

## **SOCIAL CONSTRUCTION OF LEADERS AT INTEGRATED MADRASAH ALIYAH (MA) OF DARUL AMAL KARANGANYAR CONCERNING RELIGIOUS MODERATION POLICIES**

**FITRIA KUSUMA WARDANI<sup>1</sup>, TOTO SUHARTO<sup>2</sup> & FAUZI MUHAROM<sup>3</sup>**

Doctoral Program of Islamic Education Management of UIN Raden Mas Said Surakarta<sup>123</sup>

<https://doi.org/10.37602/IJREHC.2023.4310>

### **ABSTRACT**

This study aims to analyze the leadership's understanding of religious moderation and the way madrasah leaders construct their students to become moderate Muslims. This research was phenomenological qualitative research. The results of this study are that the leadership's thinking greatly influences the character of the santri. If the leader has a radical understanding, then the santri (students) will have a radical character, while the leader who has a moderate understanding will also become a moderate Muslim. The leadership of the Darul Amal Integrated Supreme Court has a good understanding of religious moderation. From this understanding, madrasa leaders implement indicators of religious moderation through habituation, curricula, and extracurricular learning. So that students have moderate character and become a habit in everyday life.

**Keywords:** Social construction, Religious moderation, Leaders, Madrasa

### **1.0 INTRODUCTION**

For Indonesia, diversity is believed to be a destiny. This is endowed by God the Creator, not offered but to be received (taken for granted). Indonesia is a country with a diversity of ethnicities, tribes, cultures, languages, and religions that are almost unrivaled in the world. Apart from the six religions most widely embraced by the people, there are hundreds even thousands of tribes, regional languages, and scripts, as well as local beliefs in Indonesia (Kemenag RI, 2019: 2). Diversity occurs and arises naturally along with the process of forming Indonesian society. Diversity occurs and is formed by geographical, demographic, sociological, traditional, social, and cultural environmental conditions of the local (ethnic) community that inhabit different regions and areas (Ismail, 2018: 78).

Indonesia is a nation that has extraordinary wealth in the field of diversity; in terms of religion, ethnicity, culture, and language. This reality is based on data reported by the Central Statistics Agency (BPS) in 2010, Indonesia is blessed with 300 ethnic groups, or 1,340 ethnic groups to be precise. Meanwhile, in terms of language, the archipelago is filled with more than 660 regional languages with their respective dialects which are distinctive and have character (Wahyudi, 2020). In terms of religion, Indonesia officially recognizes as many as six religions, Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism.

The fact that the Indonesian people are diverse can be seen in how diverse the opinions, views, beliefs, and interests of each citizen of the nation, including religion. Luckily we have a unified language, the Indonesian language, so that the various diversity of beliefs can still be

communicated, and therefore citizens can understand one another. Moreover, friction due to mismanaging diversity does not fail to occur sometimes (Kemenag RI, 2019: 4). Unfortunately, during the post-independence period, neo-Wahabi Islamic purification thought, better known as the Salafi manhaj, was quite free in Indonesia. This thought entered Indonesia through Indonesian students studying in Mecca. This thinking continues to be developed through Islamic syari' institutions with manhaj salaf.

At first, the preaching of the Salafi manhaj was developed through recitations. Over time, understanding in this smallest unit developed so that there were more participants and enthusiasts. Then came the alternative wasilah da'wah by forming a formal institution or foundation that manages schools and Islamic boarding schools (Mahmud, Helmy, & Irfan, 2017). Since the entry of Salafi ideas into Indonesia, suicide bombings have taken place which have claimed lives in various parts of Indonesia, prompting the government to take preventive measures to prevent the possibility of acts considered as terrorism occurring again. The problem is, most of the perpetrators of the suicide bombing claimed to be alumni of Islamic boarding schools. This fact made the state-owned university in the public spotlight, including the government (Syukron, 2011:33).

The journal entitled *Radikalisme, Moderatisme, dan Liberalisme Pesantren: Melacak Pemikiran dan Gerakan Keagamaan Pesantren di Era Globalisasi* written by Umma Farida reveals that there are at least two things causing the process of radicalization in Islamic boarding schools. First, the intellectual network carried out by modern pesantren comes from the Middle East, which has a strong, militant, and radical character, especially the Wahhabi teachings which are brought literally to the archipelago. Purification is a real product and intellectual network of Wahhabism in the form of eradicating superstition, heresy, and superstition. Second, exclusive and dogmatic religious teaching has created an attitude of enmity with groups outside it. The term Zionist-Kafir seems to be transformed into a religious awareness to fight against it in any form. In addition, the ideology of jihad understood as a war against the Zionists-Kafirs, whom they call the enemies of Islam, is the noblest religious struggle (syahid) (Farida, 2015:145-163).

In 2010, new developments were showing various acts of terrorism that had begun to target security officers, places of worship, and various other places of community activity. The perpetrators allegedly came from sympathizers of the Islamic State of Iraq and Syria (ISIS), a splinter group of Al-Qaeda based in Iraq. To support his movement, ISIS sympathizers in Indonesia then formed the Jamaah Ansharud Daulah (JAD) organization (Zulfahri, 2020). According to data from the Indonesian National Police, terrorists in Indonesia are among the most active in the world. It is estimated that more than a thousand people involved in acts of terrorism have been arrested, including charismatic leaders, ideologues, field commanders, and ordinary members (Zulfahri, 2020).

Ironically, amid the real threat of terrorism, it has become a long-standing discourse and debate in addressing the various acts of terrorism that have taken place. The debate on terrorism is present, starting from determining the definition, and root causes, to the countermeasures carried out by the Indonesian government through the National Agency for Combating Terrorism (BNPT) (Zulfahri, 2020: 3).

