
**Moderate Values Internalization in English Learning at Madrasah Aliyah
Level: a Means to Prevent Radicalism**

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Abstract

Moderate values of Tawasuth, Taważun, and Tasamuh are the values of ASWAJA which means fair, balance, and tolerance. Those values are believed to be able to build the unity of Indonesia. Therefore, those values are appropriate to be revitalized as life guidance in all aspects including educational environment. One of the alternative ways in implementing those values in education is by internalizing them in all learning process, including English learning. This article aims to describe the internalization process of the moderate values of Tawasuth, Taważun, Tasamuh in the English learning process of some madrasah in Pekalongan regency, especially those which is developed by Ma'arif NU. This study was conducted by using a qualitative approach. The data were collected through an interview, observation, as well as documentation. The research result shows that those values are internalized mostly in the opening activities, especially in the apperception step. In its internalization process, all of the English teachers use transinternal strategy, action and comprehension approach, reflective method, as well as clarification technique. In short, it can be concluded that moderate values can be internalized implicitly in the English learning process through additional explanation in the apperception step. This study contributes to share the idea of the importance of moderate values internalization in English learning process as well as how to internalize them in real context of English learning.

Keywords: *Moderate values, internalization, English learning, Madrasah Aliyah*

INTRODUCTION

Nowadays, radicalism is one of the most popular topic in Indonesia. This term refers to the attitude of intolerance and disrespect for other beliefs and fanaticism in expressing extreme beliefs. This condition leads them to behave in unreasonable or harsh manners. They show exclusivity which

always distinguish themselves from other Moslem and revolutionary which always tend to use violent means to achieve goals (Masmuhah, 2017). If this concept continuously takes place and develops in Indonesia, it may lead to terrorism.

There are so many kinds of radicalism practices which recently happened in some regions. Some of them are the act of suicide bombing in Surabaya, Bali, and Jakarta, and also the spreading hostility and hatred towards their friends done through demonstrations as well as social media. Those activities show that those people do not have the attitude of moderate and tolerance to others. They just always try to do anything and cover their actions by the name of Islam to achieve their goals without caring about others. This condition, of course, makes the image of Islam nasty, and gives the effect that Islam is a crude and cruel religion. Besides that, it has also bothered and tarnished the nature of Islam as a mercy to the world (*rahmatan lil'alam*in).

Ironically, the concept of radicalism has been spread to the youth which is internalized through some religious organizations. They are influenced by some doctrine about Jihad which should be done by harshness and physical fight. They are also asked to spread hatred to the government to build *Khilafah* (Islamic state). The involvement of youths in radical activities can be clearly seen in some cases of terrorism practice happened recently in Surabaya and Sidoarjo. Unfortunately, some of their agents are teenagers (geotimes.co.id).

A survey conducted by Lembaga Kajian Islam dan Perdamaian (LaKIP) in 2012, shows that students become the main target to be formed as the cadres of fundamental and radical religious concept. It shows that 50% of the students are ready to support the radical ways in solving religious conflict and social problems (www.bbc.com). Meanwhile, the research held by Litbang Agama Makassar in 2009 shows a nonplussed result. It shows that 63.5% of university students agree to change NKRI into *Khilafah*. It is in line with the research result conducted by BIN (Badan Intelijen Negara) in 2017 which shows that 24% of university students and 23.3% of senior high school students agree with the establishment of Islamic state (www.voaindonesia.com). This condition shows that radicalism has affected the students' thought and threatens the existence of Indonesia as a country that considers unity in diversity (Ali, 2018).

Anas Saidi (LIPI researcher) said that to decrease the development of radicalism and fundamentalism, the government should do an intervention in education including its curriculum as well as the use of its education field (www.uinjkt.ac.id/id). Similarly, Kamal also stated that education has a significant role in preventing the emergence of radicalism (Kamal, 2017). In this case, all teachers, as the implementers of education policy, are supposed to understand the concept of those values and

be able to internalize them in the learning process.

In general, the term of “moderate Islam” refers to Islam as a religion that loves tolerance, justice, and peace among people of different race, culture, and religion backgrounds (Yaakub, M.B., Othman, 2016). There are some values of ASWAJA referring to moderate Islam, namely *Tawasuth*, *Tawazun*, and *Tasamuh*. They are the values of ASWAJA which means moderate, balance, and tolerance. Those values are supposed to be able to build the unity of this nation (Helmawati, 2018). Therefore, those values are appropriate to be revitalized as life guidance in all aspects including educational environment. By doing so, it is supposed to be able to avoid radical concept which can threaten the disintegration of this nation, and also create the unity of NKRI (Helmawati, 2018).

