



## Internalization of Character Values within the Frame of Religious Moderation in Students with Intellectual Disabilities

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### Abstrak

Penelitian ini dilatarbelakangi oleh urgensi terciptanya kesetaraan dalam konteks agama bagi siswa penyandang disabilitas intelektual yang selama ini terpinggirkan. Nilai-nilai karakter dalam bingkai moderasi beragama juga penting untuk diinternalisasikan pada anak tunagrahita. Padahal mereka mengalami keterlambatan dalam belajar. Penelitian ini bertujuan untuk menganalisis proses penerapan nilai pada siswa tunagrahita dan penerapan penanaman nilai pada siswa dan guru. Penelitian dilakukan dengan pendekatan deskriptif kualitatif dengan sumber data berupa dokumentasi, wawancara, dan observasi yang kemudian dianalisis menggunakan model analisis data Miles dan Huberman untuk memperoleh hasil yang mendalam. Penelitian ini menemukan bahwa: penanaman nilai-nilai karakter didasarkan pada indikator moderasi beragama berupa komitmen kebangsaan dengan melaksanakan kegiatan sekolah berbasis kebangsaan, toleransi diajarkan melalui pembiasaan, dan pantang kekerasan dengan sadar akan kesalahan dan akomodatif terhadap budaya lokal dengan menyelenggarakan berbagai acara budaya. Secara implisit meningkatkan kreativitas guru dalam melaksanakan pembelajaran dan memperkuat kerjasama dengan orang tua. Jadi, dapat disimpulkan bahwa siswa tunagrahita (kategori ringan dan sedang) dapat menginternalisasikan nilai-nilai karakter moderasi beragama.

**Kata Kunci:** Karakter, Moderasi Beragama, Tunagrahita.

### Abstract

This research is motivated by the urgency of creating equality in the context of religion for students with intellectual disabilities who have been marginalized. Character values within the frame of religious moderation are important to internalize in intellectually disabled children as well. Even though they experience delays in learning. This study aims to analyze the process of applying values to students with intellectually disabled and the application of instilling values to them and teachers. The research was carried out using a qualitative descriptive approach with data sources in the form of documentation, interviews, and observations which were then analyzed using the Miles and Huberman data analysis model to obtain in-depth results. This research found that: instilling character values is based on indicators of religious moderation in the form of national commitment by implementing nationality-based school activities, tolerance is taught through habituation, and non-violence by being aware of mistakes and accommodating towards local culture by organizing various cultural events. Implicitly increasing teacher creativity in implementing learning and strengthening collaboration with parents. So, it can be concluded that students with intellectual disabilities (mild and moderate categories) can internalize character values of religious moderation.

**Keywords:** Characters, Religious Moderation, Intellectual Disability.

## 1. INTRODUCTION

Mainstreaming religious moderation is a significant effort initiated by the Ministry of Religion (Kemenag) since 2019 as a middle way between religious diversity in Indonesia (S. Arif, 2020; Junaedi, 2019). This emerged as a response to events that threatened the integrity of religious communities in this country. Religious moderation, an attitude of respect for diversity, is not only for fulfilling individual human rights but it's also a universal value in the teachings of every recognized religion in Indonesia (Qasim, 2019; Sutrisno, 2019). This understanding requires a clear and effective translation into educational institutions, not only in the context of Islamic education but also in general education. Therefore, implementing religious moderation in educational institutions reflects the principle of inclusivity and is also the core of education that respects and celebrates diversity in the country. Character values within the frame of religious moderation are important to internalize in intellectually disabled

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children as well. Even though they experience delays in learning, they are still part of the nation's generation who can influence national unity and integrity (Dermawan, 2013; Mu'awwanah et al., 2021). As a pluralistic country prone to division, Indonesia has shown various degradation phenomena in religious practices (K. M. Arif, 2021; Arifinsyah et al., 2020). This urgency requires the role of society to prevent and overcome it from the most minor level, including children with intellectual disabilities. Their inability to consciously interpret the process of internalizing character values necessitates the role of school as a place where children interact with many people from different religious backgrounds, such as at SLB 2 Yogyakarta. The emergence and development of the topics of religious moderation against the backdrop of a pluralistic society like Indonesia have attracted researchers' interest in studying this topic by looking at it from various points of view. Studies related to this in the educational context can be classified into three main trends. *First*, research that uses non-disabled students as objects for internalizing the character values of religious moderation. *Second*, integrating the internalization process in religious subjects (Azis et al., 2021; Chadidjah et al., 2021; Tanjung, 2022). *Third*, internalizing the values of religious moderation in religious-based educational institutions (Dakir & Anwar, 2020; Juhaeriyah et al., 2022; Latif, 2022). These three classifications show that the study of religious moderation in intellectually disabled students has not received much attention from researchers.

