

## Strategies for Internalizing Wasathiyah Islamic Values through a Joyful Learning Approach to Respond to Islamophobia

Siti Fatimah<sup>1\*</sup>, Khozin<sup>2</sup>

Master of Islamic Religious Education, University of Muhammadiyah Malang

**Corresponding Author:** Siti Fatimah [fatimahwebmail@webmail.umm.ac.id](mailto:fatimahwebmail@webmail.umm.ac.id)

---

### ARTICLE INFO

*Keywords: Wasathiyah Islam, Joyful Learning, Religious Moderation, Islamophobia, Critical Discourse Analysis, Islamic Religious Education*

*Received: 19, September*

*Revised: 20, October*

*Accepted: 30, November*

©2025 Fatimah, Khozin: This is an open-access article distributed under the terms of the [Creative Commons Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/).



### ABSTRACT

The phenomenon of Islamophobia is a global challenge that impacts social harmony and diversity. In the context of primary education in Indonesia, the internalization of Wasathiyah Islamic values is an important strategy for shaping a moderate and inclusive understanding of Islam. This study aims to analyze the construction of nine values of religious moderation in the sixth-grade Islamic Education (PAI) textbook, as well as to explore the implicit role of the Joyful Learning approach in supporting the process of internalizing these values as a response to negative discourse about Islam. Using Norman Fairclough's Critical Discourse Analysis approach, this study examines the linguistic aspects, discourse practices, and social and ideological contexts of the teaching materials in Chapters 5 and 10 of the sixth-grade PAI textbook. The results of the analysis show that eight of the nine values of religious moderation (Tawassuth, I'tidal, Tasamuh, Syura, Ishlah, Qudwah, Muwathanah, and Al-La'Unf) are constructed explicitly or implicitly in the text, with pedagogical strategies that reflect elements of Joyful Learning, such as the use of inspirational stories, reflective activities, visual illustrations, and collaborative learning. This approach not only increases students' emotional and cognitive engagement but also creates an effective discursive space to deconstruct negative stereotypes and shape positive affectivity towards Islam. This study emphasizes the importance of developing teaching materials that are responsive to contemporary challenges and support character education based on the values of moderation.

---

## **INTRODUCTION**

By nature, every human being experiences anxiety and fear. These are normal and healthy feelings for every human being, as they are part of the body's natural response to remain alert and control circumstances or situations that may arise. If these fears and anxieties become excessive, then the condition can be classified as an emotional disorder, whether in the form of anxiety, phobia, trauma, or other disorders. Phobia is a neurotic disorder characterized by anxiety arising from excessive fear, which can interfere with a person's daily life (Aryati et al., 2024).

The phenomenon of "Islamophobia" has become a disturbing global issue that often manifests itself in the form of negative stereotypes, discrimination, and even violence against Muslims and Islamic teachings (Smith, 2018). This phenomenon not only affects Muslim communities but also has the potential to disrupt social cohesion and harmony among religious communities. The roots of Islamophobia stem from misinformation, a lack of understanding, and the spread of negative discourse linking Islam with extremism and violence (Ahmed & Ghouri, 2020).

Meanwhile, in the academic context in Indonesia, the term Islamophobia is often used to refer to an excessive fear of Islamic teachings, especially when these teachings are perceived as a threat to Western values or the principle of secularism. This term often appears in local discourse to describe narratives constructed by the media or political elites that position Islamic law and expressions of Islam as potential threats to diversity and the spirit of nationalism. Concrete examples of this phenomenon include concerns over the use of the term "caliph" or discussions of Islamic law in academic circles, as well as the rejection of the wearing of the hijab in state educational institutions because it is associated with radical ideology, even though not all hijab wearers have such orientations (Parhan et al., 2021).

Therefore, systematic preventive efforts and measures are needed to respond to and eliminate such misleading narratives. This can be achieved through the internalization of Islamic values. Internalization of values is a process of instilling moral values in each individual. Leckon refers to this as character education, which encompasses three main aspects, namely understanding, feelings, and moral actions (Munjin, 2008).

