

THE CONSTRUCTION OF MODERATION IN RELIGIOUS EDUCATION BASED ON LOCAL WISDOM

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Abstract : This research uses qualitative research methods to describe the construction of religious moderation based on local wisdom at the Pesantren Harisul Khairat. Data collection techniques in this study were carried out through observation with the type of participant observation, interviews with semi-structured interviews, and documentation studies. The data obtained was then analyzed using an interactive analysis model following to Miles and Huberman, namely data condensation, data presentation, and verification or conclusion drawing. The results showed that the construction of religious moderation education in Pesantren Khairaat applies the charismatic approach of the kyai and the rules of the Pesantren in shaping the character, discipline, and spirituality of the students at the externalization stage. The objectivation process occurs through interactions between students and their understanding of religious moderation that is institutionalized in daily practice, becoming an objective reality that is internalized by students. In the internalization stage, the Pesantren maintains values and traditions through socio-cultural adaptation, and students develop a subjective understanding of religious moderation education.

Keywords : Local Wisdom; Social Construction; Religious Moderation; Pesantren.

Abstrak : Penelitian ini bertujuan untuk mendeskripsikan konstruksi moderasi beragama berbasis kearifan lokal di Pesantren Harisul Khairat dengan menggunakan metode penelitian kualitatif. Teknik pengumpulan data dalam penelitian ini dilakukan melalui observasi dengan jenis observasi partisipan, wawancara dengan jenis wawancara semi terstruktur, dan studi dokumentasi. Data yang diperoleh kemudian dianalisis dengan model analisis interaktif menurut Miles dan Huberman yaitu kondensasi data, penyajian data, dan verifikasi atau penarikan kesimpulan. Hasil penelitian menunjukkan bahwa konstruksi pendidikan moderasi beragama di Pesantren Harisul Khairat menerapkan pendekatan kharismatik kyai dan peraturan pondok dalam membentuk karakter, disiplin, dan spiritualitas santri pada tahap eksternalisasi. Proses objektivasi terjadi melalui interaksi antar-santri serta pemahaman mereka tentang moderasi beragama yang terlembagakan dalam praktik sehari-hari, menjadi realitas objektif yang diinternalisasi oleh santri. Pada tahap internalisasi, Pesantren mempertahankan nilai-nilai dan tradisi melalui adaptasi sosio-kultural, dan santri mengembangkan pemahaman subyektif tentang pendidikan moderasi beragama.

Kata Kunci : Kearifan Lokal; Konstruksi Sosial; Moderasi Beragama; Pesantren.

INTRODUCTION

Pesantren as typical Indonesian religious education institutions, are unique in teaching and developing the values of religious moderation (Minhaji et al., 2020). Mastuhu explained that Pesantren can be identified as traditional, cultural Islamic educational institutions with activities to study, understand, deepen, educate, appreciate, and apply Islamic teachings by emphasizing religious and moral aspects to guide everyday behavior (Mastuhu, 1994). Pesantren, have a big responsibility in forming the character of the younger generation, who are moderate and tolerant (Hidayati, 2019; Mundiri & Firdausy, 2022). Amid the dynamics of a multicultural and multireligious society, the urgency of forming open, kind, and respectful thinking toward diversity is becoming increasingly accurate (Muhaemin et al., 2023).

Pesantren in Indonesia have long been understood as educational institutions that consistently teach the Islamic principles of rahmatan lil 'alamin (Hidayah, 2021). The students are provided with a holistic education, especially in understanding religion and aspects of Islamic ethics (Minhaji et al., 2020). Therefore, it is natural that Pesantren alumni have moderate insights, showing humanist, inclusive, and tolerant characters (Listrianti, 2020). They also have the ability to maintain the integrity of the Indonesian nation with a good understanding of the socio-historical conditions of their society.

Pesantren in their development, are not the only institutions that study the Kitab Kuning (Asyari, 2022; Hidayah, 2022). However, it also implements the national curriculum, develops local content, and organizes extra-curricular activities (Khoirurrijal et al., 2023; Ulfah et al., 2021; Listrianti, 2020). The existence of Pesantren today not only makes a significant contribution in a religious context but also has a broad positive impact on society's economic, social, educational, and political sectors (Tsauri & Wahidah, 2021). In this way, the role of Pesantren becomes increasingly complex and diverse and reflects their integral contribution to building the lives of Indonesian society.

The values of religious moderation are firmly ingrained in Pesantren and have become an integral part of the identity of the entire community, including leaders, administrators, asatidz, and santri (Aziz, 2020). Since their presence at the Pesantren began, religious moderation behavior has been reflected in daily interactions within the Pesantren itself and the broader community. The existence of religious moderation values is not only a unique characteristic of Pesantren but also a reflection of the spirit of life of Islamic preachers, such as Walisongo, who have made a significant contribution to the spread and practice of Islam in Indonesia (Yumnah, 2020).

Religious moderation education in Pesantren is essential not only locally but also on a national scale (Kirana et al., 2022; Wahid et al., 2020). In this era of globalization, the challenges of a heterogeneous society require an educational approach that can form individuals who are competent in religious aspects and contribute to building social harmony (BR et al., 2023). Pesantren have a strategic role as institutions that teach spiritual teachings and shape character and human values (Anam et al., 2019). In Indonesia's diverse

context, Pesantren have a mission to produce a generation that can act as social glue, understand and respect differences, and become agents of peace in society.

