

Management of Local Wisdom-Based Extracurricular Activities in Instilling Religious Moderation Values in Islamic Junior Secondary Schools

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ABSTRACT

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This study examined the management of religious activities rooted in local wisdom and their potential role in internalizing religious moderation values at madrasah. A qualitative case study design was employed, with data collected through observation, interviews, and documentation involving school leaders, teachers, and students. Data were analyzed through data condensation, data display, and conclusion drawing and verification. The findings revealed that Maulid celebrations, cemetery visits, and haulan ceremonies were managed through annual planning and deliberation, with organizational structures adapted to each activity. Student participation, religious messages, and the transmission of local traditions provided opportunities to cultivate tolerance, deliberation, patriotism, nonviolence, and cultural responsiveness. These processes were interpreted through the stages of value transformation, value transaction, and transinternalization. The study concludes that traditional religious activities can serve as contextual spaces for value education. Practically, madrasahs should strengthen educational objectives, student reflection, and post-activity evaluation. However, limited evaluation documentation prevents conclusions about causal effects or successful value internalization.

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INTRODUCTION

Social, ethnic, linguistic, and traditional diversity defines Indonesian society and requires inclusive approaches to communal life (Bazzi, 2025; Pangalila et al., 2024). In Islamic education, religious moderation is important because it helps students understand differences while maintaining their commitment to religious values and national identity (Aimah et al., 2026;

Marwinata & Jannah, 2024). However, normative knowledge of tolerance does not necessarily translate into everyday behavior that respects others. The Indonesian Ministry of Religious Affairs positions religious moderation as a perspective, attitude, and practice that promotes balance, tolerance, and the rejection of violence (Maehi et al., 2026; Mulyana, 2023). Therefore, educational institutions need to provide meaningful experiences that foster the continuous internalization of these values.

The challenges facing society concern not merely the existence of different identities but also the ability to build interactions that respect such differences. In educational settings, tolerance, deliberation, patriotism, nonviolence, and cultural responsiveness may remain abstract concepts if they are not supported by consistent habituation, exemplary conduct, and social experiences. This challenge requires Islamic educational institutions to connect value-based instruction with institutional practices that students can experience directly. Syahbudin et al. (2023) emphasize habituation, cultural development, and empowerment in promoting religious moderation based on local wisdom, while Aisih et al. (2025) demonstrate the relevance of local cultural expressions in strengthening social cohesion. Accordingly, promoting religious moderation requires both educational strategies and systematic activity management.

These issues are particularly relevant at MTs Darul Ihsan Samarinda, where Maulid celebrations, cemetery visits, and haulan ceremonies are conducted as religious activities rooted in local wisdom. According to Marcella & Nasiruddin field research data (2026) students come from diverse regional, ethnic, linguistic, and cultural backgrounds. This diversity makes religious activities potential spaces for interaction across differences and for strengthening religious moderation. (Adeoye et al., 2025; Hidana et al., 2026). The activities also involve the principal, vice principals, teachers, the foundation, and students, each with distinct responsibilities. Nevertheless, the presence of religious traditions does not automatically guarantee the internalization of these values. Therefore, the planning, task allocation, implementation, and exemplary conduct associated with these activities need to be examined systematically to understand their educational potential within the madrasah context.

Previous studies have identified various approaches to strengthening religious moderation through local wisdom and Islamic education. Prasetyo et al. (2025) examined habituation and the cultivation of moderation values in madrasahs, while Fuadi et al. (2024) explored local culture's contribution to social cohesion. Syabuddin et al. (2026) investigated religious moderation in Islamic boarding school education in East Kalimantan. Other studies have examined the relationship between cultural values, educational practices, and institutional governance in Islamic education. Andrianto et al. (2025) also investigated the implementation of Islam wasathiyah in Indonesian Islamic schools. Collectively, these studies provide important conceptual foundations, but they

do not fully explain how managing traditional religious activities shapes students' experiences of value internalization.