Moral understanding includes awareness of values, the ability to understand other people's perspectives, and decision-making based on moral values, which fall within the cognitive realm. Meanwhile, moral feelings include empathy, self-esteem, conscience, and humility, which influence a person's tendency to act, thus requiring serious guidance. Moral actions reflect the ability and willingness to apply these values in daily behavior. Without willingness, knowledge about goodness will not be realized, so children need to be nurtured to have the determination and habit to always do good (Munjin, 2008). One relevant approach is the internalization of Wasathiyah Islamic values, namely moderate Islam, which emphasizes balance, justice, tolerance, and anti-extremism. The Ministry of Religious Affairs of the Republic of Indonesia has identified nine core values in religious moderation: Moderation

(Tawassuth), Uprightness (I'tidal), Tolerance (Tasamuh), Deliberation (Syura), Reform (Ishlah), Leadership (Qudwah), Love of Country (Muwathanah), Anti-Violence (Al-La'Unf), and Cultural Friendliness (I'tiraf Al-'Urf) (Aziz & Anam, 2021). These values are fundamental to forming an authentic and peaceful understanding of Islam. The challenge lies in how these noble values can be effectively internalized, especially among the younger generation who are vulnerable to exposure to various information.

Islamic Religious Education in its development and in the context of modernization will face various challenges of globalization, digitalization, and secularization. This includes learning that focuses only on religious theory, but the teaching methods used by teachers tend to be monotonous and lack innovation, so that learning objectives are not fully achieved. This situation calls for an approach that is more engaging and meaningful for students (Mubaroq, 2025). In the context of education, the Joyful Learning approach offers innovative solutions. Joyful Learning is a learning method that emphasizes a fun, interactive, and participatory atmosphere, so that students can learn enthusiastically and absorb material more easily (Susanto, 2014). Meanwhile, in the context of its application, joyful learning motivates teachers to build positive communication and interaction with students to create an enjoyable learning experience. Students are actively encouraged to express their opinions without pressure or fear because of the comfortable and joyful learning atmosphere (Al Mahalli & Mustofa, 2017).

Joyful learning emphasizes the integration of cognitive and affective elements in the learning process. A pleasant learning atmosphere helps students focus better and reduces anxiety about the material (Barry Mahmudi & Arief, 2025). In PAI learning, this approach is applied through innovative methods such as educational games, discussions, simulations, and projects. These methods encourage critical thinking, creativity, and collaboration among students. For the joyful learning strategy to be more effective, PAI teachers need to pay attention to students' interests and needs. Interactive media such as videos and digital applications can enrich the learning experience and increase student engagement (Looi et al., 2010). This confirms that the appropriate use of technology can significantly support the learning process (Barry Mahmudi & Arief, 2025). This study utilizes Norman Fairclough's discourse analysis framework to examine how Wasathiyah Islamic discourse and the nine values of religious moderation are constructed in teaching materials, particularly sixth-grade Islamic Education (PAI) textbooks, as well as the role of the joyful learning approach in this process. Fairclough's approach allows for analysis not only of the content of the text, but also of the context of production, dissemination, and reception of discourse, as well as its connection to broader social practices and ideologies in responding to the phenomenon of Islamophobia (Fairclough, 1995).

## **LITERATURE REVIEW**

### **Problem Identification**

1. Lack of understanding regarding effective strategies for internalizing Wasathiyah Islamic values and the nine values of religious moderation amid rampant Islamophobia discourse.
2. The role and implications of the Joyful Learning approach in shaping a moderate understanding of Islam as a response to Islamophobia have not been analyzed in depth from a discourse perspective.
3. It has not yet been identified how formal teaching materials, particularly the 6th-grade PAI textbook (especially the material in Chapters 5 and 10), discursively construct the values of Wasathiyah Islam and the nine values of religious moderation to respond to Islamophobia.