Pesantren Harisul Khairat, located in Ome Village, Tidore Islands City, is one of North Maluku province's oldest Pesantren. The students of this Pesantren come from various islands, including cities and districts in North Maluku Province, as well as several areas in the eastern part of Indonesia, such as Papua, Sulawesi, Ambon, and Manado. In everyday life, students can live in harmony and peace and respect each other, whether they have the same or different ethnic backgrounds. Cultural and ethnic differences are not an obstacle or cause of division in social interactions in Pesantren but are factors that trigger mutual respect and respect (Andy, 2021). Pesantren Harisul Khairat carries a learning concept that follows Al-Wasathiyah (moderate) principles within the framework of Islamic teachings. This principle is reflected in faith, worship, da'wah, and morals. In terms of religion, this Pesantren encourages students to have a balanced and moderate understanding of Islamic beliefs by emphasizing the values of tolerance, inclusiveness, and respect for differences in views.

The implementation of worship at this Pesantren emphasizes the importance of carrying out religious laws and rituals in a simple and balanced manner (Sugianto & Diva, 2023). Santri is encouraged to integrate Islamic teachings into their daily lives without excessive extremism or fanaticism. In the context of da'wah, this Pesantren prioritizes moderate religious broadcasting methods, prioritizing dialogue, understanding, and respect for diversity. Santri is empowered to become a spiritual ambassador with an open and inclusive attitude and can promote Islamic values wisely and peacefully.

In addition, the Harisul Khairat boarding school also emphasizes the development of good morals. Santri are taught to internalize Islamic ethical values, such as honesty, politeness, compassion, and justice, which become the basis of their behavior in social interactions. Through the Al-Wasathiyah learning approach, the Harisul Khairat boarding school aims to create an educational environment that produces students with solid beliefs, balanced worship practices, moderate religious broadcasting, and good moral behavior, so that they are able to make a positive contribution in the wider community.

Many researchers have researched the construction of religious moderation. First, the construction of religious moderation in mass media (Sunaryanto et al., 2022; Wibisono & Darmalaksana, 2022; Mashuri et al., 2023). This research group is of the view that the construction of religious moderation through news framing is in line with Islamist-nationalist ideology as well as practical considerations through moderate Islamic ideas in the social media spaces of Twitter, Instagram, and Facebook with a vision of Islam as a blessing for all nature. Second, religious moderation was constructed among communities (Suhendra, 2022). This researcher believes maintaining religious moderation requires an open attitude and shared diversity awareness because all religions teach peace and harmony. Third, the construction of religious moderation from the perspective of religious philosophy and hadith hermeneutics (Saumantri, 2022; Sabri, 2022). According to this

research group, hadith hermeneutics and religious philosophy can be used as constructive thinking to understand religion rationally, logically, and comprehensively.

This research will examine the construction of wisdom-based religious moderation in local Pesantren. This study has never been discussed by the researchers above. Therefore, this research aims to reveal the form of religious moderation construction in Pesantren by adopting the social construction theory developed by Peter L. Berger. This research was conducted at the Pesantren Harisul Khairat, Tidore Islands City, one of the oldest Pesantren in North Maluku Province, which has consistently been a pioneer in the practice of religious moderation, both within the Pesantren environment and also among society in general.

METHOD

This research was conducted using methods and techniques adopted in qualitative research. Qualitative research method is a method that relies on people's actual words and actions to describe a phenomenon (Moleong, 2014). The approach in this study uses a phenomenological approach. The phenomenological approach in qualitative research focuses on a person's life experience and studies how individuals subjectively feel experiences and give meaning to these phenomena (Finlay, 2013). The phenomenological approach also provides a primary focus on an in-depth understanding of the subjective meaning of individual life experiences (Phillips-Pula et al., 2011). The phenomenological approach was chosen to understand the construction of local wisdom-based religious moderation in Pesantren Harisul Khairat.

Data and data sources in this research are classified into two types, namely primary (main) data and data sources and secondary (supporting) data and data sources as figure 1.

Table 1: Data and Data Sources

Data	Data Source
Primary (Main)	- Leader of the Pesantren - Management - Teaching Staff - Students (Santri)
Secondary (Supporting)	- Vision and Mission of the Pesantren - Curriculum - Level of Education - Related documents

Data collection techniques in this study were conducted through participant observation, where researchers observed daily activities in the pesantren, such as the learning process, worship activities, interactions between santri and ustadz, and activities that demonstrate the construction of local wisdom-based religious moderation in Pesantren Harisul Khairat. The researchers systematically recorded these findings using observation sheets or field notes. Additionally, semi-structured interviews were conducted with pesantren leaders, administrators, teaching staff, and students to obtain a comprehensive explanation of

the construction of local wisdom-based religious moderation. The researchers ensured that the data collected from these informants were consistent with the findings and information obtained from observations and documentation studies. Furthermore, documentation studies relevant to the construction of local wisdom-based religious moderation in Pesantren Harisul Khairat were also carried out to support the research.

The researcher started by compiling a categorical classification by conducting content analysis as suggested by Miles, Huberman, and Saldana, namely data condensation, data presentation, and verification or conclusion drawing (Miles et al., 2014). The researcher analyzed the data by interpreting how Pesantren Harisul Khairat constructed the concept of religious moderation through local wisdom, such as understanding how the pesantren promoted tolerance, inclusiveness, and social harmony through education and activities based on local wisdom. After that, researchers compared the findings with theories of religious moderation and local wisdom-based education so as to help place the findings in a broader context and see the uniqueness of the Pesantren Harisul Khairat approach.

RESULT AND DISCUSSION

The construction process of religious moderation education at the Pesantren Harisul Khairat uses a social construction theory approach to observe social phenomena in the surrounding environment. This process involves three dialectical stages proposed by Peter L. Berger, namely externalization, objectivation, and internalization. The construction of religious moderation education at the Pesantren Harisul Khairat goes through the following process stages;

1. Externalization Stage

Externalization is adapting oneself to the sociocultural world as a human product (Dharma, 2018). This process is a form of self-expression to strengthen an individual's social existence. At this stage, society is seen as a human product. Social reality requires a person to respond to social institutions through acceptance or rejection.

