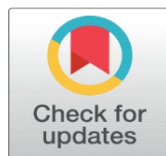
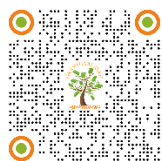


THE MODEL OF IMPLEMENTATION OF RELIGIOUS MODERATION IN MADRASAS AND ITS RELEVANCE TO THE THEORY OF SOCIAL CONSTRUCTION OF PETER L. BERGER (CASE STUDIES IN MADRASAH KEDIRI REGENCY, AND SURABAYA CITY)

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Received 29 May 2023
Accepted 30 June 2023
Published 15 July 2023

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DOI
[10.29121/granthaalayah.v11.i6.2023.5192](https://doi.org/10.29121/granthaalayah.v11.i6.2023.5192)

Funding: This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

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ABSTRACT

This research is an Applied Research on National Strategic Studies, on the Implementation Model of Religious Moderation in Madrasahs by taking case studies in Surabaya City and Kediri Regency. Objectives of the activity: First, to analyze management patterns in implementing religious moderation in madrasahs. Second, analyze the application of subject teacher learning in implementing religious moderation in madrasahs for their students. Third, describe the obstacles faced by madrasah institutions in implementing religious moderation. The research design is designed as a field research design in which the researcher will conduct observations and interviews with the respondents, on the issues raised. These findings will be analyzed using the social construction theory of Peter L. Berger. The results of the study show: First, the management pattern in implementing religious moderation in madrasahs begins with determining the vision and mission of the madrasah, and preparing the madrasah work program which is documented in the Madrasah Strategic Plan (Resntra), Madrasah Work Plan, Annual Activity Plan, Madrasah Activity Plan and Budget, and Madrasah Curriculum. Second, Madrasahs in implementing religious moderation generally use three patterns, namely: (1) integrating in the learning process; (2) habituation activities; (3) through extracurricular. Based on the implementation model of religious moderation at the madrasah, it can generally be concluded that these patterns are by Peter L. Berger's Social Construction Theory, namely the existence of stages in implementation such as the preparation of vision and mission, work programs, and habituation to the institution (process externalization), implementation of vision and mission, work programs, and habituation to madrasahs (objectification process), and a correct understanding of moderation and implementation in everyday life both in the school, home, and community environment (internalization process). Based on the findings/results of the research, the suggestions/recommendations that can be given are: (1) there needs to be socialization, workshops, technical guidance, training on religious moderation for all educators and education personnel in Madrasahs in order to create a unified insight; (2) The government in this case the Ministry of Religion of the Republic of Indonesia needs to provide a separate budget related to religious moderation activities, especially in madrasahs so that activities can be carried out massively, systematically, and structured from the central level to the madrasah level; and (3) Madrasahs need to coordinate with parents through the madrasah committee, and carry out MoUs with stakeholders such as national private companies through CSR programs in implementing religious moderation in madrasahs, so that activities can be carried out massively and planned.

Keywords: Religious Moderation, Implementation Model, Social Construction Theory

1. INTRODUCTION

Madrasah as an educational entity has a moral responsibility and an important role in building religious moderation in the environment of its academic community. Through management and learning, it is hoped that it will be able to foster the character of moderation both in the formulation of the vision and mission, implementation of KBM, the religious culture of planting moderation values, planting nationalist characters, and integrating moderation values in various madrasah activities. [At-Taubany and Suseno \(2017\)](#)

Madrasah as an educational entity has a moral responsibility and an important role in building religious moderation in the environment of its academic community. Through management and learning, it is hoped that it will be able to foster the character of moderation both in the formulation of the vision and mission, implementation of KBM, religious culture planting of moderation values, planting nationalist character, integrating Islamic moderation insights continue to be explored and developed to maintain the integrity of Muslims and display Islamic teachings as a mercy for the universe. The Ministry of Religious Affairs through the Directorate of Curriculum, Infrastructure, Institutions, and Student Affairs of the Directorate General of Islamic Education responded to counter-radicalism efforts, encouraging madrasahs to strengthen Islamic moderation through the cultivation of moderate values and the application of moderation-based learning. The strengthening aims to maintain moderate Islamic teaching in madrasa educational institutions. [Berger & Lukhmann \(1990\)](#)

The proliferation of thoughts of students at the basic education level, especially the MTs level and the secondary education level of Madrasah Aliyah (MA) who agree with radical ideas such as jihad, anti-Pancasila, the concept of the caliphate, and the doctrine of extreme purification, there is even a PAI teacher who one of the aliyah madrasahs who writes caliphate ideas in writing semester exam questions used by all madrasahs in cities and districts, this comes from the lack of socialization related to the dangers of thinking radicalize conservatives among madrasa teachers.¹

This phenomenon makes a separate assessment for the author because this kind of thing if developed will make intolerance in religious life both internal and external and the life of the nation. Many things expose adolescents to radicalized doctrines. The main causes of adolescents' exposure to radicalism are family doctrine, organizations followed, social media that is a source of knowledge for students, and a madrasa environment that supports either teacher or institutional constructions that lead to the detribalization of radical Islam. Building a moderate character through education is important as a necessity in the National education system. [Echols and Shadily \(2009\)](#)

Seeing this reality, the Implementation of Religious Moderation in Madrasahs is very necessary to see the extent to which madrasahs' counter-radicalization efforts are built by radicalized doctrine groups that are indicated to be included in formal madrasah educational institutions. [Fadjar et al. \(1998\)](#)

