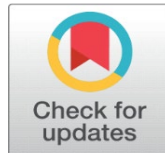


# IMPLEMENTATION MODEL OF RELIGIOUS MODERATION IN BOARDING SCHOOLS IN THE CONTEXT OF PETER L. BERGER'S THEORY OF SOCIAL CONSTRUCTION (STUDY AT ISLAMIC BOARDING SCHOOL IN EAST JAVA - INDONESIA)

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## ABSTRACT

This research is an Applied Research on National Strategic Studies, on the Implementation Model of Religious Moderation in Ma'had (Islamic boarding school) by taking case studies in Surabaya City, Probolinggo Regency, Jember Regency, and Sumenep Regency. Objectives of the activity: First, to analyze management patterns in implementing religious moderation in Ma'had. Second, to analyze the application of subject teacher (ustadz) learning in implementing religious moderation in Islamic boarding school (Ma'had) for their students. Third, describe the obstacles faced by Ma'had 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 Islamic boarding school/Ma'had begins with determining the vision and mission of the madrasa, and preparing the madrasa work program which is documented in the Ma'had Strategic Plan, Ma'had Work Plan, Annual Activity Plan, Ma'had Activity Plan and Budget, and Ma'had Curriculum. Second, Ma'had 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 Ma'had, it can generally be concluded that these patterns are following 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 Ma'had (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 Ma'had 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 Ma'had so that activities can be carried out massively, systematically, and structured from the central level to the Ma'had level; and (3) Ma'had need to coordinate with parents through the madrasa committee, and carry out MoUs with stakeholders such as national private companies through CSR programs in implementing religious moderation in Ma'had, so that activities can be carried out massively and planned.

**Keywords:** Religious Moderation, Implementation Model, Social Construction Theory

## 1. INTRODUCTION

Pondok Pesantren (read: Pesantren) as an educational institution entity has a moral responsibility and an important role in building religious moderation in its academic community. Through management and learning, it is expected to be able to grow and build moderation character both in the formulation of vision and mission, implementation of learning activities, religious culture, instillation of moderation values, cultivation of nationalist character, integration of moderation values in various pesantren activities. The insight of Islamic moderation must be continued to be explored and developed to maintain the integrity of Muslims and display Islamic teachings as mercy for the universe (rahmatan lil alamin).

The Ministry of Religious Affairs of the Republic of Indonesia through the Directorate of Dinyah Education and Islamic Boarding Schools of the Directorate General of Islamic Education responds to counter-radicalism efforts, encouraging Islamic boarding schools 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 pesantren educational institutions.

The proliferation of the thoughts of students (santri) who agree with radical ideas such as jihad, anti-pancasila, the concept of Khilafah and the doctrine of extreme purification, there are even teachers / Ustadz in some educational institutions, especially those who write Khilafah ideas in writing semester exam questions used by all educational institutions, this stems from the lack of socialization related to the danger of radical conservative thinking among madrasa teachers.

This phenomenon makes a separate thought for the author because this kind of thing if it develops will make intolerance in religious life both internal and external and national life. Many things make the behavior of adolescents (especially students / students) exposed to radical doctrine. The main causes of adolescents (students / students) exposed to radicalism are family doctriation, organizations that are followed, social media that is a source of student knowledge, educational institution environments that support either teacher / ustadz construction, or institutions that lead to radical Islamic doctriation. So that building moderate character through education is important as a necessity in the National Education System as a whole in Indonesia.

The National Counterterrorism Agency (BNPT) in its research found that there are Islamic boarding schools affiliated with terrorist groups. At a working meeting with Commission III of the House of Representatives, BNPT explained that there were at least 198 anti-Pancasila Islamic boarding schools that were closely related to terrorist groups. From this data, as many as 119 pesantren were "accused" of being affiliated with the Jamaah Ansharut Daulah/ISIS group, 69 pesantren related to Jamaah Islamiyah, and 11 pesantren involved in Jamaah Anshorut Khilafah (JAK). The majority of radical pesantren according to BNPT operate in West Java, Central Java, and East Java.

