

# Internalization of Wasathiyah Islamic Value EducationStudents

*by Eka Yanuarti*

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## Internalization of Wasathiyah Islamic Value Education

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### ABSTRACT

Digital literacy is closely related to the spread of Wasathiyah Islamic values, in modern times as it is today, information obtained from internet networks, this is possible with digital literacy to help create the internalization of Wasathiyah Islam in each individual member of the Aisiyyah recitation congregation in Rejang Lebong Regency and become part of the individual. Because in creating wasathiyah Islam, it is hoped that it must start from within the individual itself. The purpose of this study was to determine the internalization of Wasathiyah Islamic values through digital literacy in the Aisiyyah Rejang Lebong congregation. This type of research is qualitative research, using analytical techniques. The data analysis technique used uses the analytical steps carried out in qualitative research according to Miles and Huberman, namely the data collection stage, the data reduction stage, the presentation stage, and the conclusion drawing stage. The results of this study are: First, the use of Digital Literacy in the Aisiyyah Recitation Congregation in Rejang Lebong Regency which is used for recitation in Rejang Lebong Regency mostly uses WhatsApp groups which are used to share tausiyah-tausiyah, remind each other to pray tahajjud or other sunnah prayers. Second, by instilling peace-loving values, implementing tolerance, and not being too concerned with fiqh laws that are khilafiyah.

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## 1. INTRODUCTION

Thought is balanced and fair, then the correct term is "wasathiyah". The term wasathiyah comes from "ummatan wasathan" as stated in the letter Al-Baqarah verse 143:

وَكذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ  
عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعَ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ ۗ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَىٰ اللَّهُ ۗ وَمَا كَانَ اللَّهُ  
لِيُضَيِّعَ إِيمَانَكُمْ ۗ ... ١٤٣

Artinya: "And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you."

The meaning of wasatiyah people according to the verse is a balanced attitude between material and non-material, fair showing goodness. More specifically, people are just, proportional in religion, not ghuluw (extreme) and not tasahul (belittling). (RI 2012) Wasatiyah Islam is Islam that maintains the unity of fellow human beings who have differences in ethnicity, nation, race and religion.

As time goes on, the technology will be more sophisticated. Digital literacy is an important need for millennial society. Because advances in technology and communication that are not matched by intelligence in their use will have a bad impact in the future. "Literate" is a literacy term used in ancient times. In the past, people were called illiterate if they had not yet reached the stage of reading and writing. But now the term "millennial illiteracy" has developed into a condition that is technology stunting or lacks access to digital literacy.

Digital literacy is closely related to the spread of Wasatiyah Islamic values, in a sophisticated era like today, information is easily obtained from internet networks, so in this case it is possible that digital literacy can help create the internalization of Wasatiyah Islam in each individual member of the Aisiyyah study congregation in the District. Rejang Lebong and become part of the individual. Because in creating wasatiyah Islam, what is expected must be started from within the individual itself.

Previously, the researcher has found previous studies that can be used as references and comparisons, including the research of Mohd Anuar Ramli, et al about wasatiyyah approach for handling fiqh ikhtilaf among the islamic community of the archipelago (Ramli, M. A., Mansor, M. S., & Juwaini, 2016). Then Riana Mardina's research, about the potential of digital natives in the representation of web-based multimedia information literacy in universities (Mardina, 2011). From several previous studies, it appears that there have been discussions about digital literacy and Wasatiyah Islam. But until now the author has not found literature and previous studies that discuss the internalization of wasatiyah Islamic values through digital literacy in the Aisiyyah study congregation in Rejang Lebong Regency so it can be said that it is worthy of further research, and this research is still original because there is no none of the literature discusses this specifically.

## 2. METHODS

This study uses a qualitative research approach. This study involved several research subjects, namely traditional leader, community leaders and religious leaders. In this study, the researcher wants to describe or describe the internalization of wasatiyah Islamic values through digital literacy in the Aisiyyah recitation congregation in Rejang Lebong Regency. This is done so that the author obtains complete data and an overview of the state of the object and subject under study. The data was obtained from the results of interviews with the chairman of the regional and branch administrators, and the branch manager of Jama'ah Aisiyyah in Rejang Lebong Regency.