Implementative religious moderation is carried out through several things, such as internalizing the essential values of religious teachings, strengthening state commitments, affirming tolerance, and rejecting all types of violence in the name of

¹ Zetty Azizatul Ni'mah. 2020. "Urgensi Madrasah dalam Membangun Karakter Moderasi di Tengah Perkembangan Radikalisme". Postgraduate Proceedings of IAIN Kediri Volume 3, November 2020, p. 3

religion (as well as ethnicity, race, and intergroup), as stated in the indicators section of religious moderation.² Faris (1979)

Internalization of religious essential values must be implemented in personal life, society, nation, and state, and in formal and non-formal educational institutions such as madrasahs and Islamic boarding schools. Hiqmatunnisa and Az-Zafi (2020)

At first glance, the model of applying religious moderation is similar to the theory developed by Peter L. Berger on Social Construction based on the fact that society (community) lives in objective dimensions and realities constructed through moments of externalization, objectivization, and subjective dimensions constructed through moments of internalization. Those moments of externalization, objectivization, and internalization will always proceed dialectically. But so far there has been no research examining how the model of implementing religious moderation in madrasahs is to Peter L. Berger's theory of social construction. Zetty Azizatul Ni'mah. (2020)

Based on the background of the problem, this study raises the issue of how the Implementation Model of Religious Moderation in Madrasah According to Peter L. Berger's Theory of Social Construction Theory. From these research issues, research problems can be formulated as follows:

- 1) What is the management pattern in implementing religious moderation in madrasahs?
- 2) How is the application of subject teacher learning in implementing religious moderation in madrasahs in their students?
- 3) What obstacles do madrasah institutions face in implementing religious moderation?

The research was conducted with the aim of the research: *First*, analyzing management patterns in implementing religious moderation in madrasahs. *Second*, analyze the application of subject teacher learning in implementing religious moderation in madrasahs in their students. *Third*, outline the obstacles faced by madrasah institutions in implementing religious moderation.

2. RESEARCH METHODOLOGY

The study was conducted in 2 (two) regencies/cities: First, the City of Surabaya with the Locus of MAN Surabaya City and MTSN 4 Surabaya City. Second, Kediri Regency with the locus of MTSN 7 Kediri and MAN 1 Kediri. The choice of the two places was considered that the City of Surabaya and Kediri Regency are actively moderating religion. And MAN, Kota Surabaya and MTSN 4 Kota Surabaya are madrasahs within the Regional Office of the Ministry of Religion that is developing the application of moderation values in management and learning in madrasahs. Likewise, with MTSN 7 and MAN 4 Kediri.

3. THEORETICAL STUDIES

3.1. THE CONCEPT OF RELIGIOUS MODERATION

Moderation linguistically comes from English moderation which means moderate attitude, attitude is not excessive.³ Ibn Faris in Mu'jam Maqayis said that what is meant by wasathiyah is a thing that shows justice and the middle.⁴

² Ministry of Religious Affairs of the Republic of Indonesia, 2019, *Moderasi Beragama*, Jakarta: Ministry of Religious Affairs of the Republic of Indonesia, p. 118

³ John M. Echols dan Hassan Shadily, 2009, *Kamus Inggris Indonesia: An English-Indonesian Dictionary*. Jakarta: Gramedia Pustaka, p. 29, 384.

⁴ Ahmad Ibnu Faris, 1979, *Mu'jam Maqayis al-Lughah*. Beirut: Dar al-Fikr, p. 108

Language expert Raghil Al-Asfahani says *wasathiyah* which comes from the word *wasath*, is between two extremities, while what comes from *awsath* means midpoint.⁵

The word moderation comes from the Latin moderation which means mediums (not excess and deficiency). Religious moderation is fair and balanced in viewing, responding to, and practicing all concepts in pairs, in the KBBI the word fair is interpreted as (1) not biased or impartial, (2) siding with the truth, and (3) appropriate or not arbitrary.⁶

Mohamad Hasyim Kamali in his book *The Middle Path of Moderation in Islam* (Oxford University Press, 2015), affirmed that moderate in Arabic "*wasathiyah*" is inseparable from the keywords balanced (balance) and fair (justice). According to Mohammad Hashim Kamali, balance and fairness are the basic principles of moderation in religion. A religious person should not have extreme or even radical views by only seeing things from one point of view but must be able to find the middle point of the two points of view, with it as a relationship between religious people will create a harmonious and comfortable relationship.⁷

The word moderation in the context of Indonesian is derived from moderate, which is an adjective, which means neither excessive nor means moderate. This moderate word is then absorbed into moderation, which in the Big Indonesian Dictionary (KBBI) is defined as reducing violence or avoiding extremes. Religious moderation keeps in practice religious teachings, a religious believer is not stuck in extremes on either side of the created couple.

