

Internalization of Universal Religious Values in Developing Religious Moderation in Parigi Moutong State Senior High Schools

Muhammad Ismail, Sagaf S. Pettalongi, Saepuddin Mashuri

¹ Islamic Education Department, Postgraduate, Institut Agama Islam Negeri Palu

² Islamic Education Department, Postgraduate, Institut Agama Islam Negeri Palu

³ Islamic Education Department, Postgraduate, Institut Agama Islam Negeri Palu

ABSTRACT

This research discusses the Internalization of Universal Religious Values in developing Religious Moderation in Torue State Senior High Schools. This research examines the process of internalizing universal religious values in developing religious moderation and the impact of the results of internalizing universal religious values in developing religious moderation at State Senior High School Torue. This research uses a qualitative approach, and data is collected through observation techniques, in-depth interviews, and written document analysis. The results of this research show that four values are internalized in State Senior High School 1 Torue, namely, the value of justice, the value of tolerance, the value of humanity, and the value of peace. The process of internalizing universal religious values is carried out through several stages. The first stage is value transformation through awareness by understanding religious values. Next, the value transaction process involves direction, guidance, and examples for students to adhere to religious values. From the results of the transinternalization carried out, students have been able to apply the universal religious values that are instilled, including in the implementation of policies or regulations made by the school, providing encouragement to students to practice good values in their actions, following the good examples of the students and educators, as well as creating a harmonious environment in schools. The impact of internalizing religious values plays an essential role in forming the character of moderate, tolerant students who respect religious diversity, respect their elders, are disciplined, are used to differences, are used to practicing worship, are close to friends, and are socially concerned.

ARTICLE INFORMATION

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Internalization of Values, Universal Religious Values, Religious Moderation

1. Introduction

Islamic moderation is considered a fundamental doctrine (Davids, 2017; Jamarudin, Ulya, Fatah, & Wage4, 2022). This teaching emphasizes the importance of relationships with nature, fellow humans (fellow believers and those of different beliefs), and relationships with God. This concept then permeates the educational environment, influenced by educators and students (Subchi, Zulkifli, Latifa, & Sa'diyah, 2022). However, you need to be aware that things like this can cause internal disharmony within the Islamic religion itself. To respond to a diverse society and prevent the emergence of radicalism, moderate Islamic education, and inclusive education are considered necessary approaches.

Understanding moderation is a religious attitude that places itself in a middle and balanced position. This balance is essential so that there is no extreme imbalance in one party, both in the experience of the religion they adhere to and in respecting other people's beliefs. This moderate attitude rejects attitudes that are too extreme and fanatical in religion. Religious moderation can be thought of as a separation between the conservative pole and the liberal pole (Muhtifah, Prasojo, Sappe3, & Elmansyah, 2021).

The diversity of beliefs in this school is only sometimes in line with the beliefs of each religion (Santoso, Nurdin, & Pettalongi, 2022). The situation at this school presents serious challenges, where students often struggle to understand and implement religious tolerance. To foster tolerance in schools, educators must take concrete actions. Suppose students do not adopt an attitude of tolerance. In that case, it can lead to forming groups based on ethnicity, inhibiting interactions between friends, and declining feelings of appreciation. Intolerant attitudes are reflected when there are study groups consisting of students of the same religion, and they tend to only interact with group friends. The limitations of cooperation between students with different parental work backgrounds are visible in the school environment. Educators play a pivotal role in addressing these issues and promoting a culture of tolerance and respect.

In this complex situation, it is crucial to develop an attitude of religious moderation that respects differences and promotes tolerance among religious individuals. State Senior High Schools 1 Torue is an ideal place to introduce universal religious values that encourage moderate attitudes among students because it is an environment where the younger generation can learn and grow.

State Senior High Schools 1 Torue is one of the educational institutions in the Torue region that plays an essential role in shaping individual attitudes and behavior, including religious moderation. Internalizing universal religious values in education is a significant aspect of achieving this goal. Internalizing universal religious values by students can help them understand, appreciate, and moderately practice religious teachings.

In internalization, students learn to appreciate universal religious values by incorporating them into their thoughts, souls, and daily actions (Arif, 2019; Downie, Koestner, ElGeledi, & Cree, 2004). In this way, universal religious values are studied theoretically and reflected in students' behavior. Internalizing universal religious values helps students develop attitudes of tolerance, mutual respect, and empathy toward individuals of other religions.