The data collection technique used in this study is that the first interview or interview will be conducted with the chairman of the regional management and branch management, and the branch manager of Jama'ah Aisiyyah in Rejang Lebong Regency. The two observations, in this case the researcher recorded all the information obtained and re-checked the truth about the internalization of wasatiyah Islamic values through digital literacy at the Aisiyyah recitation congregation in Rejang Lebong Regency. The three documentation researchers using this documentation method are used as data that supports the validity of the data obtained and to strengthen the results of the study because there is evidence from the research itself.

The data analysis technique used using analytical steps carried out in qualitative research according to Miles and Huberman, namely the data collection stage, namely the researcher grouping the

data obtained from the field based on the formulation of the problem specified, the data reduction stage, namely the selection process, focusing attention on simplification, abstraction. , transformation of rough data that emerges from field notes, data presentation stage, where the researcher explains the data obtained in the field by telling thoroughly and thoroughly about the results obtained in standard, correct and good language so that it can be understood easily by readers, withdrawal stage The conclusion is that the researcher concludes the results of the research obtained to answer research problems and conducts discussions, namely comparing the facts in the field with existing theories, and even finding new theories that have not existed so far based on the results of field research conducted. g has been done (Miles 1992). To increase the validity of qualitative research data, a process of credibility, transferability, dependability and confirmability is carried out.(Sugiyono 2011)

### 3. FINDINGS AND DISCUSSION

#### a. Utilization of Digital Literacy in the Aisyiyah Study Congregation in Rejang Lebong Regency

From the results of the researcher's observations regarding the use of digital literacy in Aisyiyah study congregations in Rejang Lebong Regency, namely the literacy used for study in Rejang Lebong Regency mostly is using whatsapp groups which are used to share tausiyah-tausiyah, remind each other to pray tahajjud or other Sunnah prayers.

Based on an interview with his mother, she stated that:

"The online tausyah we use is usually a whatsapp group consisting of 69 members"

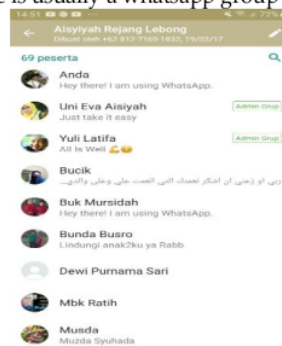


Figure 4.5

This is in line with the statement made by Ms. Surati, S. Pd as the first deputy head of the Aisyiyah study which stated that:

"We usually use digital literacy to remind group members to pray tahajjud, share tausiyah, so that the wa group used can make us remind each other when we are negligent."

This opinion was also conveyed by Yuniwati, S. Ag as the head of Aisyiyah study human resource development who stated that:

"Digital literacy in explaining lecture material is by using powerpoint so that the congregation can more easily understand the material presented"



Figure 4.6

From the explanation above, the researcher can conclude that the benefits of digital literacy in the Aisyiyah study congregation in Rejang Lebong Regency, namely the literacy used in the study in Rejang Lebong Regency is mostly using whatsapp groups which are used to share tausiyah-tausiyah, remind each other to pray tahajjud or sunnah prayers, others and use powerpoint during studys or lectures so that the congregation can more easily understand the material presented.

**b. Internalization of Wasathiyah Islamic Values through Digital Literacy at the Aisyiyah Study Congregation in Rejang Lebong Regency**

From the results of the researcher's observations regarding the internalization of wasathiyah Islamic values through digital literacy in Aisyiyah's study in Rejang Lebong Regency, namely by instilling peace-loving values, implementing tolerance, and not worrying too much about fiqh laws that are khilafiyah. This was also conveyed by Mrs. SW as vice chairman II she stated that:

"We ignore information that is spread through social media that is provocative or even people who question the fiqh law that is khilafiyah"

Another opinion was also explained by Mrs. Sr as deputy chairman I she explained that:

"If there is someone who shares a lecture that is contrary to current understanding or is too harsh, we usually contact the person concerned personally and remind and ask for clarification or tabayun with that person."