Moderate itself does not mean that attitudes or behaviors invite to compromise a basic principle of worship practice of each religion that has become a belief, but moderate is a tolerant attitude towards people of other religions in human relations, then Imam Shamsi Ali concluded that moderation is a commitment to what it is, without being reduced or exaggerated, meaning that being in the middle does not lead to a sense of egoism.⁸

Religious moderation has several principles related to the Islamic concept of Wasathiyah. Based on the MUI Da'wah Manual and the Bogor Message Formulation (World Muslim Scholars Summit) in 2018, conceptually the *Wasathiyah* Islamic Values have 11 main points, namely: (1) *Tawazun* (balance); (2) *Tawasuth* (taking the middle ground); (3) *Tasamuh* (tolerance); (4) *I'tidal* (straight and firm); (5) *Shura* (Deliberation); (6) *Musawah* (egalitarian/non-discriminatory); (7) *Awlawiyah* (putting the main first); (8) *Islah* (reform or change); (9) *Tahadhur* (civilized); (10) *Qudwah* (good pioneering); and (11) *Muwathonah* (recognizing the existence of the state).⁹

Religious moderation itself has 4 (four) main indicators: *First*, the attitude of expression of religious understanding with national commitment. National Commitment is a very important indicator to see as far as the perspective of, and the religious expression of a person or group is limited by national ideology, especially

⁵ Raghil al-Asfahani, tth. *Mufradat al-Faz al-Qur'an*. tahq. Safwan 'Adnan Da wuri (ttp: tt, p. 879.

⁶ Ministry of Religious Affairs of the Republic of Indonesia, 2019, *Moderasi Beragama*. Jakarta: R&D and Training Agency of the Ministry of Religion of the Republic of Indonesia, p. 15-19.

⁷ Harin Hiqmatunnisa dan Ashif Az-Zafi, 2020, "Penerapan Nilai-nilai Moderasi Islam dalam Pembelajaran Fiqih Di PTKIN menggunakan Konsep Problem Based Learn", article in JIPIS Journal, Vol. 29, No. 1, April 2020, p. 29.

⁸ Priyantoro Widodo dan Karnawati, 2019, "Moderasi Agama dan Pemahaman Radikalisme agama Kristen", artikel dalam Jurnal Teologi dan Pendidikan Agama Kristen, Vol. 15, No. 2, Oktober 2019, p. 10.

⁹ Muhammad Zainuddin. 2020. *Madrasah Wasathiyah Gerbang dan Gerbong Moderasi Beragama*. Surabaya: CV. Pustaka MediaGuru, p. 7-8

its commitment to accepting Pancasila as a basis for statehood.¹⁰ *Second*, tolerance. Tolerance is an attitude to give space and not interfere with others' beliefs, express their beliefs, and express opinions even if they are different from what we believe. In addition to openness in responding to differences, tolerance contains an attitude of acceptance, respect for others who are different, and shows a positive understanding.¹¹ *Third*, anti-radicalism and violence. Radicalism and violence in the context of religious moderation arose as a result of a narrow religious understanding. The attitudes and expressions that arise from this ideology and understanding tend to want to make changes to the order of social life of society and politics by using violent means.¹² *Fourth*, religious expression that is accommodating to local culture. Religious attitudes that are not accommodating to local traditions and culture are a form of discourse. Such religious attitudes move away from religious principles and values because they will erode the values of the nation's local wisdom. In moderation, there is no dispute between the two in the form of dualism that keeps a distance from each other but between religion and culture both fills each other.

These four indicators can be used to identify how strongly religious moderation is practiced by a person in Indonesia, and how much vulnerability they have. These vulnerabilities need to be identified so that we can identify and take appropriate steps to strengthen religious moderation.

3.2. PETER L. BERGER'S THEORY OF SOCIAL CONSTRUCTION

Peter L. Berger is an American-Austrian sociologist. He was a prolific sociologist and a sociologist known for his work in the fields of sociology of knowledge, sociology of religion, research on modernization and theoretical contributions to the theory of society.

Peter L. Berger's fundamental work is "*The Social Construction Reality: A Treatise in the Sociology of Knowledge*". It was made the fifth most influential book written in sociology during the 20th century by the International Sociological Association.¹³ This work by Peter L. Berger was co-authored with Thomass Luckmann and is one of his most important works in *Sociology Interpretative*.

The theory of social construction was born because of Berger's question, namely what is reality. This question arises due to the predominance of two philosophical paradigms: empiricism and rationalism. Through the conception of knowledge, Berger ultimately managed to answer his questions with the formulations of "objective reality" and "subjective reality".¹⁴

According to Berger's theory of social construction, society is seen as a dual, objective, and subjective reality, so it proceeds through three dialectical moments, namely externalization, objectivization, and internalization. Thus, it can be understood that social reality is the result of social construction because it was created by man himself.

A society that lives in a certain social context, carries out the process of simultaneous interaction with its environment. With the process of interaction,

¹⁰ Ministry of Religious Affairs of the Republic of Indonesia. 2019a. *Implementasi Moderasi Beragama dalam Pendidikan Islam*. Jakarta: Working Group on the Implementation of Religious Moderation of the Directorate General of Islamic Education of the Ministry of Religious Affairs of the Republic of Indonesia in Collaboration with the Daulat Bangsa Institute, h.

¹¹ *Ibid.*, h. 18

¹² Ministry of Religious Affairs of the Republic of Indonesia. 2019b. *Op.Cit.*, p. 45

¹³ "ISA - Books of the Century. Top Ten". Archived from the original on October 10, 2012. Retrieved July 23, 2022.

¹⁴ A. Sulaiman, 2016. "Memahami Teori Konstruksi Sosial Peter L. Berger". *Articles in Society*, 4(1), 15-22.

<https://doi.org/10.33019/society.v4i1.322>

society has a double dimension of social reality that can build each other up, but on the contrary can also tear down each other.