### **Problem Formulation**

1. How are the nine values of religious moderation (Tawassuth, I'tidal, Tasamuh, Syura, Ishlah, Qudwah, Muwathanah, Al-La'Unf, I'tiraf Al-'Urf) constructed in the 6th-grade Islamic Education textbook (particularly in Chapters 5 and 10) through Norman Fairclough's discourse analysis approach?
2. How are the strategies for internalizing Wasathiyah Islamic values and the nine values of religious moderation implied through the Joyful Learning approach in the 6th-grade Islamic Education textbook (particularly in Chapters 5 and 10)?
3. How does Joyful Learning implicitly play a role in the 6th-grade PAI textbook (particularly in Chapters 5 and 10) in shaping a discursive space that supports the deconstruction of Islamophobia discourse and the internalization of Wasathiyah Islam?

### **Research Objectives**

1. Analyzing the construction of nine values of religious moderation in the 6th-grade Islamic Education textbook (specifically in Chapters 5 and 10) using Norman Fairclough's discourse analysis.
2. Identify and describe strategies for internalizing Wasathiyah Islamic values and the nine values of religious moderation implied through the Joyful Learning approach in the 6th-grade Islamic Education textbook (particularly in Chapters 5 and 10).
3. Exploring the implicit role of Joyful Learning in the 6th-grade PAI textbook (particularly in Chapters 5 and 10) in creating an effective discursive space to respond to Islamophobia and strengthen understanding of Islam Wasathiyah.

### **Benefits of Research**

1. Theoretical Benefits: This study is expected to contribute to expanding scientific knowledge in the fields of discourse analysis, Islamic education, and studies on Islamophobia, particularly in understanding the construction and internalization of discourse on moderation through educational media.
2. Practical Benefits:
  - a. For Educators: Providing insight into how to utilize teaching materials and the potential of the Joyful Learning approach to

effectively internalize the values of Wasathiyah Islam and the nine values of religious moderation.

- b. For Curriculum Developers: Provide input for the design of religious education materials that are more relevant and responsive to contemporary challenges such as Islamophobia.
- c. For the Community: Increasing understanding of the importance of Islam Wasathiyah as a solution to negative narratives and promoting harmony among religious communities.

## **METHODOLOGY**

### **Research Type and Design**

This study uses descriptive research with a critical discourse analysis approach, often referred to as Critical Discourse Analysis/CDA. A descriptive qualitative design was chosen because it allows researchers to describe, interpret, and understand social phenomena in their natural context, namely, how the strategy of internalizing the values of Wasathiyah (Moderate) Islam, with its nine values, can be implemented and its discourse constructed in textbook material. The CDA approach, particularly Norman Fairclough's three-dimensional model, is highly relevant for unraveling the relationship between language, power, and ideology in discourse related to Islam Wasathiyah and Islamophobia (Fairclough, 1995; Jorgensen & Phillips, 2002).

### **Discourse Analysis Approach: Norman Fairclough's Model**

Norman Fairclough Model The analysis will be conducted using Norman Fairclough's three-dimensional model, which involves:

- a. Text Analysis (Description): Focus on the linguistic features of the analyzed text, such as lexical choices (words), metaphors, modality (level of certainty/necessity), sentence structure, cohesion, and coherence. The aim is to describe the representation of Wasathiyah Islamic discourse and potential Islamophobia discourse in the text, with an emphasis on nine values of moderation (Fairclough, 1995; Fairclough et al., 1989; Munfarida, 2014).
- b. Discourse Practice Analysis (Interpretation): Examining the process of text production, distribution, and consumption. This includes questions about who creates the discourse (producer), how the discourse is disseminated (distribution), and how the discourse is received and interpreted by the audience (consumption). This analysis also considers aspects of intertextuality, namely the relationship between one text and another (Fairclough, 1995; Fairclough et al., 1989; Munfarida, 2014).
- c. Analysis of Social and Cultural Practices (Explanation): Connecting text analysis and discourse practices with broader social, cultural, historical, and ideological contexts. This section aims to explain how the analyzed discourse relates to power relations, prevailing values, and the ideology underlying the formation and acceptance of the discourse in society, particularly in the context of promoting religious moderation (Fairclough, 1995; Fairclough et al., 1989; Munfarida, 2014).