In the internalization of Wasathiyah Islam there are several stages that are passed, including the following:

1) Value transformation stage

From the results of the researcher's observations regarding the internalization of wasathiyah Islamic values in the Aisyiyah study congregations in Rejang Lebong Regency, it was found that in the internalization of Wasathiyah Islam the first step was the value transformation stage, namely by means of a lecturer discussing the morals of the mazmumah and mahmuda morality, regarding adab and morals. tolerance in sharing these lectures not only in person but also online such as sharing tausiyah-tausiyah in whatsapp groups.

This is in line with the statement made by Hj. AM as Aisyiyah's study advisor stated that:

"In practicing Islam we must take the middle path, as Islam means peace so that we as adherents of Islam should also apply as expected by Islam, namely peace-loving, so that the Islamic religion that is practiced is not in the form of fanaticism or blind faith, so it is easy to blame others who are considered different, but also does not justify the teachings that deviate from the Qur'an, Hadith and Ijma' from the Ulama"

This was also explained by Mrs. Ms as the representative of the Tablighi assembly, she explained that

“In explaining tolerance, we usually discuss tolerance in attitude or behavior, that tolerance here does not mean we have a liberal mindset, but the tolerance we must have here is an attitude of respect for others without mixing it with matters of faith.”

## 2) Trans-internalization Stage

From the results of the researcher's observations regarding the internalization of wasathiyah Islamic values in the Aisiyiah study congregations in Rejang Lebong Regency, it was found that in the internalization of Wasathiyah Islam, the second stage was the trans-internalization stage, namely by way of after the lecture, an ustadz or cleric gave an opportunity to ask questions to the community. Ustadz regarding Wasathiyah Islam, the congregation can not only ask offline but the congregation can also ask questions through social media.

This is in line with the statement explained by Mrs. Qm as the secretary of the Tablighi Council she explained that:

“In a study, usually the congregation is not considered only as listeners but the congregation can also be involved in it such as asking questions at the end of the study session, which is then answered by the ustadz or ustadza”

Another opinion was also explained by Mrs. Sm she explained that:

“We have a whatsapp group where we interact as a forum for discussion and also a place to share tausyiah and remind each other”

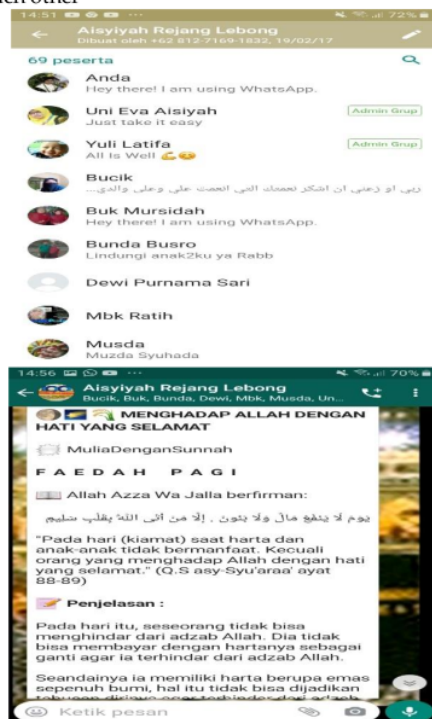


Figure 4.7

## 3) Value transaction stage

From the results of the researcher's observations regarding the internalization of wasathiyah Islamic values in the Aisiyiah study congregation in Rejang Lebong Regency, it was found that in the third stage of wasathiyah Islamic internalization the value transaction stage was usually an ustadz or ustadza who lectured not only verbally but also explained through the media visuals such as

powerpoints and through audiovisual media such as showing motivational videos about inter-religious tolerance so that it is easier for the congregation to understand the contents of the lectures.

Another opinion was also explained by Hj. Nh, A. Md as chairman of the Social Welfare Council stated that:

“We, in implementing Islam in carrying out Islam, take the middle way, especially in providing assistance for the welfare of our ummah, we do not choose whether they are Muslims or non-Muslims, we provide assistance to those in need.”