More recent studies have expanded this discussion through teachers' perspectives, curricula, instructional practices, and intercultural experiences. Bukhari et al. (2026) examined teachers' understanding and implementation of religious moderation in madrasahs, while Kosim et al. (2024) explored local wisdom and religious moderation in Islamic boarding schools. Prasetyo et al. (2025) investigated teachers' experiences in understanding and communicating religious moderation in primary education in Indonesia and Malaysia. Other studies have explored religious moderation through Islamic Religious Education, educational visits, and the revitalization of local wisdom. Nevertheless, the relationship between management functions, variations in activity organization, and the stages of value internalization requires more specific empirical investigation.

This research gap creates an opportunity to integrate Islamic educational management with theories of value internalization. Unlike studies that primarily emphasize religious moderation concepts, curricula, or cultural integration, this article compares the organization of Maulid celebrations, cemetery visits, and haulan ceremonies. It examines their relationship with the stages of value internalization: value transformation, value transaction, and transinternalization. The novelty lies in analyzing the relationship between activity governance, interactions among participants, and the internalization of five religious moderation values, rather than claiming these traditions have never been studied.

Based on this discussion, the study addresses two research questions: how Maulid celebrations, cemetery visits, and haulan ceremonies are planned, organized, and implemented at MTs Darul Ihsan Samarinda; and how these management processes can be understood through the framework of religious moderation value internalization. The study argues that traditional religious activities can serve as vehicles for value education when supported by systematic planning, deliberation, task allocation, student participation, and exemplary conduct. The analysis focuses on five values: tolerance, deliberation, patriotism, nonviolence, and cultural responsiveness, examined through three stages of internalization: value transformation, value transaction, and transinternalization. Accordingly, this study contributes empirical and conceptual insights into managing religious activities rooted in local wisdom within Islamic educational institutions.

METHOD

This study used a qualitative approach with a case study design to gain an in-depth understanding of how MTs Darul Ihsan Samarinda manages religious activities rooted in local wisdom and internalizes religious moderation

values. The case study design was selected because the research focused on examining a phenomenon within a specific institutional context, particularly the Maulid celebration, cemetery visits, and haulan ceremonies, rather than testing causal relationships or measuring effectiveness statistically. The research site was selected because the madrasah regularly conducts these three religious activities and serves students from diverse regional, ethnic, linguistic, and cultural backgrounds. These conditions provide a relevant context for examining activity management and the cultivation of tolerance, deliberation, patriotism, nonviolence, and cultural responsiveness. This approach follows qualitative research principles that emphasize contextual understanding, informants' perspectives, and the interpretation of social phenomena (Babasa et al., 2025; Pradhan & Ahmad, 2025).

Data in the original study were collected through observation, interviews, and documentation. Observation was used to obtain information about religious activities and interactions among participants within the madrasah. Interviews explored informants' experiences, perspectives, responsibilities, and interpretations of activity management and the cultivation of religious moderation values. The informants included the principal, Fathurrahman; the vice principal for student affairs, Saidi HS; the vice principal for curriculum, Hamka; and students. The principal was interviewed on May 25, 2023, the vice principals for student affairs and curriculum on May 27, 2023, and students on May 29, 2023. Documentation complemented the information concerning the activities under investigation. These techniques addressed what activities were conducted, who was involved, when and where they took place, why they were organized, and how they were planned, organized, and implemented. The use of informants' names and direct quotations depended on the availability of source data and the target publication's ethical requirements.

Data analysis followed the model proposed by Miles, Huberman, and Saldaña, comprising data condensation, data display, and conclusion drawing and verification (Fadare et al., 2024; Laia et al., 2025). During data condensation, relevant information was selected, summarized, and categorized according to the three activities, namely Maulid celebrations, cemetery visits, and haulan ceremonies, as well as the management dimensions of planning, organizing, and implementation. The data were then presented narratively and comparatively to identify management patterns and their relationship with the stages of value internalization proposed by Wulandari et al. (2025): value transformation, value transaction, and transinternalization. The authors verified conclusions by comparing informants' accounts, activity descriptions, and available documentation. Data trustworthiness was addressed through triangulation of techniques and sources where supported by the original research data,

consistency checks across sources, and examination of the alignment between evidence and interpretation. This article represents an analytical reconstruction of an existing qualitative study rather than new fieldwork. Accordingly, no additional data, undocumented quotations, or new observations were introduced. Formal supervision and evaluation were not presented as separate findings because the available evidence was insufficient to support such conclusions.