The internalization process in this Pesantren always tries to take religious values from every religious activity that all students participate in. Apart from that, the surrounding environment of the Pesantren also positively impacts the students because many religious activities this Pesantren holds involve the surrounding community. The externalization process in this research can be seen in the adaptation process of the students to the internal and external environment.

In the internal adaptation, students' character formation in Pesantren must be distinct from the figures of kyai, administrators, and administrators in Pesantren. Naturally, students' behavior tends to imitate figures in Pesantren, especially the behavior of kai, who are always role models and have authority in the eyes of all students.

The religious moderation education carried out at the Pesantren Harisul Khairat, Tidore, is based on the example a Kyai shows as a leader and caregiver. The students view a Kyai as a role model in all aspects of daily life at the Pesantren, including worship, practicing religious values, and good behavior.

"Here, the Kyai is the figurehead for all students. Every word and action of the Kyai becomes a reference and standard for all pesantren residents. In fact, the figure of the Kyai is also a determinant for the community to send their children to pesantren or not." (Safruddin Abdullah, 2022).

A Kyai is central to religious moderation education in Pesantren (AR, 2020). With attitudes and behavior upheld, Kyai became an example for the students to follow in religious observance and implement noble moral values. Kyai is a role model in various daily life activities, such as congregational prayers, reading the holy Qur'an and dhikr, and maintaining a polite and courteous attitude in interacting with fellow students and the surrounding environment.

The students position Kyai as figures who have authority and wisdom in directing them in understanding and implementing religious moderation. Through continuous monitoring and guidance, Kyai plays a role in shaping students' thinking and behavior patterns that align with the values of moderation in religion. This includes a balanced understanding of religious teachings, an emphasis on tolerance, harmony between religious believers, and rejection of extremism (Rofiqi et al., 2023).

Within the Pesantren Harisul Khairat environment, students recognize the virtues and wisdom of a Kyai as their role model. They understand that following the example of a Kyai will bring blessings and success in living their religious and social life. Therefore, Kyai is vital in shaping students' thought patterns and behavior toward integrated religious moderation in everyday life.

Thus, religious moderation education at the Pesantren Harisul Khairat, Tidore, is based on the influence and example of a Kyai as a leader and Kyai. The students consider Kyai to be role models in all aspects of their lives, including the practice of worship, application of religious values, and good behavior. Kyai has a crucial role in shaping Santri's thought patterns and behavior to align with the principles of moderation in religion, such as tolerance, inter-religious harmony, and rejection of extremism.

In the internalization phase, individuals have reached a strong level of attachment to the new life they live in the halfway house. They have entirely accepted and internalized the new reality and can adapt to life in that environment. They see their existence in Pesantren as a subjective reality inherent in them. The surrounding environment also recognizes this change, that they are no longer foreigners but have become foster children who are empowered and guided in their daily lives at the

Pesantren. In this environment, they receive recognition, support, and direction that allows them to grow and develop positively.

Pesantren Harisul Khairat is where students live to deepen their religious knowledge. Pesantren becomes the second home for students after their parents entrust them to Pesantren (AR, 2020). The students are trained to live independently and adapt to the Pesantren environment. All student activities are regulated as a whole; congregational prayers, reciting the Koran, studying together, studying the yellow books, and even sleeping hours are held. So, there needs to be rules consistently applied by the management to control the students in carrying out all activities in the Pesantren.

Apart from being trained to live independently, students must also be able to socialize with others to maintain brotherhood while at the Pesantren (Sugianto et al., 2023). In general, the function of Pesantren is to create and develop the personality of students who can play an active role in today's modern society through educational, religious, and social functions, as well as adding economic functions to Pesantren (Khoiri & Aryati, 2021). Pesantren are the central place to educate students comprehensively (Taufikin, 2021). Namely, apart from being educated in religious knowledge, they are also familiarized with good ethics and being polite to fellow students, respecting their elders, loving their younger ones, and being able to manage their finances.

The externalization process can be seen in the students' adaptation to the Pesantren Harisul Khairat regulations. The students realize that, as students, they cannot act according to their wishes while at the Pesantren. They are limited by Pesantren rules and culture that have been around for a long time and are respected by all students. All Pesantren residents, all Pesantren school guardians, and society understand the existence of binding regulations. For them, as a religious institution, Pesantren should have clear rules that aim to shape the students' character and train their independence.

The perception and support of the wider community and Santri guardians towards Pesantren regulations show recognition of the importance of rules to achieve Santri's goals of religious education and personal development. The community and guardians of Pesantren understand that the existing regulations are the basis that directs students to live in Pesantren with discipline and respect for the religious values taught.

"All student activities are regulated as a whole, for example, praying in congregation, reciting the Qur'an, studying together, studying the yellow books, even sleeping hours are regulated. So, it is necessary to have consistent rules applied by the management to be able to control the students in carrying out all activities in the pesantren." (Mohammad Hakiki, 2022).

Pesantren regulations are considered an important instrument to shape the character and independence of students. Through clear regulations, santri are given consistent and directed direction in carrying out daily life at the Pesantren. In addition, the regulations also provide guidance for students in social interaction, respecting the rights and obligations of fellow students, and maintaining an environment conducive to religious learning.

Thus, the existence of Pesantren Harisul Khairat regulations is not only accepted and understood by the students, but also receives full support from the wider community and the santri's guardians. This confirms that these regulations have an important role in shaping the character and independence of santri, as well as gaining recognition as an integral part of religious education institutions.