This is also in line with the opinion explained by Mrs. Sr as the deputy head of Pengjian Aisyiyah, Rejang Lebong Regency, she explained that:

“Islam is an easy religion, so we should not burden it, but it should also not be lightened for obligatory problems”

The internalization of wasathiyah Islam through digital literacy can also be done by going through several stages including:

1) Receiving

From the results of the researcher's observations regarding <sup>1</sup> the internalization of wasathiyah Islamic values in the Aisyiyah study congregation in Rejang Lebong Regency, it was found that in the first stage of wasathiyah Islam internalization, namely Receiving at this stage the internalization of Wasathiyah Islam through digital literacy, usually through WhatsApp groups which are used as a forum to interact socially. online, a place to remind each other, share lectures from youtube.

This is also in line with the statement of Hj. Nh as the chairman of the Social Welfare Council he stated:

“The digital literacy that we use here is whatsapps, this application is used to remind each other and prevent evil”

Another opinion was also explained by Hj. Ny B as secretary of the social welfare council stated that:

“In the pandemic conditions that we feel at this time, of course, it will also hinder the direct study, therefore we usually make this whatsapp group a place of interaction among fellow members of the study”

2) Responding

From the results of the researcher's observations regarding <sup>1</sup> the internalization of wasathiyah Islamic values in the Aisyiyah study congregations in Rejang Lebong Regency, it was found that in the second stage of wasathiyah Islam internalization, namely response, at this stage the use of digital literacy in internalizing wasathiyah Islamic values is quite easy for the congregation to continue to obtain knowledge, although not directly and can also provide a quick response via audio, video, or writing if something is shared that is not in accordance with Islamic law or is too extreme right or extreme left.

This is also in line with the statement of Mrs. EN as the head of the Educational Education Council she stated:

“In internalizing Wasathiyah Islam through digital literacy, we use WhatsApp more than other applications, this WhatsApp application is not only used as a place of friendship but also as a place to remind each other.”

Another opinion was also explained by Mrs. Yn as the chairman of the Council for Cadres and Human Resources Development. She stated that:

“This whatsapp application really helps us in interacting with study members, especially in pandemic conditions like now it is not allowed to gather while if we hold a study of course it will gather a lot of people, with this whatsapp application it is considered the most effective because it has provided audio, video and media media. writing”

3) Valuing

From the results of the researcher's observations regarding <sup>1</sup> the internalization of wasathiyah Islamic values in the Aisyiyah study congregation in Rejang Lebong Regency, it was found that in the

third stage of wasathiyah Islamic internalization, namely valuing, it was found that the members of the study group responded in the WhatsApp group both in terms of culture and in the religious field.

This is also in line with the statement of Hj. LI as a member of the Dikdasmen assembly stated:

"In addition to sharing things that are religious lectures, we also often discuss culture in the whatsapp group"

Another opinion was also explained by FG as the chairman of the Health and Environment Council who stated that:

"considering that we Indonesia is a society that has diversity, especially in terms of culture, therefore we must know the culture of Indonesia and continue to accept culture that does not conflict with Islamic law or contains elements of immorality."

#### 4) Organization

From the results of the researcher's observations regarding the internalization of wasathiyah Islamic values in the Aisyiyah study congregation in Rejang Lebong Regency, it was found that in the fourth stage of wasathiyah Islam internalization, namely the Organization at this stage the internalization of wasathiyah Islamic values in the use of digital literacy, most members have applied wasathiyah Islamic values in daily life, especially in the form of behavior and provide responses if there are group members who share something that can break the unity of the people.

This is also in line with the statement of Mrs. Yv as the secretary of the legal and human rights council who stated:

"In addition to sharing taushiyah, the members of the Aisyiyah study group also discussed a video that was considered too bigoted or liberal"

Another opinion was also explained by FG as the chairman of the Health and Environment Council who stated that:

"We usually in the group do not always accept what is shared in the group but we also admonish or remind members if what is shared is too fanatical or liberal which causes misunderstandings"



Figure 4.8

#### 5) Unity

From the results of the researcher's observations regarding the internalization of wasathiyah Islamic values in the Aisyiyah study congregations in Rejang Lebong Regency, it was found that in the fifth stage of the internalization of Wasathiyah Islam, namely the unification at this stage, Wasathiyah Islam was used as a character or reflection showing that Islam is a religion of peace and love for each other each member of the Aisyiyah study has brought Wasathiyah Islamic values into everyday life.