The moderate values of *Tawasuth*, *Tawazun*, and *Tasamuh* have been familiar enough actually among educational institutions with the strong concept of Ahlus Sunnah Wal Jama’ah (ASWAJA), such as Madrasah and some schools under the auspices of Ma’arif NU. Those values are parts of *kitab* NU (principles of Aswaja) that should be done in social life. It means that those values should be ideally have been internalized in all school activities. In maximizing the internalization of those values, it is better to position those values as foothold values, spirit, attitude, and behavior for school actors such as principals, teachers, administrators, parents, and students themselves (Siregar, 2017).

One of the alternative ways in implementing those values in education is by internalizing them in all learning process. Its implementation is supposed to be able to create hard-working, competitive, dynamic, ethical, and tolerant students who always act based on the five principles of *Pancasila*. As stated by Hanafi, moderate Islam-based learning will integrate the mental and physical knowledge as well as religious knowledge related to the self and society (Hanafi, 2014). In this case, the internalization of those 3T values do not focus on the Islamic subjects only, but also non-Islamic subjects, such as Mathematics, Sciences, and language learning, including Bahasa Indonesia as well as English.

English, as one of foreign languages learning at school, has an important role on students’ intellectual and knowledge development. In this case, as an international language, it becomes a connecting language in understanding the outside world either through reading English texts or directly communicating with people around the world. It means that by internalizing the moderate values in the English learning process, the students are supposed to understand that they also have to be able to be moderate, balance, tolerant, and not to be apathetic and radical as well, in responding whatever happens in all over the world. In other words, the internalization of moderate values in the English learning process is very important, and can be regarded as an effort to create world peace.

In English language classrooms, moderate values have been documented extensively in language learning. However, the discussion is rarely focused on its implementation at Madrasah Aliyah level. Some of them contribute and focus on English learning at the higher education. One of them is the research conducted by Andriyani (2016) which focused on the incorporation of moderate values in reading class. Its result gave such a contribution into deradicalization effort among university students.

The reason why Pekalongan Regency was chosen by the researcher to conduct the study is that because Pekalongan has the biggest number of Islamic schools in Central Java developed by Ma'arif NU. Based on the website of LP Ma'arif NU Pekalongan regency (<https://lpmaarifnu-pekalongan.org>), the schools are known to have the principles of Islamic values and local culture which can be seen from the headlines showing the updated news about the perseverance the religious values through the school and class activities. In addition, meaning to say, due to the NU-based institutional context, the moderate values of *Tawasuth*, *Tawazun*, and *Tasamub* have been strongly implemented in the school activities. Based on the initial survey, it was found that those values have been internalized in the learning process, including English. The teachers said that they often invite the students to avoid radicalism activities while teaching English to their students.

Based on the explanation above, therefore, this study aims to investigate more about the internalization of those values in the English learning process of three Madrasah Aliyah in Pekalongan Regency especially those developed by Ma'arif NU. This study uses qualitative research approach. According to Creswell (2014), the qualitative research approach was chosen because this study is as “relied on text and image data, have unique steps in data analysis, and draw on diverse designs” (p. 183). Within the execution of this study, the researchers gain the data in the field of the site where the students as the participants experience the internalization of moderate values in the English learning. Thus, the researchers gathered information, like suggested by Creswell, by using the natural setting of talking directly to students and seeing them behave and act within their context (Creswell, 2014). The natural setting required the researchers to have face-to-face interaction.