**Table 1**

<b>Table 1 Data on 'Radical' Pesantren According to BNPT</b>						
<b>Provinsi</b>	<b>West Java</b>	<b>Jawa Tengah</b>	<b>Jawa Timur</b>	<b>Sulawesi</b>	<b>Other areas</b>	<b>Total</b>
<b>Ormas Islam</b>						
Jumu'ah Anshrut Daula (Jad)/Ess	28	25	?	20	?	119
Jumu'ah Islam (which)	11	34	10	?	?	69
Jamah Anshrut Khilfah (Jack)	?	?	?	?	?	11

Seeing this reality, the implementation of Religious Moderation in educational institutions, especially Islamic boarding schools, really needs to be done to see the extent to which pesantren counter-radicalization efforts built by radical doctrine groups that are indicated to be included in both formal educational institutions such as schools and / or madrassahs, as well as non-formal educational institutions such as pesantren.

According to the Ministry of Religious Affairs of the Republic of Indonesia, religious moderation should be implemented through several things, such as internalizing the essential values of religious teachings, strengthening state commitment, strengthening tolerance, and rejecting all types of violence in the name of religion (as well as ethnicity, race, and intergroup), as stated in the religious moderation indicators section.

Internalization of essential religious values in particular is very important to be implemented both in personal life, society, and nation and state, as well as in formal and non-educational institutions such as schools, madrassas and Islamic boarding schools.

At first glance, the model of applying religious moderation is similar to the theory developed by Peter L. Berger on Social Construction which is based on the fact that society (community) lives in objective dimensions and realities constructed through moments of externalization, objectivation, and subjective dimensions built through moments of internalization. These moments of externalization, objectification, and internalization will always proceed dialectically. But so far there has been no article that examines how the implementation model of religious moderation in Islamic boarding schools in relation to Peter L. Berger's theory of social construction.

Based on the background of the problem, this article raises the issue of how the Implementation Model of Religious Moderation in Islamic Boarding Schools in the Context of Peter L. Berger's Social Construction Theory. From these issues, the following problems can be formulated:

- 1) What is the management pattern in implementing religious moderation in pesantren?
- 2) How is the application of ustadz (teacher) learning in implementing religious moderation in pesantren for students?
- 3) What obstacles do pesantren institutions face in implementing religious moderation?

The research was conducted with the aim of: First, analyzing management patterns in implementing religious moderation in pesantren. Second, analyze the application of ustadz (teacher) learning in implementing religious moderation in

pesantren for students. Third, describe the obstacles faced by Islamic boarding schools in implementing religious moderation.

## **2. RESEARCH METHODOLOGY**

The research was conducted in 2 (two) regencies/cities, namely: First, Surabaya City with the locus of Pesantren Al-Fithroh Kenjeren Surabaya City, and Pesantren An Nur Bulak Banteng Surabaya City. Second, Probolinggo Regency with the locus of Pesantren Baitus Sholihin Genggong West-Probolinggo. Third, Jember Regency with the locus of the Pesantren Puger-Jember Allatifiyah. Fourth, Sumenep Regency with the locus of the Pesantren Assasul Muttaqin Rubaru-Pamekasan.

The four loci were chosen, with considerations: First, that the Office of the Ministry of Religious Affairs of Surabaya City, the Office of the Ministry of Religious Affairs of Probolinggo Regency, the Office of the Ministry of Religious Affairs of Jember Regency, and the Office of the Ministry of Religious Affairs of Sumenep Regency are actively running religious moderation programs. Second, Pesantren Al-Fithroh Kenjeren-Kota Surabaya, and Pesantren An-Nur Bulak Banteng-Kota Surabaya are Salafiyah Islamic boarding schools within the Regional Office of the Ministry of Religious Affairs of East Java which are developing the application of moderation values in management and learning in peasantren. Likewise with Baitus Sholihin Genggong Timur-Probolinggo Islamic Boarding School, Puger-Jember Allatifiyah Islamic Boarding School, and Assasul Muttaqin Rubaru-Sumenep Islamic Boarding School.

## **3. THEORETICAL STUDIES**

### **3.1. THE CONCEPT OF RELIGIOUS MODERATION**

Linguistic moderation comes from English moderation which means moderate attitude, not exaggeration. Ibn Faris in Mu'jam Maqayis, said that what is meant by wasathiyah is something that shows justice and middleness. Linguist Raghib Al-Asfahani says wasathiyah which comes from the word wasath is something that is between two extremities, while that which comes from awsath has the meaning of midpoint.

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

Mohamad Hasyim Kamali in his book *The Middle Path of Moderation in Islam* (Oxford University Press, 2015), affirms that moderate in Arabic "wasathiyah" cannot be separated from the keywords balanced and fair (justice). According to Mohammad Hashim Kamali, balance and justice 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 a middle point from these two points of view, with that as a relationship between religious people will create a harmonious and comfortable relationship.

