstone of religious moderation. This respect is reflected in attitudes that avoid belittling, mocking, or disparaging others’ beliefs, as well as in the ability to express one’s own faith without provoking tension or conflict. Strengthening religious moderation also requires a continuous effort to deepen understanding of other religions and belief systems, for example, through reading relevant literature, engaging in interfaith dialogue, and participating—when appropriate—in the religious events of other communities. Beyond cognitive understanding, religious moderation must be embodied in daily practice. Values such as honesty, compassion, and peacefulness

also Hendra Harmi, "Islamic Religious Education Learning Model Based on Religious Moderation" JRTI 2, no. 7 (2022) , 231

⁷ Ministry of Religion of the Republic of Indonesia, *Religious Moderation*. (Jakarta: IAARD and Training of the Ministry of Religion of the Republic of Indonesia. 2019), 42

⁸ Zuhairi Misrawi, *Hadratussyaikh Hasyim Asy'ari Moderation, Virtue, and Nationality*, (Jakarta: PT Kompas Media Nusantara, 2010), p 13 -14

⁹ Ministry of Religion of the Republic of Indonesia, *Islamic Moderation*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2012), p. 44.

should guide everyday behavior, as these virtues directly contribute to social harmony and a higher quality of life. One effective way to nurture these values collectively is by fostering sustained interfaith dialogue that encourages mutual listening, empathy, and collaborative problem-solving for the common good. Equally important is cultivating a calm and emotionally mature disposition that is not easily provoked. Such self-control plays a vital role in preventing conflict and sustaining harmonious relationships at both the societal and national levels.

Urge for the Generation of Understanding of Religious Moderation

The importance of insight and understanding of religious moderation in Indonesia, a country with a heterogeneous population, is evident in its social fact: the diversity of ethnicities, cultures, and religions. This heterogeneity requires differences, and these differences can give rise to social imbalances that lead to horizontal and vertical conflicts.¹⁰ Given the wide-open potential for conflict arising from this heterogeneity, insight and understanding of religious moderation are urgent for achieving balance in the life of the nation and in religion in society. The balance between religion and nation is the greatest capital that needs to be fostered and maintained.

Unity in the spirit of religion will certainly affect social life. With balance in the social order, it will have a positive impact on non-radical behavior, a moderate understanding, and mutual respect for differences and pluralism. Therefore, religion is the right of every individual to choose the religion they believe in without coercion, and it can serve as a social glue, fostering a sense of mutual respect and appreciation among religious believers.¹¹

Understanding religious moderation in strengthening national insight is also very important, especially among students, in the digital era 5.0, where information technology is widely accessible. In this context, access to various religious beliefs has become easier, and the spread of both extreme and moderate beliefs has become rapid and widespread within the community, including among students. The practice of radicalism and extremism carried out by individuals or groups of people from among religious groups certainly cannot be relied on by certain religious groups because it can be ascertained that no one religion teaches its people to behave radically and extremely. Radical and extreme behavior occurs because of their inaccurate understanding of religious doctrines and their misinterpretation of social reality.¹² The implementation of religious moderation among students is an urgent matter that cannot be negotiated, given our society's diverse, pluralistic, and multicultural reality. It is *sunnatullah* that the Indonesian

¹⁰ Ubadah, "Internalization of Multicultural Values in Arabic Learning". *Hunafa Studia Islamika*, 18. No. 1. (2021)

¹¹ Syamsuriah and Ardi, "The Urgency of Understanding Religious Moderation in Indonesia", *Scientific Islamic Resuoces*, 19 No. 2 2022. p. 189

¹² Bakri, S." Islam and the Discourse of Contemporary Religious Radicalism". *DIAL*, 3 No.1 (2004)., 4 – 5.

nation is diverse, comprising 633 ethnic groups, 652 languages, and 18,306 islands. To realize unity and peace, the rhetoric of diversity must continue to be echoed and upheld to create a peaceful, just, and prosperous society.¹³

Understanding religious moderation, especially among students, is intended to prevent religious practices from being trapped in exclusivism, which can lead to radical behavior that considers people who are different from them, do not agree with them, or belong to a different sect or spirit as heretics. This kind of behavior is certainly very dangerous if it is not immediately fostered and directed toward a more moderate understanding, and if it is not open to the differences that exist in society and in certain communities. Therefore, understanding and insight into religious moderation need to be consistently conveyed to the younger generation, including students, who are, incidentally, the next generation and heirs to the beloved country of Indonesia, by integrating them into subjects, including Arabic.