The emergence of Islamic radicalism or extremism is initiated by the inability of some Muslims to integrate the education system, family structure, economic endeavors, and Islamic political aspirations into the life of a modern nation. The disapproval and dissatisfaction caused by this failure to integrate themselves place them as the losers, which they understand as a loss of the spiritual dimension in their lives (Arif, 2018: 173). An Islamic movement that is fundamentalistic, radical, or extremist in nature, if it does three things; rejecting national government, national political ideology, and Muslim majority political participation in a democratic system (Arif, 2018: 174). Extremities spread when the conditions for the realization of wasathiyah are ignored. It was born from ignorance of religious teachings and carelessness in reading situations accompanied by blind fanaticism, or excessive emotion/enthusiasm so that those concerned—individuals or groups—behave and act beyond limits (Shihab, 2020a: 112).

In the pluralistic Indonesian constellation, especially in terms of religion, the main message is how to translate subjective Islamic values into a more objective and inclusive level so that all religions that are different from one another can be overshadowed. All components of the Islamic religion should be formulated first in objective terminology that can be accepted by all parties. For example, the concept of Tawhid, translated as belief in the One and Only God, the concept of syura with deliberation, and the concept of baldatun thayyibatun warobbun ghafur with a welfare state under the auspices of God (Zaprul Khan, 2017: 124). Countering terrorism in Indonesia is also often seen as having no clear benchmarks and is only intended to discredit Muslims. As a result, the participation of Muslims in various counter-terrorism programs run by the Indonesian government is felt to be lacking (Zulfahri, 2020: 3).

To reduce the occurrence of conflicts, it is necessary to instill in the community about religious moderation. Religious moderation is very important for its existence to mediate extremist views, both the extreme right, and left. The first group tends to be closed to diversity while the second group is the opposite, fighting for freedom in all aspects. In the research conducted by Ulfah, et. al. (2022) who carried out community service by guiding with religious moderation as preaching material in the Danukusuman Village, Surakarta, which aims to further increase religious moderation as propaganda material for Muslims for fellow Muslims and non-Muslims in the Danukusuman Village.

In the context of nation and state, the vision of religious moderation is also necessary, because, as has been stated, one of the indicators of religious moderation is a national commitment, not to force a religion to become the state ideology extremely, but at the same time it does not uproot the spirit and values -religious spiritual values of the entire state ideology. Religious moderation, which emphasizes the practice of middle-way religion, can be a way out, both to strengthen efforts to internalize religious spiritual moral values and to create a non-violent religious life (Kemenag RI, 2019: 52).

The spirit of religious moderation is to find a meeting point for the two extreme poles of religion. On the one hand, there are adherents of extreme religions who believe absolutely in the truth of one interpretation of a religious text, while considering other interpreters to be heretical. This group is usually called ultra-conservative. On the other hand, some extremely religious people deify reason to the point of ignoring the sanctity of religion or sacrificing their basic religious beliefs for the sake of inappropriate tolerance for adherents of other religions. They are usually called liberal extremes. Both need to be moderated (Kemenag RI, 2019: 7).

Seeing the reality above, it is very important to inculcate religious moderation from an early age and needs to be taken seriously. So that radicalism, extremism, intolerance, and others can be suppressed from an early age. One of the effective ways of cultivating religious moderation is through the field of education. Education is an innovative and dynamic force that can influence changes in society. Szyliowies said that education has a major influence on social change and can change the human mind from traditional to modern. Because, with education, an important channel that concerns new ideas and values can emerge as well as have a sizable impact on people's lives (Umar, 2015:13). Education contains no discrimination or dichotomy. It is necessary to clarify the views of the majority of people who draw a dichotomy between religious education and general (secular) education. This image is no longer relevant to today's multicultural life.

Education in Indonesia is under two ministries namely the Ministry of Education and Culture and the Ministry of Religion. Education under the Ministry of Education and Culture is regulated by law on the national education system, while education under the Ministry of Religion is regulated by a decree of the Minister of Religion (KMA).

Educational institutions in Indonesia consist of both state and private status. Even though educational institutions have private status, the education system remains under the Ministry of Education and Culture or the Ministry of Religion. Educational institutions under the Ministry of Education and Culture are called schools with a general subject curriculum, while educational institutions under the Ministry of Religion are known as madrasas with a curriculum that contains more Islamic subjects. Not only madrasas, the Ministry of Religion also has educational institutions that are characteristic of the oldest religious education in Indonesia, namely pesantren.

Educational institutions under the authority of government, whether in the form of state madrasas or public schools, have a clear ideology, namely the state ideology based on Pancasila. It is different with private educational institutions managed by a particular organization or foundation, the ideology of education depends on the ideology of the organization or foundation. In this context, private educational institutions often become agents or sow the ideology of an organization or its foundation (Suharto, 2022:361). Leaders of private madrasas largely determine the ideological direction of the madrasas they lead. The values and character of all members of the madrasa are determined by the thoughts of the madrasa leadership. From the explanation above, and the importance of madrasa leadership in constructing madrasa members to become moderate Muslims.

The Integrated MA Darul Amal Karanganyar is a private aliyah madrasah with a Nahdlatul Ulama culture which is also a pesantren-based madrasah aliyah as a reference for moderate madrasas in Karanganyar district. The Integrated MA Darul Amal has been visited by pastors and researchers who wish to study moderate Islam. The formulation of the problem in this study is how the leaders of the Integrated MA Darul Amal Karanganyar construct students to become moderate Muslims.