In practice, there were three procedural steps that were done by the researchers in conducting this study: (1) planning, the researchers did some preparations before conducting the study. It started from pre-observation activity. In this case, the researchers went to the target madrasahs in order to know the class condition, especially in the English teaching and learning process and the observation during activity aimed to observe the internalization process of the moderate values in the English learning process, (2) conducting, the researchers collected information from the respondents through

observation and interview. In this case, the data were collected from the teachers and the students as well by using interview and observation sheet as the instruments and, (3) reporting, the researchers reported the result of the study. It was initially started by analyzing the obtained data from the respondents. After analyzing the data, the researchers drew a conclusion, and gave suggestions

As well as choosing the schools as the samples, the purposive sampling was used because according to Cohen et al, purposive sampling allowed the researchers handpick the cases to be included in the sample on the basis of their judgment of their typicality or possession of the particular characteristics being sought (Cohen, L., Manion, L., Morrison, 2007). Thus, in this case, purposive sampling was used to choose Madrasah Aliyah in Pekalongan Regency among 14 madrasah which are specifically under the auspices of Ma'arif NU. By determining three Madrasah Aliyah as the samples which are; MA Salafiyah Simbang Kulon, MA NU Karangdadap, and MA Ma'arif Walisongo Kedungwuni, the researchers want to describe how the moderate values including *Tawasuth*, *Tawazun*, and *Tasamuh* are internalized in the English learning process.

Regarding with the participants of this study, this study involves an English teacher and several students in three madrasahs. It is done in order to reveal how those madrasahs, which basically established by the foundation of Ma'arif NU internalize the values of *tawasuth*, *tawazun* and *tasamuh*, which considered as *khittah* NU (the principles of Aswaja) in the English learning process.

In the entire of conducting this study process, the data were collected through interview and observation. Within using two instruments of interview and observation, the researchers used the multiple sources of data in which to review all of the data, to make sense of it, and to organize it into categories (Creswell, 2014). Primarily, the interview is used in this study because interview is an interchange of view between two or more people on a topic of mutual interest, sees the centrality of human interaction for knowledge production, and emphasizes the social situations of research data (Kvale, 1996 in Cohen et al., 2007). The interview was addressed directly to three English teachers which mainly was in a structured interview with some prepared questions based on the indicators to the idea of the importance of moderate values internalization in English learning process as well as how to internalize them in real context of English learning. In addition, to shape more analysis, the students were also included to have the interview in order to be able to obtain the data concerning to know how the moderate values to be internalized by the English teachers in the English learning process. The interview session run one week in one madrasah. So, the total week the researchers needed to hold interview with three English teachers in three different madrasahs was three weeks.

After getting the information from the interview step, the writers then, did an activity of

observation to the English class. The observation played an important role in this study. The use of observation according to Cohen et al.'s view is offering an investigator the opportunity to gather "live" data from naturally occurring social situation (Cohen et al., 2007). The observation was held in two times in each madrasah that was first observation aimed to know the condition of the real madrasah and to ask for permission to the madrasah principal and second observation used to closely observe the internalization process of the moderate values in the English learning process. The last is gaining data through documents. The key idea behind the use of documents was to emerge the detailed study from some relevant sources, such as books, pictures, syllabus, and lesson plans.

The collected data then were analyzed through a descriptive technique analysis. The descriptive technique analysis is chosen as an attempt to explore in answering the research question and to determine what is and is not relevant information, and to do what we need to know, and what the purpose of our description is (Brumfit, C., Mitchell, 1990). Thus, this technique was used to find out the answer of the question of how moderate values are internalized in the English learning process. Furthermore, this technique was also used to analyze the supporting and obstructing factors concerned with *Tawasuth*, *Tawazun*, and *Tasamuh* values internalization in the English learning process.

RESULTS AND DISCUSSION

Basic Concept of Moderate Values

Mohammad Hashim Kamali as cited in Davids defines moderation (*al-wasatiyyah*) as justice on the basis that moderation implies acting in fairness (Davids, 2017). In addition, according to Azyumardi Azra as cited in Purwono, the value of moderate Islam (*wasathiyah*) belongs to one of the principles of *rahmatan lil alamin* (Purwono, 2017). He also adds that in order to create Islam *rahmatan lil alamin*, the teaching of Islam should be based on the basic principles such as *tawasuth* (moderate), *tasamuh* (tolerance), *tawazun* (balanced), and *i'tidal* (fair).

Following the principles of aswaja, there are also five characteristics of aswaja referring to Ulama's religious concepts, namely: (1) ***Tawassuth*** means the middle. It means that putting oneself between the two poles in various problem and circumstances to reach the truth avoid excessive to left or right excessively; (2) ***P'tidal*** means perpendicular, not leaning to the right and not leaning to the left. P'tidal also means to be fair, impartial, except to the one who is right and must be defended; (3) ***Tasamuh*** means tolerance to the others, sincere, understand, and appreciate the attitude of the establishment and the interests of others without sacrificing stance and self-esteem, willing to express different opinion, both in religious matters and issues if nationality, society, and culture; (4) ***Tawazun***

means balance, not one sided, no excuses of something element or lack of other elements (Muid, 2017).