The word moderation in the context of Indonesian is reduced to moderate is an adjective, which means not exaggerated or means moderate. This word moderate is then absorbed into moderation, which in the Big Dictionary of Indonesian (KBBI) is defined as the reduction of violence, or the avoidance of extremes. Religious

moderation keeps in practice religious teachings, a religious believer does not get caught up in extremes on one side of the created couple.

Moderate itself does not mean that the attitude or behavior invites to compromise a basic principle of worship practice of every religion that has become a belief, but moderate is a tolerant attitude to people of other religions in human relations, then Imam Shamsi Ali concluded that moderation is a commitment to what is, without being reduced or exaggerated, meaning that being middle does not lead to selfishness.

Religious moderation has several principles related to the concept of Islam Wasathiyah. Based on the MUI Da'wah Manual and the Bogor Message Formulation (World Muslim Scholars Summit) in 2018, conceptually Wasatiyyah 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-discrimination); (7) Awlawiyah (put first and foremost); (8) Islah (reform or change); (9) Tahadhur (civilized); (10) Qudwah (good pioneering); and (11) Muwathonah (acknowledging the existence of the state).

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 the extent of a person's or group's religious views and expressions towards national ideology, especially its commitment in accepting Pancasila as a basis for statehood. Second, tolerance. Tolerance is an attitude to give space and not interfere with others to believe, express their beliefs, and express opinions even though they are different from what we believe. In addition to openness in addressing differences, tolerance contains an attitude of acceptance, respect for others who are different, and show positive understanding. Third, anti-radicalism and violence. Radicalism and violence in the context of religious moderation arise as a result of narrow religious understandings. Attitudes and expressions that arise from this ideology and understanding tend to want to change the order of social and political life by using violent means. Fourth, religious expression that is accommodating to local culture. Unaccommodating religious attitudes towards local traditions and culture are unwise. 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 conflict between the two in the form of dualism that keeps a distance from each other, but between religion and culture, they complement each other.

These four indicators can be used to identify how strong religious moderation is practiced by someone in Indonesia, and how vulnerable they are. These vulnerabilities need to be identified so that we can identify and take appropriate steps to strengthen religious moderation.

#### **4. PETER L. BERGER'S SOCIAL CONSTRUCTION THEORY**

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

Peter L. Berger's fundamental work is "The Social Construction Reality: A Treatise in the Sociology of Knowledge". It was named the fifth most influential book written in sociology during the 20th century by the International Sociological



Association. This work by Peter L. Berger was co-authored with Thomass Luckmann and is one of his most important works in Interpretive Sociology.

The theory of social construction was born because of Berger's question, what is reality. From this question arises due to the dominance of two philosophical paradigms; empiricism and rationalism. Through his conception of knowledge, Berger ultimately succeeded in answering his question with the formulation of "objective reality" and "subjective reality".

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

People who live in a certain social context, carry out a process of simultaneous interaction with their environment. With the process of interaction, society has a double dimension of social reality that can build on each other, but vice versa can also tear each other down.

Society lives in objective dimensions and realities constructed through moments of externalization, objectification, and subjective dimensions constructed through moments of internalization. These moments of externalization, objectification, 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 continuous outpouring of human selfhood into the world, both in physical and mental activity. Or it can be said to be the application of the results of the internalization process that has been carried out or will be carried out continuously into the world, both in physical and mental activities. Second, the process of objectification 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 externalizing reality that then manifests itself as an objective reality that is sui generis, unique. Third, internalization, that is, that individuals as subjective reality interpret objective reality. Or the reabsorption 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 realized subjectively. This internalization lasts the entire life of an individual by doing socialization.

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 there is an objective social world out there that shapes individuals, in the sense that man is a 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 internalize new situations they encounter in their social world. Therefore, in understanding a social construction, three important stages are needed, namely externalization, objectivation, and internalization. The final phase of this process of internalization is the formation of an identity that is considered a key element of subjective reality, which is also dialectically related to society.