## **2.0 EMPIRICAL LITERATURE REVIEWS**

### **2.1 Social Construction**

Social construction theory is a continuation of the phenomenological theory approach which was originally a philosophical theory joined by Hegel, Husserl and continued by Schutz. Then through Weber, phenomenology becomes a social theory used as social analysis. If the structural-functional theory in the paradigm of social facts exaggerates the role of structure in influencing human behavior, then the theory of action is detached from the external structure. Humans have the freedom to express themselves without being bound by the structure in which they are located. The theory of social construction, as initiated by Berger and Luckman, emphasizes that religion is part of the culture which is human. This means that there is a dialectical process between society and religion. The religion which is an objective entity (because it is outside of human beings) will experience a process of objectification as when religion is in texts and norms. The text or norm then undergoes a process of internalization within the individual because it has been interpreted by humans to become a guide or way of life. Religion also experiences a process of externalization because religion becomes something that is shared in society. In social construction theory, it is said that humans who live in a certain social context carry out a process of interaction simultaneously with their environment. Society lives in objective dimensions and realities that are constructed through internalization moments. The moments of externalization, objectification, and internalization will always proceed dialectically in society.

Social construction according to Berger and Luckman is built in two ways, first defining "reality" and "knowledge". Reality is defined as a quality inherent in phenomena that we acknowledge as having an existence independent of our own will. Meanwhile, "knowledge" is defined as the certainty that phenomena are real and have specific characteristics. (Berger & Luckman, 2018: 1). Second, to examine intersubjectively, Berger uses Durkheim's paradigm of objectivity and Weber's paradigm of subjectivity. If Durkheim sees the distinction between subjectivity and objectivity by placing objectivity over subjectivity, while Weber also recognizes the separation of both by placing subjectivity over objectivity or in other words the individual over society (Weber) and society over the individual (Durkheim), Berger sees both as something that cannot be separated. It is assumed that there is subjectivity and objectivity in human life and society (Syam, 2005: 37).

Social construction theory in Berger's idea presupposes that religion as part of culture is a human construction, meaning that there is a dialectical process when looking at the relationship between society and religion, religion is an objective entity because it is outside of human beings. Thus, religion undergoes a process of objectification, such as when religion is in the text or becomes a system of values, norms, rules, and so on. The text or norm then undergoes a process of internalization within the individual, because religion has been interpreted by society as a guide. Religion also experiences a process of externalization because it becomes a reference for norms and values that function to guide and control people's actions (Berger, 1990:3336).

### **2.1.1 The Process of Externalization: Moments of Self-Adaptation**

The process of externalization is one of three dialectical moments or triads in the study of the sociology of knowledge. This process is defined as a process of a continuous outpouring of the human self into the world, both physical and mental activity. It can also be said as the application of the results of the internalization process that has been carried out or will be



carried out continuously both in physical and mental activities. Including adjustment to the social products that have been introduced to him. Because basically from birth, individuals will know and interact with social products. Meanwhile, the social product itself is something that is the result of socialization and interaction in society.

The process of externalization is an anthropological imperative. So that the social order is something that has existed before every development of the individual organism. This social order that occurs continuously and is always repeated is a pattern of activities that can experience a process of habituation. This habitual action still maintains its meaningful nature for the individual and is taken for granted. This habit brings psychological benefits because the choices are narrowed and there is no need to redefine every situation. This habituation process precedes any institutionalization. A man, according to empirical knowledge, cannot be imagined apart from the continuous outpouring of himself into the world he inhabits (Berger, 1991:4-5).

Externalization is self-adaptation to the socio-cultural world as a human product. For the religious elite, the abstract texts of life are texts written in holy books or reference books which in reality still require interpretation, these interpretations are not singular but plural in nature. The text of real life is the reality of life in the socio-religious world which is practiced daily by the religious elite. Conceptually, the externalization process can be explained as follows: first, adaptation to the texts of holy books or reference books. In responding to various socio-religious phenomena, the religious elite argued with the basic texts and reference books of their predecessors which could strengthen their opinion. In this context, the religious elite positions these texts as a central position and as an instrument of outlook on life, including in acting and carrying out their worship. Second, adaptation to values and actions (inter-religious relations). There are two attitudes in adapting to these values and actions, namely accepting and rejecting. Acceptance of these values and actions is reflected in activities in the cultural space, such as interfaith prayer together or joining FKUB or religious moderation activists. There are also religious elites who refuse, this rejection is also based on sacred texts based on perspectives and interpretations of these texts. The form of rejection is expressed in a statement, that religious pluralism is an understanding introduced from the West and born of misleading liberalism. This rejection of pluralism has an impact on the rejection of religious moderation. If NU Muslims will follow the pattern (manhaj) of NU thought, so will Muhammadiyah Muslims follow the pattern (manhaj) of Muhammadiyah thought.

### **2.1.2 The Process of Objectification: Moments of Self Interaction in the Socio-Cultural World**

Objectification is the process of crystallizing into the mind an object or any form of externalization that has been carried out and viewed back on the reality in the environment objectively. In this case, new meanings or additional meanings can occur (Berger, 1991:18-19). The process of objectification is a moment of interaction between two realities that are separated from one another, human beings on the one hand and socio-cultural realities on the other. These two seemingly separate entities then form a network of intersubjective interactions. This moment is the result of an externalized reality which then manifests as an objective reality that is sui genesis, unique.

At the moment of objectification, there is a process of distinguishing between two social realities, namely the reality of the individual self and other social realities that are outside it, so that social reality becomes something objective. As a moment of interaction with the socio-cultural world, it involves a tug-of-war between agents such as religious leaders, society, politics, youth, women, bureaucracy, and other members of society. In the process of social construction, this moment is called social interaction through institutionalization and legitimacy. In this institutionalization and legitimacy, the agent has to pull the world of subjectivity into an objective world through social interaction that is built together. Institutionalization will occur when there is an intersubjective understanding or relationship between subjects (Syam, 2005: 44).

