

A MODEL FOR THE IMPLEMENTATION OF RELIGIOUS MODERATION IN MADRASAH

Case Studies in Kediri and Surabaya

Abstract

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This passages in this article is based on 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 madrasas. Second, examine the application of subject teacher learning in implementing religious moderation in madrasas for their students. Third, describe the obstacles faced by madrasa institutions in implementing religious moderation. The research design is 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 madrasas begins with determining the vision and mission of the madrasa, and preparing the madrasa work program, which is documented in the Madrasah Strategic Plan (Rencana Strategis), Madrasah Work Plan, Annual Activity Plan, Madrasah Activity Plan and Budget, and Madrasah Curriculum. Second, Madrasahs generally use three patterns in implementing religious moderation, namely: (1) integrating with 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 follow 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). In the end of the article, we also provided three suggestion and recommendation regarding the implementation of the policy in madrasah.

Keywords: *religious moderation, implementation model, social construction theory*

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Introduction

The implementation of religious moderation is carried out through several things, such as internalizing the essential values of spiritual teachings, strengthening state commitments, affirming tolerance, and rejecting all types of violence in the name of religion (as well as ethnicity, race, and intergroup), as stated in the indicators of religious moderation (*indikator moderasi beragama*).³ The internalization of essential religious values, in particular is significant to be implemented both in personal life, society, as well as in the nation and state, as well as in formal and non-formal educational institutions such as schools, *madrasahs*, and Islamic boarding schools.

Madrasah as an educational entity has a moral responsibility and an essential role in building religious moderation in the environment of its academic community. Through management and learning, it is expected that it will be able to foster the character of moderation both in the formulation of the vision and mission, implementation of learning activities, religious proselytization to internalize moderation values, nationalist characters, and integrating moderation values in various *madrasah* activities.

The insights of Islamic moderation continue to be explored and developed to maintain Muslims' integrity and present Islamic teachings as a mercy for the universe (*rahmatan lil 'alamin*). 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 along with encouraging *madrasahs* to strengthen Islamic moderation through the cultivation of moderate values and the application of moderation-based learning. All efforts aim at maintain moderate Islamic teaching in *madrasah* educational institutions.

³Ministry of Religious Affairs of the Republic of Indonesia, 2019a, *Moderasi Beragama*, Jakarta: Ministry of Religious Affairs of the Republic of Indonesia, p. 118

The proliferation of thoughts among the students at the basic education level, especially the *Madrasa Tsanawiyya*/Junior High School level (MTs) and the that of *Madrasah Aliyah*/Senior High School (MA) level is conducted to stem the radical ideas such as *jihad*, anti-Pancasila, the concept of the Islamic caliphate (*khilafah*), and the doctrine of extreme purification. Based on our observation, there is even a teacher in one of the schools who promotes the caliphate ideas through the questions in the last exam used by all *madrasahs* in cities and districts. It eventually comes from the lack of socialization related to the dangers of thinking radical conservatives among *madrasa* teachers themselves.⁴

This fact makes a separate assessment to hypothetically state that if it further develop, then it will responsible to the making of intolerance in religious life in multi-layered level. There are many ways in which adolescents or teenagers can be affected by the doctrine of radicalization. The leading causes of teenager's exposure to radicalism are, to mention some factors, family doctrine, organizations followed, social media that is a source of knowledge for students, and the *madrasah* environment that may have become the support system for the radicalism. Therefore, building moderate character through education is important in the national education system.

Based on this description, the implementation of religious moderation in *madrasahs* needs to be carried out to find out the extent to which *madrasah* counter-radicalization efforts can identify and even stem several groups with radical doctrines that are indicated to penetrate the *madrasah* formal educational institutions.

Based on the previous accounts, the research issue is how to implement religious moderation in *madrasahs*. From these main problem, the research questions can be formulated as follows: (1) What is the management pattern in implementing religious moderation in *madrasahs*? (2) How is the application of subject learning in implementing religious moderation in *madrasahs* for students.;

⁴Zetty Azizatul Ni'mah. 2020. "Urgensi Madrasah dalam Membangun Karakter Moderasi di Tengah Perkembangan Radikalisme". *Prosiding Postgraduate IAIN Kediri* Volume 3, November 2020, p. 3.

(3) What obstacles do *madrasa* institutions face in implementing religious moderation?