Society lives in objective dimensions and realities constructed through moments of externalization, objectivization, and subjective dimensions constructed through moments of internalization. Those moments of externalization, objectivization, and internalization will always proceed dialectically.

The dialectic process of the three moments, in this context can be understood as follows: *First*, the process of externalization is defined as a process of the continuous outpouring of human selfhood into the world, both in its physical and mental activity. Or it can be said that the application of the results of the internalization process that has been carried out or that will be carried out continuously into the world, both in physical and mental activities. *Second*, the process of objectivization is a moment of interaction between two realities that are separated from each other, human beings on the one hand and sociocultural reality on the other. These two seemingly separate entities then form a network of intersubjective interactions. This moment is the result of an externalized reality that then manifests itself as a sui generis, unique objective reality. *Third*, internalization, that is, when individuals as subjective reality interpret objective reality. Or the re-infiltration of reality by man, and transforming it once again from the structures of the objective world into the structures of the subjective world. At this moment, the individual will absorb everything that is objective and then it will be subjectively realized. This internalization lasts a lifetime of an individual by socializing.

Based on the explanation of Peter L. Berger's theory, it can be known that individuals are products as well as creators of social institutions. Through his creative activity, man constructs society and various other aspects of social reality. The social reality it creates then confronts the individual as an external and objective reality. The individual then internalizes this reality in such a way that it becomes part of his consciousness. That out there is an objective social world that shapes individuals, in the sense that man is the product of his society. This objective reality is reflected by others and internalized through the process of socialization by individuals in childhood, and as they mature they continue to internalize the new situations they encounter in their social world. Therefore, in understanding a social construction, three important stages are needed, namely externalization, objectivization, and internalization. The last phase of this internalization process is the formation of an identity that is considered a key element of subjective reality, which also relates dialectically to society.

3.3. THE FRAMEWORK OF PETER L. BERGER'S THEORY OF SOCIAL CONSTRUCTION ABOUT THE IMPLEMENTATION OF RELIGIOUS MODERATION

Madrasah plays a major role in instilling the character of moderation in line with Berger's theory of Social Construction of externalization, objectification and internalization. According to Berger, the human being who lives in a certain context carries out the process of simultaneous interaction with his environment. Society lives in objective dimensions and realities constructed through processes of externalization and objectivization, as well as subjective dimensions constructed through processes of internalization. Peter L. Berger's theory of Social Construction

includes three dialectics, namely externalization, objectivization and internalization between the individual and socio-cultural.¹⁵

Externalization is self-adjustment to the sociocultural world as a human product, Objectivization is social interaction in an institutionalized intersubjective world or undergoing institutional processes, and internalization of the individual identifying with the social institutions or social organizations of which the individual is a member.

Thus, social reality is the result of social construction, since the man himself creates it. Moderation character education built by Islamic educational institutions, especially madrasas, undergoes a dialectic process that can be understood in three orders, namely the process of externalization, objectivization, and the process of internalization which can be described as follows.

Figure 1

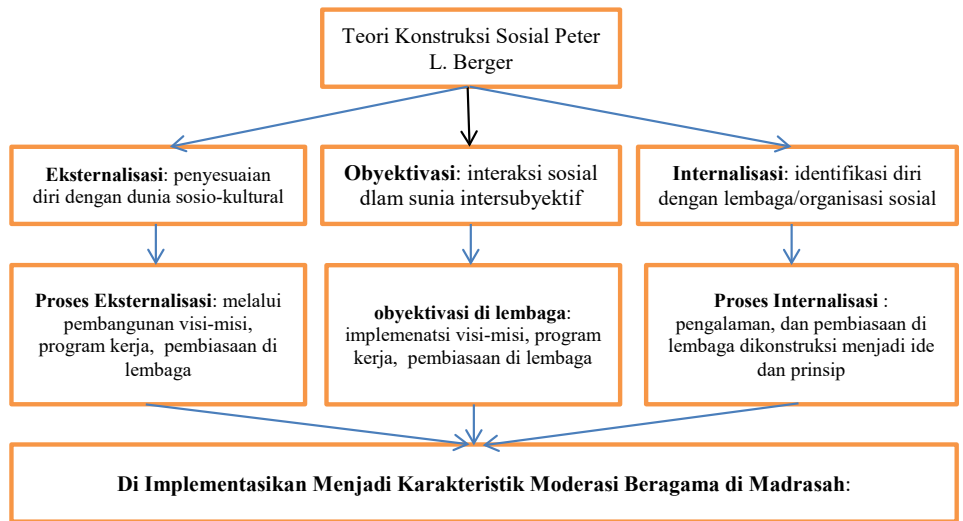


Figure 1 Framework of Peter L. Berger's Theory of Social Construction

4. RESULTS AND DISCUSSION

4.1. EXTERNALIZATION PROCESS

At the locus of research in this context, all madrasah institutions have formulated their respective visions and missions, work programs and habituation. The formulation of the vision and mission is contained in the Madrasah Strategic Plan for a period of 5 years in line with the next ten years. Meanwhile, the Madrasah Work Program is contained in the Madrasah Work Plan (RKM), Madrasah Annual Work Plan (RKTm), Madrasah Kegiatan and Anggran Plan (RKAM), and Madrasah Kurikulum Document (Kurma). Not a single madrasah institution at the research locus does not have these documents, as stated by **Drs. Slamet Hariyanto, M.Pd.I.**, Head of MAN 4 Kediri:

In creating and planning these madrasah programs, documented in RKM, RKTm, RKAM, and Madrasah Curriculum Documents. Previously we

¹⁵ M. Mahmud, "Menuju Sekolah Antikorupsi (Perspektif Konstruksi Sosial Peter L. Berger dan Thomas Luckmann)," *Journal of People's Studies and Development*, vol. 2, No. 2, 2019.

conducted a Madrasah Self-Evaluation (EDM) to obtain an overview of the scale of priority programs.¹⁶

Choirur Roziqin, S.Ag., M.Pd., Head of MTSN 4 Surabaya City, conveyed the same thing:

We document all MTSN 4 Surabaya City programs in the RKM and madrasah curriculum. This document becomes a reference for the Sivias MTSN 4 Surabaya City to carry out services for the implementation of learning.¹⁷

Madrasah Strategic Plan (Renstra) is a process carried out by an organization to determine strategies or directions and make decisions to allocate its resources (including capital and human resources) to achieve this strategy.¹⁸ Strategic Planning is a management tool used to manage current conditions to project future conditions so. Strategic plans can guide organizations from current conditions to their work towards the next 5 to 10 years.¹⁹

The vision and mission of the madrasa are to refer to what and how the ideals and views of the educational institution are going forward. What tasks must be solved by a madrasa educational institution? This vision and mission are formulated in the central objectives that need to be implemented.

An influential madrasa educational institution is an institution that has a vision and mission, goals and objectives, quality improvement, and produces reliable alums. This means that educational institutions with a good vision and mission will be able to determine the anti-sensitization of various changes and educational challenges. Madrasah educational institutions with their vision, will be able to open appropriate educational planning related to curriculum, systems, educational personnel, facilities, management, program development, and others, which concern the components of the education system.²⁰

In determining the vision and mission of the madrasah, both macro and micro, medium, short and long-term, must get a clear pattern and formulation and be compatible with the operational level. Last but not least, it must also be placed in the context of a changing community order and reach out not only at the local, national, and also mondial levels.

The vision and mission of the madrasa should not dwell rigidly concentrated on the worldly reality of perse but also need to consider the dimension of the transcendent order of life, the afterlife. That is, the vision and mission of the madrasa need to be based on the philosophy and fundamental values of the community, which are relevant to the ideals and provisions of educational principles based on local wisdom; historical background, and objective condition of society as the Indonesian nation.²¹

But, Madrasah education needs to emphasize its vision and mission into an even more assertive orientation. Regarding the vision, madrasa educational institutions should be built based on orientation: (1) Strong commitment and ability to encourage initiatives for the growth of smart creations of others; (2) Giving birth to strategic significance for the lives of members of the institution; (3)

¹⁶ Results of the interview with Drs. Slamet Hariyanto, M.Pd.I., Head of MAN 4 Kediri, dated 21 August 2022

¹⁷ Results of an interview with Choirur Roziqin, S.Ag., M.Pd., Head of MTsN 4 Surabaya City, dated August 12, 2022

¹⁸ Ministry of Religious Affairs of the Republic of Indonesia. 2009. *Rencana Strategik Pembangunan Pendidikan Islam*. Jakarta: Ministry of Religious Affairs of the Republic of Indonesia, p. 7

¹⁹ *Ibid.*, p. 9

²⁰ Trianto Ibnu Badar at-Taubany, and Hadi Suseno. 2017. *Desain Pengembangan Kurikulum 2013 di Madrasah*. Jakarta: Kencana Prenada Media Group, p. 34-35

²¹ *Idem.*, p.35

Determining high-quality standards; (4) Integrating current thinking with future conditions.²²

The basics of the formulation of the vision should not be separated from the following main considerations: (a) Reflecting on the goals to be achieved; (b) being able to map between opportunities and challenges; (c) Able to become adhesive and unite various strategic ideas contained in the institution as an organization; (d) Have insight and far-sightedness and orientation; (e) Able to grow the commitment of all levels in the institutional environment; (f) Able to ensure the continuity of institutional leadership.²³

Regarding the mission, the formulation of the madrasa mission must be carried out with: (1) Involving stakeholders, including madrasah heads, administrators, teachers, students, student parents, community-environment, and related officials; (2) Observing, understanding, and giving consideration in assessing the surrounding environment, concerning: feasibility level, variants of importance, and environmental conditions; (3) Integrating integrative work relationships between activities, key processes, and resources.²⁴

As for what needs to be affirmed in the formulation of the madrasa mission, it is: (a) The level of feasibility of the quality of the products produced or services offered; (b) Understanding what people's needs and interests are; (c) Understand which types of public goals to serve, primarily to determine the institution; (d) Giving birth to competitive and reliable institutional product quality; (e) Understand program goals and aspirations projected ahead.²⁵

The preparation of this vision and mission becomes a routine agenda of the madrasah after the Madrasah Strategic Plan period, and henceforth madrasah will analyze whether there will be changes in the form of refinement and addition and/or continue to maintain the existing vision, mission, and work programs. Ideally, madrasahs make changes to the vision, mission, and work program for a period of 5 to 10 years. This is quite logical in that period. The madrasa has experienced various significant changes.