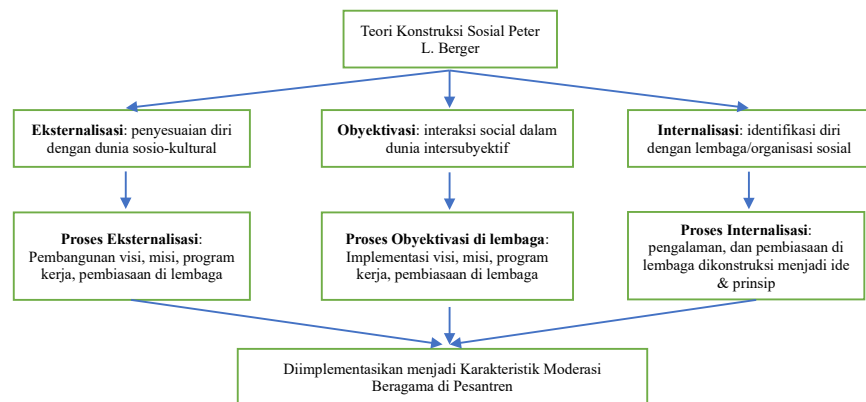
## 5. THE THEORETICAL FRAMEWORK OF SOCIAL CONSTRUCTION OF PETER L. BERGER IN RELATION TO THE IMPLEMENTATION OF RELIGIOUS MODERATION

Pesantren as a form of educational institution plays a major role in instilling the character of moderation in line with Berger's theory of Social Construction externalization, objectivization and internalization. According to Berger, humans who live in a certain context, carry out a process of simultaneous interaction with their environment. Society lives in objective dimensions and realities constructed through the process of externalization and objectivation, as well as subjective dimensions constructed through the process of internalization. Peter L. Berger's theory of Social Construction which includes three dialectics, namely externalization, objectivation and internalization between individuals and socio-cultural.

Externalization, adjustment to the socio-cultural world as a human product, objectivation, social interaction in an intersubjective world that is institutionalized or undergoes institutional processes, and internalization of individuals identifying with social institutions or social organizations of which individuals belong.

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

**Figure 1**



**Figure 1** The Theoretical Framework of Social Construction Peter L. Berger

## 6. RESULTS AND DISCUSSION

### 6.1. EXTERNALIZATION PROCESS

Pesantren at the locus of research in this context all pesantren institutions have formulated their respective vision and mission, work programs and habituation. The formulation of the vision and mission is contained in the Pesantren Strategic Plan for the next 5 to 10 years. Meanwhile, the Pesantren Work Program is contained in the Pesantren Work Plan (RKM), Pesantren Annual Work Plan (RKTP), Pesantren Activity Plan and Anggran (RKAP), and Pesantren Curriculum Documents. There is not a single pesantren educational institution at the research locus that does not have these documents, as stated by **Drs. Imam Muttaqin**,

**M.Pd.I.**, Head of Formal Diniyah Education (PDF) Ulya Pesantren Al-Fitrah Surabaya City, and also Chairman of the East Java Formal Early Education Communication Forum (FKPDF):

We in making and planning these pesantren programs, documented in RKP, RKTP, RKAP, and Pesantren Curriculum Documents. Previously, we conducted a Pesantren Self-Evaluation (EDP) to obtain an overview of the scale of priority programs.

**Abdul Bari, S.Pd.I.**, Head of PKPPS Ulya Pesantren Baitus Sholihin Genggong Timur Probolinggo Regency, and also Chairman of the Equality Education Communication Forum at the East Java Salafiyah Islamic Boarding School (FKPKPPS), conveyed the same thing:

All Pesantren programs, we document in the RKP and Pesantren Curriculum. From this document, it becomes a reference for the community of Baitus Sholihin Genggong Timur Islamic Boarding School, Probolinggo Regency to provide services for the implementation of learning.

Pesantren Strategic Plan (Renstra), is the process carried out by an organization to determine strategy or direction, as well as make decisions to allocate its resources (including capital and human resources) to achieve this strategy. Strategic Planning is a management tool used to manage current conditions to project future conditions, so the strategic plan is a guide that organizations can use from current conditions for them to work towards the next 5 to 10 years.

The vision and mission of the pesantren refer to what and how the ideals and views of the pesantren educational institution are in the future. What tasks must be completed by pesantren educational institutions? This vision and mission are formulated in terms of central objectives that need to be implemented.

An effective pesantren educational institution is an institution that has a vision and mission, goals and objectives, quality improvement, and produces reliable alumni. This means that educational institutions that have a good vision and mission will be able to determine the anti-spatial changes and challenges of education. Pesantren 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.

In determining the vision and mission of pesantren, 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 societal order, and reach out not only at the local, national, but also mondial levels.

The vision and mission of pesantren, should not dwell rigidly concentrated on the worldly reality of perse, but also need to consider the dimensions of the transcendent life order, the hereafter. That is, the vision and mission of madrasah needs to be based on the basic philosophy and values of the community, which are relevant to the ideals and provisions of educational principles based on local wisdom; historical background, and objective conditions of society as an Indonesian nation.