Arabic Language Education Program, UIN Datokarama Palu

The Arabic Language Education Study Program is one of the departments at the Faculty of Tarbiyah and Teacher Training. This department pays special attention to the teaching and learning of Arabic and deepens knowledge of the language. The purpose of this program is to equip students to become professional Arabic language educators with strong, competent abilities.

The Arabic Language Education Study Program at UIN Datokarama Palu has a history that is closely related to the history of the development of UIN Datokarama Palu itself, which was formerly STAIN Datokarama and then changed its status to IAIN Palu, and then, on July 12, 2021, changed to a university with the name of the State Islamic University "Datokarama" Palu.

One of the Faculties at UIN Datokarama Palu is the Faculty of Tarbiyah and Teacher Training, which contains several study programs, one of which is the Arabic Language Education Study Program, which is part of the Faculty of Tarbiyah and Teacher Training (FTIK), which has a long history in the development of religious and language education in Central Sulawesi. This Study Program has "UNGGUL" accreditation from BAN PT in 2025. This Study Program has a vision of "developing moderate Islamic studies based on the integration of knowledge, spirituality, and local wisdom". The mission is as follows: (1) organizing Islamic higher education based on scientific integration, (2) develop moderate Islamic studies through interdisciplinary, multidisciplinary, and transdisciplinary approaches, (3) organizing character strengthening based on local values, art, culture, and wisdom, (4) developing research oriented to the development of Islamic science and the Muslim community, and (5) organizing community service and Islamic spiritual guidance.

¹³ Samsul, A. R. "The Role of Religious Teachers in Instilling Religious Moderation." *Al-Irfan: Journal of Arabic Literature and Islamic Studies* 3, no. 1 (2020): 37-51.

The number of students in the Arabic Language Education Study Program at FTIK UIN Datokarama Palu is 288, with 11 lecturers: 5 Head Lecturers, 4 Lecturers, and 2 Expert Assistants, all with master's qualifications, and 4 with doctorates.¹⁴ Related to the curriculum is the Independent Learning-Independent Campus (MBKM) policy, which gives students the right to study outside their study program. Students can choose to take courses outside the Study Program. This policy allows students to gain practical experience that supports skills development in line with the needs of the world of work. As stated in the MBKM Guide, the credit recognition mechanism for learning activities outside the Study Program applies only to those activities recognized as part of the Study Program's official curriculum. The curriculum of the Arabic Language Education Study Program is based on regulations, including Law Number 12 of 2012 concerning higher education, the implementation of the Independent Learning - Independent Campus (MB-KM) model, and the Outcome-Based Education (OBE) approach.¹⁵

The curriculum development is carried out by considering the relationship between the Study Program's vision and mission and those of the University and the Faculty. In the curriculum review, the study program involves stakeholders in evaluating and updating the curriculum to ensure it remains relevant to field needs. In this case, the Study Program conducted several workshops featuring curriculum experts.¹⁶

Regarding course formation and credit determination for the PBA Study Program, the Head of the Study Program states that students must complete 58 courses, totaling 147 credits. The courses are grouped into 5 (five) groups, namely; (a) components of national characteristics courses or National Compulsory Courses (MKWN); (b) the components of university courses or Compulsory Higher Education Courses (MKWPT); (c) Faculty Characteristic Course Component (MKWF); (d) components of Compulsory Study Program Courses (MKWPS); and (e) and the component of elective courses (MKP).¹⁷

For *the Muthala'ah course*, he is included in the compulsory courses of the study program (MKWPS), which the study program places in the fourth semester, with a credit load of 2 credits. After conducting research through observation, interviews, and documentation studies guided by the formulated problems, the following research results are presented.