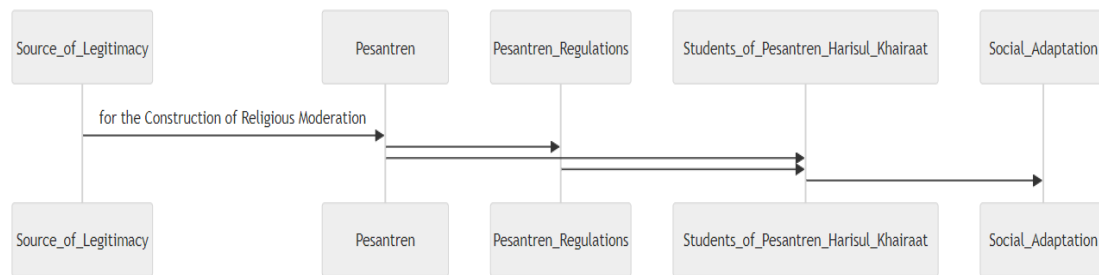


Figure 1: Externalization Proses

At this stage, the views of Pesantren Harisul Khairat students regarding religious moderation are carried out through the exemplary approach of kyai as leaders in Pesantren. Pesantren regulations strengthen them. In practice, the behavior of Pesantren leaders and regulations receive varying responses from the students. However, they can accept and adapt to their socio-cultural environment slowly and gradually.

2. Objectivation Process

The objectivation process is a journey full of challenges for every student when they begin to adapt to their new environment. At this stage, the students gradually decide to stay and start their lives. This process marks the transition from difficult initial conditions to acceptance and active involvement in life in the Pesantren environment. Objectivation is holding physical and mental activity products in the form of a fact (Safi'i et al., 2023). Through objectification, society becomes a unique reality (Hanif, 2016). The social construction process is called social interaction through institutionalization and legitimation. Institutionalization will occur when there is an intersubjective understanding or subject-subject relationship. Apart from that, the objectivity of the institutional world is an object created and built by society itself. The objectivation

process can occur through process of **of** institutionalization of argumentation and values, institutionalization process goals and benefits, and habituation process.

After the students interact with the surrounding environment, a feeling of wanting to be the same as other students around them will grow. Even though what they found they had never done before. The students in Pesantren are starting to adapt to the applicable rules and traditions. If previously the students were used to their way of life at home, they must begin to adapt to the provisions and culture of the Pesantren.

Students must be able to comply with whatever has become the provisions and traditions at the Pesantren. They learn to be responsible for themselves by caring for their needs independently, such as bathing, eating, washing clothes, preparing for study needs, and taking good care of personal belongings. They started by just following the habits of other students. Still, slowly, they came to the view that studying at this Pesantren was very good for training their independence and had an impact on continuing to live an independent and responsible life when they later became part of society.

"Independence in this pesantren has long been practiced among the students and administrators who live in the pesantren. Every new student who enters this pesantren imitates and looks up to the senior students and administrators in the pesantren." (Lukman Hakim, 2022).

Solidarity among the Pesantren Harisul Khairat students remains strong despite generational and generational differences. The spirit of independence has been a characteristic among the students and administrators who have lived at this Pesantren for many years. When a new student joins the Pesantren community, he enthusiastically imitates and makes the senior students and administrators the primary role models. The level of independence is not only limited to Santri but also includes administrators and Asatidz, who have lived in Pesantren for a long time. They willingly and without hesitation guide and provide learning to new students so they can gain independence. This process took place in stages, where the junior students began to follow and adapt to the norms that apply at the Pesantren Harisul Khairat.

In this phase, junior students actively try to build harmonious interaction and communication with senior students, administrators, and Asatidz within the Pesantren Harisul Khairat environment. This good interaction becomes the foundation for junior students to take an example and get used to independent living, in line with the rules exemplified by fellow senior students and teachers at Pesantren.

The institutionalization process among students has a significant role in maintaining the values, principles, and traditions contained in the regulations of the Pesantren Harisul Khairat. These values are an essential foundation for the survival and

continuity of Pesantren, so students with full awareness feel embarrassed if they violate these rules. The regulations that apply in the Pesantren environment are the basis that guides the lives of students as a whole to create balance and harmony in carrying out daily activities. Through institutionalization, these regulations become norms that the students internalize as an integral part of their identity and life practices at the Pesantren.

Harmonious and harmonious life in Pesantren is reflected in consistently implementing the established rules and values (Manshuruddin et al., 2021). The students know that complying with these regulations is an effort to achieve shared goals in religious education and self-development. In this context, institutionalization creates a culture of obedience and a strong sense of responsibility among students. They realize that obeying the rules is their responsibility as part of the Pesantren community, and this contributes to creating an environment conducive to learning, spiritual growth, and character development.

With the institutionalization process, the values, principles, and traditions contained in the Pesantren Harisul Khairat regulations have become essential factors in students' lives. Santri feels embarrassed if they break these rules because they realize the importance of maintaining discipline and harmony within the group. These regulations form the foundation that guides students' lives to create a harmonious life with common goals.

"Independent behavior in pesantren, such as washing clothes, maintaining cleanliness, taking good care of personal belongings, preparing study needs, and participating in all scheduled pesantren activities are part of the pesantren rules" (Masri M. Zen, 2022).

In its current development, students at the Pesantren Harisul Khairat tend to adhere to traditional values that are accommodating to the regulations of the Pesantren. In this case, belief in the concept of blessing among Islamic students is still quite strong today. Believing in the existing regulations in Pesantren will have a positive impact on their future. Their behavior at Pesantren will always be carried over into their personality when they graduate from Pesantren.