From the explanation above, the researcher can conclude that the internalization of Wasathiyah Islam through digital literacy in the Aisyiyah study congregation in Rejang Lebong Regency is by instilling peace-loving values, implementing tolerance, and not being too concerned about fiqh laws that are khilafiyah, ignoring the information disseminated through provocative social media or even people who question the fiqh law that is khilafiyah, as well as reminding if there are study members who share



an understanding that refers to division by contacting personally asking for clarification or tabayun from that person regarding their understanding.

This is also in line with the statement of Mrs. YY as a member of the legal and human rights council, she stated:

"In public life, of course, we will meet many people, not only followers of Islam but we will meet Christians, Catholics and Hindus to those who do not know the Qur'an, so we must apply the practices recommended in the Qur'an. Qur'an in daily life with noble character"

Another opinion was also explained by Mrs. Dr as the chairman of the panel of members of the legal and human rights council who stated that:

"Islam is a religion of peace-loving, then this peace-loving religion of Islam will be recognized by people who are not Muslim, who do not understand the contents of the Qur'an if its adherents reflect this peace-loving attitude with noble character and apply the Islamic attitudes of wasathiyah, both <sup>1</sup> real life and in cyberspace.

c. **Utilization of Digital Literacy in the Aisiyah Study Congregation in Rejang Lebong Regency**

Nowadays getting information <sup>2</sup> is very easy. <sup>3</sup> Digital media makes it easy for each user to share information with each other. Sources of information can come from anywhere. The digital era is inevitable. Anyone can easily use it well, but not infrequently can also destroy someone. The public's lack of understanding of digital media makes abuse that results in personal and social life. (Pratiwi & Pritanova, 2017)

Literacy or 'literature' in Latin terms, 'letter' in English describes literacy as the basis of human knowledge that continues to develop. While digital comes from the word Digitus, which in Greek means fingers, a description of the progress of computer technology and informatics today which is keypad-oriented, aka "push <sup>3</sup> the button". (Pattah, 2014)

According to Gilster, digital literacy is the ability to understand and use information in various formats that come from various digital sources displayed through computers. In subsequent developments, Bawden put forward a new understanding of digital literacy which was developed based on the concepts of computer literacy and information literacy. In this new concept, Bawden builds a digital literacy conceptualization which consists of four main components, namely basic digital literacy skills (underpinning), background information knowledge, digital literacy central competencies, and <sup>3</sup> information attitudes and perspectives. (Nurjanah, Rusmana, & Yanto, 2017)

Digital literacy is the interests, attitudes and abilities of individuals who use digital technology and communication tools to access, manage, integrate, analyze and evaluate information, build new knowledge, create and communicate with others in order to participate effectively in society. (Hasugian, 2009)

The information literacy program is part of the library service program. In 1990, Bob Berkowitz and Mike Eisenberg formulated one model of information literacy, namely the Big Six Skills model. The model includes the ability to recognize when information is needed; identify what information is needed; identify sources of information; find information effectively and efficiently; access information effectively and efficiently; critically evaluate information; organize and integrate information with existing knowledge; use information ethically and legally; and communicate information effectively. (Kurnianingsih, I., Rosini, dan Ismayati, 2017)

Today's digital literacy includes social media which is an effective, transparent and efficient communication medium and has an important role as an agent of change and renewal. The use of social media as a bridge to assist the process of transitioning from a traditional society to a modern society, in particular to transfer information on development carried out by the government to the community. On the other hand, the public can convey information directly to the government about various matters related to the services received. Social media is a medium used by individuals to be social, online by sharing content, news, photos and others with others. From this definition it is clear that the public can share information and vice versa with the government. (Yanuarti & Sari, 2019) Social media found by a

psychologist Andre De Castro revealed that social media gives people the freedom to design their fantasy figures. (Firmawati, 2019)