The research was conducted with the aims of the following accounts: *First*, analyzing management patterns in implementing religious moderation in *madrasas*. *Second*, to examine the application of subject learning in implementing religious moderation in *madrasas*. *Third*, to outline the obstacles faced by *madrasa* institutions in implementing religious moderation.

Research Methodology

The study was conducted in 2 (two) regencies/cities: *First*, Kota Surabaya (the City of Surabaya) with the locus of MAN Kota Surabaya and MTsN 4 Kota Surabaya. *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 promoting religious moderation. MAN Kota Surabaya and MTsN 4 Kota Surabaya as well as MTsN 7 and MAN 4 Kediri are *madrasahs* under the Regional Office of the Ministry of Religion that is developing the application of moderation values in management and learning in *madrasahs*. The research will be conducted in the field, and the researcher will observe and conduct some interviews with respondents about the topics brought up. Peter L. Berger's social construction theory will be used to analyze these results.

What is Religious Moderation (*Moderasi Beragama*)?

The word “moderation” linguistically comes from English which means moderate attitude; attitude is not excessive.⁵ The word moderation comes from the Latin *moderatio* which means mediumness (not excess and deficiency). It quite equivalents with the Arabic *wasatiyya*. Ibn Faris, in *Mu'jam Maqayis*, said that

⁵ John M. Echols dan Hassan Shadily, 2009, *Indonesian English Dictionary: An English-Indonesian Dictionary*. Jakarta: Gramedia Pustaka, p. 29, 384.

wasathiyah implies a thing that shows justice and the midst of it.⁶ An Arabic language expert, Raghīb al-Isfahani says *wasathiyah*, which comes from the word *wasath*, is between two extremities, while what comes from *awsath* means mid-point.⁷ Religious moderation is fair and balanced in viewing, responding to, and practicing all paired concepts, in KBBI the word fair is interpreted (1) *tidak berat sebelah atau tidak memihak*, (2) *berpihak kepada kebenaran*, and (3) *sepatutnya atau tidak sewenang wenang*.⁸

Mohamad Hasyim Kamali, in his book *The Middle Path of Moderation in Islam*, affirmed that moderate in Arabic "*wasathiyah*" is inseparable from the keywords balanced and fair (justice). According to him, 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 ends of view, with it as a relationship between religious people will create a harmonious and comfortable relationship.⁹

The word moderation in the context of Indonesian is derived from English moderate, which is an adjective that means neither excessive nor means moderate. This moderate word is then absorbed into moderation, which *Kamus Besar Bahasa Indonesia* (KBBI) defined as "*pengurangan kekerasan, atau penghindaran keekstreman*". Religious moderation keeps in practice religious teachings. A religious belief is not stuck in extremes on one side of the created couple.

Moderate itself does not mean that attitudes or behaviors invite to compromise a fundamental principle of worship practice of each religion that has become a belief. Thus, moderate is a tolerant attitude to people of other religions

⁶ Ahmad Ibnu Faris, 1979, *Mu'jam Maqayis al-Lughah*. Beirut: Dar al-Fikr, p. 108

⁷ Raghīb al-Asfahani, tth. *Mufradat al-Faz al-Qur'an*. tahq. Safwan 'Adnan Da wuri (ttp: tt, p. 879.

⁸Ministry 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.

⁹ Harin Hiqmatunnisa dan Ashif Az-Zafi, 2020, "Penerapan Nilai-nilai Moderasi Islam dalam Pembelajaran Fiqih Di PTKIN menggunakan Konsep Problem Based Learn", articles in Journals JIPIS, Vol. 29, No. 1, April 2020, p. 29.

in human relations. 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.¹⁰

Religious moderation has several principles related to the Islamic concept of *Wasathiyah*. Based on the MUI *Da'wah* guidelines 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 primary first); (8) *Islah* (reform or change); (9) *Tahadhur* (civilized); (10) *Qudwah* (good pioneering); and (11) *Muwathonah* (recognizing the existence of the state).¹¹

In addition to that, religious moderation has also 4 (four) main indicators: *First*, the attitude of expression of religious understanding with national commitment. National Commitment is a crucial indicator to see as far as the perspective of, and the religious expression of a person or group is limited by national ideology, especially its commitment to accepting Pancasila as a basis for statehood.¹² *Second*, tolerance. Tolerance is an attitude to give space and not interfere with others' beliefs, express their beliefs, and express opinions even if they differ 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.¹³ *Third*, anti-radicalism and violence. Radicalism and violence in the context of religious moderation arose due to 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

¹⁰ Priyantoro Widodo dan Karnawati, 2019, "Moderasi Agama dan Pemahaman Radikalisme agama Kristen", article in Journal of Theology and Christian Religious Education, Vol. 15, No. 2, Oktober 2019, p. 10.