RESULT AND DISCUSSION

Result

Planning of Religious Activities

Planning religious activities refers to the process of establishing programs, objectives, schedules, responsibilities, and funding sources to ensure activities are conducted according to the needs of the madrasah. At MTs Darul Ihsan Samarinda, planning focuses on three routine activities rooted in local wisdom: Maulid celebrations, cemetery visits, and haulan ceremonies. According to the research findings, the principal, Fathurrahman, emphasized the importance of religious activities in cultivating values students can apply in daily life. Meanwhile, the vice principal for student affairs, Saidi HS, highlighted the relevance of religious moderation education to students' diverse regional, ethnic, cultural, and traditional backgrounds. These perspectives indicate that the activities have educational objectives beyond their ceremonial functions.

The three activities were established through meetings and deliberations involving the principal, the foundation, the vice principal for student affairs, and teachers. Their schedules followed religious calendars and local traditions: Maulid was held during Rabiulawal, cemetery visits took place before Ramadan, and haulan ceremonies were organized according to the dates associated with the deaths of the commemorated religious figures. Funding was obtained from the foundation, the madrasah, external donors, and alumni. These arrangements demonstrate that planning involved scheduling, deliberation, objective setting, and resource mobilization. The researcher interprets this pattern as the institutionalization of religious traditions through annual programs. However, the available evidence does not establish how individual decisions were negotiated or how financial resources were managed in practice.

Overall, the findings indicate that planning combines institutional coordination, religious calendars, and contributions from multiple stakeholders. From an Islamic educational management perspective, this pattern reflects collaborative planning that supports the continuity of local religious traditions. Nevertheless, the available research materials do not include detailed observation records of planning meetings, financial reports, or formal evaluation

instruments. Therefore, the efficiency of resource allocation, financial accountability, and achievement of educational objectives cannot be established. The findings also do not show that the stated educational goals have necessarily resulted in students internalizing values of religious moderation. Further evidence from students' experiences, interactions, and behavior would be needed to assess these outcomes.

Organization of Religious Activities

The organization of religious activities refers to allocating responsibilities, assigning roles, and coordinating among participants to ensure activities are conducted according to their objectives. At MTs Darul Ihsan Samarinda, organizational arrangements vary according to the characteristics of Maulid celebrations, cemetery visits, and haulan ceremonies. In the Maulid celebration, the principal, Fathurrahman, served as the lead, while the vice principal for student affairs, Saidi HS, served as committee chair. Teachers undertook various responsibilities, including secretarial work, financial management, food provision, field coordination, documentation, guest reception, event hosting, and post-event cleanliness. These arrangements indicate that responsibilities were distributed across several operational functions rather than concentrated in one individual.

Haulan ceremonies followed a broadly similar committee structure, with senior foundation figures contributing historical accounts and manaqib presentations about the commemorated religious scholars or figures. Students also participated in Maulid activities by reciting devotional poetry or Maulid texts. Cemetery visits employed a simpler organizational structure, with the person in charge and several teachers guiding students and maintaining order. Additional responsibilities included providing food, documentation, field guidance, and involving the Youth Red Cross to anticipate participants' health needs. The researcher interprets these differences as adjustments to each activity's operational requirements. Student participation and the involvement of senior figures also created opportunities for active involvement and the transmission of religious knowledge. However, the study did not directly measure their effects on students' attitudes.

Overall, the organizational pattern demonstrates three characteristics: the distribution of responsibilities, the involvement of various stakeholders, and the adaptation of committee structures to activity requirements. These findings are consistent with Salsabila et al. (2026), who examined management functions in local-wisdom-based character education, and Mau (2024), who emphasized integrating local values into institutional practices. From an Islamic educational management perspective, the arrangements provide opportunities to practice

responsibility, cooperation, and participation. However, the available data do not establish whether responsibilities were distributed equitably or coordination was effective. Detailed records of committee performance, communication, conflict resolution, and follow-up activities would be needed to evaluate organizational effectiveness more comprehensively.