This article complements the shortcomings of previous studies that have not analyzed this topic in depth. For people with intellectual disabilities, things like internalizing character values may be difficult for them to form consciously and have explicit goals. The education process in schools will help them understand the meaning of moderation in life and as a nation. In line with this, two research questions were asked: (1) How are the character values of religious moderation (religious ministry perspective) implemented in students with intellectual disabilities, and (2) what are the implications for teachers and students. The answers to these two questions can provide an overview of the process and an in-depth understanding of the needs of students with intellectual disabilities regarding fundamental values in religion, nation, and state. This research is based on the argument that students with intellectual disabilities (mild and moderate categories) can internalize the character values of religious moderation at school through various activities. Religious moderation can be a basis for the recognition and empowerment of people with disabilities. So far, their existence has not received a proper and equal place with ordinary people, so religious moderation is seen as balancing horizontal relations between humans (*hablumminannas*) and vertical relations between humans and their God (*hablumminallah*). Hopefully, this strength can ignite concern for others with a vision of building equality and eliminating discrimination (Huda, 2021; Sabara, 2022). This fact shows that students with intellectual disabilities have rights and can play a role in society in the context of religious moderation.

## 2. METHODS

This research uses a descriptive qualitative approach with the research location at SLB 2 Yogyakarta. The reason for choosing the location is based on the uniqueness of learning for student with intellectual disabilities that are different from student in general. The advantages of student with intellectual disabilities provide their color in the cultivation of religious moderation values from the perspective of the subject and object of moderation. This research examines the instillation of religious moderation values from the Ministry of Religion of the Republic of Indonesia perspective (Kemenag RI), namely national commitment, tolerance, non-violence, and accommodation to local culture. Data was obtained through observation, in-depth interviews, and documentation. According to previous research, observation is an effort to study and understand behavior patterns directly

(Hikmawati, 2020; Merriam & Tisdell, 2015). Researchers did this by directly observing the process of learning activities in SLB. Researchers also interviewed several informants, such as teachers, parents, and stakeholders. The selection of informants is based on the quality and quantity of information that can be provided relating to the research problem. Documentation takes the form of pictures, documents, and recordings obtained during the observation process, interviews, or search results on the school website. The data obtained was then analyzed using the Miles and Huberman *interactive model*, including data collection, data condensation, data display, and conclusion (Hikmawati, 2020; Merriam & Tisdell, 2015). All stages were carried out carefully to find scientific novelty in this research.

### 3. RESULTS AND DISCUSSION

#### Results

This research was carried out at SLB 2 Yogyakarta. This institution is a school for children with disabilities, the majority of whom have mild (IQ 50-70) and moderate (IQ 35-50) intellectual disability. This is due to the limitations and urgent need for student with severe mental retardation (IQ 20-35) to receive medical support. In contrast to children in general, people with intellectual disabilities have limitations in the speed of understanding learning theories, especially in understanding the values that exist in the family, school, and community environment. SLBN 2 Yogyakarta has a vision that reads “Terwujudnya Siswa yang Beriman, Berbudaya, Berprestasi, dan Mandiri.” Based on this vision, SLBN 2 Yogyakarta aspires to produce balanced students amidst limitations. When viewed in a religious context, SLBN 2 Yogyakarta has students from various religions, such as Islam, Catholicism, Christianity, and Hinduism. Based on the results of interviews, in general, children do not mind their respective religious backgrounds and focus on efforts for positive social interactions. *First*, the results of the research show that several efforts were found to instill character values within the framework of religious moderation in students with intellectual disabilities at SLBN 2 Yogyakarta, which can be seen in Table 1.

**Table 1. Implementation of Character Values Perspective Moderation Religious**

No	Indicator	Findings
1.	Commitment nationality	Carrying out a flag ceremony on Monday and morning assembly, playing the national anthem Indonesia Raya every day at 10.00 WIB, internalizing it in learning material in class
2.	Tolerance	Applying the 3S (smile, greet, salute), praying together according to each religion, visiting friends or family members who are sick, and mourning friends or family members who have died
3.	Non- Violence	Establish school rules, provide motivation and direction, and warn if acts of violence occur.
4.	Accommodating to the culture of local	Breaking fast together in the month of Ramadhan, performing arts, <i>market days</i> , wearing Javanese clothes on Thursday <i>Pahing</i> , making batik, extracurricular activities in sports and arts, as well as making handicrafts typical of Indonesian culture