¹¹ Muhammad Zainuddin. 2020. *Madrasah Wasathiyah Gerbang dan Gerbong Moderasi Beragama*. Surabaya: CV. Pustaka MediaGuru, p. 7-8

¹²Ministry of Religious Affairs of the Republic of Indonesia. 2019a. *Implementasi Moderasi Beragama dalam Pendidikan Islam*. Jakarta: Kelompok Kerja Implementasi Moderasi Beragama Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia Bekerjasama dengan Lembaga Daulat Bangsa, p. 67

¹³ *Ibid.*, h. 18

social life of society and politics by using violent means.¹⁴ *Fourth*, a religious expression that is accommodating to local culture. Religious attitudes not accommodating to local traditions and culture are a form of discourse. Such a religious attitude moves away from godly principles and values because it will erode the nation's local wisdom values. In moderation, no dispute between the two in the form of dualism keeps a distance from each other, but between religion and culture, both fill each other.

These four indicators can be used to identify how strongly a person in Indonesia practices religious moderation and how much vulnerability they have. These vulnerabilities must be placed so we can recognize and take appropriate steps to strengthen religious moderation.

On the 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 (Rencana Strategis)* for a period of 5 years in line with the next ten years. Meanwhile, the *madrasah* work programs is contained in the Madrasah Work Plan (*Rencana Kerja Madrasah/RKM*), Madrasah Annual Work Plan (*Rencana Kerja Tahunan Madrasah/RKTM*), Madrasah Work Plan and Budget (*Rencana Kerja dan Anggaran Madrasah/RKAM*), and Madrasah Curriculum Document. All *madrasah* institution observed in this research does have these documents, as stated by Slamet Hariyanto, the head of MAN 4 Kediri:

“In creating and planning these *madrasah* programs, documented in RKM, RKTM, RKAM, and Madrasah Curriculum Documents. Previously we conducted a *Madrasah Self-Evaluation (EDM)* to obtain an overview of the scale of priority programs”.¹⁵

Choirur Roziqin, the head of MTsN 4 Kota Surabaya, conveyed the same thing:

¹⁴Ministry of Religious Affairs of the Republic of Indonesia. 2019b. *Op.Cit.*, p. 45

¹⁵Results of the interview with Drs. Slamet Hariyanto, M.Pd.I., Head of MAN 4 Kediri, dated 21 August 2022

We document all MTsN 4 Kota Surabaya programs in the RKM and *madrasah* curriculum. This document becomes a reference for the MTsN 4 Kota Surabaya to carry out services for the implementation of learning.¹⁶

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.¹⁷ 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 five to ten years.¹⁸

The vision and mission of the madrasah refer to how the educational institution aspires and views the future. What tasks should be accomplished by madrasah educational institutions? This vision and mission are formulated in the main objectives that need to be implemented. An influential madrasah 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 anticipate various changes and challenges in education. *Madrasah* educational institutions with their vision will be able to open appropriate educational planning related to curriculum, systems, education personnel, facilities, management, program development and others, which concern the components of the education system.¹⁹

In determining the vision and mission of the *madrasah*, both macro and micro, medium, short and long-term, the clear pattern and and formulation compatible with the operational level is a must. 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 global levels.

¹⁶Results of an interview with Choirur Roziqin, S.Ag., M.Pd., Head of MTsN 4 Surabaya City, dated August 12, 2022

¹⁷Ministry 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

¹⁸*Ibid.*, p. 9

¹⁹Trianto Ibnu Badar at-Taubany, and Hadi Suseno. 2017. *Desain Pengembangan Kurikulum 2013 di Madrasah*. Jakarta: Kencana Prenada Media Group, p. 34-35

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 an Indonesian nation.²⁰

However, *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) Determining high-quality standards; (4) Integrating current thinking with future conditions.²¹

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.²²

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

²⁰*Ibid.*, 35

²¹Ministry 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

²²*Ibid.*, p. 5

importance, and environmental conditions; (3) Integrating integrative work relationships between activities, key processes, and resources.²³

Hence, what needs to be affirmed in the formulation of the *madrasa* mission are the followings: (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.²⁴

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. It is clear that the madrasa has experienced various significant changes.