MAN 4 Kediri, to realize a credible educational institution, has "*The realization of an innovative Islamic Quality Achievement Madrasah skilled and akhlaqul Karimah*". From the vision mentioned above, it can be explained in the form of visual indicators as the mission of the madrasah, namely:

- 1) Realizing quality learning based on Islamic values in the achievement of academic and non-academic achievements
- 2) Fostering the skills of students through habituation activities, and planned and sustainable self-development
- 3) Internalizing religious values in all systems and work patterns in order to form a character that has a consistent character of a charitable character

From the vision and mission, it is clear that the spirit of religious moderation in MAN 4 Kediri is clearly depicted. Similarly, educational institutions that are the locus of research have illustrated the spirit of religious moderation in the vision and mission. For example, in MAN Surabaya City has a vision, namely "*The Realization of People who Believe, Character, and Achieve*" with the slogan "*Religious and Competent*", for example (1) strengthening the belief to live the teachings of Islam

²² Ministry of Religious Affairs of the Republic of Indonesia, 2004, *Madrasah Aliyah Kejuruan, Arah dan Prospek Pengembangan*. Jakarta: Ministry of Religious Affairs of the Republic of Indonesia, p. 4

²³ *Ibid.*, p. 5

²⁴ Trianto Ibnu Badar at-Taubany, dan Hadi Suseno. 2017. *Loc.Cit.*

²⁵ *Ibid.*, p. 36

as a whole and thoroughly, and (2) habitual *akhlakul karimah*, and mutual respect for diversity based on Islamic values. MTsN 4 Surabaya City carries the vision of "Producing People with Faith, Knowledge, Noble character and Environmental Insight", with the mission: (1) developing a moderate religious life, and (2) developing an inclusive and tolerant attitude and care for others. While in MTsN 7 Kediri, which has developed the Wasathiyah Madrasah program, has a vision of "Excelling in Thinking, Caring for the Environment and Not Forgetting Dhikr", with the mission carried out (1) Growing awareness of religious practice in everyday life; (2) instilling personality, faith, taqwa, knowledge, and action; and (3) improve the quality of education and create an orderly, disciplined, clean, relaxed, comfortable and Islamic nuanced environment.

Based on this fact, madrasa educational institutions at the locus of research have developed a process of externalizing social moments in implementing religious moderation, as Berger's theory.

5. OBJECTIVATION PROCESS

Implementing religious moderation programs in madrasas is generally carried out through 3 (three) steps: First, integrate into the subject. Second, through habituation activities. Third, through extracurricular activities. The three models are used by MAN Kota Surabaya and MTSN 4 Kota Surabaya.

MAN of Surabaya City implements religious moderation through extracurricular and extracurricular activities. **Sis Winarni, S.Pd.**, Deputy Head of MAN Surabaya City for Student Affairs, said:

The values of Religious Moderation have been implemented in various intra-curricular and extra-curricular activities of madrasas. However, more real can be seen from the special programs in MAN Surabaya City.²⁶

The management pattern in developing/implementing religious moderation in MAN Surabaya City that is most dominantly carried out is the existence of regular guidance, supervision and counseling to students, which is carried out by all elements of the madrasah, including the Head of the Madrasah, Homeroom Teacher, BK Teacher and teachers simultaneously continuously. This is done to form students who are characterful, superior, inspirational and have good character without distinguishing one from another. The momentum/timing used in this implementation is usually during the regular Monday morning ceremony. This is as stated by the Head of MAN Surabaya **H. Fathorrakhman, M.Pd.**

We always convey the values of moderation to both students during ceremonial activities and/or coaching activities. Also to teachers and education staff at the time of the meeting and parents during committee meetings and/or report card acceptance meetings. We do this to achieve a common vision and mission in implementing madrasah programs, including religious moderation programs.²⁷

The same was done on MTsN 4 Surabaya City. According to **Choirur Roziqin, S.Ag., M.Pd.**, the understanding of religious moderation to teachers and education staff is carried out in regular official meetings:

Activities, especially the understanding of religious moderation, are socialized and inserted through teacher and employee service meetings

²⁶ The results of an interview with Sis Winarni, S.Pd., Deputy of Head of MAN Surabaya City for Student Affairs, on September 12, 2022.

²⁷ Wawancara Results with the Head of MAN Surabaya City H. Fathorrakhman, M.Pd., on September 10, 2022

every month, through Monday morning ceremonies, and in learning activities in the classroom, especially in the subjects of Akidah-Akhlak, Civics, and other subjects.²⁸

MAN 4 Kediri has its strategy and jargon for implementing religious moderation, namely "**Religious Moderation: Efforts to Care for Diversity**". In this model, the implementation of religious moderation is carried out in several ways, including: *First*, integrating the values of religious moderation in subjects. These values are listed in the Learning Implementation Plan and actualized in the learning process on all subjects. *Second*, internalization of the content of religious moderation in extracurricular activities. *Third*, the cultivation of religious moderation values in activities in madrasas, such as Matsama and Matapma, and "*Studi Kenal Alam dan Lingkungan*" (SKAL). *Fourth*, developing exemplary in the madrasa environment, among others: Habituation in daily actions in madrasas through greetings, smiles, dhuha prayers and congregational prayers, praying before and after studying, etc., Commemoration of Islamic and National Holidays, Compensation for Orphans, Social Service, and Socialization of religious moderation, among others.