Table 1 shows several school efforts in educating the character of students with intellectual disabilities in terms of indicators of religious moderation, most of which become daily habits and the school's annual activity agenda. **1) National commitment.** This value instillation is carried out by schools in the form of habituation of students over a certain period. Schools are familiar with flag ceremonies, morning assemblies, and playing the national anthem to instill a sense of familiarity and closeness with the identity of the

Indonesian nation. Through habituation, student with intellectual disabilities is seen as more capable of understanding a value than teaching with a particular theory; **2) Tolerance.** SLBN 2 Yogyakarta introduces it through the realm of affection so that students with intellectual disabilities can understand the value of tolerance as a positive and enjoyable value. The existence of religious diversity in a school environment is an opportunity to strengthen ties of brotherhood by mutually respecting the existence of each other's religions and sharing each other's difficulties; **3) Non-violence.** SLBN 2 Yogyakarta implements school rules that aim to introduce students with intellectual disabilities to discipline and boundaries in behaving by social norms. An emotional approach is also maintained through motivation, direction, and warning; **4)** The school also adopts an **accommodative perspective towards local culture** in various school activities and events. Students are invited to increase their creativity in producing goods with local cultural value, such as batik art, traditional games, clothing, and small accessories. Instilling character values based on indicators of religious moderation continues to receive daily attention and teacher assistance *Second*, based on observations and documentation studies, the implications of efforts to instill these values encourage teacher creativity in managing learning activities inside and outside the classroom. Meanwhile, based on the interviews with parents, the implications for students found that changes cannot be immediately seen in every child's actions due to differences in the understanding abilities of intellectually disabled students who tend to experience delays compared to normal student.

## Discussion

### Implementation Character Values Moderation Religion in Students with Intellectual Disabilities

The book on Religious Moderation by the Indonesian Ministry of Religion uses four indicators for religious moderation: national commitment, tolerance, non-violence, and accommodating local culture. *First*, National Commitment is an indicator that can describe the religious views and expressions of individuals and groups regarding the nation's ideology, especially in accepting Pancasila as the basis of the state (Habibie et al., 2021; Suryadi, 2022). Acceptance of the principles of nation and state contained in the 1945 Constitution and its regulations is part of the nation's commitment (Busyro et al., 2019; Fahri & Zainuri, 2019). Instilling national character in students can be provided through classroom learning with local content, but this will not be enough for students with intellectual disabilities (Priyambodo, 2017; Zulaikhah, 2019). Instilling the value of national commitment needs to be familiarized and practiced so that it sticks in students. Among the things that can be done are through ceremonies and morning assembly, as well as playing the national anthem as was done at SLBN 2 Yogyakarta. Apart from theoretical teaching in classes, involving students in daily practice will increase the effectiveness of students understanding of values.

*Second*, tolerance. Tolerance in the perspective of religious moderation is the attitude of an individual or group that provides freedom for other people to have beliefs and express them. Indonesia is a democratic country, and all forms of differences in views and interests often occur (Abror, 2020; Derung & Resi, 2023). Awareness of being part of the Indonesian nation, which has diversity, can foster unity, giving birth to tolerance in everyday life and in carrying out hegemonic spiritual activities (Lintang & Najicha, 2022; Pitaloka et al., 2021). Previous research stated that tolerance can be practiced and produce peace between humans (Juwita et al., 2018; Sahal et al., 2018). The culture of tolerance is also implemented at SLBN 2 Yogyakarta through simple activities such as freedom to pray according to one's beliefs, habituation of the 3S (smile, say hello, greet), empathizing with other people's difficulties such as visiting friends or family members who are sick and grieving over friends or family members who have died. Even though they have low mental capacity, this does not indicate a low sense of togetherness and concern for students with intellectual disabilities towards other