In this way, the students at the Pesantren Harisul Khairat build interactions between students with a tradition of obeying and adhering to existing rules and traditions. Unconsciously, the students are used to following every tradition that has been going on for a long time and was carried out by other students before. There is a belief among students that the regulations in Pesantren have good intentions and are a way to obtain blessings and success in the future.

After the process of awareness of the rules and traditions at the Pesantren Harisul Khairat occurs, the traditions and activities that develop among the students will become part of capitalization, namely a tendency to carry out these activities automatically in

daily life without the need for instructions from other parties. At this stage, students have a good understanding of the rules and traditions that exist in the Pesantren environment. Through interactions, experiences, and habituation at the Pesantren, they gradually internalize and adopt Pesantren life activities.

These traditions and activities become an inherent part of the student's daily lives, and they do them automatically without requiring special instructions. For example, they can naturally carry out daily worship, carry out religious routines, follow customs and customs that have become traditions in Pesantren, and maintain applicable social norms. This capitalization occurs because the students have internalized the values and practices of the Pesantren as part of their identity. In this context, Pesantren activities and traditions have become a habit that is ingrained in their thought patterns and behavior.

After awareness of the rules and traditions in the Pesantren Harisul Khairat environment, these traditions and activities became habitual in the students' daily lives. This happens because they have internalized and adopted these activities as an integral part of their identity and life practices in Pesantren so that they do them automatically and without the need for special instructions. Through involvement in activities such as washing clothes and community service, students learn about physical cleanliness and environmental order and develop the values of togetherness, teamwork, and a sense of belonging to the environment in which they live. They understand that maintaining a clean and orderly environment is a collective responsibility, not just an individual task.

Overall, the students' independent habits of washing clothes and carrying out community service to maintain the cleanliness of their rooms and the Pesantren environment are the result of fostering the values of independence, cleanliness, and responsibility in Pesantren. This practice not only trains students in practical daily matters but also shapes their character to become individuals who are responsible and care about the surrounding environment. In social interaction, all the habits possessed by the Pesantren Harisul Khairat students grow into actions accepted and understood by all students, based on obedience and monotheism to the Pesantren's regulations. Compliance with Pesantren regulations is essential because if they are disobeyed, there will be fear of negative impacts in the future and the inability to obtain blessings. Therefore, obedience to Pesantren regulations has become a tradition that the students uphold as long as they are in the Pesantren environment (Mujahid, 2021).

"When it is time to pray, the students automatically get ready and immediately gather in the mosque to pray in congregation. Likewise, when it's time to study, both at school and learning in the hut, the students automatically gather according to their level of learning" (Safruddin Abdullah, 2022).

In social interactions at the Pesantren Harisul Khairat, all community members accept and respect whatever habits the students have grown into. This happens because

students have a deep awareness and understanding of the importance of following the rules set in Pesantren. These regulations serve as a guide for the student's daily lives and as a guarantee for their future. Santri realizes that when they break the rules, there will be negative consequences that may impact their spiritual development, education, and reputation in the future. In this case, the fear of negative consequences is a factor that encourages students to obey the rules and maintain discipline in Pesantren.

From a religious perspective, students believe obedience to Pesantren regulations is part of their worship (Chandra, 2020). They believe that through obeying and submitting to the rules, they gain blessings and blessings in their lives. Therefore, the tradition of following Pesantren regulations is a value that is upheld and maintained by the students as an integral part of their life at the Pesantren (Putro et al., 2019). Thus, within the Pesantren Harisul Khairat environment, the habits that grow among the students become actions that are accepted and condoned because of compliance with the Pesantren regulations. This obedience is driven by fear of negative consequences in the future and the belief that they will obtain blessings through obeying the rules. Therefore, following Pesantren regulations has become a tradition guarded and maintained by the students in the Pesantren environment.

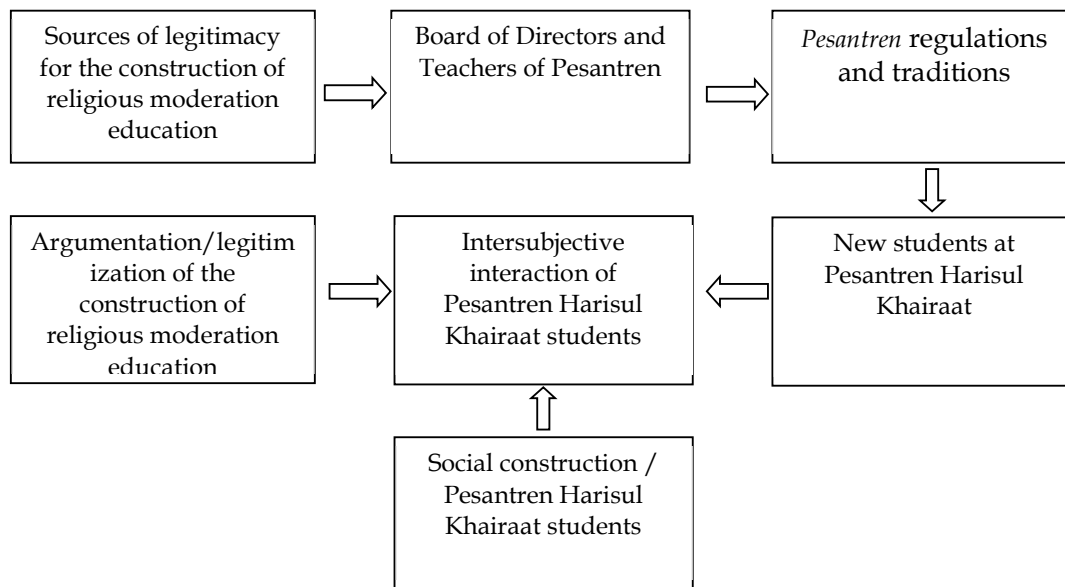


Figure 2: Objectivation Process

3. Internalization

At the internalization stage, individuals are already attached to their new life (Diniati, 2018). Acceptance occurs within them, and they can live a new life in the environment and around the Pesantren. They have considered that life in Pesantren is

their reality. The surrounding environment also recognizes their existence, that they are no longer students who are only ready to be regulated by Pesantren, but rather individuals in society who are nurtured and guided in their daily lives to get closer to Allah through appropriate processes.