## **Research Data and Data Sources**

### **1. Primary Data Sources:**

Textbook on Islamic Education and Morality for Elementary/Madrasah Ibtidaiyah Grade VI (Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia, 2022). The focus of the analysis is on Chapter 5 entitled: The Services of the Khulafaurrasyidin to the World, and Chapter 10 entitled: Emulating the Services of Caliph Usman Bin Affan and Ali Bin Abi Talib. These two chapters contain historical narratives, leadership values, unity, and role models that are relevant to Islam Wasathiyah (moderation) with nine values of moderation, as well as the implications of Joyful Learning.

### **Data Collection Techniques**

Documentation Study: Collection of 6th-grade PAI textbooks (in digital/printed format) and supporting documents related to the curriculum or learning guidelines that may be relevant.

### **Data Analysis Techniques**

The data will be analyzed qualitatively by applying Norman Fairclough's three-dimensional model:

1. Repeated Reading and Data Categorization: Repeatedly read Chapters 5 and 10 of the 6th-grade PAI textbook to identify text segments relevant to the nine values of religious moderation.
2. Textual Dimension Analysis: Identifying linguistic features (lexicon, metaphors, modality, sentence structure) in the text to see how the nine values of moderation are represented, both explicitly and implicitly.
3. Analysis of Discourse Practice Dimensions: Analyzing how the discourse is produced (by whom, for what purpose), distributed (through what media, to whom), and how the text is designed to be consumed/interpreted by students in relation to the values of moderation.
4. Analysis of Sociocultural Dimensions: Connecting findings from textual analysis and discourse practices with broader social and ideological contexts to understand the power relations and ideologies that may play a role in the formation and dissemination of moderation discourse in textbooks.
5. Interpretation and Conclusion: After analyzing the three dimensions, researchers will interpret the findings as a whole, relate them to the research questions and objectives, and draw comprehensive conclusions.

## **RESULT AND DISCUSSION**

This section presents key findings from discourse analysis of the content of the 6th-grade PAI textbook, focusing on the nine values of religious moderation identified in Chapters 5 and 10.

### **The Construction of Nine Values of Religious Moderation in Grade 6 PAI Textbooks (Chapters 5 & 10): Fairclough Analysis**

- a. Text Dimensions (Linguistic Description) and Identification of Moderation Values

Based on an analysis of the Grade 6 PAI textbook, Chapter 5, with the material: The Services of the Khulafaurrasyidin to the World, and Chapter 10,

with the material, Following the Example of the Services of Caliph Usman Bin Affan and Ali Bin Abi Talib, the following construction of religious moderation values was found:

Table 1. Analysis of the Grade 6 PAI textbook, Chapter 5 (The Services of the Khulafaurrasyidin to the World) and Chapter 10 (Following the Example of Caliph Usman Bin Affan and Ali Bin Abi Talib) shows the construction of values of religious moderation

| No. | Moderate Value                | Characteristics | Brief Description                                                                                      | Key Examples in the Text                                                                                                                                                                                  |
|-----|-------------------------------|-----------------|--------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1.  | Middle (Tawassuth)            | Implicit        | Efforts to emphasize unity and avoid divisive extremism, as well as balance between faith and society. | Abu Bakr's efforts to unite Muslims to pledge allegiance to him, and Usman bin Affan's efforts to compile the Qur'an into a single book for common reference.                                             |
| 2.  | Upright (I'tidal)             | Implicit        | A consistent, steadfast, and fair attitude in pursuing the truth.                                      | Abu Bakar's firmness and loyalty in upholding the religion of Allah and Ali bin Abi Talib's fair actions in returning state assets for the benefit of the poor.                                           |
| 3.  | Tolerance (Tasamuh)           | Implicit        | Be open-minded, respect each other, and do not impose your will on others.                             | Abu Bakr called upon parties with differing views (such as Zubair and Ali) to reach a consensus for the sake of unity and accommodation of dialect differences (qiraat) in the compilation of the Qur'an. |
| 4.  | Consultative Assembly (Shura) | Explicit        | The importance of decision-making through discussion and consultation.                                 | Abu Bakar's actions in calling important figures to reach an agreement, Umar's role as an ambassador for conflict resolution, and the existence of discussions about the progress of the Islamic world.   |
| 5.  | Reform (Ishlah)               | Explicit        | Efforts to improve, renew, and uphold the truth.                                                       | Abu Bakr's actions in eradicating apostates and compiling the Qur'an, as well as Uthman's completion of the mosque and Ali's reform of the                                                                |