Utilization of digital literacy in the Aisiyah study congregation in Rejang Lebong Regency, namely the literacy used in the study in Rejang Lebong Regency mostly using whatsapp groups that are used to share tausiyah-tausiyah, remind each other to pray tahajud or other Sunnah prayers and use powerpoint when study or lectures so that the congregation can more easily understand the material presented, and remind each other of group members to pray tahajjud, share tausiyah-tausiyah, so that the wa group used can make us remind each other when we are negligent.

d. **Internalization of Wasathiyah Islamic Values through Digital Literacy at the Aisiyah Study Congregation in Rejang Lebong Regency**

Indonesia is a multicultural country, because Indonesia has a variety of cultures, ethnicities, and religions and is free to be expressed by its adherents, the diversity of the Indonesian state is a very valuable wealth. Indonesia is also a large country with a geographical area of ± 1,919,440 km<sup>2</sup>, surrounded by ± 20 thousand large and small islands, and inhabited by ± 238 million people. When compared to other countries, Indonesia is a multi-ethnic, multi-ethnic, multi-religious and multi-cultural country with these differences, the Indonesian state has social strength and beautiful diversity. (Jentoro, Ngadi, Yusro, Eka Yanuarti, Asri Karolina, 2020)

Wasathiyah is an Islamic teaching that directs its people to be fair, balanced, beneficial and proportional, or often referred to as "moderate" in all dimensions of life. Wasathiyah or moderation has now become an Islamic discourse and discourse which is believed to be able to bring Muslims superior and fairer and more relevant in interacting with modern civilization in the era of globalization and the industrial revolution, information and communication. Wasathiyah Islam is not a new teaching or a new ijthihad that emerged in the 20th century or 14th hijriyah. But wasathiyah Islam or Islam moderation has existed along with the revelation and emergence of Islam on earth in the past 14 centuries. This can be seen and felt by Muslims who are able to understand and animate Islam in accordance with the originality of the texts and in accordance with the concepts and lifestyle of the Prophet Muhammad, his companions and the righteous salaf. (Arif, 2020)

Moderate attitude is a character that must be embedded for Muslims in the midst of religious, ethnic and racial diversity in Indonesia, through the Qur'an as the main source of knowledge. This study wants to explore the values of moderation contained in the Qur'an for millennials as the nation's next generation. (Ritonga, 2021)

Wasathiyatul Islam (وساطية الاسلام) or islam Wasathiyah It is also called middle Islam, for example someone who is in the middle does not take sides to the left or to the right. Wasathiyah Islam is Islam that is in the middle position, is fair, and does the best and noblest things which pays attention to all things with Islamic law, neither leaning too much to the left nor leaning too much to the right. According to the view of the Egyptian Ulama, Yusuf al-Qardawi, Muslims should take the middle way (Moderasi). (Dimiyati, 2017)

The mercy and wasathiyah Islam is manifested in Islamic attitudes and behavior that are inclusive, humane and tolerant. This attitude should be emphasized more in responding to pluralism and diversity like Indonesia, and Muslims should also appear as "mediators" or mediators, fair and just in relations between different groups. (Niam, 2019)

One of the great pleasures and forms of glory that Allah has bestowed upon Muslims is to make this ummah the middle (wasatan), the best (khiyaran), and the most just (adulan). (M. Basir Syam, 2018)

وَكذلك جعلناكم أمة وسطا

Meaning: "And also We have made you Muslims". (QS. Al-Baqarah:143) (M. Basir Syam, 2018)

The principles of Wasathiyah Islam, namely: First, justice ('Are) The meaning of al-'adl according to At-Tabari, al-'adl is: al-insaf. Allah SWT explains that He commands His servants to be fair, that is, to be middle and balanced in all aspects of life and to carry out the commands of the Qur'an and do ihsan. (Dimiyati 2017) Second, balance (tawazun), balance as sunnah Kauniyyah as stated in Surah Al-Infitar: 6-7. (Futaqi, 2018) Religion always demands that all aspects of our lives be balanced, not excessive and not

lacking. One of the things that makes Islam a perfect religion is because of its balance. Balance is a social necessity, thus someone who is not balanced in his individual and social life, even his social interactions will be damaged. (Ramli, M. A., Mansor, M. S., & Juwaini, 2016) Third, tolerance (tasamuh) is rooted in the word samhan which means easy, convenience or ease. Linguistic tolerance is an attitude of respecting the opinions of others. Appreciating does not mean justifying let alone following. Religious tolerance according to Islam is to respect or tolerate without crossing the boundaries of the religious rules themselves.

