

Internalization of Religious Moderation Values in Shaping the Moderate Attitudes of Santris Ma'had Al-Jamia'ah IAIN Ponorogo

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ARTICLE INFO	ABSTRACT
Keywords: Religious Moderation Value; Moderate Attitude; Santri; Ma'had Al-Jami'ah IAIN Ponorogo	Islam is a religion that carries a message of peace in the world, but exclusivity and extremism in religion make Islam's image worse. This is where the importance of the value of religious moderation is built on the basis of a universal philosophy in human social relations. However, lately there have been many phenomena that have emerged in the midst of society and have received special attention, namely the emergence of radical and intolerant groups who have a hard understanding, are closed off, and have no tolerance towards individuals or other groups. Ma'had Al-Jami'ah IAIN Ponorogo as an educational institution seeks to equip its santris so they are not provoked by these deviant notions. So it is necessary to have scientific studies, perspectives and proper religious practices. This study aims to determine the approach taken by Ma'had Al-Jami'ah IAIN Ponorogo in shaping the moderate attitude of its students which is implemented through religious activities. Then the researcher will use qualitative research, and the type of research approach is a case study. As for the data collection process, researchers used observation techniques, interviews, and documentation. As for the analysis, the researcher used four steps of data analysis, namely data collection, data condensation, data display, and conclusion. The results of this study are expected to contribute to moderate religious understanding, perspectives and practices, especially among the santris of Ma'had Al-Jami'ah IAIN Ponorogo

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INTRODUCTION

The State of Indonesia, in an era of open democracy, where there are often differences in views and interests among the very diverse citizens, is managed in such a way that all aspirations can be channeled properly. Likewise in religion, our constitution guarantees the freedom of religious communities in embracing and practicing religious teachings in accordance with their respective beliefs and beliefs. The ideology of our country, Pancasila, places great emphasis on the creation of inter-religious harmony. Indonesia has even become an example for the nations of the world in terms of success in managing its cultural and religious diversity, and is considered successful in juxtaposing harmonious ways of being both religious and state. Conflicts and social friction on a small scale still often occur, but we have always managed to get out of conflict, and return to awareness of the importance of unity and oneness as a large nation, a nation blessed with diversity by the Creator.¹

The number of conflicts with SARA (ethnic, religious, racial and inter-group) nuances that have occurred in Indonesia where conflicts and violence in the name of religion have experienced an increase among the many conflicts and acts of violence that have occurred. Among the conflicts and violence in the name of religion that have occurred include conflicts between Christians and Muslims in Poso, conflicts and acts of violence that occurred.²

In addition to the issues of SARA (ethnicity, religion, race and inter-group) that have occurred in Indonesia, this nation is also faced with a post-truth era. This era was marked by the increasing prevalence of hoaxes (fake news), cyberbullying (insults in cyberspace), batespeech (hate speech). The post-truth era depicts public opinion as being shaped more by personal emotions and beliefs than by the validity of objective data. Social media has become one of the main streams of increasingly widespread negative impacts arising from this post-truth era. The complexity of the problems of the Indonesian nation is difficult to resolve, because Indonesia is also faced with the mindset of society and its human resources which are still minimal. This can be seen from the phenomenon of being easily provoked by some community groups and the lack of a culture of literacy. If you look at data on the reading interest rate of Indonesians, according to UNESCO in 2021, it will be

¹ Kementerian Agama RI, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019), 5–6.

² Siti Rohmaturosyidah R dan Kharisul Wathoni, 'Pendidikan Islam Multikultural Sebagai Upaya Meneguhkan Moderasi Islam Di Pesantren', *Proceeding of Annual Conference for Muslim Scholars*, Vol. 06.No. 1 (2022), 827.

at the level of 37.32%, which is only around 0.001%, which means only 1 reader out of a ratio of 1000 people. The Investment Coordinating Board continued, Indonesia is at level 75 out of 85 countries.³ Of these two things, namely the challenge of post truth and a lack of interest in reading, it leads to the habit of not clarifying first (*tabayyun*) when receiving information or news.

So that moderation is one that is proposed to alleviate various social problems faced by Indonesia. The moderate attitude of society gives an illustration of careful consideration, open-mindedness, tolerance and wisdom in taking a stand in dealing with problems.