Activity Implementation and Religious Moderation

Religious activity implementation refers to organizing Maulid celebrations, cemetery visits, and haulan ceremonies according to established programs, event arrangements, and assigned responsibilities. In this study, implementation is examined as both religious practice and an opportunity for interaction among students, teachers, school leadership, and the foundation. The principal, Fathurrahman, emphasized the importance of cultivating values that students could apply in everyday life. In contrast, the vice principal for student affairs, Saidi HS, highlighted the relevance of student diversity to religious moderation education. These perspectives indicate that the activities have educational significance beyond fulfilling the madrasah's annual religious calendar. Nevertheless, stated educational objectives alone do not demonstrate that students have understood or consistently applied the intended values.

The three activities provide different opportunities for participation and learning. Maulid celebrations involve students in devotional recitation and other assigned tasks, while haulan ceremonies introduce students to the histories and exemplary qualities of religious figures through manaqib presentations. Cemetery visits emphasize collective religious practices, teacher supervision, orderly participation, and Qur'anic recitation by senior students when assigned. The researcher interprets these activities as providing opportunities for value transformation through religious messages and historical narratives, and for value transaction through participation and social interaction. This interpretation follows Sumampow & Tudus (2024) framework of value transformation, value transaction, and transinternalization. However, the available research materials do not provide detailed observation records of student responses or behavioral changes, so the findings describe educational opportunities rather than verified outcomes.

Overall, the activities provide contexts in which tolerance, deliberation, patriotism, nonviolence, and cultural responsiveness can be introduced and practiced. This interpretation is consistent with Andrianto et al. (2025), who emphasized habituation and empowerment in promoting religious moderation through local wisdom, and with Kurniawan et al. (2026), who discussed the relevance of local traditions in religious moderation education. This study contributes by linking activity management and student participation to

opportunities for value internalization. However, the available evidence does not establish that all students have internalized these values or consistently demonstrate them beyond the activities. Further research should examine student behavior across different settings, incorporate diverse informant perspectives, and document follow-up practices to assess the continuity of value internalization.

Supervision and Evaluation of Activities

Supervision and evaluation refer to processes for examining whether implementation follows established plans, assessing objective achievement, identifying challenges, and determining improvements for subsequent activities. In this study, these functions are examined in relation to implementing Maulid celebrations, cemetery visits, and haulan ceremonies at MTs Darul Ihsan Samarinda. The principal, Fathurrahman, emphasized the importance of cultivating values that students could apply in everyday life. In contrast, the vice principal for student affairs, Saidi HS, highlighted student diversity as an important context for religious moderation education. These statements indicate the educational orientation of the activities, but they do not establish the existence of formal supervision procedures or evaluation mechanisms.

The available documentation describes annual programs, committee structures, task allocations, and funding from the foundation, the madrasah, external donors, and alumni. These details identify potential areas for supervision, including schedule compliance, task implementation, operational requirements, and resource utilization. However, the research materials do not include monitoring instruments, detailed financial reports, evaluation meeting minutes, documented success indicators, or written follow-up plans. The researcher therefore interprets the limited information as an evidence gap rather than proof that supervision and evaluation never occurred. Although planning, organization, and implementation are relatively well documented, the available sources do not provide sufficient detail to assess how the activities were formally evaluated or how evaluation findings informed subsequent decisions.

Overall, supervision and evaluation cannot be established as a separate empirical finding from the available research materials. The evidence is stronger for program planning, responsibility allocation, and implementation than for outcome assessment. From an Islamic educational management perspective, the madrasah could strengthen documentation through evaluation meeting minutes, activity and financial reports, records of implementation challenges, teacher and student reflections, and written follow-up actions. These measures could help connect activity management with the assessment of educational objectives and the development of subsequent programs. However, they are recommendations

derived from the analysis, not practices demonstrated to have been implemented at the research site. Future studies should obtain more detailed evaluation records to clarify how supervision, feedback, and institutional learning contribute to the continuity of religious activities and value education.