This view is also seen in the community and environment around the Pesantren Harisul Khairat with its strong traditions of life from the Tidore Sultanate. The community's social life around Pesantren must be connected to religious factors. Religion plays a vital role in building awareness about internalizing the concept of religious tolerance. This can be seen in various houses of worship as symbols of the power of religion that cannot be separated from society. Through faith, they then provide social behavior and actions toward tolerance.

Related to this construction, the critical role of religion in moving students and the surrounding community regarding their beliefs is based on Peter L Barger's theory. Religion is essential in constructing the surrounding community's religious awareness. The surrounding village community can actualize the value of tolerance in each religion. If religion plays a vital role in people's lives, then religion has become a reality that students and society cannot abandon. Religion has become a social institution in society. Like other social structures, religion can also be positioned as a social fact because it contains a set of rules and values that must be implemented by its adherents (Ritzer, 2012).

Therefore, the internalization of Islam's relationship with local culture can in fact give rise to a tendency to cultural adaptation (Choirunniswah, 2018; Ihsan et al., 2023). Adaptation according to Giddens from Rappaport, is a system of a group of organisms which is accompanied by reactive or responsive transitions in situations and conditions which are structured and their components are able to maintain homeostasis among themselves in the face of short-term environmental fluctuations or long-term changes in components or environmental structure (Giddens, 2003).

Adaptation of a local community not only to nature or other local communities, but also to global culture. The contact between local culture and global culture is a new phenomenon that society cannot stop. Al-Jabiri said that culture or tradition is an existence that emerges and is influenced by current conditions (Anas, 2019). In fact, the emergence of traditions is not only assessed as fragments of the past, but as past and present because of its integral nature with its actions as well as the mindset of the community itself.

Peter L. Berger and Thomas Luckmann, who from the beginning stated that the relationship between humans and society occurs through a dialectical process by going through processes of externalization, objectification and internalization so that humans

will always express themselves by building their world through this process until it can be said that society will become an artificial reality. humans (Munawaroh, 2022). This reality has become a reality, where reality is separate from humans even though it still has to deal with humans themselves. Santri and society, with all their social institutions, will influence human behavior (Kunaifi et al., 2021). In the study of social construction theory, the internalization of moderation education at the Pesantren Harisul Khairat goes through the following stages:

Peter L. Berger and Thomas Luckmann, who from the beginning stated that the relationship between humans and society occurs through a dialectical process by going through processes of externalization, objectification and internalization so that humans will always express themselves by building their world through this process until it can be said that society will become an artificial reality. Humans (Munawaroh, 2022). This reality has become a reality where truth is separate from humans, even though it still has to deal with humans themselves. Santri and society, with all their social institutions, will influence human behavior (Kunaifi et al., 2021). In the study of social construction theory, the internalization of moderation education at the Pesantren Harisul Khairat goes through the primary socialization and secondary socialization.

In the primary socialization, the management and Asatidz have a very strategic role in the socialization process at the Pesantren Harisul Khairat. The administrators and asatidz act as mentors and mentors for new students. They help students adapt to the Pesantren environment and understand the social norms. One of the aspects emphasized is the importance of being polite in daily interactions and introducing the culture of smiles and greetings when meeting with Kai, aside, and Pesantren administrators.

New students, aside from administrators, are always taught to smile when meeting Kiai as a form of respect and recognition of their position. They are also trained to give polite greetings as a sign of appreciation and respect for other people. This is part of the culture upheld at the Pesantren Harisul Khairat. Through this initial education, new students are guided to internalize the values of polite behavior as part of their identity and life practices in Pesantren. By learning the culture of smiles, greetings, and greetings consistently, new students are expected to form an attitude that respects and honors other people, creating an atmosphere of harmony and mutual respect in the Pesantren environment.

Apart from that, administrators and Asatidz play a role in guiding new students in adapting to the culture and rules of the Pesantren environment. They explained the cultural values upheld in Pesantren, such as cooperation, honesty, and discipline. The management and asatidz also emphasize the importance of maintaining a clean and comfortable environment and respecting other people's rights. In this process, administrators and asatidz act as role models who demonstrate polite behavior in every

interaction and activity in the Pesantren environment. With their consistency and seriousness in practicing these values, new students can see and follow good examples. Apart from that, administrators and asatidz also act as companions and counselors who guide new students in dealing with various social situations they may face.

"Every new student who enters this pesantren is first taught to get used to smiling, greeting, and shaking hands every time they meet the kiai or ustadz or administrators in this Pesantren. Because, this is the initial measure of polite behavior from students. They are not only educated to be smart, but the most important thing is to have akhlakul karimah" (Rahmat, 2022).

With the role of administrators and asatidz in introducing fundamental values of polite behavior to new students, the Pesantren Harisul Khairat can form a strong and highly respected cultural foundation. This creates a harmonious Pesantren environment where students respect each other, work together, and maintain togetherness. Introducing these values at the initial stage of learning becomes an essential foundation for new students to live life at the Pesantren with integrity and a noble attitude.