Departing from this, the State Islamic Religious College (State Islamic University, State Islamic Institute, State Islamic College) as part of the Work Unit of the Ministry of Religion has a heavy responsibility in exploring, translating and disseminating Islamic moderation in the life of society, nation and state. It can even be said that the State Islamic Religious College is a bastion of moderate Islam. This expression is no exaggeration considering that at the State Islamic Religious College there are many experts, lecturers, who besides being professional educators are also scientists with the main task of transforming, developing and disseminating Islamic knowledge. Now the Islamic sciences that are disseminated are Islamic sciences with nuances of moderation. Asyumardi Azra and Amin Abdullah said "This is evident, how much work the lecturers of the State Islamic Religious College have campaigned for moderate Islam. In fact, not a few of them are actively campaigning for moderate Islam to various corners of the world."⁴

The Ponorogo State Islamic Institute is one of the Islamic tertiary institutions which has a considerable moral responsibility to produce scholars who have competence in various religious fields. One way is by fostering students in a forum in the form of campus boarding schools which are often referred to as *Ma'had Al-Jami'ah*. Even though the IAIN Ponorogo Campus is a tertiary institution with an Islamic basis, it is possible that students at IAIN Ponorogo previously had backgrounds from *Madrasah Aliyah* and Islamic boarding schools where they had deep understanding and knowledge of religion. However, not a few students who enter the IAIN Ponorogo campus come from graduates of public schools such as Senior High Schools (SMA) and Vocational High Schools (SMK) which still have limited understanding and knowledge of religion.

With this appeal, the campus Islamic boarding school or *Ma'had Al-Jami'ah* IAIN

³ M. Badrus Zaman, *Potret Moderasi Pesantren* (Sukoharjo: Diomedia, 2021), 3.

⁴ Maimun Mohammad Kosim, "*Moderasi Islam Di Indonesia*" (Yogyakarta: LKiS, 2019), 56.

Ponorogo is one of the places that applies religious moderation to its students, through the provision of module material for strengthening religious moderation. This is implemented with the aim of being able to equip the students to have the provision of knowledge and tolerance of moderate Islam. So that it is not easy to be provoked by radical and intolerant ideas for the sake of realizing a campus ideal in producing students who have depth of religious knowledge and also a tolerant attitude towards fellow students and the Council of Ustadz/Ustadzah or even towards Mudir Ma'had Al-Jami'ah IAIN Ponorogo.

The values of religious moderation are very important to be instilled in students as an effort to overcome intolerance, radicalism, and to face the post-truth era. Based on the opinion of Mr. Saifullah as the Mudir Ma'had Al-Jami'ah IAIN Ponorogo, "The activities of students including mahasantri outside the campus certainly come into contact with many communities, one of which is a community that can understand this religion in extreme & radical ways, which will disturb us together in a country which of course we call the Pancasila state".⁵

In addition, Ma'had also collaborated with the Religious Moderation House (RMB) of IAIN Ponorogo in an effort to instill religious moderation values in Ma'had Al-Jami'ah IAIN Ponorogo students.

Based on the urgency of the phenomenon above, the researcher is interested in knowing more deeply and conducting research on "Internalization of Religious Moderation Values in Shaping the Moderate Attitudes for Santris Ma'had Al-Jami'ah IAIN Ponorogo".

RESEARCH METHOD

This research is a field research (field research) with a qualitative approach that seeks to describe phenomena that occur naturally in the field. This type of research uses case study research in the form of units such as programs, events, activities. The characteristics of qualitative research are (a) qualitative research uses a natural setting as a direct data source and the researcher himself is the key instrument. While other instruments as supporting instruments, (b) qualitative research is descriptive in nature. The data presented is collected in the form of words and pictures, (c) the qualitative research process is more important than the results. In accordance with the natural setting, qualitative research pays more attention to real daily activities, procedures and interactions

⁵ Saifullah, *Sambutan dalam Acara Pembukaan Sertifikasi Moderasi Beragama Untuk Mahasantri Ma'had Al-Jami'ah IAIN Ponorogo, Jum'at 1 Oktober 2021.*

that occur, (d) analysis in qualitative research tends to be carried out inductively, which means it is essential in qualitative research⁶. The subjects in this study were related parties at Ma'had Al-Jami'ah IAIN Ponorogo, including caregivers, ustadz/ah council and students. As for the data collection process, researchers used observation techniques, interviews, and documentation. The validity of the research data obtained was checked using the triangulation technique, then analyzed using the data analysis techniques of the Miles, Huberman and Saldana models, namely data collection, data compression, data presentation, and drawing conclusions.