The same thing happened with MTSN 7 Kediri; the implementation of the religious moderation program is manifested in the *wasathiyah* madrasah program. The program started by forming the Niswa Team (Nilai-Nilai Islam *Wasathiyah*), preparing manuals, implementing, and evaluating programs.

Figure 2

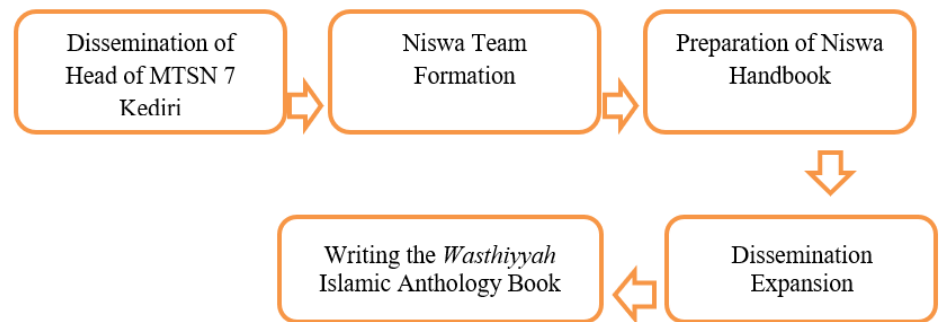


Figure 2 Stages of Introduction and Development of Wasathiyah Islamic Values in MTSN 7 Kediri

Related to the *wasathiyah* madrasah program **M. Maghfur Qumaidi, S.Sos., S.Pd., M.Pd.I.**, said:

This is an idea and idea conveyed by the former Head of MTsN 7 Kediri, Muhammad Zainuddin, who at that time served as Head of MTsN 7 Kediri to the Niswa team, this is considering that this madrasa is a pioneer of literate madrasahs that are recognized and outstanding at the East Java provincial level and have published dozens of book titles. Because of this incredible potential, it would be a pity if it is not used and optimized.²⁹

Furthermore, the Niswa team collaborated with the madrasah literacy team to screen, debrief and assist qualified students and had the potential to write articles and understand *wasathiyah* Islamic values well. In this process, the niswa team and literacy team recruited more than 30 students to compile this anthology book. The

²⁸ Results of an interview with Choirur Roziqin, S.Ag., M.Pd., Head of MTsN 4 Surabaya City, dated August 12, 2022

²⁹ Results of an interview with M. Maghfur Qumaidi, S.Sos., S.Pd., M.Pd.I., Social Studies Teacher and MTsN 7 Kediri Literacy Team on August 28, 2022

30 students are representatives of the number of classes in this madrasa, which also totals 30 classes.

In MTSN 7 Kediri itself, there is already a local load, like Ubudiyah and Akhlakul Karimah Competency Standards (SKUA), *wasathiyyah* program is incorporated into SKUA or creates its standards, such as guidebooks or guidebooks for strengthening *wasathiyyah* Islamic values character education (NISWA). Assessment and evaluation, the Niswa assessment aims to moderately display the religious attitudes of Muslims, without taking the side of any of the groups in society. Muslims are expected to be able to care for all levels of organization in their respective environments.

6. INTERNALIZATION PROCESS

Internalization is the individuals as subjective reality interpreting objective reality. Or the re-infiltration of existence by man and transforming it once more from the structures of the objective world into the forms of the subjective world. At this moment, the individual will absorb everything that is objective and then it will be realized subjectively. This internalization lasts a lifetime of an individual by socializing. In the internalization process, each individual is different in the absorption dimension. Some are more absorbent of the external aspect, some are more absorbent of the internal part. In addition, in addition to the process of internalization can be obtained by the individual through the process of primary and secondary socialization.

Primary Socialization is the initial socialization experienced by the individual in childhood when he is introduced to the social world in the individual. Secondary socialization is experienced by the individual in adulthood and entering the public world, the world of work in a wider environment. Primary socialization is usually the most important socialization for the individual, and all the basic structures of the secondary socialization process must have similarities with the basic structures of primary socialization.³⁰

In the socialization process, there are significant others and generalized others. Significant others have so significant a role in transforming knowledge and objective reality in the individual. People who are influential to the individual are the main agents to defend their subjective reality. Those influential people occupy a central place in maintaining reality. In addition, the internalization process that Berger conveyed also stated identification. Internalization takes place with the course of identification. The child passes the roles and attitudes of the people who influence him. This means that it internalizes and makes a role in its attitude. In the accumulated process of recognition of his world, the child will find the accumulated response of others to his actions, where the child begins to generalize the values and norms for the accumulated responses of others. Abstractions of the various roles and attitudes of concretely influential people are called others in general.³¹

The process of internalization in institutions is self-identification with the institutions /organizations in which they grow and develop. The process is formed as a manifestation of experience and habituation in the constructed institution into ideas and principles. In this context, **A. Malik Fajar** agrees:

Believing in education as the most basic and strategic effort as a vehicle for preparing human resources in life missions, especially Muslims who

³⁰ Peter L. Berger & Thomas Lukhmann. 1990. *Tafsir Sosial atas Kenyataan*. Jakarta: LP3ES, p. 188

³¹ *Ibid.*, p. 189-191.

occupy the majority position, should be called to appear as pioneers. There are three reasons why it is important as a basis for justification: *First*, in terms of religious teachings, Islam has placed the mastery of the science of knowledge as an instrument for achieving the supremacy of life. *Second*, in its historical development, Islam has provided enough reference and impetus for the advancement of science. *Third*, Muslims in Indonesia are quite rich in educational institutions. These owned institutions are among the invaluable "banks" of human resources.³²

The habituation process carried out at MAN 4 Kediri in implementing religious moderation is routinely carried out by the MAN 4 Kediri community, namely ***Rebo Wekasan***. This activity is a tangible manifestation of the Religious Moderation Program, which is the Ministry of Religious Affairs' main program that must be supervised. According to the Minister of Religious Affairs, there are 4 main elements in religious moderation: commitment to pride, anti-violence, tolerance, and accepting local culture.