MAN 4 Kediri, in order to realize a credible educational institution, has the vision of "*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 vision 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

²³Trianto Ibnu Badar at-Taubany, dan Hadi Suseno. 2017. *Loc.Cit.*

²⁴*Ibid.*, p. 36

institutions that are the locus of research have illustrated the spirit of religious moderation in the vision and mission. For example, in MAN Kota Surabaya has a vision, namely "*The Realization of People who Believe, Character, and Achieve*" with the slogan "*Religious and Competent*", for example (1) strengthening the creed to live the teachings of Islam as a whole and thoroughly, and (2) habitual *akhlakul karimah*, and mutual respect for diversity based on Islamic values. MTsN 4 Kota Surabaya 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.

Objectivation Process

Implementing religious moderation programs in madrasahs 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 Kota Surabaya implements religious moderation through extracurricular and extracurricular activities. Sis Winarni, 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 Kota Surabaya.²⁵

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 Kota Surabaya, Fathorrakhman:

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 in order to achieve a common vision and mission in implementing madrasah programs, including religious moderation programs.²⁶

The same was done on MTsN 4 Kota Surabaya. According to Choirur Roziqin, , 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 every month, through Monday morning ceremonies, and in learning activities in the classroom, especially in the subjects of Akidah-Akhlak, Civics, and other subjects.²⁷

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

²⁵ The results of an interview with Sis Winarni, S.Pd., Deputy of Head of MAN Surabaya City for Student Affairs, on September 12, 2022.

²⁶ Wawancara Results with the Head of MAN Surabaya City H. Fathorrakhman, M.Pd., on September 10, 2022

²⁷ Results of an interview with Choirur Roziqin, S.Ag., M.Pd., Head of MTsN 4 Surabaya City, dated August 12, 2022

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 madrasahs, such as Matsama and Matapma, and “*Studi Kenal Alam dan Lingkungan*” (SKAL). *Fourth*, Developing exemplary in the madrasah environment, among others: Habituation in daily actions in madrasahs 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.

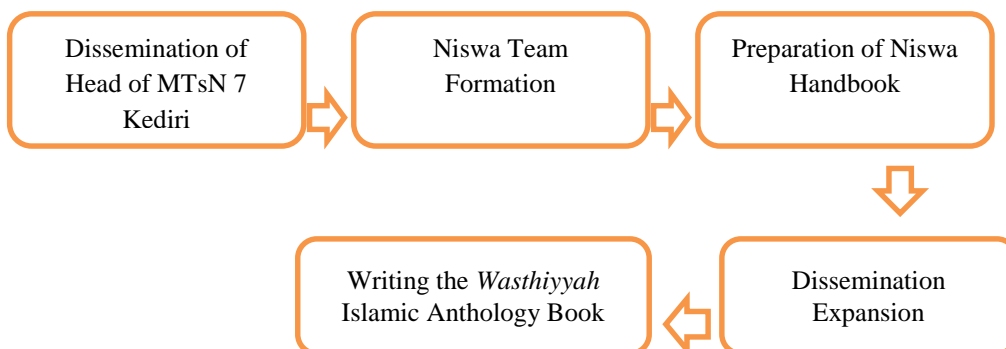


Table 1 Stages of introduction and development of Wasathiyah Islamic values in MTsN 7 Kediri

Related to the *wasathiyah* madrasah program M. Maghfur Qumaidi 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 madrasah 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.²⁸

²⁸ 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

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 *wasathiyyah* Islamic values well. In this process, the niswa team and literacy team recruited more than 30 students to compile this anthology book. The 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 own 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 moderately, 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.

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.²⁹

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 for its own 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.³⁰

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 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.³¹

²⁹ Peter L. Berger & Thomas Lukhmann. 1990. *Tafsir Sosial atas Kenyataan*. Jakarta: LP3ES, p. 188

³⁰ *Ibid.*, p. 189-191.

³¹ A. Malik Fajar, 1998. *Visi Pembaharuan Pendidikan Islam*. Jakarta: LP3NI. p. 39-40

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 Rebo 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.³²

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.

³² <https://man4kediri.sch.id/?p=1422>, accessed 20 August 2022

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 (RENSTRA), 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 and Akhlakul Karimah Competency Standards (SKUA), which is guided by the book Guidance on Strengthening Character Education of Wasathiyah 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.

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