However, internalizing universal religious values in fostering religious moderation at State Senior High School 1 Torue does not always go smoothly. Some challenges may be faced, such as a lack of deep understanding of religious teachings, differences in interpretation, and conflicts that may arise between religious values and social reality. Therefore, there is a need for a practical and holistic approach to incorporating universal religious values into the curriculum and daily life at school.

In this context, research on internalizing universal religious values in developing religious moderation in schools is very relevant. By understanding the factors that influence this internalization process, the author can identify effective strategies and interventions to strengthen the implementation of moderation in this school. This research can contribute to forming a young generation with moderate

attitudes toward religion, promoting peace, harmony, and understanding between religious individuals in a multicultural society.

2. Literature Review

2.1 Value Internalization Process

A sign of internalized values is a change in individual behavior. The value internalization process requires continuous and consistent time to accept and apply the values obtained in everyday life (Halstead & Taylor, 2000). Through the internalization process, a person can form a personal identity with the values inherent in him and his society, which are a series of norms and practices.

Marmawi Rais stated that the internalization process could occur more quickly using existing mentor models. Individuals will have figures who can be used as role models and guidelines so that they can accept specific standard values through real examples. This process is often called determination, both in psychology and sociology. These attitudes and behaviors will be reflected through learning or assimilation, both consciously and unconsciously. According to scholars (Mattila, 2008), the process of internalizing values related to student development needs to go through three stages, namely:

2.2 Value Transformation Stage

The value transformation stage refers to the teacher communicating and informing students of good and bad values (Tzokas & Saren, 1999). The aim is for students to have knowledge and recognize these values. This means that knowledge is transferred from the teacher to the students at this stage.

A. Value Transaction Stage

At the value transaction stage, values are realized through communicative interaction between teachers and students. In this process, an understanding exchange occurs, creating an interactive dynamic. Teachers influence students through examples of value practice, allowing

students to respond and determine appropriate or relevant values.

b. Stages of Transinternalization of Values

At this stage, internalizing values occurs through interactions between teachers and students and attitudes and personalities. Teachers need to show an attitude that follows the understanding of the values given so that students tend to want to imitate the personality shown by the teacher indirectly.

From this explanation, it can be understood that value internalization, based on theory, can be achieved through three stages. The first stage is called value transformation, where the value transformation process can occur by transmitting material during classroom learning. The aim is for students to recognize and differentiate between good and bad values to develop their knowledge and understanding. Essentially, the value transition stage is creating and understanding students' values.

The second stage, called value transactions, is the process of internalizing values through mutual interaction or communication between teachers and students. The interactive process occurs when the teacher provides knowledge and understanding about a value. The teacher must also provide direct examples of the value being taught and communicate them during the lesson so that students can easily understand the value being taught. The essence of this process is reciprocal communication between teachers and students, which can make it easier to internalize a value.

The third stage, transinternalization of values, is when the teacher combines the communication that has been achieved by expressing the attitudes and character of the students. The aim of this stage is so that knowledge about the values being taught can be integrated and can be realized through attitudes and behavior based on examples shown from the teacher's personality. The process of value internalization occurs when individuals can accept the influence of instilled values and the influence of values expressed in attitudes and actions based on their understanding. The influence of the values instilled in an individual

will continue to be tied to the principles that the individual will continue to maintain.

2.2 Steps to Internalize Values

Value internalization requires steps that must be taken to maximize internalization of a value. These steps are as follows:

Listen

Listening is interpreting what is heard in the mind. More specifically, listening at the value internalization stage is the participant's willingness to accept encouragement or understand the values taught by the teacher.

Respond

Responding means serious attention accompanied by a response to the teacher's explanation. It refers to the value internalization stage, namely the condition of students paying attention to and reacting to the values taught by the teacher. This response process illustrates that students can accept the values taught.

Organize

Organizing is arranging according to existing rules. In particular, self-organization is in the internalization stage; students can adapt to the values they already understand in their personality and adjust their attitudes and actions in the school atmosphere and the general community.

2.3 Value Characteristics

Value characteristics are traits that stand out in a person's personality (Cottrell, Neuberg, & Li, 2007). More specifically, the characteristics in the value internalization stage are the process where students focus on the values that have been understood and implemented in attitudes and become part of their character in daily activities. From the definition, it can be understood that learning and instilling values must be carried out continuously to become part of the student's personality. The value internalization process begins by communicating the values to students. The values conveyed can

be in the form of norms, regulations, laws, formulas, statements, or problem stories to stimulate students. This internalization process is essential in the learning process because all values obtained will become a guide for students in the school environment and the community.