Regarding the acceptance of local culture, *MAN 4 Kediri has a program called Rabo Wekasan*. The activities carried out are dhuha prayers and hajat prayers, as well as joint do'a at the Manarul Ilmi mosque in the framework of the *Rabo Wekasan* agenda. This activity was attended by all MAN 4 Kediri students and teachers, and staff of MAN 4 Kediri. *Rabo Wekasan* is the last Wednesday in the month of Safar. Rabo in Javanese means Wednesday, while Wekasan means pungkasan or last. Meanwhile, the month of Safar is the second month in the Islamic Hijri calendar.³³

In MAN Surabaya City, PMR carries out routine SABIT activities (*Siang Bina Iman and Taqwa*) as a form of program internalization. In this SABIT activity, it is hoped that students can improve their quality, especially in understanding the Islamic religion – namely, becoming *Rabbani* Muslims and Muslim women who pay attention to and connect *ukhuwah Islamiyah* and far from radical understanding of Islam.

The internalization activity is expected to foster a proper understanding of religious moderation and henceforth is born in every student to practice daily. The main principles of religious moderation are **national commitment, tolerance, anti-radicalism and violence, and accommodating (acceptance) to local culture**.

7. CONCLUSION

Based on the main problems and problem issues, conclusions can be drawn: *First*, the management pattern in implementing religious moderation in madrasahs begins with the determination of the vision and mission of the madrasah, and the preparation of madrasah work programs documented in the Madrasah Strategic Plan (RESNTRA), Madrasah Work Plan (RKM), Annual Activity Plan (RKT), Madrasah Activity Plan and Budget (RKAM), and Madrasah Curriculum. *Second*, Madrasah in implementing religious moderation generally uses three patterns, namely: (1) integrating into the learning process; (2) habituation activities; and (3) through extracurricular. MAN 4 Kediri and MTsN 7 Kediri, in addition to using these three patterns, it also has a unique program for implementing religious moderation called "**MAN 4 Kediri Religious Moderation Program: Efforts to Care for Diversity**". In comparison, MTsN 7 Kediri has a "**Wasathiyah Madrasah Program**", in implementing religious moderation through local content lessons, namely Ubudiyah

³² A. Malik Fadjjar, 1998. *Visi Pembaharuan Pendidikan Islam*. Jakarta: LP3NI. p. 39-40

³³ <https://man4kediri.sch.id/?p=1422>, accessed 20 August 2022

and Akhlakul Karimah Competency Standards (SKUA), which is guided by the book *Guidance on Strengthening Character Education of Wasathiyyah Islamic Values (NISWA)*. *Third*, in the application of subject-teacher learning to implement religious moderation in madrasahs, its students generally use two learning patterns: (1) partial learning, and (2) Integrated thematic learning. *Fourth*, madrasahs in implementing religious moderation, normally do not encounter problems, because of the homogeneous nature of madrasa institutions. However, there are still obstacles in general and extraordinary obstacles. Common obstacles madrasahs face are related to the budget and the readiness of educators and education personnel to implement religious moderation. Meanwhile, special obstacles are related to networking, information, enthusiasm, and understanding of the madrasah community.

The implementation model of religious moderation in madrasah is generally following Peter L. Berger's Theory of Social Construction, the existence of stages in implementation such as the preparation of visions and missions, work programs and habituation to institutions (**externalization processes**), implementation of visions and missions, work programs, and habituation in madrasahs (**the process of objectivation**), and a correct understanding of moderation and implementing in daily life both in the school environment, Home, and Society (**Internalization Process**).

Given how important religious moderation is, it is necessary to have a common understanding of religious moderation so that religious moderation is not narrowly defined, which in the end, will dwarf the meaning of religious moderation itself. In this regard, religious moderation: *First*, there is a need for socialization, workshops, technical guidance, training on religious moderation needs to be carried out for all educators and education personnel in Madrasah to create a unified insight. *Second*, the Government, in this case, the Ministry of Religious Affairs of the Republic of Indonesia, needs to provide a separate budget related to religious moderation activities, especially in madrasahs, so that activities can be carried out massively, systemically, and structured from the central level to the madrasah level. *Third*, Madrasah needs to coordinate with parents through madrasah committees and conduct MoUs with stakeholders such as national private companies through CSR programs in implementing religious moderation in madrasahs so that activities can be carried out massively and planned. [Ministry of Religious Affairs of the Republic of Indonesia \(2004\)](#), [Ministry of Religious Affairs of the Republic of Indonesia \(2009\)](#), [Ministry of Religious Affairs of the Republic of Indonesia \(2019\)](#)

CONFLICT OF INTERESTS

None.

ACKNOWLEDGMENTS

None.

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