However, pesantren education needs to reinforce its vision and mission into a more assertive orientation. Regarding the vision, pesantren educational institutions must be built based on orientation: (1) Strong commitment and able to encourage initiatives for the growth of smart creations of others; (2) Give birth to strategic



significance for the lives of organic members of the institution; (3) Determine high-quality standards; (4) Integrate current thinking with future conditions.

The basis for formulating the vision should be inseparable from the following main considerations: (a) Reflect on the goals to be achieved; (b) Able to map clearly between opportunities and challenges; (c) Able to be a glue and unite various strategic ideas contained in the institution as an organization; (d) Have far-sightedness and orientation; (e) Able to foster the commitment of all levels within the institution; (f) Able to ensure the continuity of institutional leadership.

Regarding the mission, the formulation of the mission of the pesantren must be carried out by: (1) Involving stakeholders which include: the head of the education unit under the pesantren, the management / manager, ustadz, parents of students, the community-environment, and related officials; (2) Observe, understand, and give consideration in assessing the surrounding environment, concerning: the level of feasibility, variants of interest, and environmental conditions; (3) Integrate integrative working relationships between activities, key processes, and resources.

Those who need to get affirmation in the formulation of the mission of pesantren are: (a) The feasibility level of the quality of the products produced or services offered; (b) Understanding what the needs and interests of the community are (need assessment); (c) Understand which types of public targets will be served, primarily to determine institutions; (d) Produce competitive and reliable quality institutional products; (e) Understand the ideals of the program and the aspirations projected in the future.

The preparation of this vision and mission becomes a routine agenda of the pesantren after the Strategic Plan period, and henceforth the pesantren will analyze whether there will be changes in the form of reductions and additions and / or still maintain the existing vision, mission, and work programs. Ideally, pesantren make changes to the vision, mission, and work program for a period of 5 to 10 years. This is quite logical in that time, it is clear that pesantren have undergone various significant changes.

Pesantren Al-Fitroh Kenjeran-Surabaya City in order to realize a credible educational institution, has a vision of "Mensurituladani Akhlaqul Karimah Baginda Habibillah Rasulillah Muhammad SAW., Continuing the Struggle of Salafush Sholih, Leading in Knowledge and Religion and Able to Face the Challenges of the Times". From the vision mentioned above, it can be explained in the form of vision indicators as the mission of the madrasah, namely:

- 1) Forming the soul of a student who can be the model of Akhlaqul Karimah as Baginda Habibillah Rasulillah Muhammad SAW.
- 2) Forming students who can continue the struggle of Salafusholih as exemplified by Habibillah Rosululloh SAW.
- 3) Forming students who are at the forefront of knowledge and religion
- 4) Forming students who can face the challenges of the times.

From this vision and mission, it is clear that the spirit of religious moderation is illustrated in Pesantren Al-Fitroh Kenjeran-Kota Surabaya. The same thing in educational institutions that are the locus of research, in their vision and mission has illustrated the spirit of religious moderation. For example, the Pesantren Baitus Sholihin Genggong East-Probolinggo Regency has a vision, namely "Realizing people of faith, piety, knowledge and charity.", with its mission among others: (1) training the habit of doing praiseworthy qualities in everyday life; (2) train the habit of carrying out worship both compulsory and sunnah; (3) carry out guidance on the intention of reading the Quran and reading the book of salafiyah; (4) organizing

tutoring tailored to the ability of students; and (5) implement integrated guidance between pesantren activities and school activities. Pesantren Assasul Muttaqin Rubaru-Sumenep carries the vision of "Superior, Islamic, and Humanist", with a mission: to organize education oriented to the quality of graduates both scientifically, as well as morally and socially to be able to prepare and develop superior human resources in the fields of science and technology and imtaq. While Pesantren An-Nur Bulak Banteng-Kota Surabaya has a vision: "Creating a generation of Islamic knowledge and piety who can answer the challenges of the times with the character of karimah by suritauladini baginda nabi Muhammad SAW". And its mission: (1) to worship Santri who is knowledgeable, pious; and (2) be able to emulate the attitude, and nature of the Prophet Muhammad SAW.

Pesantren Al-Latifiyah Puger-Jember as a Salafiyah pesantren has the same vision and mission as Pesantren Al-Fithroh Kenjeran-Kota Surabaya, Pesantren Baitus Sholihin Genggong Timur Probolinggo Regency, Pesantren An-Nur Bulak Banteng-Kota Suraba, and Pesantren Assasul Muttaqin Rubaru-Sumenep, namely the creation of plenary people who can master science and technology as well as excessive religious science by developing moderate and national insights.