It is in line with the statement of Siregar who stated that NU ulama have formed aswaja principles including *Tawasuth* (moderate) which focuses on the principle of life that must be in the middle, *Tasamub* (tolerant) which means providing equal place and opportunities to everyone, and *Tawazun* (balanced) which shows balance attitude in social life and harmonizing dedication to Allah, human beings, as well as the environment (Siregar, 2017).

In other words, it can be concluded that moderate values can be categorized as peace values. By implementing those values in the education system, especially in its learning process, students will really understand how to behave and communicate in social life. There will be no more physical fighting, gang violence, or bullying among teenagers. If it really happens, it will then lead this nation to the good quality future generations.

Ideas of Values Internalization

According to Sigit and Muhadjir in Thoha, there are some strategies in internalizing values. It includes (1) traditional strategy, (2) free strategy, (3) reflective strategy; and (4) trans internal strategy. They stated that the most appropriate value to be used in internalizing social values, including moderate values is trans internal strategy. It is one of strategies in value internalization which involves teacher and students participation. The teacher delivers some information, gives good example as well as acts as a role model for the students. In this case, teacher acts as an information presenter, as well as a role model, so that the students can imitate their teacher's behavior.

Related to the strategies above, an approach is also needed in internalizing values. Sigit and Muhadjir as cited in Thoha (1996) also stated that there are six approaches that can be used in internalizing values including (1) doctrinal approach, (2) authoritative approach, (3) charismatic approach, (4) action approach, (5) rational approach, (6) comprehension approach, (7) effective approach. In this case, they argued that the appropriate approaches to internalize social values such as moderate values are action, comprehension, and appreciation approach. Action approach refers to approach in which students are actively involved in real action, so that the students will be aware of good and right values. In the case of comprehension approach, it refers to an approach in which students are involved in empirical activities, and focused more on the effective aspects than the rational one, so that the students will be aware of the right things. Whereas appreciation approach is the approach which involves the affective domain and empirical activities in order to have the

awareness of truth (Sigit and Muhadjir as cited by Thoha, 1996).

Specifically, there are some methods used in internalizing values. They are: (1) dogmatic method, (2) deductive method, (3) inductive method, (4) reflective method (Sigit and Muhadjir as cited in Thoha (1996). In this case, they stated that the most appropriate method to internalize social values is reflective method. Here, reflective method refers to internalizing values by switching the position of theory and practice. In other words, the teacher delivers some examples in real context, then gives the concept.

Overall, Sigit and Muhadjir as cited in Thoha (1996) also added that the technique that can be used in internalizing social values is clarification technique. It is a kind of technique in which teacher delivers the real example of good values at the beginning, then invite the students to discuss the right and wrong values, and ended by organizing the values to the students' behavior.

Influencing factors in values internalization

The process of values internalization can not be separated from several things. They are: (1) Teacher; (2) Students; (3) Society and School Environment; (4) Reference and Material Source. As stated by Wiyani, teachers belong to one of learning resources that support the learning activities (Wiyani, 2014). In this case, it means that teacher becomes one of factors that help the students to get towards the activities in the learning experience. Teacher is one person that handles the classroom situation through a set of instructions.

Students are as the raw input in learning process that needs the influence form teachers (Hamruni, 2009). The influence possibly is in a form of teaching materials based on the learning references or resources and in a form of teaching values through a variety of activities. Stukalina said that educational environment also has important role in the learning process (Stukalina, 2008). Every learning process needs sufficient facilities (Mustapha, Mokhtar, Rahman, Husain, & Ahamad Bahtiar, 2014). Without any facilities, teaching and learning process will be nonsense.