|    |                                       |                                      |                                                                                                                                            |                                                                                                                                                                                                                                             |
|----|---------------------------------------|--------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|    |                                       |                                      |                                                                                                                                            | state's administration and economy.                                                                                                                                                                                                         |
| 6. | Leadership (Qudwah)                   | Explicit                             | The importance of being a role model or good example.                                                                                      | The explicit learning objective is to emulate the Khulafaurrasyidin, using the keyword "Role Model" (exemplary) and narratives about the asceticism, generosity, courage, and intelligence of the caliphs.                                  |
| 7. | Love for the Homeland (Muwathanah)    | Explicit                             | Loyalty and love for the country and maintaining its integrity.                                                                            | An explicit call to maintain the unity of the Republic of Indonesia, Umar's efforts to establish security institutions (police, military), as well as the formation of a navy and the expansion of Islamic territory for security purposes. |
| 8. | Anti-Violence (Al-La'Unf)             | Implicit                             | Resolving problems without violence and avoiding extreme actions                                                                           | Efforts to prevent division through deliberation, Umar's role as an ambassador for conflict resolution, and the compilation of the Mushaf Al-Qur'an to prevent intellectual conflict.                                                       |
| 9. | Culturally Friendly (I'tiraf Al-'Urf) | Not explicitly or implicitly visible | No narratives or examples were found that directly describe appreciation or adaptation to local cultures or different customary practices. | -                                                                                                                                                                                                                                           |

(Ali Muhtarom, Mahnan Marbawi, 2021; Aziz & Anam, 2021, 2021; Hakim Saifudin, 2019; Nazirwan & Abdullah, 2022)

### **Dimensions of Socio-Cultural Practice (Context of Power and Ideology)**

Analysis in this dimension highlights the relationship between discourse and broader social structures:

#### **1. The Construction of National and Religious Identity**

The discourse in this book explicitly integrates Islamic values with the spirit of Indonesian nationalism. The call to maintain the unity of Muslims and preserve the Unitary State of the Republic of Indonesia, as well as the emphasis

on the caliph's role in maintaining and expanding the territory of Islamic rule (Chapter 10, p. 180), shows that Wasathiyah Islamic values are positioned as an important foundation for social and national stability. This is an ideological response to the fragmentation or extremism that may arise from misinterpretation of religion.

2. Dominant Discourse vs. Counter-Discourse:

This book constructs a dominant discourse on Islam and Islamic education itself as a religion of *rahmatan lil alamin* (a blessing for the universe) that promotes unity, justice, and exemplary behavior. Implicitly, this discourse acts as a counter-discourse to the negative narratives that often trigger Islamophobia by highlighting the positive and constructive aspects of Islamic history and teachings, particularly through the exemplary leadership of the *Khulafaurrasyidin*.

3. The Role of Education in Ideological Reproduction:

As an official product issued by the government, this book reflects the role of education as a tool of the state to reproduce a certain ideology, namely moderate Islam that is in line with *Pancasila* and the Unitary State of the Republic of Indonesia. This is an effort to shape citizens who are religious yet tolerant and inclusive.

**Implications of the Strategy of Internalizing Wasathiyah Islamic Values and Nine Values of Religious Moderation Through the Joyful Learning Approach from Textbook Material**

Although this book does not explicitly discuss "Joyful Learning," content analysis of Chapters 5 and 10 shows strong implications for its use as a strategy for internalizing values of moderation:

a. Narrative-based Learning

The use of heroic and inspirational stories from the *Khulafaurrasyidin* (Chapter 5, pp. 82-90 and Chapter 10, pp. 178-183) can create high emotional and cognitive engagement in students, making learning enjoyable and easy to absorb, so that values such as *Tawassuth*, *I'tidal*, *Ishlah*, and *Qudwah* can be internalized naturally. Chapter 10 specifically asks students to draw lessons from the stories.