Objectification is an interaction with the intersubjective world that is institutionalized. Conceptually the objectification process consists of three parts, including; First, religious elites and socio-cultural institutions are two different entities. From the perspective of religious elites, institutions and the outside world (socio-cultural) are entities that deal with them in the objectification process. In this context, the intersubjective dialectic between religious elites and a different world of reality outside of themselves makes it possible for "new meanings" to occur in understanding religious moderation. Furthermore, the behavior of the religious elite following the institution and outside it is considered as two different entities with the demands of the subject. However, it is often not realized that one's actions, whether appropriate or inappropriate, with the world outside oneself (religious elite) are man-made in the process of "to be" through this construction stage. Second, institutionalization is the process of building awareness into action. In the process of institutionalization, the values that guide the interpretation of actions have become an integral part, so that what is realized is what is done. At this stage, the religious elite who carry out a certain action is not only based on what was done by their predecessors (taqlid), but they fully understand the argument (hujjah) of the purpose and benefits of the action (ittiba'). Third, habitualization is the process when purposeful rational action has become part of everyday life. At this stage, there is no need for much interpretation of actions, because these actions have become part of their cognitive and evaluative system. Thus the action has become habitual, so it has become a mechanical action, which is automatically carried out.

### **2.1.3 The Internalization Process: The Moment of Self-Identification**

In the moment of identification, the world of objective social reality is pulled back into the individual so that it seems to be inside the individual. This withdrawal process involves institutions in society, such as religious, social, political, economic institutions, and so on. In this case, the institution used is a private madrasah. Through this institution, individuals are identified within it. To preserve this identification, socialization, and transformation are used, meaning that for individuals to always be in the identification of institutions, socialization and transformation are always carried out. This stage then results in individual identification as part of an institution which is conceptually referred to as a person with a moderate or fundamental ideology (Syam, 2005: 44-45).

## **2.2 Religious Moderation**

The word 'moderation' comes from the Latin 'moderation', which means 'not excessive and not lacking'. The word also means self-control (of excess and lack). The Indonesian Dictionary

(KBBI) provides two meanings of the word 'moderation', namely: 1. n reducing violence, and 2. n avoiding extremes. If it is said, "that person is being moderate", that sentence means that the person is being normal, mediocre, and not extreme (Badan Litbang dan Diklat Kementerian Agama RI, 2019).

In English, the word 'moderation' is often used in the sense of average, core, standard, or non-aligned. In general, moderation means prioritizing balance in terms of beliefs, morals, and character, both when treating other people as individuals, and dealing with the situation of the country. Whereas in Arabic, moderation is known as wasath or wasathiyah, which has the equivalent word with tawassuth (middle), i'tidal (fair), tawazun (balanced). People who apply wasathiyah principles can be called wasith. In Arabic, the word wasathiyah is defined as "the best choice". Whatever word is used, all of them imply the same meaning, namely fairness, which in this context means choosing a middle ground position between various extreme choices. (Kemenag RI, 2019: 16).

The perception of "Moderate Islam" in Islamic discourse is related to the concept of "middle people". The discourse about "medieval ummah" as a translation of the term "ummatan wasathan", was once put forward by Nurcholish Madjid. This is groups of people who have moderate characteristics, with attitudes of moderation, as their main characteristic in dealing with various conflicts and confrontations caused by differences (Rahardjo, 2010: 315).

The word 'wasathiyah' has an adjacent meaning, as said by Ibn Faris. The letters waw, siin, and tha' in the correct form (without the letter 'illat) mean fair and middle. And, the best (fairest thing) is the most middle or the middle one (Ash-Shallabi, 2020: 9). The word wasatha has several themes in the Qur'an with various derivations. Sometimes mentioned with lafazh; wasatha, a-wustha, awsath, awsathuhum, and wasathna. The word is stated in the Qur'an sura al-Baqarah verse 143

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ

“And so We have made you 'believers' an upright community so that you may be witnesses over humanity and that the Messenger may be a witness over you” (Kemenag, 2006:22).

In the above verse, it is stated that Muslims are ummatan wasathan, which is interpreted as a middle ummah (Kamba, n.d.: 242).

If Islam is moderate, then this term is only a new term which is actually in line with the term ummatan wasathan. Because the word moderate is understood as a tendency towards a middle dimension or path. This is the true moderation of Muslims since being brought by the Prophet Muhammad until today. Moderate Islam as a mainstream understanding imprinted on Muslims (Kamba, n.d. 242).

Wasathiyah is balance in all matters of worldly and ukhrawi life, which must always be accompanied by efforts to adapt to the situation at hand based on religious instructions and objective conditions that are being experienced. Thus, he does not just present two poles and



then choose the middle. Wasathiyah is a balance accompanied by the principle of "neither lacking nor excess", but at the same time it is not an attitude of avoiding difficult situations or running away from responsibility. Because, Islam teaches alignment with the truth actively but full of wisdom (Shihab, 2020b: 43).

## 2.2 Indicator of Religious Moderation

In addition to ukhuwah Islamiyah, Islam also teaches ukhuwah wathaniyah (brotherhood of countrymen and people). Hubbul wathan minal faith (loving the motherland is a confession, statement, mirror, and reflection of faith), said the Prophet Muhammad in a hadith. The Indonesian people feel the same fate, fighting together persistently and toothlessly, and resisting Dutch and Japanese colonial rule, to achieve the desired and aspired independence (Ismail, 2018: 38).

Nationality is taken from the word nation often interpreted as a group of people who share the same origin, customs, language, and history, and are self-governing. Ordinary nationality is also interpreted as a group of people who are usually bound by the unity of language and culture in a general sense and occupy a certain territory on the earth (Shihab, 2020a).