¹⁴ Based on data from the 2024 Self-Evaluation Report (LED) of the Arabic Language Education Study Program FTIK-UIN Datokarama Palu

¹⁵ Self-Evaluation Report (LED) 2024 Arabic Language Education Study Program FTIK-UIN Datokarama Palu

¹⁶ Muhammad Nurasmawi, Head of the Arabic Language Education Study Program, "Interview" on June 5, 2025 at the FTIK Lecturer Building of UIN Datokarama Palu

¹⁷ Muhammad Nurasmawi, Head of the Arabic Language Education Study Program, "Interview" on June 5, 2025 at the FTIK Lecturer Building of UIN Datokarama Palu

Strategies to Internalize Religious Moderation in PBA Muthala'ah Courses

The *Muthala'ah* course is a fundamental component of the Arabic Language Education Study Program curriculum.¹⁸ The term “*Muthala'ah*” is derived from Arabic, meaning “reading” or “study,” yet within the academic context of PBA, it extends beyond basic reading to encompass critical and reflective engagement with various Islamic texts, both classical (*turats*) and contemporary. As a core and compulsory course, *Muthala'ah* serves several strategic functions. It promotes literacy and strengthens students' ability to read, analyze, and understand Arabic texts across varying levels of difficulty, ranging from simple passages to complex classical works and modern scholarly articles. The course also provides an ideal forum for the internalization of religious moderation, as its structure encourages dialogue between text and context. Through *Muthala'ah*, students are not only learning Arabic as a communicative tool but are also invited to explore the richness and intellectual depth of Islamic thought.

The internalization of religious moderation in *Muthala'ah* learning follows several interrelated stages, beginning with careful planning. According to the lecturers, the process starts with analyzing students' needs and aligning course materials to promote moderation values. This initial stage culminates in the preparation of a Semester Learning Plan, which contains materials explicitly designed to cultivate balance, fairness, tolerance, and other aspects of *wasathiyah*. The RPS design is carried out collaboratively by the course lecturer and the course coordinator. It includes detailed learning outcomes, achievement indicators, graduate competencies, learning materials, instructional methods, and evaluation procedures, ensuring a structured and coherent approach to teaching.

Once the RPS is in place, the values of religious moderation are systematically integrated into the learning materials. Lecturers carefully select texts that balance linguistic mastery with content understanding and an understanding of the underlying principles of moderation. These materials serve as the foundation for class activities, allowing students to engage with the texts in ways that foster both comprehension and reflection on the values embedded in them. Evaluation is an essential component of the process, ensuring that the integration of moderation values is effective. Assessments extend beyond the cognitive domain to include attitudes and behaviors that reflect the principles of moderation. In the context of *Muthala'ah* at PBA, evaluations are conducted at mid-semester and at the end of the semester, focusing on analyzing the meanings and ideas in texts while also considering grammatical and linguistic aspects. This comprehensive evaluation ensures that students not only understand the content but also internalize the values of balance, fairness, and tolerance. The strategy for

¹⁸ Hasan Saefuloh and Noza Aflisia, “Konvergensi Separated Dan All in One System Dalam Pembelajaran Bahasa Arab Di Pondok Pesantren Al-Muqaddas Cirebon,” *Arabia* 14, no. 1 (July 14, 2022): 17, <https://doi.org/10.21043/arabia.v14i1.13581>.

internalizing religious moderation in *Muthala'ah* learning emphasizes reflection and interaction. Students are invited to read, translate, and critically analyze Arabic texts that embody *al-wasathiyah* values, considering both grammatical and contextual dimensions. Lecturers act as facilitators, guiding students to recognize messages of moderation in classical and contemporary texts and encouraging them to relate these principles to contemporary issues such as diversity, tolerance among religious communities, and the challenges posed by radicalism. Through interactive discussions, students learn to appreciate differing opinions and develop critical thinking skills, applying moderation in both thought and behavior.

In addition, *Muthala'ah* learning employs a trans-internalization approach, in which moderation values are transmitted not only cognitively but also through two-way interaction between lecturers and students. Lecturers provide concrete examples of moderate attitudes, and through intensive dialogue and practical illustration, students can internalize the values more deeply. This holistic approach ensures that the *Muthala'ah* course is more than a language class—it becomes a space where students cultivate critical skills, ethical awareness, and a moderate, tolerant outlook essential for navigating Indonesia's pluralistic society.