b. Reflective and Interactive Activities

The *Reflect!* and *My Activities* sections ask students to reflect on and discuss values, promoting active and participatory learning, which is at the heart of Joyful Learning. This supports the internalization of the values of *Syura*, *Tasamuh*, and *Muwathanah*. *Reflection* and *My Character* at the end of Chapter 10 also encourage self-evaluation and the practice of values.

c. Use of Visuals

The presence of illustrative images (Chapter 5, pp. 80, 82, 84, 86, 87, 88, 89, 90, 91, 93; Chapter 10, pp. 175, 177, 178, 179, 180, 181, 182, 183) supports students' visual understanding, making the learning process more enjoyable and less tedious, thereby facilitating the absorption of the concept of moderation.

d. Collaborative Learning:

Group Activities (Chapter 5, p. 93 and Chapter 10, pp. 181, 184) encourage social interaction and learning from peers, which are also characteristics of Joyful Learning that are effective for internalizing the values of Deliberation and Tolerance. The use of the jigsaw model or Market Place Activity (MPA) further strengthens the collaborative aspect and makes presentations more enjoyable.

e. Emphasis on Character Building

The existence of learning objectives and the "My Character" section (Chapter 5, p. 95; Chapter 10, p. 185) explicitly directs students to emulate the good qualities of the Khulafaurrasyidin. This shows that Joyful Learning is used as a means of character building in line with the values of moderation.

**The Implicit Role of Joyful Learning in Creating a Discursive Space to Respond to Islamophobia**

From the analysis of the book, it can be implicitly concluded that the Joyful Learning element in this textbook has the potential to:

a. Creating an Inclusive and Positive Discourse:

By presenting an enjoyable and easy-to-understand narrative of Islam, he helps shape a discursive space where Islam is represented positively and inclusively, countering negative stereotypes. Stories about just leadership and efforts to prevent division (Chapter 5, pp. 84-93; Chapter 10, pp. 178-183) directly challenge the idea of Islam as an authoritarian religion or a source of conflict, supporting Al-La'Unf.

b. Facilitate the Deconstruction of Negative Stereotypes:

Through engaging and reflective learning, students are encouraged to gain a deeper understanding of Islam, which can help deconstruct negative stereotypes and misconceptions they may have heard from outside sources. For example, Usman bin Affan's efforts to codify the Qur'an in order to unify different readings show Islam as a religion that values diversity but prioritizes unity, not coercion.

c. Formation of Positive Affectivity:

The enjoyable aspects of Joyful Learning foster positive affectivity towards Islam. When learning about religion is associated with enjoyable experiences, students tend to develop positive attitudes and acceptance towards its teachings, reducing the likelihood of internal resistance to moderate values or even alleviating external phobias.

In this discussion section, the researcher interprets the findings from the analysis, relates them to theory, and discusses their implications based on the content analysis of the fifth-grade PAI textbook in chapters 5 and 10.

**Interpretation of Results Based on Fairclough's Model and Its Relevance to Islamophobia**

Fairclough's discourse analysis of Chapters 5 and 10 of the 6th grade PAI textbook clearly shows how this teaching material systematically constructs the discourse of Islam Wasathiyah and integrates eight of the nine values of religious moderation of the Indonesian Ministry of Religious Affairs. At the textual level, the choice of positive lexicon, metaphors of unity, and modalities that emphasize goodness and exemplary behavior implicitly form a narrative

that contrasts with the negative image often attached to Islam in Islamophobic discourse (Fairclough, 1995). For example, the narrative about the services of the Khulafaurrasyidin in building civilization, maintaining unity, codifying the Qur'an, and organizing state administration directly challenges the idea of Islam as a regressive religion or a trigger for conflict (values of Tawassuth, I'tidal, and Ishlah).

From the practical dimension of discourse, it was found that this discourse of moderation was produced by state educational institutions and distributed on a massive scale. This indicates a conscious effort by the authorities to instill a moderate understanding of Islam among the younger generation. The activities, Reflect! My Activities, and Group Activities, demonstrate the existence of an integrated pedagogical strategy in the text to facilitate active consumption of discourse by students, encouraging them to interpret the values of Shura, Tasamuh, and Muwathanah in the context of daily life and nationality (Jorgensen & Phillips, 2002).