Likewise with the formation of a shared understanding of religious moderation at the Pesantren Harisul Khairat only occurred spontaneously but through deliberate efforts. Several factors can influence this process, and one of them is the high values of brotherhood and solidarity among the students of the Pesantren Harisul Khairat. The students know the importance of establishing harmonious relationships and supporting each other in carrying out religious teachings and the values of moderation. They view each other as brothers in faith, with the same goal of achieving a moderate understanding and practice of religion.

The values of brotherhood and solidarity are essential in forming a shared understanding of religious moderation (Burga & Damopolii, 2022; Marwiyah et al., 2022). The students support and inspire each other in carrying out spiritual teachings with a moderate attitude. They build mutually strengthening relationships, maintain harmony among fellow students, and avoid extremism or fanaticism.

The togetherness and brotherhood of the Pesantren Harisul Khairat students is very strong; this is based on the doctrine of the Pesantren, which has become a culture across generations. So, every student in this Pesantren will automatically adapt to existing traditions. In this way, students' social interaction with their environment can foster a shared view and belief to make every current value and tradition something that must be done, not something new (Arpanudin, 2016). This emotional attachment and high commitment to brotherhood and solidarity provide a solid basis for forming a shared perspective on religious moderation at the Pesantren Harisul Khairat.

Understanding and practicing religious moderation is a value that is firmly held by every

individual in the Pesantren community, with the awareness that brotherhood and solidarity are an inseparable part of efforts to achieve moderate understanding and practice of religion (Dumiyati et al., 2023).

"The brotherhood system in the Pesantren here is quite strong. This refers to the proverb *torang basodara, baku jaga and baku sayang bae-bae*. Which means we are brothers, look after each other and love each other. This is often ordered by the kyai during briefings to students" (Muhammad Hakiki, 2022)

Thus, the high values of brotherhood and solidarity of the Pesantren Harisul Khairat students significantly contribute to the construction of a shared understanding of religious moderation in that environment.

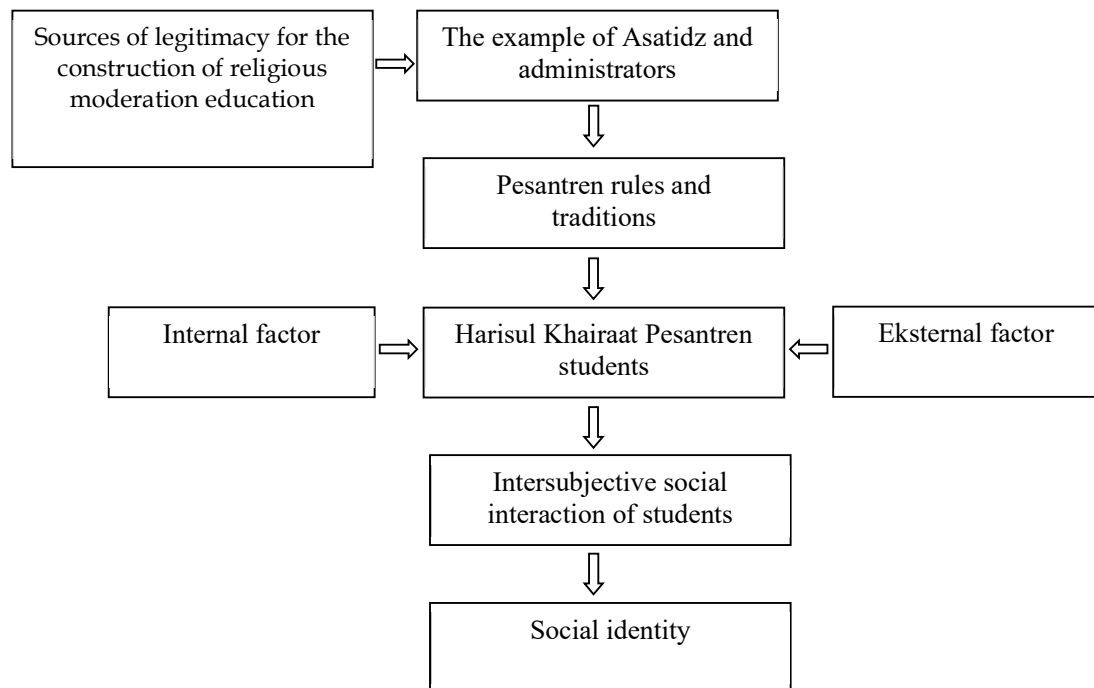


Figure 3: Internalization Proses

Pesantren are expected to be at the forefront of realizing Islamic teachings that are *rahmatan lil alamin* by taking the middle path (*washatiah*) to build moderation in Indonesia and reconceptualize social values (Setiawan, 2020). Therefore, it is necessary to construct the values of Pesantren education by returning to historical and cultural aspects and internalizing social values as a paradigm of Islamic education. Moderate Islamic education is expected to be able to bring about change in a diverse social environment, become the strength of Islamic educational institutions, and become the center of Islamic civilization in Indonesia (Dakir & Anwar, 2020). Therefore, to realize

this hope, it is necessary to reaffirm the internalization of Pesantren values as a moderate Islamic education system that originates from the Koran and Sunnah.