Based on this fact, pesantren educational institutions at the research locus have developed a process of externalization of social moments in implementing religious moderation, as Berger's theory is the development of vision, mission, work programs, and habituation in institutions.

## 7. OBJECTIVATION PROCESS

The implementation of religious moderation programs in Pesantren is generally carried out through 3 (three) steps, including; First, integrate into learning. Second, through habituation activities. Third, through extracurricular activities. The three models are used by Pesantren Al Fitroh Kenjeran-Kota Surabaya and Pesantren Baitus Sholihin Genggong Timur-Probolinggo.

Pesantren Al Fitroh Kenjeran-Kota Surabaya implements religious moderation through intracurricular and extracurricular activities. **Drs. Imam Muttaqin, M.Pd. I**, as Head of Pesantren Ulya Al Fitroh Kenjeran-Surabaya City said:

The values of Religious Moderation have been implemented in various Intra-Curricular and Extra-curricular activities of madrasah. However, more real can be seen from the special programs in Pesantren Al Fitroh Kenjeran-Surabaya City.

The most dominant management pattern in developing/implementing religious moderation at Pesantren Al Fitroh Kenjeran-Surabaya City is the guidance, supervision and regular counseling to students carried out by all elements of the pesantren, including the Head of the Education Unit, Homeroom Teacher, and Ustadz/Ustadzah simultaneously continuously. This is done as an effort to form students who are characteristic, superior, inspirational and have charisma without distinguishing between one another. The momentum/time used in this implementation is usually during the ceremonial routine on Monday morning and routine studies every afternoon. This is as reaffirmed by **Drs. Imam Muttaqin, M.Pd.I**,

We always convey the values of moderation to students during ceremonies and/or coaching activities. Also to teachers and education staff during meetings, as well as to parents during committee meetings and report card acceptance meetings. We do this so that we run a common vision and mission in implementing pesantren programs, including religious moderation programs.

The same thing was done at the Pesantren Baitus Sholihin West Genggong, Probolinggo Regency. According to **Abdul Bari, S.Ag.**, the understanding of religious moderation to the ustadzah and education staff is carried out in official meetings and regular meetings:

Activities, especially the understanding of religious moderation, are socialized and inserted through official meetings or regular meetings of ustadzah / ustadzah and employees once a month, through study activities and learning activities in the classroom, especially in the subjects of Dirosah Islamiyah, Civics and other subjects.

Pesantren Assasul Muttaqin Rubaru-Sumenep has its strategy and jargon in implementing religious moderation, that religious moderation is integrated with teaching material to aswaja:

In the Pesantren Assasul Muttaqin Rubaru-Sumenep, although there is no special program on religious moderation and asatidz has not received training, workshp and the like on religious moderation. But what is certain is that the teachings in our pesantren are moderate because they teach aswaja.

The same thing was done at Pesantren An-Nur Bulak Banteng Surabaya City, and Pesantren Al-Latifiyah Puger-Jember. This was said by **Imaduddin, S.Pd.**, Head of PKPPS Pesantren An-Nur Bulak Banteng Surabaya City and also Chairman of FKPKPPS Surabaya City.

Although in Pesantren An-Nur Bulak Banteng Surabaya City there is no special program and has not been well organized about religious moderation. However in the learning process always teaches and emphasizes the importance of respecting differences between religions, prioritizing harmony and unity among fellow citizens regardless of background and religion. Because it is the essence of aswaja which is the principle of pesantren.

Aswaja in religious moderation falls somewhere between radical and liberal. In a hadith, the Prophet (peace be upon him) has described three deviations that will occur among Muslims. The hadith reads: "Who bring this religious knowledge from every generation are the just people, who cleanse it from the perversion of those who transgress, the claims of the vanity, and the ta'wil of the fools".

According to M. Quraysh Shihab there are pillars of moderation which are also the values of the ahlu sunnah waljama'ah principles in the practice of religious moderation, which are as follows: First, Tawassuth or moderate, which means no more or no less, being neutral does not lean anywhere. This principle requires us to be able to understand the differences and various opinions that occur in society. Second, Tawazun or balance is maintaining balance in everything. Its application can be by maintaining a balance in studying religious science and general science, in the use of aqli postulates (which use reason) must be balanced with naqli postulates (derived from the Qur'an and Hadith), and balancing world affairs and the hereafter. Third, Tasamuh or tolerance, which is then understood as an attitude of respect and respect for different tribes, cultures, and groups. Such as differences in viewpoints in the use of Fiqh and other religious sciences, as well as in the community to create a harmonious and peaceful community life. Fourth, I'tidal or fair, means putting something in its place. The antonym of fair is tyranny which means putting something out of place. The existence of equal rights, not while doubling individual rights. It is the value of equality that makes the creation of justice and does not favor any party.