Internalization of Moderate Values in the English learning process

Tawasuth

Tawasuth means making oneself between the two poles in various problem and circumstances to reach the truth and avoid responding issues to left or right excessively (Muid, 2017). Based on interview and observation result, it was found that the English teachers of MA Salafiyah Simbang Kulon, MA NU Karangdadap, as well as MA Ma'arif Walisongo Kedungwuni have internalized the

value of *Tawasuth* in the English learning process. It could be seen from the English teacher who gave some explanation about the importance of being moderate in responding issues by asking the students not to be extreme in sharing their opinion when writing an analytical exposition, provided the story of radicalism phenomena that occur in society in order to prevent them not to involve the radicalism movement and excessively respond issues to the left or right, as well as gave some explanations related to the danger of radical movement to the students before delivering the material of recount text especially related to historical events and reminding the students that the act of suicide bombing is not part of *Jihad fi sabilillah*. The teacher also added that some of the activities of jihad is by keeping the unity of the nation, and not excessively taking sides to the left or right.

Tawazun

The research result also showed that the value of *Tawazun* was also incorporated by the English teachers of MA Salafiyah Simbang Kulon, MA NU Karangdadap, as well as MA Ma'arif Walisongo Kedungwuni. It could be seen from the English teacher who gave some reading passages containing the profile of Indonesian heroes, such as Soekarno, Pangeran Diponegoro, and soon. It was done in order to make the students take the good values of those people who always showed good attitude both to the nation and to the God. Moreover, it was also used to remind the students to show good moral by not accessing forbidden and inappropriate websites when they surf the internet as well as explore various websites together with their friends for the sake of getting valuable information. This condition is in line with the statement of Siregar who said that *Tawazun* shows a balance attitude in social life and harmonizing dedication to Allah, human beings, as well as the environment (Siregar, 2017). In this case, by understanding the good moral values of the passage, and keeping the norms in exploring the internet, the students can understand that being balance in showing good relationship to the God and the society is a must.

Tasamuh

The other kind of moderate values incorporated in the English learning is *Tasamuh*. In this case, the English teachers chose to internalize this value in the speaking activity, especially when the topic of the learning is about asking and giving opinion or debate session. Here, the teachers explained that it is a must for the students to appreciate others' opinion; even they have different perspectives from them. Moreover, they also often reminded the students that they had to tolerate any kinds of differences in the classroom. Furthermore, this condition was not only stated by the teachers, but they also showed to the students how to act tolerantly to others. Those activities are in line with Muid that *Tasamuh* means tolerance to the others, sincere, understand, and appreciate the attitude of the

establishment and the interests of others (Muid, 2017). By always reminding the students to appreciate others at the beginning of the discussion or debate session, the students are supposed to become tolerant generations.

Based on the explanation above, it can be analyzed that the moderate values internalization applied in those three madrasah used certain strategy, approach, method, and technique. Considering the interview as well as the observation result, the internalization strategy of those three values, then, can be classified into transinternal strategy. It is because the teacher did not only deliver some explanation about the concept of being moderate, balance, and tolerant, but they also became a role model and gave an example of how to be moderate, balance, as well as tolerant to other. As stated by Sigit and Muhadjir in Thoha (1996), transinternal strategy is one of strategy in value internalization which involves teacher and students' participation. In this case, teachers acted as information presenters as well as role model, so that the students could imitate their teacher's behavior.

In the case of internalization approach, the English teachers chose to use action and comprehension approach. It could be seen from the students that could directly implement what was said by their teacher. They were able to appreciate their friends' opinion wisely although they had different perspective. It is in line with Sigit and Muhadjir's statement as cited by Thoha (1996) that action and comprehension approach refer to values internalization which involves students in a real action or encourages students to practice the values in a community.

Next, referring to the method applied in the internalization process, the English teachers used reflective method. Reflective method is one way to internalize the values using reflection of a case or a phenomenon in society (Sigit and Muhadjir as cited by Thoha, 1996). Here, the teachers tried to give such kind of description about some phenomena of radicalism as well as intolerance attitude happening recently. After that, the teacher and the students tried to make a conclusion related to values needed to hold in facing that phenomenon.

Overall, specifically, the process of internalizing those moderate values used clarification technique. It is a kind of technique in the internalization process done by giving examples of the right values (Sigit and Muhadjir as cited by Thoha, 1996). In this case, the teachers integrated the values of *Tawasuth*, *Tawazun* and *Tasamuh* in the learning process by providing some examples of implementing those values in their daily life, such as not to be excessive in responding an issue (as an implementation of *tawasuth* value), being well-disposed to people as well as doing all of obligation as a moslem (as an implementation of *tawazun* value), and appreciating other's opinion (as an implementation of *tasamuh* value).