Value Internalization Method

Internalizing or instilling values can be done through formal or informal education using various existing internalization methods. The value internalization method is intended to make it easier to incorporate values into individuals. Therefore, educators need to choose a method that is considered suitable and effective in instilling values. Below, the author will mention and explain the method of internalizing values, which has been described by experts as follows:

Exemplary Method

In simple terms, exemplary means something that needs to be imitated. Giving an example is one of the pedagogical methods teachers use as an example for students to imitate and follow. The exemplary method from an Islamic perspective, also known as the (*uswah hasanah*) method, is a method that cannot be separated from the Islamic process.

The exemplary method is the most effective for instilling and forming moral, spiritual, and social attitudes in students. Teachers' lack of illustrative examples is one of the root factors of the moral crisis. Psychologically, Tamyiz Burhanudin believes that students need examples as role models to develop their potential and character.

Habituation Method

According to a scholar (Soror, Steelman, & Turel, 2022), habituation is an effort to build personal attitudes, which include religious, emotional, social, and independent attitudes toward individuals. Supported by Aziz's opinion, he believes that a habit is something or behavior that is often repeated. Based on the definition above, The author can understand the habituation method as a learning strategy to develop or form an attitude carried out regularly

and repeatedly with the intention that this attitude becomes a habit in daily activities.

From the explanation above, the author can conclude that educators must internalize values in students using methods because it will simplify and expedite internalizing these values. The value internalization method in the form of the exemplary method and the habituation method is an effective method applied by educators because these two methods are very directly related to the learning process in the classroom carried out in three affective, cognitive, and psychomotor domains, which concentrate on the student's understanding and personality.

3. Methodology

This research adopts a qualitative approach. Qualitative research is characterized by collecting descriptive data, including the informants' words, actions, and feelings, who serve as the needed data sources (Nurdin & Pettalungi, 2022). The collected data is supported by textual and documentary data (files, audio, visual, audiovisual) that support the research. With this approach, the researcher aims to provide a detailed description of the phenomena occurring in the field, the nature of the phenomena, and all aspects related to the theme under investigation (Nurdin, Stockdale, & Scheepers, 2013).

This study is classified as a case study research. Case study research delves more intensively into the current situation to gather information (Nurdin, Scheepers, & Stockdale, 2022). In other words, the researcher must build good relationships with various individuals and entities to become sources of information within the environment, such as academic units, social groups, individuals, institutions, and communities. The researcher must also immerse themselves in the surrounding environment to gather as much data as possible. The research was conducted at State Senior High School in Parigi Moutong regency, Centra Sulawesi, Indonesia.

4. Result and Discussion

Universal Religious Values that are Internalized at State Senior High Schools Torue

State Senior High School 1 Torue is an educational institution that prioritizes academic achievement and has a strong vision of promoting the values of religiosity and religious moderation in a multicultural society. Through a vision and mission-oriented towards aspects of religiosity, this school is determined to become a learning center that encourages students to understand and practice spiritual values in everyday life. In a multicultural society, this approach strengthens diversity, develops tolerance and respect for differences, and fosters a moderate attitude toward religion. This statement is in line with what was explained by the Principal of State Senior High School 1 Torue, Mr. Mustafa, from the results of the interview as follows:

Developing a school's vision and mission requires paying attention to many aspects, the most important of which is religious values. Apart from State Senior High School 1 Torue having various ethnicities, cultures, and religions, this must align with tolerance and respect for others. That is why State Senior High School 1 Torue prioritizes a vision and mission that has a Wiyata Mandala perspective. This concept includes the idea of the role of schools as learning centers that are not only limited to academic aspects but also include the development of spiritual, moral, social, and other skills needed to become quality and cultured individuals.

The results of the interview above confirm that religious values are the most important factor to consider. Religious values such as tolerance, peace, and respect for others have broad relevance and importance in a society with diverse religions and cultures, especially in the school environment.

Based on initial observations regarding the vision and mission of State Senior High School 1 Torue, it aligns with the Wiyata Mandala perspective concept, which emphasizes the importance of holistically developing students, including spiritual and moral aspects. By instilling religious values and developing religious moderation, the vision and mission of State Senior High School 1 Torue aims to create

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academically intelligent students and individuals who are sensitive to human values, respect each other, and can live side by side peacefully in a diverse society. Thus, this educational institution is a place to gain knowledge and a vehicle for forming quality character and attitudes to life following the principles of the Wiyata Mandala Insight. This is in accordance with what was explained by the Deputy Principal of State Senior High Schools 1 Torue, Mr. I Wayan Mikawidana, that:

One of the strategies we use to accommodate various student backgrounds is through extracurricular, intracurricular, and co-curricular activities. Activities include Drum Band, Scouts, Red Cross Society, Dance, Gamelan, and Cultural Fridays. Students can come together through this activity, and we can quickly instill religious values. We consider extracurricular activities to be an effective way of instilling religious values in students because they contain a variety of activities that promote cooperation, tolerance, culture, and character formation.