In terms of socio-cultural practices, the discourse in this book serves as an ideological tool to shape students' identities as moderate and nationalistic Indonesian Muslims. By linking Islamic teachings to the unity of the Republic of Indonesia (Chapter 5, p. 86) and emphasizing leadership that maintains regional security (Chapter 10, p. 180), this book indirectly counters transnational or extremist narratives that can trigger Islamophobia. This is an important strategy in responding to Islamophobia at its root, namely through the formation of correct understanding and inclusive attitudes. Although the value of I'tiraf Al-'Urf is not identified in these two chapters, the presence of eight other values demonstrates the book's commitment to promoting moderation.

### **The Implicit Role of Joyful Learning in the Internalization of Values and Responses to Islamophobia**

The findings of the content analysis show that the 6th-grade PAI textbook implicitly adopts elements of Joyful Learning through the use of stories, visuals, interactive, and collaborative activities. This approach is crucial in internalizing the eight values of religious moderation. The interesting stories of the Khulafaurrasyidin make learning a positive experience, trigger emotional involvement, and reduce resistance to the material (Susanto, 2014). When students enjoy the learning process, they are more open to absorbing and internalizing the values taught, such as Leadership (Qudwah), through the examples of Usman and Ali bin Abi Talib.

Discursively, the Joyful Learning elements in the book create a space where students can actively participate in dialogue and meaning construction. For example, sections that encourage group discussions about the services of the caliphs or reflections on wisdom allow students to not only understand concepts cognitively, but also internalize them through sharing and interacting with experiences. This is an important mechanism for deconstructing the discourse of Islamophobia, as students are encouraged to think critically, discuss, and form their own understanding of Islam, based on the positive values of Islam (such as Al-La'Unf), rather than negative stereotypes. Thus,

Joyful Learning not only makes the internalization process effective but also contributes to the formation of individuals who have a strong understanding of Islam and are resistant to negative discourse.

### **Theoretical Implications**

This study contributes to critical discourse analysis theory by demonstrating how teaching materials, particularly Islamic Education textbooks, function as powerful sites of discourse production for ideological purposes (namely, the cultivation of Wasathiyah Islam and values of moderation as a response to Islamophobia). It also enriches the literature on Joyful Learning by showing how this pedagogical approach not only increases interest in learning but also plays an active role in shaping a discursive space that facilitates the internalization of values and the deconstruction of negative discourse. These findings reaffirm that education is an important arena in the ideological struggle, where the discourse of moderation can be sown to counter narratives of extremism.

### **Practical Implications**

1. For Educators: PAI teachers are expected to maximize the potential of Joyful Learning implied in the textbook. By using storytelling methods, facilitating in-depth discussions, and encouraging collaborative activities, teachers can create a more engaging and effective learning experience in instilling the eight values of religious moderation and responding to misconceptions about Islam.
2. For Curriculum Developers and Textbook Authors: It is necessary to continue developing teaching materials that explicitly integrate Wasathiyah Islamic values and the nine values of religious moderation with the Joyful Learning approach, with special attention to the selection of lexicon, narratives, and activities that actively challenge Islamophobia discourse and promote inclusivity. The integration of I'tiraf Al-'Urf values can also be an area for further development.
3. For Education Policy: The government can continue to support policies that encourage an educational approach oriented towards the formation of moderate and tolerant character, as well as provide guidelines for teachers to optimally implement Joyful Learning in the context of religious education.

## **CONCLUSIONS AND RECOMMENDATIONS**

1. Future research could conduct more in-depth case studies, combining text analysis with classroom observation, teacher interviews, and focus group discussions with students to gain a more comprehensive understanding of how the discourse of Islam Wasathiyah and the value of moderation are internalized in actual practice.
2. Comparative research on Islamic Education textbooks from various publishers or different levels of education can be conducted to examine variations in the construction of Wasathiyah Islamic discourse and the nine values of moderation.

3. Longitudinal studies can be conducted to measure the long-term effectiveness of this internalization strategy in shaping students' understanding and attitudes toward Islam and Islamophobia.
4. Focusing on identifying the value of "Cultural Sensitivity (I'tiraf Al-'Urf)" in other PAI materials or different religious education contexts would be very beneficial.