Table 2: Dialectics of Externalization, Objectivation, and Internalization

Social Construction	Process	Description
Externalization	Internal adaptation	Exemplary / Charismatic
	External adaptation	Pesantren Harisul Khairat regulations
Objectivation	Institutionalization process of arguments and values	At this stage, junior students build interaction and communication Who are good with senior students, administrators, and asatidz in the Pesantren Harisul Khairat environment. This is the basis for junior students to emulate and get used to the habits of living independently according to Pondok Pessantren regulations, which senior students and asatidz have exemplified.
	Institutionalization of goals and benefits	The students at the Pondok Pessantren Harisul Khairat build interactions between students with a tradition of obeying and adhering to existing rules and traditions. Unconsciously, the students are used to following every tradition that has been going on for a long time and was carried out by other students before. There is a belief among students that the regulations in Pondok Pessantren have good intentions and are a way to obtain blessings and success in the future.
	Habituation Process	In social interactions, whatever becomes a habit of the students of the Pondok Pessantren Harisul Khairat grows into an action accepted and understood by all students based on obeying and submitting to the Pondok Pessantren's regulations. When Pondok Pessantren regulations are not

		followed, there will be fear of hurting the future and not being able to obtain blessings. So, obeying Pondok Pessantren regulations has become a tradition that the students maintain while in the Pondok Pessantren environment.
Internalization	Primary Socialization	Every new student who enters this Pondok Pessantren is first taught to get used to smiling, greeting, and shaking hands every time they meet the kyai (leader of pesantren), teachers or administrators at this Pondok Pessantren. This is an early indicator of the polite behavior of students. They are educated not only to be wise but, most importantly, to have good morals.
	Secondary Socialization	The brotherhood system in Pesantren is quite strong. This refers to the proverb <i>torang basodara, baku jaga, and baku bae-bae</i> , which means we are brothers, look after each other, and love each other. This is often ordered by kiai during teaching and briefing for students.

In implementing religious moderation education at the Pesantren Harisul Khairat in the City of Tidore Islands, implementation stages follow social construction theory. This stage involves three main dialectical processes, externalization, objectivation, and internalization, which build and shape a collective understanding of religious moderation. Externalization refers to an individual's adaptation to the social and cultural world due to human interactions. Objectivation refers to fulfilling human needs in various aspects of life that involve using tools and materials and creating significant signs that are agreed upon and considered valid by community groups. On the other hand, internalization involves internalizing objective reality into the individual, also known as subjective reality, through primary and secondary socialization processes so that the individual becomes a member of society.

At the externalization stage, the Pesantren Harisul Khairat implements a strategy for the charismatic/exemplary approach of santri towards kayak as well as regulations covering all aspects of santri life at the Pesantren. This charismatic approach refers to the

influence and spiritual attraction possessed by kiyai, who are used as role models by students in carrying out religious teachings and moral values. Apart from that, Pesantren regulations, which include rules of conduct, activity schedules, and social rules, are also the basis for students' lives. These regulations are designed to create an environment conducive to students' education and personal development. In the context of real life, the actions carried out by kiyai and the regulations that apply in Pesantren are understood by students with various meanings (Fahham, 2020). This is because each individual has a unique understanding and interpretation of religious teachings and social rules. However, through socio-cultural adaptation, students gradually accept and internalize these meanings. They understand that the rules and actions carried out by kyai (pesantren leader) and Pesantren are an effort to shape better character, discipline, and spirituality.

Furthermore, the objectivation process occurs through interaction between students from across generations at the Pesantren Harisul Khairat. These interactions involve discussion, collective learning, and everyday life practices. Through this interaction, students build close relationships and influence each other. They develop habits and practices that become part of their identity and behavior. In religious moderation education, a dialectical process between students occurs, where an understanding of religious moderation is built together through dialogue, discussion, and collective reflection (Yusuf et al., 2023).

Through institutionalization, the values of religious moderation have become an inseparable part of the identity of the Pesantren Harisul Khairat. Santri no longer worries or doubts about these values because they have been applied consistently and codified daily in Pesantren. The activities and traditions carried out by students, such as worship, religious studies, cults, and social activities, are tangible manifestations of institutionalized religious moderation education. Religious moderation education has become an objective reality that no longer needs to be questioned because it has become the core of Pesantren life. At the internalization stage, the Pesantren Harisul Khairat maintains and passes on the values and traditions passed down from generation to generation. Each individual internalizes these values through adaptation and interaction with the socio-cultural environment. Based on their interpretation, Santri develops a subjective understanding and meaning of religious moderation education. In their collective consciousness, they realize that education in religious moderation is necessary and integral to their lives as students at the Pesantren Harisul Khairat.

In addition, in this stage, santri also identify themselves in a broader social context and develop diverse views about religious moderation education. Their social identity as students of the Pesantren Harisul Khairat is reflected in the "religious

moderation education based on local wisdom" concept. They appreciate and strengthen the local traditions around the Pesantren as an inseparable part of the religious moderation education they receive. In implementing religious moderation education, the Pesantren Harisul Khairat in the City of Tidore Islands seeks to create a sense of togetherness and a spirit of tolerance in dealing with pluralism that arises in social interactions between students. This approach is based on local traditions in the Pesantren environment. This approach aims to enrich the understanding and practice of religious moderation while maintaining the uniqueness and diversity of local culture.

CONCLUSION

The construction of religious moderation education at *Pondok Pesantren Harisul Khairat* is carried out in three stages, namely externalization, objectivation, and internalization. The charismatic approach of the kiyai and the implementation of *Pondok Pesantren* regulations can shape the character, discipline, and spirituality of santri at the externalization stage. The objectivation process occurs through interactions between students, building a shared understanding of religious moderation. Through institutionalization, the values of religious moderation are institutionalized in daily practice, becoming an objective reality that is internalized by santri. In the internalization stage, *Pondok Pesantren* maintain values and traditions through socio-cultural adaptation, and santri develop a subjective understanding of religious moderation education. The social identity of santri is reflected in the concept of "local wisdom-based religious moderation education," creating a sense of togetherness and tolerance in the face of pluralism with an approach based on local wisdom values.

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