Schools view extracurricular activities as an effective means of instilling religious values because they include various activities that promote cooperation, tolerance, culture, and character formation. For example, students can understand and appreciate their cultural and religious diversity through activities such as Samrah or Cultural Fridays. Thus, extracurricular activities help students gather and interact and become a forum for strengthening religious values and developing social skills and character that are essential in social life.

Furthermore, strengthening religious values not only focuses on the process of activities outside the classroom but is also reinforced in every lesson in the classroom. This is as explained by I Wayan Mikawidana, Deputy Principal for Curriculum at State Senior High School Torue:

We at State Senior High School 1 Torue believe that strengthening religious values must be an integral part of every aspect of learning, both inside and outside the classroom. We focus on extracurricular activities to convey religious values to students and ensure that every lesson in class reinforces these values.

In line with the Deputy Principal for Education, Mr. Aminuddin bin Asse explained that:

We at State Senior High School 1 Torue believe that strengthening religious values must be a top priority in extracurricular activities and every aspect of classroom learning. Of course, this is not easy for us because we have different cultures and religions. Apart from that, we always uphold the values of tolerance towards each other, both between educators and students.

This statement confirms State Senior High School 1 Torue's commitment to prioritizing strengthening religious values in all aspects of learning, both inside and outside the classroom. Although the school has diverse religious and cultural backgrounds, religious values are a top priority. This shows awareness of the challenges of creating an inclusive and tolerant environment amidst such diversity.

The statement also emphasized that schools do not only rely on extracurricular activities to convey religious values to students. On the contrary, every learning process in class is considered an opportunity to strengthen these values. This reflects a holistic approach to education, where teaching is not limited to academic aspects alone but also includes character formation and the development of moral values.

The observations and interviews show that State Senior High School 1 Torue is firmly committed to creating a learning environment centered on religious values. Every aspect of learning and school activities is directed at strengthening and conveying these values to students. State Senior High School 1 Torue's commitment to centering the learning environment on religious values emphasizes respecting religious values in a moderate and balanced context.

By directing every aspect of learning and school activities to strengthen and convey religious values to students, this school integrates religious values into the curriculum and daily life without emphasizing the dominance or superiority of one religion. This approach reflects

the principle of religious moderation, which advocates a middle attitude and respect for diversity of beliefs and promotes harmonious interfaith dialogue. Therefore, the author believes that instilling universal religious values at State Senior High School 1 Torue is very helpful in developing moderate attitudes in social life at school and in society in general.

Process of Internalizing Universal Religious Values in Developing Religious Moderation at State Senior High School 1 Torue

At State Senior High School 1 Torue, religious values are a formal aspect of the curriculum and a deeply rooted foundation in every school activity. With firm determination, this school dedicates itself to building a sustainable religious culture through classroom learning, extracurricular programs, and other activities. Schools teach religious values and provide concrete examples in everyday life to form a strong spiritual character. In this way, religious values become a solid foundation for students' holistic development.

Many methods are used to support the implementation of religious values at State Senior High School 1 Torue, both through internal school programs and other educational institutions. Religious culture that is instilled consistently every day allows students to get used to applying these values without the need for coercion. When religious values are embedded and well-developed in students, this will naturally form a strong spiritual character, which can prevent deviant behavior among teenagers. Apart from that, when spiritual character is robust, religious moderation will become a natural thing, ultimately giving birth to a generation that is superior, creative, moral, and cares about the environment as a form of responsibility in social life.

Internalizing religious values at State Senior High School 1 Torue requires a continuous and systematic strategy so that the programs in question can run optimally. Based on the results of observations, this strategy includes various approaches, ranging from routine activities,

spontaneous activities, programmed activities, and examples as part of sustainable habits.