### FURTHER STUDY

This study has several limitations. First, the analysis is limited to the texts in Chapters 5 and 10 of the 6th grade PAI textbook and does not include direct observation of teaching practices in the classroom or in-depth interviews with students and teachers. Therefore, the findings regarding the implementation and impact of Joyful Learning are still interpretive of the potential that exists in the text. Second, the focus on one level of education (6th grade elementary/Islamic elementary school) may not represent the overall strategy of internalizing values at other levels of education. Third, not all of the nine values of moderation can be explicitly identified in the available text excerpts, indicating the need for a broader analysis of the entire book or other levels.

### REFERENCES

- Ali Muhtarom, Mahnan Marbawi, A. N. (2021). Integrasi Moderasi Beragama dalam Mata Pelajaran Pendidikan Agama Islam.
- Al Mahalli, J., & Mustofa, A. (2017). Meningkatkan Motivasi Prestasi Belajar Mahasiswa Semester II Melalui Skenario Joyful Learning Meningkatkan Motivasi Prestasi Belajar Mahasiswa Semester II Melalui Skenario Joyful Learning di Sekolah Tinggi Ilmu Tarbiyah Raden Wijaya Mojokerto.
- Aryati, A., Suradi, A., & Marpuah. Siti. (2024). The Politics of Islamophobia in Indonesia: Reacting to Religious Issues in Politics.
- Aziz, A., & Anam, K. (2021). Moderasi Beragama Berlandaskan Nilai-nilai Islam. Direktorat Jenderal Pendidikan Islam Kementerian Agama RI, 131. [https://cendikia.kemenag.go.id/storage/uploads/file\\_path/file\\_28-09-2021\\_6152761cdc6c1.pdf](https://cendikia.kemenag.go.id/storage/uploads/file_path/file_28-09-2021_6152761cdc6c1.pdf)
- Barry Mahmudi, M., & Arief, A. (2025). Strategi Joyful Learning dalam Meningkatkan Motivasi, Keterlibatan dan Pemahaman Konsep Peserta Didik Pada Pembelajaran Pendidikan Agama Islam.
- Fairclough, N. (1995). Critical Discourse Analysis: The Critical Study of Language.
- Fairclough, N., Fairclough, N., Hatirn, B., Mason, I., Tollefson, J. W., Stephens, J., Lesser, R., Milroy, L., Gibbons, J., Baynham, M., Pennycook, A., Talbot, M., & Fairclough, N. (1989). Language and Power Language and power Discourse and the translator Planning language, planning inequality Linguistics and aphasia Language and the law Literacy practices the cultural politics of English as an international language Fictions at work: language and social practice in fiction Language and power. <https://www.researchgate.net/publication/49551220>

- Hakim Saifudin, L. (2019). Moderasi Beragama.
- Jorgensen, M., & Phillips, L. J. (2002). Discourse Analysis as Theory and Method.
- Looi, C. K., Seow, P., Zhang, B., So, H. J., Chen, W., & Wong, L. H. (2010). Leveraging mobile technology for sustainable, seamless learning: A research agenda. *British Journal of Educational Technology*, 41(2), 154–169. <https://doi.org/10.1111/j.1467-8535.2008.00912.x>
- Mubaroq, M. M. (2025). Joyful Learning Sebagai Pendekatan Humanis Dalam Pendidikan Agama Islam. 3(2), 177–184.
- Munfarida, E. (2014). Analisis Wacana Kritis dalam Perspektif Norman Fairclough.
- Munjin. (2008). Internalisasi Nilai-nilai Budi Pekerti Pada Anak (Vol. 2, Issue 2).
- Nazirwan, & Abdullah, K. (2022). Pendidikan Agama Islam dan Budi Pekerti Kelas VI. <https://buku.kemdikbud.go.id>
- Parhan, M., Budiyan, N., Abdul Aziz, A., Wijaya Abdul Rozak, R., & Muhammad Husein, S. (2021). Education as an Attempt to Ward Off the Islamophobia Virus in Strengthening Nationalism and Indonesian Spirituality (Vol. 19, Issue 1).