Factors of Moderate Values Internalization in the English Learning Process

Supporting Factors

Based on the data collection from the interview and observation aconducted by the researcher in three schools under the Islamic organization of NU, in this discussion, there are three factors that are explained, as follows:

Teacher

As stated by Wiyani, teachers belong to one of learning resources that support the learning activities (Wiyani, 2014). In this case, it means that teacher becomes one of factors that help the students to get towards the activities in the learning experience. Teacher is one person that handles the classroom situation through a set of instructions. Based on the interview given to the three English teachers, they said that they have strong commitment to internalize the moderate values in English learning. With this strong commitment, those three moderate values can be well internalized in the English learning process.

Students

Students are as the raw input in learning process that needs the influence from teachers (Hamruni, 2009). The influence possibly is in a form of teaching materials based on the learning references or resources and in a form of teaching values through a variety of activities. Based on the interview with the English teachers, it was found that the students in three schools were welcome and enthusiastic when the moderate values were internalized in the English learning activities. They also said that the students could make connection between the facts of those values and see its relevance with the English learning.

Society and school environment

Based on the interviews of three English teachers in three schools, they said that the condition of the school areas which mainly local people belong to the membership of NU could possibly effects the internalization of *Tawasuth*, *Tawazun* and *Tasamuh* values in English learning in these three schools. It is in line with the statement of stukalina who said that educational environment also has important role in the learning process (Stukalina, 2008). Thus, the internalization process of the values integrated in the English learning process done by the teacher could be easily accepted by the students because

they have felt familiar with the society.

Obstructing Factors

Reference and material source

Every learning process needs sufficient facilities (Mustapha et al., 2014). Without any facilities, teaching and learning process will be nonsense. Based on the explanation of the English teacher, it was found that there is minimum reference of English texts which relate to moderate values. Even, they said that they almost cannot find any kind of reference neither written nor spoken text related to those values. This condition, of course, makes the English teacher difficult to completely implement them in the English learning process. It is in line with the statement of Dwyer et al., who stated that teaching effectiveness will be increased with the help of appropriate learning facility (Dwyer, Ringstaff, & Sandholtz, 1991). Because there is lack of English reference related to moderate values, the English teacher cannot be optimally internalized those values in the whole English learning process including listening, speaking, reading, and writing activity. Consequently, the internalization of those values only could be done implicitly in the apperception step containing in some materials, such as expressions of asking and giving opinion, hortatory exposition, descriptive text, and recount text.

Fanatic religion teachers

Learning community is also one of influencing factors in the learning process. It includes students, peer interaction, as well as teachers in the learning environment (Mustapha et al., 2014). Based on interview result, it was found that one of the difficulties faced in internalizing the values of 3T is the minimum support of the religion teachers. In this case, some religion teachers often show fanatic attitude to their own group. Some of them, even, often disfigure other groups in front of the students. This condition made the English teacher difficult to ensure the students that being tolerant to other is necessary. As stated by Aziz et al., the quality of academic interaction has a major contribution in the teaching and learning process (Aziz, N.A., Meerah, T.S.M., Halim, L., Osman, 2006). Academic interaction happened between students and teacher can influence students' understanding on certain concept delivered by the teacher. It means that, the fanatic attitude shown by some of the religion teachers can make the students confused and hesitant in being moderate, balance, and tolerant to others.

CONCLUSION

Based on the research result, it can be concluded that moderate values including *Tawasuth*, *Tawazun*, and *Tasamub* have been internalized in the English learning process of MA Salafiyah Simbang Kulon, MA NU Karangdadap, and MA Ma'arif Walisongo Kedungwuni. Those values are internalized mostly in the opening activity, especially in the apperception. In the internalization process, all of the English teachers use transinternal strategy, action and comprehension approach, reflective method, as well as clarification technique.

It is believed that the result of this study can be used as a reference for English teachers to internalize the moderate values in the English learning process. By doing so, the students are supposed to be wise while communicating with many people as well as understanding any kinds of English texts. It is of course because moderate values can prevent the spread of hostility among mankind. When the moderate values are internalized well in the English learning process, students will realize that there is no need to spread hatred to others either through spoken or written texts. They even will always try to use English as a means to create peace and keep the unity of this country, even better, the world.

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