According to Afrizal Nur Mukhlis as quoted by Mohammad Fahri and Ahmad Zainudi, he said that in addition to the four values described above, several values are also included in religious moderation, namely: First, Musawah, which means not

discriminating against the forms of differences that exist in the community, both differences in ethnicity, customs, and traditions. Second, Shura or better known as deliberation, discusses getting a mutual agreement with the public interest in mind. Third, Ishlah or improvement, the existence of a more advanced change in the public interest. Fourth, Aulawiyah, put something more important first. Fifth, Tathawwur and ibtikar, in tathawwur language, means nailing change or dynamic. While ibtikar linguistically is creative and productive. It can be understood that these two words mean productive and creative in making changes for the better.

These things are the concept of aswaja which a guideline for ahlussunnah wal jamaah that adopted in the context of learning in pesantren in general.

In addition to learning, extracurricular activities are also a tool in the development of religious moderation in pesantren such as extracurricular al-Banjari, Calligraphy, MTQ, Islamic Art, Dai / MC / Speech, and sports to establish solidarity between students.

Based on this explanation, the implementation model of religious moderation in pesantren 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 in all subjects. Second, internalization of religious moderation content in extracurricular activities. Third, instilling the values of religious moderation in activities in pesantren, such as extracurricular activities. Fourth, Developing examples in the madrasah environment, among others: Habituation in daily actions in pesantren through greetings, smiles, greetings, dhuha prayers and congregational prayers, praying before and after studying, etc., Remembrance of Islamic and National Holidays, Orphan Compensation, Social Service, and Socialization of religious moderation, among others.

Thus, pesantren educational institutions at the research locus have developed an objectivization process in implementing religious moderation, as Berger theory implements the vision, mission, work programs, and habituation in institutions.

## **8. INTERNALIZATION PROCESS**

Internalization is the individuals as subjective reality interprets objective reality. Or the reabsorption 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 realized subjectively. This internalization lasts the entire life of an individual through socialization. In the internalization process, each individual is different in the absorption dimension. Some absorb external aspects more, some absorb more internal parts. In addition, the internalization process can be obtained by individuals through the process of primary and secondary socialization.

Primary socialization is the initial socialization experienced by an individual in childhood, when he is introduced to the social world in the individual. Secondary socialization is experienced by individuals in adulthood and entering the public world, the world of work in a wider environment. Primary socialization is usually the most important socialization for individuals, and all the basic structures of the secondary socialization process must bear some resemblance to the basic structures of primary socialization.

In the socialization process, there are significant others and also generalized others. Significant others play such a significant role in transforming knowledge and

objective reality in individuals. People who are influential to the individual are the main agents to defend his subjective reality. These influential people occupy a central place in defending reality. In addition, the internalization process conveyed by Berger also stated identification. Internalization takes place with ongoing identification. The child passes the roles and attitudes of those who influence him. It means that he internalizes and makes it a role in his attitude. In the accumulated process of recognizing his world, the child will find the accumulation of other people's responses to his actions. Where the child begins to generalize values and norms over the accumulation of other people's responses. abstraction of the roles and attitudes of concretely influential people are called generalized others.

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

Believing education as the most basic and strategic effort as a vehicle for preparing human resources in the mission of life, especially Muslims who 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 leadership as an instrument to achieve the supremacy of life. Second, in its historical development, Islam has provided sufficient reference and impetus for the progress of science. Third, Muslims in Indonesia are quite rich with their educational institutions. This owned institution is a "bank" of invaluable human resources.

The habituation process carried out at the Assalafi Al Fitroh Kenjeran Islamic Boarding School in Surabaya City in implementing religious moderation is routinely carried out by students, namely the reading of Tawasul, Istighatsah and Mawlid Fi Hubbi led directly by Al Fithrah caregivers. Habituation to this kind of reading becomes a routine in every activity within the scope of the Assalafi Al Fithrah Islamic Boarding School, and as a form of practice of amaliah salafush shaleh.