Discussion

The findings indicate that Maulid celebrations, cemetery visits, and haulan ceremonies at MTs Darul Ihsan Samarinda provide spaces for value-based learning through religious experiences and social interaction. (Arifin et al., 2025; Mulyadi et al., 2025). This finding aligns with Litaay et al. (2025), who emphasize the role of local culture in strengthening social cohesion, as well as Salsabila et al. (2026) and Sargeant & Trask-Kerr (2026), who connect local wisdom with character education. However, traditions do not automatically foster moderate attitudes. Safitri et al. (2025) This highlights the importance of exemplary conduct and educational practices. Therefore, the educational value of traditions depends on how activities are managed and how students participate.

From the perspective of Islamic educational management, variations in committee structures indicate that task allocation is adjusted to the requirements of each activity. Maulid celebrations and haulan ceremonies involve more extensive committee functions, whereas cemetery visits use a simpler structure that emphasizes supervision and order. This finding is consistent. Sunarya (2025), who identify planning, organizing, implementation, and evaluation as components of local-wisdom-based character education management. Wafda et al. (2025) They also emphasize integrating local values into institutional practices. Nevertheless, the available evidence is stronger regarding planning and organizing than supervision and evaluation; therefore, management effectiveness cannot yet be established.

Value internalization can be understood through Mahmudi & Aimah (2026) stages of value transformation, value transaction, and transinternalization. Presenting religious figures' histories and religious messages supports value awareness, while task allocation and interactions during activities provide opportunities to practice these values. This interpretation aligns with Said et al. (2025), who emphasize habituation and empowerment in promoting moderation based on local wisdom, as well as Affan & Baharun (2026) and Muis (2025), who discuss the relevance of local traditions in religious moderation education. This study contributes by connecting activity management with opportunities for value-based learning. (Liu et al., 2025; Suratman & Sugiyono, 2025). However, deeper internalization cannot be confirmed without evidence of students' behavior beyond these activities.

Theoretically, this study extends discussions of religious moderation by connecting Islamic educational management functions with stages of value internalization in the context of traditional religious activities. (Kurniawan et al., 2026; Nurdianzah et al., 2023). Unlike studies focusing primarily on moderation concepts, curricula, or instructional practices, this research compares how a single madrasah organizes Maulid celebrations, cemetery visits, and haulan ceremonies. These findings complement Mendes & Hammett (2023) by providing an empirical account of responsibility allocation and student participation. Nevertheless, this study represents a qualitative case study rather than a validated management model. Its contribution is context-specific and provides a foundation for developing future research frameworks.

Practically, madrasahs can maintain traditional religious activities as part of character education programs by explicitly defining moderation objectives, clearly assigning responsibilities, and incorporating value reflection into implementation. Teachers can encourage students to connect their experiences with tolerance, deliberation, patriotism, nonviolence, and cultural responsiveness. (Khomairohtusshiyamah et al., 2025; Rozi et al., 2026). Post-activity evaluations should also be documented through teacher and student reflections, records of challenges, and follow-up plans. These recommendations represent analytical implications rather than established practices demonstrated by the findings. Future research should investigate students' experiences across different settings, strengthen evaluation documentation, and examine the sustainability of value internalization to assess more comprehensively the educational contributions of traditional religious activities.

CONCLUSION

This study demonstrates that Maulid celebrations, cemetery visits, and haulan ceremonies at MTs Darul Ihsan Samarinda are routine activities rooted in local wisdom and managed through annual planning and deliberation. Organizational arrangements are adapted to each activity, with relatively comprehensive committees for Maulid and haulan and a simpler structure for cemetery visits. The main finding is that traditional activities can provide spaces for value education through student participation, social interaction, and the transmission of religious traditions. Scientifically, this article contributes by connecting Islamic educational management functions with the stages of religious moderation value internalization: transformation, transaction, and transinternalization. Practically, madrasahs should clarify educational objectives, allocate tasks, support student reflection, and document activity evaluations. However, limited formal evaluation data and insufficient evidence of student behavior beyond the activities prevent the study from establishing successful value internalization or causal effects. Future research should strengthen post-

activity documentation, observe students' everyday behavior, incorporate more diverse informant perspectives, and examine the sustainability of value internalization over time.

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