Most Indonesian people do not understand the meaning of the nation and the caliphate. So they are influenced by the concept of an Islamic caliphate, which is the most ideal state concept. Talking about the upholding of the Islamic caliphate cannot be separated from the mass organization Hizbut Tahrir Indonesia (HTI) which carries and fights for the idea of the caliphate. The HTI organization is considered a political organization trying to realize its dream of fighting and replacing Pancasila, the principle of Unity in Diversity, the Unitary State of the Republic of Indonesia (NKRI), and the 1945 Constitution. Free thoughts are manifested in the form of organizations that invite other people, so arrangements are needed so that hostility does not arise between fellow citizens of the nation (Asshidiqqie, 2022:106).

National commitment is a very important indicator to see how far the perspective and religious expression of a person or a certain group towards national ideology, especially their commitment to accepting Pancasila as the basis of the state. The issue of national commitment is very important to pay attention to, especially when it is associated with the emergence of new religious understandings that are not accommodating to values and culture that have long been imprinted as a noble national identity. At a certain level, the emergence of religious understanding that is not accommodating to the values and culture of the nation will lead to an attitude of contrast between religious teachings and culture because religious teachings seem to be enemies of culture. This kind of religious understanding is less adaptive and unwise because religious teachings contain the spirit of fostering a sense of love for the motherland and nation (Badan Litbang dan Diklat Kementerian Agama RI, 2019: 17).

The presence of the state in the view of Islam is necessary, both intellectually and religiously (aqilan wa syar'an). However, Islam views the state as not a goal, but a means to an end. The goal of the state is the same as the goal of the shari'ah, namely the realization of human benefit in the world and the hereafter, physically and spiritually (Wahab, 2019:235).

## 3.0 METHOD

This study used a qualitative method. Qualitative methods are used to obtain in-depth data containing meaning. Meaning is the actual data, definite data is a value behind the visible data. Therefore, qualitative research does not emphasize generalizations but rather emphasizes meaning. Generalization in qualitative is called transferability (Sugiyono, 2018: 13). Collecting data using interviews, observation, and documentation. Data validity tests in qualitative research included tests of credibility (internal validity), transferability (external validity), dependability (reliability), and confirmability (objectivity). Data analysis techniques used data reduction, data display, and verification.

#### 4.0 RESULTS

The Social Construction of MAT Darul Amal comprises of three process, namely externalisation, objectification, and internalization process.

##### 4.1. Externalization Process

The process of externalization or a moment of self-adaptation to the socio-cultural world is a process of continuous outpouring of the human self into the world, both in terms of physical and mental activity. The externalization process is said to be the application of the results of the internalization process that has been carried out or will be carried out continuously both in physical and mental activities. In other words, this moment of externalization is a learning process about religious moderation policies.

For the religious elite, especially madrasah leaders, abstract life texts are texts written in the holy book or reference books which in reality still require interpretation, this interpretation is not singular but plural. The text of real life is the reality of life in the socio-religious world practiced daily by the religious elite. Conceptually, the externalization process can be explained as follows: first, adaptation to the texts of holy books or reference books. In responding to various socio-religious phenomena, the religious elite argued with the basic texts and reference books of their predecessors which could strengthen their opinion. In this context, the religious elite positions these texts as a central position and as an instrument of outlook on life, including in acting and carrying out their worship. Second, adaptation to values and actions (inter-religious relations). There are two attitudes in adapting to these values and actions, namely accepting and rejecting. Acceptance of these values and actions is reflected in activities in the cultural space, for example, interfaith joint prayers or religious moderation activists. There are also religious elites who refuse, this rejection is also based on sacred texts based on perspectives and interpretations of these texts.

MAT Darul Amal Karanganyar especially its Islamic boarding school is a reference Islamic boarding school as an Ummatan Wasathon Islamic boarding school in Karanganyar regency. Structurally, it is not under NU, but culturally it is very close to NU's teachings. There are several researchers from abroad, some even priests, who conduct research at the Darul Amal Karanganyar Islamic boarding school. The priests have a dialogue and saw firsthand how Darul Amal teaches Islam to students. The chairman of the foundation also explains that:

“Before this Supreme Court was established, there were already 9 countries that had come here, when the pesantren was claimed to be a terrorist nest. There are from France, Holland, America, Germany, Australia, etc. They come here to witness how Islam is

taught. After that, their comments that Islam is taught like in this Islamic boarding school taught in our country, we are ready to support” (Interview with Kafindi, October 8th, 2022).

The chairman of the MAT Darul Amal Karanganyar Foundation says that the moderation of religion in MAT Darul Amal Karanganyar is contained in eight lines of relationship, the pledge of students, and the concept of jihad. The eight relationship lines are the logo of MAT Darul Amal Karanganyar which is in the shape of a star with eight corners. The eight paths of this relationship are worshipping Allah, obeying Rasulullah SAW, being devoted to parents, glorifying teachers, respecting elders, respecting others, loving younger ones, and protecting the environment. The concept of the eight lines of relationship is from the central Darul Amal which has been existing since 1994. The logo of MAT Darul Amal Karanganyar is as follows:



Figure 4.1. Logo of Darul Amal Karanganyar (Document of MAT Darul Amal, October 8th 2022)

The MAT Darul Amal Karanganyar students' pledge was first introduced to students when they first entered the madrasa or more precisely when they were matsama (the madrasah ta'aruf period). Not only introduced, but every week the pledge of students must be said during public speaking activities. The text of the santri pledge is:



**IKRAR SISWA DARUL 'AMAL**

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ  
 رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا وَرَسُولًا يَا أَمَّا وَحَدَّثَنَا  
 أَنْ صَلَاتِي وَسُكْرِي وَسُخْيَاتِي وَمَا بَيْنَ يَدَيْهِ اللَّهُ رَبُّ الْعَالَمِينَ