Values of Religious Moderation Internalized in Muthala'ah Learning

Religious moderation, or *Wasathiyah*, has become increasingly vital in the era of rapid globalization and technological advancement. In Indonesia, a nation celebrated for its pluralistic society, maintaining balance, fairness, and tolerance is essential for preserving social harmony and interfaith cohesion. Within the Arabic Language Education Study Program at the Faculty of Tarbiyah and Teacher Training, UIN Datokarama Palu, the values of religious moderation are deliberately embedded into the *Muthala'ah* course. Based on observations, interviews, and document studies, four primary aspects of moderation are integrated into the study program's syllabus (RPS): *al-Tawassuth* (moderate attitude), *al-i'tidal* (fair attitude), *al-Tasamuh* (tolerant attitude), and national commitment or *iltizam wathaniy* (*mumathanah*).

Al-tawassuth, or a moderate attitude, encourages students to adopt a balanced and objective approach when assessing issues, reflecting one of the core pillars of Islamic scholarship. In practice, this attitude promotes a middle path in interpreting religious texts and applying religious principles, fostering a mindset that values both reason and moderation. *Al-i'tidal*, or fairness, emphasizes uprightness, commitment, and adherence to religious and ethical principles. It reflects a devotion to justice in all aspects of life, a concept mirrored in Islamic ritual practice such as maintaining proper posture during prayer. Within the *Muthala'ah* course, students explore *al-i'tidal* through discussions on “*ta'zizul al-fikr al-wasathiy*,” reinforcing their understanding of balanced judgment and justice in both religious and social contexts.

Al-tasamuh, or tolerance, forms another key dimension of moderation. This value encourages respect for diversity and acceptance of others' rights to

hold differing beliefs and practices. In the classroom, students are taught to recognize and embrace differences, fostering an inclusive mindset that upholds the principles of mutual respect while remaining grounded in their own faith. Finally, national commitment, or *iltizam wathaniy (muwathanah)*, nurtures loyalty and dedication to the nation, reflecting the Islamic principle that love for one's homeland is inseparable from faith. This concept, taught in sections such as "*mafhum al-muwathanah fi al-Islam*" in the syllabus, reinforces students' understanding of civic responsibility and patriotic engagement as integral to religious practice.

Despite the structured integration of these values, internalizing religious moderation in *Muthala'ab* learning faces several challenges. A primary obstacle is the difference in paradigms among lecturers regarding curriculum changes. While the RPS includes materials focused on moderation, some lecturers remain inclined toward traditional language-centered approaches, resisting the explicit incorporation of moderation into their teaching. Another challenge stems from lecturers' limitations. Not all instructors have sufficient understanding of methods for effectively internalizing moderation values. Many are accustomed to purely textual or normative teaching and struggle to present moderation concepts in engaging, contextual ways.

The lack of dedicated teaching resources further complicates the process. Most existing textbooks focus primarily on linguistic skills and textual comprehension, leaving minimal guidance for integrating moderation values. Additionally, the limited lecture time poses constraints. The *Muthala'ab* course is only two credits, and the dense program curriculum prioritizes other language and Islamic sciences courses. Consequently, while students may excel in reading skills and technical aspects of the language, less attention is devoted to cultivating values such as balance, fairness, tolerance, and national commitment. Diversity in students' social and academic backgrounds also presents challenges, as some may arrive with rigid or extreme religious interpretations that require careful pedagogical strategies to guide them toward moderation.

To address these obstacles, several strategies are proposed. Strengthening lecturers' capacity through training and workshops can enhance their ability to teach moderation values effectively. Developing integrative teaching materials, such as an anthology of Arabic texts reflecting *wasathiyah* values or interactive digital modules, can provide students with structured guidance for learning moderation. Selected texts might include works on tolerance, such as Ali Jum'u'ah's *Fiqh al-Ta'ayusy (Living Coexistence)*; texts on social justice, such as Sayyid Qutb's *Al-'Adalah al-Ijtima'iyah fi al-Islam*; and deliberation-focused texts, such as *Al-Shura fi al-Islam*, which emphasizes dialogue and consensus-building. These resources allow students to connect theoretical concepts with practical applications in modern society, fostering reflection, critical thinking, and moderate behavior.