people (Derung & Resi, 2023; Lestari, 2023). Direct experience can help students get used to doing positive things, containing the value of tolerance in carrying out their responsibilities as good citizens (Abidin, 2019; Utami, 2019). **Third**, anti-violence. Moderate means in the middle, meaning understanding and behavior show wisdom in responding to situations and conditions without violence. This indicator responds to facts on the ground which show an increase in conflict and the phenomenon of violence in the name of religion (Hero, 2021; Nusa & Theedens, 2022). An example of a case that often occurs is radicalism. Radicalism is a radical/violent ideology in politics and an ideology that wants quick and instant change and tends to use violence (Kurniawan et al., 2022; Sanaky, 2017). The urgency in preventing radicalism must be expressed in schools' theoretical and practical teaching and learning activities. Instilling anti-violence values does not use violence, especially for intellectually disabled students who have intellectual and emotional delays. They need to be given behavioral and modeling approaches from teachers and parents (Hafid et al., 2023; Zahro, 2018). Providing motivation and direction will better help intellectually disabled students understand things. However, in some instances, they need to feel uncomfortable emotions to identify the emotions that arise within them while remaining under supervision. To create a conducive and disciplined learning environment, rules must demonstrate orderly behavior and compliance with agreed provisions. Implementing school rules is not an occasion for violence but rather to maintain the conduciveness of the learning process, improve social relations, and train discipline in ways that do not violate the law. So, enforcing school rules to anticipate acts of violence is a necessity aimed at good. **Fourth**, be accommodating to local culture. Culture, which includes traditions, arts, language, knowledge, and law, results from creativity and community heritage passed down from generation to generation. On the other hand, "local" refers to a specific location or region (Letek & Keban, 2021; Qowim et al., 2020). Maintaining a local culture is vital today to protect this heritage from new cultural influences that can reduce local cultural values. SLBN 2 Yogyakarta plays an active role in preserving local culture. They teach the art of making typical Jogja batik and local arts and require the use of batik uniforms on certain days. The importance of preserving local culture is emphasized in the education of mild and moderate intellectually disabled students here.

### **Implications of the Process of Internalizing Character Values Moderation Religious**

Internalizing the character values of religious moderation at SLBN 2 Yogyakarta has implications for teachers and students. This is related to optimizing the energy and thoughts teachers put into the learning process, giving birth to various learning methods. Apart from being attractive, this method has been adapted to students' abilities in receiving learning inside and outside the classroom. Please note that handling them is different from students in general. Teachers usually encounter daily problems when dealing with students, such as disputes, quarrels, etc. Therefore, the relationship between teachers and students must be based on respect, openness, and positive aspects, regardless of student behavior. This requires balancing emotional closeness to students and maintaining an appropriate distance (van Aalst et al., 2021; Weiss et al., 2018) On the other hand, extra energy and patience must be exerted to ensure students understand whether a value is good or bad. For students with intellectual disabilities at SLBN 2 Yogyakarta, it may be pretty challenging to understand the impact they feel after receiving the process of internalizing the character values of religious moderation that they have been taught or accustomed to. However, it is hoped that this can form much better behavior in the future. As with character education in general, significant development has not been found in students. However, more conducive behavior, especially in the context of religious moderation, can be found in daily activities at school. In this way, it can be understood that the sole role of the teacher will only be successful with good habituation from the family and moral encouragement from the community (Ahmad, A. et al., 2023;

Biantoro, 2019). Intellectually disabled students also have intellectual, emotional, and spiritual dimensions like students in general, although the levels are different. Treating teachers as the closest people at school and parents as the closest people at home will be positively and negatively felt (Damaiwati et al., 2022; Lubis et al., 2021). This is what they will then learn to apply in everyday life. Collaboration between parents and teachers is crucial for maximizing the character development of students. The point lies in the synergy of both parties, as confirmed by previous research which highlights the integral role of shared commitment in shaping children's character (Rihatno & Nuraini, 2017; Ritonga, 2022). The rationale behind this emphasis is the recognition that unity makes a significant contribution to the effectiveness of educational goals. This is supported by evidence showing that when teachers representing the school, and parents acting as educational partners, cultivate a deep awareness of their respective roles, the impact on a child's values and attitudes is profound (Myende & Nhlumayo, 2022; Willemse et al., 2018). In today's rapidly advancing era, the conclusion drawn is that collaboration surpasses mere competition, with both educators and parents understanding that their concerted efforts form a vital response to the evolving educational landscape. Hence, a solid commitment to collaborative efforts not only addresses challenges more effectively but also establishes a holistic educational environment, making the joint understanding and response to the contemporary educational paradigm a valuable investment in shaping the characters of future generations.

#### 4. CONCLUSION

This research shows that students with intellectual disabilities at SLB 2 Yogyakarta can internalize character values within the framework of religious moderation from the Indonesian Ministry of Religion. Intellectually disabled students can accept these four values through daily habits and integration into school events. This effort has implications for the teacher's ability to manage students and changes in students who show gradual improvement. These efforts are directed at fundamental character development so that students have a strong foundation empirically and not just theoretically. This success can be achieved through synergy between schools, families, and communities. This research is limited to the analysis of instilling character values from a religious moderation perspective for students with intellectual disabilities at SLB 2 Yogyakarta. To future researchers, the author hopes that the results of this research can be developed to explore the values of religious moderation from a broader perspective, especially in the context of people with disabilities

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