**Aku Siswa Darul 'Amal, Berjanji sepenuh hati**

Taat beribadah  
 Berbakti kepada ibu bapak  
 Memuliakan guru  
 Menghormati yang lebih tua  
 Menghargai sesama  
 Menyayangi yang lebih muda  
 Rajin belajar dan bersemangat  
 Menghargai waktu dan disiplin tinggi  
 Berakhlak mulia  
 Ikhlas dan rendah hati  
 Tidak berdusta tidak mencuri  
 Suci hati, bersih badan dan lingkungan  
 Bercita-cita tinggi, untuk agama, bangsa dan negara  
 Serta cinta damai

**Figure 4.2. Student Pledge of Darul Amal Karanganyar (Document of MAT Darul Amal, 8 October 8th 2022)**

The principles of jihad promoted by MAT Darul Amal Karanganyar as used to explain the concept of jihad and Islam to foreign clergy and researchers are as follows:

**Figure 4.3. The Seven Principles of Jihad at Darul Amal Karanganyar (Document of MAT Darul Amal, October 8th 2022)****4.2 Objectification Process**

Objectification is the process of crystallizing into the mind an object or any form of externalization that has been carried out and viewed back on the reality in the environment objectively. In other words, the process of objectification is a practice of what has been understood in this case as the policy of religious moderation. MAT Darul Amal Karanganyar practices a policy of religious moderation in both academic and non-academic processes. The academic process of religious moderation values is included in all subjects and is written in all lesson plans. Teachers can convey these values when teaching in class.

Non-academic activities of MAT Darul Amal Karanganyar are divided into three, namely spiritual exercise, ratio exercise, and exercise. Spiritual exercise is an activity related to spirituality, or spirituality, and matters related to art and religion. Activities in taste that are artistic are muhaarah or public speaking and hadrah. Public speaking is held on Friday (after Friday prayer) and Saturday. In this activity, the students are divided into several groups, each group is tasked with being the MC, the reciter of the santri pledge, the conductor, and the speaker. Materials that are compiled by the students themselves but previously consulted with Pak Kyai (chair of the foundation). Materials are usually adapted to certain moments, for example, the Isra Mi'raj, or national agendas, for example, the Pancasila sanctity day or Independence Day. The delivery of the speech is combined with national and religious agendas. Meanwhile, artistic activities have hadrah. Hadrah is also divided into several groups, each group of approximately 20 students. This hadrah is often invited to RT recitations which are held every Friday.

Religious and spiritual exercises include iqra learning which is held from Monday to Thursday. On the other hand, on Fridays, there are Yasin and tahlil held near Bu Nyai's grave. There is also an artistic Saturday which is filled with prayers and the practice of the call to prayer, while a religious Saturday is filled with advice. Ratio activities are momentum, meaning only when there is a KSM competition (Madrasah Science Competition). Interested students will be selected 1 or 2 months in advance, who are inclined to geography.

Sports activities include futsal, volleyball, and scouting. Futsal or football activities for male students. Futsal is held twice a month on Sundays. To conduct futsal, they must borrow a field in the Jatipuro sub-district or Matesi sub-district because Beruk village does not have a futsal field. Meanwhile, in volleyball for female students, the time is more flexible, it can be during sports lessons.

Scout activities are held on Saturday after midday until asr. Scout activities are not all scout activities, but sometimes there are also paskibra or PBB. Sometimes just scouts, sometimes just paskibra. Or also sometimes 1.5 hours of scouting, 1.5 hours of paskibra. The representative for the curriculum sector also said that there were students camping activities between Islamic boarding schools in Karanganyar district: Scout activities are held on Saturday after midday until Ashr prayer. Scout activities are not all scout activities, but sometimes there are also paskibra (flag raisers. It consists 1.5 hours for scouting, 1.5 hours of paskibra. The representative for the curriculum sector also said that there are student camping activities between Islamic boarding schools in Karanganyar district:

“Later on October 21-23 there will be a student camp activity, coincidentally the Kyai is the one who initiated it. so that it is mixed, right in Karanganyar there are heterogeneous religious sects, so we are trying to blend in with each other. We took part in the activity, we met with those from the LDII, MTA, Muhammadiyah Islamic boarding schools, etc. But the students who took part were the MA students.” (Interview with Romdhani, October 10th, 2022).

#### 4.3 Internalization Process

In the moment of identification, the world of objective social reality is pulled back into the individual so that it seems to be inside the individual. This withdrawal process involves institutions in society, such as religious, social, political, economic institutions, and so on. It can be said that the process of internalization is appreciation or self-identity. The chairman of the foundation conveys that the students of MAT Darul Amal Karanganyar have been able to practice it, to identify themselves as moderate students or ummatan wasathon. The following is the interview:

“Insya Allah, due to the 8 paths of the relationship must be carried out by all students, female students must read ratib every Friday night and continue to recite the qasidah (the 8 lines of connection) earlier. There is also the Santri Pledge, in the Santri Pledge there is also a point about respecting elders, respecting others, and loving younger ones. Our alumni have a star symbol with 8 angles, it shows 8 paths of relationship. These 8 lines of relationship and student pledges are conveyed at Matsama (MOS) and every Saturday or Friday morning I remind them of the studies. So, the core of what is taught in Darul Amal refers to these 8 paths of relationship. That is the essence of Islamic teachings (Interview with Kafindi, October 8th, 2022).



Ketua yayasan mudah untuk mengontrol perilaku santri ketika di luar madrasah. Selain lebih banyak yang mondok, santri yang tidak mondok tinggalnya hanya satu dusun dengan madrasah. Selain mengontrol langsung perilaku santri, ketua yayasan juga dapat mengetahui perilaku santri ketika orang tua menjenguk atau sambangan ke pondok. Sambangan ini dijadwalkan satu bulan sekali sekaligus pihak pondok konsultasi dengan orang tua santri terkait perilaku santri di luar pondok. Terlebih jika berada di lingkungan pondok pesantren, karena pondok pesantren maupun madrasah tidak ada batas pagar antara pondok dengan masyarakat, jika santri berperilaku kurang terpuji dengan mudahnya masyarakat sekitar akan melapor ke pihak madrasah atau pondok pesantren.