Through such integrative and reflective approaches, students in the Arabic Language Education Study Program can internalize religious moderation effectively. The *Muthala'ah* course, therefore, serves not merely as a language study but as a platform to cultivate a generation of Muslims who are moderate, tolerant, socially responsible, and capable of contributing positively to Indonesia's pluralistic society. By combining deep textual analysis, open discussion, and practical application, the course ensures that moderation is not only learned cognitively but also embodied in students' attitudes and actions, preparing them to uphold harmony in a diverse world.

Internalizing Religious Moderation Values Through Muthala'ah Learning

The *Muthala'ah course* focuses on developing critical and reflective reading skills across various Islamic texts, both classical (*turats*) and contemporary. Therefore, *the Muthala'ah* course has many strategic functions, including as a means of developing literacy, which aims to improve students' ability to read and study and understand Arabic texts by sharing their level of difficulty, ranging from simple texts to texts in the form of classical works and texts in the form of modern scientific articles.

In addition to the above, *the Muthala'ah* course also develops a deep understanding of a text or manuscript, teaching students not only to grasp its literal meaning but also to analyze its historical significance. Another function of the *Muthala'ah course* is to shape and encourage students' critical attitudes towards various interpretations of religious teachings, so that they are not easily trapped in a narrow, rigid understanding. The pattern of internalizing moderation values in religion through the *Muthala'ah* course requires a well-planned, sustainable implementation. The role of lecturers is very important in developing teaching materials that are not only rich in language but also imbued with moderate values in accordance with Indonesia's diverse and multicultural context.

Thus, *the Muthala'ah* course is more than just an *Arabic* language lesson; it also shapes students' views on the diversity of religious thought. This aligns with the mission of Islamic higher education, which aims to produce graduates who are not only academically competent but also possess a moderate Islamic character and understanding. The pattern of internalization of religious moderation values referred to in this study is divided into several processes, starting from the planning stage, by looking at and analyzing the material that will be included in the learning plan design stage or syllabus in the form of RPS designed by the lecturer who is the subject of the course. In the next stage, the integration and implementation of materials in classroom learning are carried out by preparing media or teaching materials in the form of texts related to *al-tawasuth* (moderation). The last stage carried out by lecturers with students is the evaluation process, which is conducted normatively, namely at the middle and end of the semester. The evaluation model is based on analyzing existing texts from both linguistic and meaning and idea perspectives.

One of the strategies for internalizing the values of religious moderation in learning *Muthala'ah* in the Arabic Language Education Study Program is to invite students to reflect on Arabic texts or materials related to *wasathiyah* values by conducting linguistic analysis that includes its grammatical aspects and meaning. In this context, the lecturer serves as a facilitator, guiding students to identify messages of moderation in Arabic texts, both classical and contemporary. Students are encouraged to connect the value of moderation in the text to actual issues such as diversity, religious tolerance, and the challenge of radicalism. Through this interactive discussion, students indirectly learn to respect differences of opinion and develop critical thinking skills as they respond to various religious and social issues. Of course, this is also part of the attitude of religious moderation. Thus, the strategy in internalization is not only transferred cognitively but also through interaction between lecturers and students.

The term *al-wasathiyah* has become an urgent need amid the rapid development of information technology. As explained in the previous discussion, in the context of Indonesia, which is known as a country with a pluralistic society, a moderate attitude that includes balance (*tawassuth*), fair attitude (*i'tidal*), and tolerance (*tasamuh*) is a very positive thing in maintaining social harmony and harmony between religious communities. Therefore, in learning Arabic, especially the *Muthala'ah* course, which is notedben, a course based on the study of manuscripts, texts, or articles, it is very important to integrate *wasathiyah* values, or moderation, into the learning process. Based on the data that has been presented, there are four main things about the values of religious moderation found in the *Muthala'ah learning process* in the PBA Study Program, namely *al-tawassuth* (moderate attitude), *al-i'tidal* (fair attitude), *al-tasamuh* (tolerant attitude), and national commitment or *iltizam wathaniy (muwathanah)*.