At Pesantren Asasul Muttaqin, Rubaru-Sumenep entered into a cooperation agreement (MoU) with the Faculty of Law, University of Madura. Some of the activities carried out are legal counseling to students. According to **Abdul Majid, M.Pd.I.**, Head of PKPPS Pesantren Asasul Muttaqin Rubaru-Sumenep, and Chairman of FKPKPPS Nasional:

We realize the emergence of radicalism movements with victims are teenagers by utilizing the nuances of pesantren life. Therefore, students need to be given insight into nationalism through legal counseling to provide an understanding of the basics of national law to students. So that as early as possible they can avoid criminal acts among teenagers, issues of radicalism, juvenile delinquency and promiscuity, both when they are still in pesantren.

In addition to these legal counseling activities, at Pesantren Asasul Muttaqin Rubaru-Sumenep, Scouting extracurricular activities is also encouraged. This activity is a tangible manifestation of the Religious Moderation Program which is the main program of the Ministry of Religious Affairs that must be controlled. According to Gus Minister of Indonesian Republic, there are 4 (four) main elements in religious moderation, namely: **national commitment**, non-violence, tolerance, and acceptance of local culture.

At Pesantren Baitus Sholihin West Genggong Probolinggo Regency, the student training carried out included art (Sarung dance, Thousand Hand, Dance), drama, poetry musicalization, and pencak silat sports Pagar Nusa – as well as book study activities. This activity is a form of program internalization. In this activity, it is



hoped that students can improve their quality, especially the quality of understanding Islam – namely becoming Muslims and Muslim women who are Rabbani, who pay attention to and connect ukhuwah Islamiyah and far from radical Islam.

The internalization activities commonly carried out by pesantren students are congregational prayer, dhikr ba'da prayer, reciting the Qur'an, and inheritance book study (kutubul turots). These internalization activities are expected to be able to foster a true understanding of religious moderation, such as togetherness, tolerance, respect for diversity, and also the spirit of empathy, and henceforth born in each student to practice in daily life as the main principles of religious moderation are **national commitment, tolerance, anti-radicalism and violence, and accommodating (acceptance) to local culture.**

## 9. SUMMARY

Based on the main problems and problem issues, conclusions can be drawn: First, the management pattern in implementing religious moderation in madrasah begins with the determination of the vision and mission of the pesantren, and the preparation of the pesantren work program documented in the Pesantren Strategic Plan (Resntra), Pesantren Work Plan (RKM), Annual Activity Plan (RKT), Pesantren Activity Plan and Budget (RKAM), and Pesantren Curriculum. Second, Islamic boarding schools in implementing religious moderation generally use 3 (three) patterns, namely: (1) integrating in the learning process; (2) habituation activities; and (3) through extracurriculars. Third, Pesantren in the application of subject teacher learning to implement religious moderation in Pesantren in their students generally use two learning patterns, namely: (1) partial learning, and (2) integrated thematic learning. Fourth, Islamic boarding schools in implementing religious moderation generally do not encounter significant obstacles, due to the homogeneous nature of Islamic boarding schools intertwined in ukhuwah islamiyah. However, there are still obstacles in general and special obstacles. Common obstacles faced by Islamic boarding schools are related to the budget and the readiness of ustadz and education personnel to implement religious moderation. The specific obstacles are related to networking and information, enthusiasm and understanding of the Pesantren community.

The implementation model of religious moderation in Pesantren generally following to Peter L. Berger's Social Construction Theory, namely the stages in implementation such as the preparation of vision-mission, work programs and habituation to institutions (**externalization process**), implementation of vision-mission, work programs, and habituation in Pesantren madrasahs (**objectivation process**), and a correct understanding of moderation and carrying out in daily life both in the pesantren, home, and community environment (**internalization process**).

Given how important religious moderation is, it is necessary to have the same understanding related to religious moderation so that religious moderation is not narrowly defined which will ultimately dwarf the meaning of religious moderation itself. In this regard, religious moderation: First, there needs to be socialization, workshops, technical guidance, and training on religious moderation needs to be carried out for all caregivers/managers, educators / ustadz and education staff in Islamic boarding schools to create a unity of 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 Islamic

boarding schools so that activities can be carried out massively, systemically, and structurally from the central level to the Islamic boarding school level. Third, Pesantren need to coordinate with parents/guardians of students through the Pesantren committee, and conduct MoUs with stakeholders such as national private companies through CSR programs in implementing religious moderation in Pesantren, so that activities can be held massively and planned.

## CONFLICT OF INTERESTS

None.

## ACKNOWLEDGMENTS

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