It is easy for the Head of the Foundation to control the behavior of students outside the madrasa. In addition to more boarding students, the students did not live in the same place as the madrasah. In addition to directly controlling the behavior of the students, the head of the foundation can also find out the behavior of the students when their parents visit or visit the boarding school. This visit is scheduled once a month and at the same time, the boarding school consults with the parents of the students regarding the behavior of the students outside the boarding school. Especially if you are in an Islamic boarding school environment, because Islamic boarding schools and madrasas do not have a fence between the boarding school and the community, if students behave less commendably the surrounding community will easily report to the madrasa or Islamic boarding school.

## 5.0 DISCUSSION

The Social Construction of Leaders at Integrated Madrasah Aliyah (Ma) Of Darul Amal Karanganyar Concerning Religious Moderation Policies comprises of externalization process and objectification process.

### 5.1 Externalization Process

The leadership of MAT Darul Amal Karanganyar reveals that the religious moderation at MAT Darul Amal Karanganyar is contained in the star logo with an 8 angle which symbolized 8 lines of relationship. This concept has existed since 1998, which means that before the policy of religious moderation, MAT Darul Amal Karanganyar had implemented indicators of religious moderation. The meaning of the 8 paths of the relationship is 1.) Worship Allah, carry out all obligations, and stay away from everything that has been determined by Allah SWT. 2.) Obey Rasulullah SAW by carrying out all his sunnah, 3.) Be devoted to parents, do well, and respect both parents, 4.) Honoring teachers, respecting, and speaking politely to all teachers, 5.) Respecting elders, older people are not only Muslim parents but all older people regardless of religion and culture. 6.) Respecting each other, do not discriminate between fellow students, teachers, or the local community even though they differ in religion or class. Help each other in all aspects of life if fellow Muslims are protected from sin and enmity, and if non-Muslims keep hostilities from occurring. 7.) Loving those who are younger is applied to younger siblings, siblings, and all those who are younger regardless of religion, class, and culture, 8.) Protecting the environment, caring for everything around, both plants and animals, caring for all types of plants, especially vegetable crops, because in Beruk village the majority of the population own fields and raise and care for animals showing compassion for fellow creatures. Making nature a harmonious whole with humans, humans may benefit from nature but may not damage it.

In addition to the 8 lines of the relationship, MAT Darul Amal Karanganyar also has a santri pledge whose meaning is not much different from the 8 lines of the relationship. This santri pledge is recited every week in public speaking activities, gatherings, and ceremonies. The additional meanings of the santri pledge include learning motivation, having noble character, carrying out obligations sincerely, staying away from despicable acts (in this case more specifically not lying), synergizing with the environment, having high aspirations for the good of religion, nation and state, and love peaceful, does not create hostility between internal religious groups or between religions.

MAT Darul Amal Karanganyar also has 7 principles of jihad. Jihad does not mean having to fight the infidels or participating against people who do not use Islamic law, but MAT Darul Amal Karanganyar has its concept of jihad, namely 1.) Sincere, 2.) Confident, 3.) Trustworthy, 4.) Istiqamah, 5.) Gratitude, 6.) Patience, 7.) Itsar. The seven concepts of jihad promoted by MAT Darul Amal Karanganyar are the concepts of jihad toward the best version of the santri personality. Starting from being sincere for everything that is done, sincerely carrying out worship to sincerely accepting what happens in his life. Then believe in what Allah SWT has promised that all good deeds must be rewarded with double goodness. Amanah is being able to be responsible for what is an obligation as a human being and as a santri. Istiqamah is a consistent attitude under any circumstances. Gratitude can be done by utilizing all the blessings that Allah SWT has given for the common good and keeping the favors from being used for dishonorable deeds. After being able to implement gratitude properly, one must be patient in everyday life, starting from being patient in worship, being patient in doing good to being patient in studying. And finally is itsar, prioritizing the interests of others rather than personal interests, the attitude of itsar can build high concern for fellow human beings. With these seven principles of jihad, if implemented properly and consistently, students have an attitude of piety to Allah SWT and can understand and appreciate all forms of differences that exist in their surroundings.

The concept of 8 paths of relationship is contained in the mission carried out by the Central Darul Amal Foundation which is automatically used by all branches of the Darul Amal Foundation, including MAT Darul Amal Karanganyar which has been established in 2011 which contains all indicators of religious moderation. It can be said that MAT Darul Amal Karanganyar has been able to adapt, approve and implement indicators of religious moderation even before religious moderation was made into a policy.

## 5.2 Objectification Process

The process of objectification is the process by which the indicators of religious moderation are carried out in the activities of the santri. In the teaching and learning process and activities outside the teaching and learning process. In the teaching and learning process, the values of religious moderation have been included in the lesson plans and are always instilled in students in every learning process. Meanwhile, outside the teaching and learning process, it can be invested in extracurricular or co-curricular activities which are usually held on Friday and Saturday before the teaching and learning process begins. Extracurricular and curricular activities which can be regarded as non-academic activities at MAT Darul Amal Karanganyar are divided into 3 types that can develop the potential of students from the physical and spiritual

realms. Non-academic activities at MAT Darul Amal Karanganyar not only train the body but also spiritually, in this case, training sensitivity in the arts and also training ratios.