It is stated in the Big Indonesian Language Dictionary (KBBI) that internalization is the appreciation of a teaching, doctrine, or value so that it is a belief and awareness of the truth of a doctrine or value that is manifested in attitudes and behavior. (National 2000) Internalization according to popular scientific dictionaries is "deepening, appreciation of a teaching, doctrine or value so that it is a belief or awareness of the truth of a doctrine or value that is manifested in attitudes and behavior." Internalization is essentially a process of instilling something, which is a process of entering a value in someone who will shape his mindset in seeing the meaning of the reality of experience. (Hakim, 2012)

The mercy and wasathiyah Islam is manifested in Islamic attitudes and behavior that are inclusive, humane and tolerant. This attitude should be emphasized more in responding to pluralism and diversity like Indonesia, and Muslims should also appear as "mediators" or mediators, fair and just in relations between different groups. (Niam, 2019)

Islam as a religion requires us to unite with each other which is embodied in the frame of ukhuwwah Islamiyah, ukhuwwah wathaniyah and ukhuwwah basyariyyah. At present, the unity and integrity of Muslims continues to be achieved. The world's scholars have also created a new axis of religious life with the term Islam Wasathiyah. (Ikhsan, 2019)

Wasathiyah Islam can also be instilled through multicultural education, which is a systematic and planned effort used to develop the potential that exists in humans regarding the understanding of cultural diversity so that a harmonious and peaceful life can be realized while maintaining the existing diversity. (Yanuarti, Karolina, & Sari, 2020)

Multicultural education is a movement that provides equal opportunities or opportunities for everyone to get an education, regardless of cultural, ethnic, racial and religious origins to both acquire knowledge or education, hone skills. The multicultural education movement is very suitable to be applied in Indonesia, which has a diversity of ethnicities, cultures, and religions. The application of multicultural education in the learning process certainly has certain methods and strategies in it. (Yanuarti & Sari, 2020)

The internalization of wasathiyah Islamic values in the Aisyiyah study congregation in Rejang Lebong Regency, namely the internalization of wasathiyah Islam in the Aisyiyah study congregation in Rejang Lebong Regency, namely by following the teachings taught by the Prophet Muhammad SAW contextually not just textually so that the Islamic teachings applied do not too fanatical so that it is easy to judge others and also not too liberal, applies love so that the Islamic religion that is practiced is not fanatical or blind, so it is easy to blame other people who are considered different, but also does not justify teachings that deviate from the Qur'an, Hadith and Ijma 'from the Ulama and do not choose based on the religion adopted in helping whether he is Muslim or non-Muslim, we provide to those in need in providing assistance.

The internalization of Wasathiyah Islam through digital literacy in the Aisyiyah study congregation in Rejang Lebong Regency is by instilling peace-loving values, implementing tolerance, and not being too concerned about fiqh laws that are khilafiyah, ignoring information disseminated through social media that is provocative or even people who dispute the fiqh law that is khilafiyah, and remind if there are members of the study who share an understanding that refers to division by contacting personally asking for clarification or tabayun from that person regarding his understanding.

#### 4. CONCLUSION

From the discussion above, it can be concluded that the first use of Digital Literacy in the Aisiyah Study Congregation in Rejang Lebong Regency which is used for study in Rejang Lebong Regency is mostly using whatsapp groups which are used to share tausiyah-tausiyah, remind each other to pray tahajjud or other Sunnah prayers. Second, by instilling the values of peace-loving, implementing tolerance, and not being too concerned about fiqh laws that are khilafiyah.

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