In internalizing universal religious values at State Senior High School 1 Torue, there are several processes carried out, namely as follows:

Value of Justice

The stages of transformation of religious values at State Senior High School 1 Torue include understanding and practicing religious values and encouraging the creation of religious moderation among students. A holistic approach to integrating religious values aims to increase awareness of religious beliefs and teach students the importance of practicing religious teachings in a moderate and balanced manner. In this way, students are prepared to become devout religious believers and individuals who can carry out religious values wisely, tolerably, and open to differences. The statement of the principal confirms this, Mr. Mustafa:

We have several stages that we carry out to develop and internalize the value of justice in schools. First, we ensure that fairness is a central principle in all school policies and procedures, from classroom management to student assessment. I always convey this to the entire teacher council on the sidelines of meetings or during daily school activities. I encourage teachers to use equitable and inclusive approaches to teaching, understanding the needs and potential of each student individually and providing equal opportunities for all students to develop.

Apart from that, based on observations, State Senior High School 1 Torue, as an educational institution that accommodates various religious beliefs, also provides opportunities for students to carry out worship following the teachings of their religion; for example, Muslims are allowed to carry out midday prayers. One of the other informants said the following:

I think the value of justice is also reflected

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in daily classroom activities. For example, our teachers always give each student the same attention and guidance without differentiating treatment based on student achievement or background. This makes the learning atmosphere fairer and more enjoyable for all. Apart from that, our teachers always provide motivation and reinforcement before the teaching and learning process.

The observations and interviews above illustrate how the transformation of the value of justice is implemented in schools, mainly by providing opportunities for Muslim students to carry out midday prayers in the congregation. This reflects the principle of equality and respect for religious diversity in schools. The statement also highlights that the value of justice is reflected in various aspects of school life, including in leadership selection activities and teachers' treatment of students in the classroom.

From this, the author can conclude that State Senior High School 1 Torue applies the principle of justice by providing equal opportunities to all students, regardless of their religious background or social status. In this way, the value of justice is not only spoken about but also implemented in reality in the high school, creating an inclusive and fair learning environment for all students.

Tolerance Value

To instill the values of tolerance at State Senior High School 1 Torue, where most students have diverse backgrounds in terms of ethnicity, race, language, and religion. Most students come from monocultural and multicultural backgrounds, including religions such as Islam, Christianity, Catholicism, and Hinduism. Apart from that, there are various tribes, such as Balinese, Bugis, Javanese, Kaili, Pamona, and others. This diversity of students is the main reason for internalizing religious values in the school environment.

Based on the results of observations, understanding the value of tolerance for students at State Senior High School 1 Torue is carried out through extracurricular activities and learning

programs by providing explanations about the meaning of religious values that contain the value of tolerance. The emphasis on the value of tolerance shows the school's openness to accepting all students from various cultural, tribal, ethnic, gender, social status, and religious backgrounds. This process is led by a council of teachers who provide materials and reinforce learning. As explained by the Deputy Principal of Curriculum, Mr. I Wayan Mikawidana:

We consistently encourage the entire teacher council regarding the urgency of the values of tolerance. We believe that understanding tolerance is very important to instill from an early age, especially in today's young generation, considering the trend of increasing prestige among teenagers. One of the reasons we emphasize the value of tolerance is that our students come from various regions, ethnicities, languages, and religions. This diversity is our basis for fostering the value of tolerance among students.

Based on the results of observations and interviews, the author can conclude the school's commitment to promoting the values of tolerance among the teacher council and students. First of all, the school consistently encourages the teacher council to understand the urgency of the values of tolerance. They believe that understanding tolerance is very important, especially for the younger generation, which faces increasing prestige among teenagers. One of the main reasons for the emphasis on tolerance is that high school students come from various backgrounds, including different regions, ethnicities, languages, and religions.

Furthermore, the school values tolerance, considering the cultural, ethnic, and religious diversity among its students and staff. With this belief, they strive to maintain harmony between students with a deep approach. Apart from providing advice about the values of tolerance during learning, the school also includes reinforcement through various extracurricular activities. For example, they hold Friday services and other religious celebrations such as birthdays, Easter, Christmas, Seclusion Day, and other religious festivals. Through these various

activities, the school seeks to internalize and strengthen students' understanding of the importance of tolerance and respecting differences between individuals and groups.

5. Conclusion

Internalization of universal religious values is carried out through the stages of value transformation through awareness, aimed at providing material and understanding of good and bad values to students to differentiate between the two. The value transaction stage involves direction, guidance, and example for students to live up to religious values (justice, tolerance, humanity, and peace). The stage of transinternalization is that students have been able to apply through the habituation program the universal religious values that are instilled, including in the implementation of policies or regulations made by the school, encouraging students to practice good values in their actions, following the excellent example of the students, educators, as well as creating a harmonious environment in schools.

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