Non-academic activities of MAT Darul Amal Karanganyar students include 1) public speaking held every Friday and Saturday, 2) hadrah, yasin, and tahlil held Friday morning, iqra' held Monday to Thursday. Especially on Saturdays, there are Clean Saturdays, Religious Saturdays, and Art Saturdays. The activity that contains the most indicators of religious moderation is public speaking because the material is not only about fiqh but also contains material on nationalism and culture. Because the material is adapted to the moment on that day, students can bring nationalism-themed material when there is a commemoration of a national day or a cultural theme when entering the month of Muharram. This activity can foster an attitude of nationalism and add insight into the culture that surrounds the students. Before the students deliver the material in front of their friends, the material is first consulted with the teacher or the cleric, so that there are no mistakes in the preparation of the material.

In addition to public speaking, activities that are close to religious moderation are camps between Islamic boarding schools in the Karanganyar district which consist of various Islamic boarding schools, MTA, LDII, NU, and Muhammadiyah, from formal and non-formal Islamic boarding schools. This inter-hut camp is in scouting activities. The camp participants were Islamic boarding school students at the MA level in Karanganyar district with the aim that the students would know, know each other, and understand each other that Islam is not just one, but various styles of thought, understanding to schools of thought. The identity used is also different, some wear headscarves of a certain size, and certain colors to the veil which is the identity of the madrasa. Thus the students do not blame or even disbelieve fellow Muslims who have different thoughts.

There are several types of extracurricular activities made by MAT Darul Amal Karanganyar that can develop the talents and interests of students following the vision and mission of MAT Darul Amal and the vision and mission of the Central Darul Amal Foundation. So in this case MAT Darul Amal Karanganyar has compiled student activities following Darul Amal's mission which contains all indicators of religious moderation. Santri activities will be even better if added with Krenova (creativity and innovation) extracurriculars because, in addition to fostering creative thinking, Krenova activities hold competitions every year from the district to the national level. Because Beruk village is a village that is far from the city center, the community still really needs innovations in various ways. This activity can also add to the achievements of MAT Darul Amal.

### 5.3 Internalization Process

The process of internalization is a process where students can live up to the values of religious moderation and become a character of students in everyday life. The leadership of MAT Darul Amal can find out easily how the behavior of students is in daily life because most of the students live in boarding schools. For students who are in boarding school, the leadership of the boarding school can consult about the attitude and character of the students outside the boarding school with the parents of the students during the "sambangan" schedule. Sambangan can also be called a schedule where parents can visit and can also take their children outside the boarding school, that's when usually Mrs. Nyai and Mr. Kyai can communicate with the parents of the students.

The researcher was at the Darul Amal Karanganyar Islamic boarding school when there was a visit scheduled for the students and participated in observing Mrs. Nyai with the parents of the students to consult on the behavior of the students outside the boarding school. The parents said that their children could behave much better than before. Mrs. Nyai also always asked the students where they wanted to take them if the students were invited by their parents to leave the boarding school.

The students of the Darul Amal Islamic boarding school, more specifically the MAT Darul Amal students, are not only monitored by the foundation's management but also by the Karanganyar Police and the Karanganyar Ministry of Religion. The Police gave an award to MAT Darul Amal Karanganyar students as the most orderly students; never acting impolite on the road and always obeying the rules of driving. From the office of the Ministry of Religion, MAT Darul Amal Karanganyar has always been a reference to Islamic boarding schools as a pesantren that can implement anti-radicalism education. The process and awards that have been received by MAT Darul Amal Karanganyar prove that the students of MAT Darul Amal Karanganyar already have appreciation and character as students who are moderate both in life in Islamic boarding schools and outside the school.

## **6.0 CONCLUSION**

The results of this study conclude that the leadership of the Integrated MA Darul Amal Karanganyar has a good understanding of religious moderation so that they could construct the students of the Integrated MA Darul Amal Karanganyar to become moderate Muslims. Activities carried out by the leadership of the Darul Amal Integrated MA through habituation, and internalization of indicators of religious moderation in the curricular and extracurricular learning. So, the students have formed an appreciation as moderate Muslims and applied it as a habit in everyday life.

## **REFERENCES**

- Research and Development and Training Agency of the Ministry of Religion of the Republic of Indonesia. (2019). Religious Moderate. Jakarta: Research and Development and Training Agency of the Indonesian Ministry of Religion.
- Berger, P. L., & Luckman, T. (2018). Social Interpretation of Reality: Treatise on the Sociology of Knowledge. Jakarta: LP3ES.
- Farida, Umma. (2015). Radicalism, Moderateism, and Liberalism of Islamic Boarding Schools: Tracing the Thoughts and Religious Movements of Islamic Boarding Schools in the Era of Globalization. *Education Journal*. Vol. 10. 145-163
- Kamba, N. S. (n.d.). Moderate Islam, Ijtihad, and Islamic Radicalism in Islam and Diversity. Jakarta: PT. Main Library Gramedia.
- Shihab, M. Q. (2020a). *Islam & Nationality: Monotheism, Humanity, and Citizenship*. South Tangerang: Heart Lantern.

Shihab, M. Q. (2020b). Wasathiyah Islamic Insights on Religious Moderation. South Tangerang: Heart Lantern.

Sugiyono. (2018). Combination Research Methods. Bandung: CV. Alfabeta.

Syam, N. (2005). Coastal Islam. Yogyakarta: LKIS.

Ulfah, YF., Abdulrahman., Syaifudin, FA., & Khoiriah, RB. (2022). Community Development with Religious Moderation as Da'wah Material in the Danukusuman Village, Surakarta. Manhaj: Journal of Research & Community Service, vol. 11, no. 2.

Wahyudi, W. E. (2020). 30 Days of Studying Islam and Indonesia. Jakarta: PT. Elex Media Komputindo.

Zulfahri, Y. (2020). The Shadow of Terrorism. Depok: Millennium Library.