The four attitudes or values of religious moderation also serve as a reference for the Ministry of Religion of the Republic of Indonesia, as evidenced by several published books that include these four values. However, in internalizing the values of religious moderation, several obstacles and challenges were found. These challenges stem from internal lecturers, especially the differing paradigms regarding the importance of implementing *wasathiyah* values in learning. Some lecturers are used to textual and normative approaches only and may have difficulty packaging moderation materials in an interesting and contextual way, or may tend to focus on the technical aspects of language learning without effectively integrating *wasathiyah* values, so that critical and contextual discussions are not carried out in the learning process. Another obstacle is the lack of learning resources specifically designed to facilitate the internalization of moderation values, so lecturers look for Arabic texts that align with *wasathiyah* values. Therefore, it is necessary to take one step to prepare a *muthala'ah* teaching module that contains information on *wasathiyah* values, serving as a reference for lecturers in the classroom learning of *Muthala'ah*. Based on the discussions, it can be concluded that the *Muthala'ah* course plays a strategic and effective role in

internalizing the values of religious moderation within the Department of Arabic Language Education. Through the study of Arabic-language texts that embody *wasathiyah* values and an integrative learning approach, students not only develop language skills but also internalize the moderate attitude needed in the plural and pluralistic Indonesian context.

It is recognized that internalizing the values of religious moderation through *Muthala'ah* learning is somewhat complex and requires an innovative teaching approach. The success of this internalization depends on a combination of deep textual analysis, open dialogue, critical reflection, and practical application in everyday life. The developed model must holistically consider cognitive, affective, and behavioral aspects, with comprehensive and ongoing evaluation. If implemented correctly, the *Muthala'ah* course can be an effective tool to form a generation of Muslims who are moderate, tolerant, and able to make a positive contribution to diversity. The process of internalizing the value of moderation through language learning, including *Muthala'ah*, in several studies has shown significant positive impacts, including the formation of students who have a tolerant attitude and can dialogue, reduced potential for conflict and radicalism in the campus environment, and the formation of a generation of Arabic language educators who can spread moderate Islamic understanding in society. Although still facing various challenges, efforts to strengthen the internalization of the value of moderation will help usher in a positive direction. As the Arabic language expert puts it, the internalization of the values of religious moderation through learning Arabic (including *Muthala'ah*) is not just about teaching the language, but about forming a generation that understands the essence of Islam as *rahmatan lil 'alamin*," – a blessing for all nature.

Conclusion

The internalization of values of religious moderation through *Muthala'ah* courses in the Arabic Language Education Study Program, Faculty of Tarbiyah and Teacher Training, UIN Datokarama Palu, occurs through a pattern integrated into the *Muthala'ah* learning materials, aligned with the subjects in the Semester Learning Plan. The integration pattern is implemented in several stages: planning, syllabus design, integration, and evaluation. The values of religious moderation are internalized, including the attitude of *al-tawasuth*, *al-i'tidal*, *al-tasamuh*, and *al-muwathabanah*. The strategy implemented is a reflective approach, where students are invited to read and translate Arabic texts related to *al-wasathiyah* (moderation) and then engage in a critical discussion, both from a grammatical perspective (linguistic analysis) and from textual and contextual meanings, including the values of moderation (*al-wasathiyah*) contained in the text.

The challenges found in internalization are the still use of traditional learning models whose study patterns are limited to grammatical aspects, teachers who are used to textual and normative approaches, references or learning resources used are still mostly focused on linguistic aspects, time constraints of

only two credits, and diverse student backgrounds, both in terms of social and academic aspects. Solutions to these problems include strengthening the capacity of teachers or lecturers of *Muthala'ah courses by providing training on Muthala'ah course learning methods and strategies* based on religious moderation values and the need for workshops on the development of integrative teaching materials; The development of teaching materials that are specifically designed to internalize the values of moderation that can help students identify and apply the values of moderation in their daily lives, for example by choosing religious texts that contain the values of moderation or *wasathiyah*.

Internalizing the values of religious moderation through *the Muthala'ah* course is a complex process that requires innovative teaching methods. The success of this internalization depends on lecturers' ability to combine in-depth textual analysis with critical dialogue and, most importantly, to implement moderation values in daily life. The model designed during the learning process must also take cognitive, emotional, and behavioral aspects into account and be equipped with thorough, continuous evaluation. If implemented properly, *the Muthala'ah* course can be a powerful tool for forming students who are moderate, tolerant, and able to make positive contributions in a diverse society.

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