RESULT AND DISCUSSION

Internalization of the Value of Religious Moderation

Value cultivation is a form of effort (action or way) in instilling a certain value to someone. In another sense, planting can also be interpreted as internalization, which means. In Mulyana's opinion, values are a guideline and confidence in making choices. Value is also something that is desired so that it causes the manifestation of actions in a person.⁷ Muhammad Alim expressed his opinion about the internalization of values, which is a process of fully instilling values into one's heart so that the spirit and soul move based on the teachings that found in religion. Internalization of values occurs through understanding the teachings as a whole and then continued with the awareness of how important the teachings of these values are so that the possibility of realizing them is found in the real-life aspect.⁸

Ma'had Al-Jami'ah IAIN Ponorogo strives to equip students with strengthening mindsets, perspectives and religious practices in the form of Ta'lim class learning conducted online or online (online). In its implementation system, Ma'had Al-Jami'ah IAIN Ponorogo collaborates with the Religious Moderation House (RMB) IAIN Ponorogo. Because the House of Religious Moderation (RMB) as an implementing institution that plays a role in strengthening the values of religious moderation within IAIN Ponorogo, one of the targets is Santri Ma'had Al-Jami'ah. Where the RMB team is included in the ranks of the ustadz council and assists religious moderation ta'lim learning in the learning process, students are guided by teaching materials for the strengthening religious

⁶ Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kualitatif, Kuantitatif, Dan R&D* (Bandung: Alfabeta, 2016), 9.

⁷ Rohmat Mulyana, *"Mengartikulasikan Pendidikan Nilai?"* (Bandung: Alfabeta, 2004). 199.

⁸ Zakiyah Daradjat, *"Kesehatan Mental"* (Jakarta: Gunung Agung, 2007), 100.

moderation module that has been prepared by the Religious Moderation House team.

In the process of internalizing the value of Islamic moderation in learning, knowledge of the value of Islamic moderation given by the teacher has a very important role in the process of internalizing values. Knowledge of Islamic moderation values is the realm of cognitive knowledge for students to have moral awareness or character, be it characters in moderate Islamic values. If the learner already has the capital knowledge of the values of Islamic moderation then the learner will have the feeling to apply it in everyday life and finally act and behave in accordance with what he knows from the characters of Islamic moderation values.

To analyze the internalization of Islamic moderation values in learning activities at Ma'had Al-Jami'ah IAIN Ponorogo, Muhaimin explained about the three stages of value internalization in character education, including in this case character in Islamic moderation, namely value transformation, value transactions, and value transinternalization. At the stage of value transformation, values are conveyed verbally. The role of Ustadz is only to inform good and bad values to students. At the value transaction stage, value planting is carried out in two-way communication, not only conveying information about good and bad values, but also being involved in implementing and providing examples in daily life, then students are asked to respond, namely accepting and practicing these values. At the transinternalization stage, Ustadz's appearance in front of students is not just physical, but presents his mental attitude, and personality. Likewise, students respond not only in movement and appearance, but manifested in their attitude and behavior. Therefore this stage of transinternalization is the communication of two personalities who are each actively involved and reactively.⁹

First, the value transformation stage. This can be seen in the defense of religious moderation in the form of giving verbal advice to students when explaining material or answering questions. In *ta'lim* religious moderation, Ustadz gave advice on the importance of Islamic moderation values in public life let alone in solving a problem. In addition, Ustadz also added his explanation that everyone must have an attitude of respect and respect for differences and must also be fair to anyone. When you have mutual respect and respect for differences, it will be easy for someone to be fair when facing problems. At this stage of value transformation, the teacher explained about the value of religious

⁹ Muhaimin, *Paradigma Pendidikan Agama Islam: Upaya Untuk Mengefektifkan Pendidikan Agama Islam Di Sekolah* (Bandung: PT Remaja Rosdakarya, 2008), 301.

moderation and the importance of Islamic moderation in life through lectures delivered in ta'lim learning, besides that Ustadz also taught knowledge of the value of religious moderation through assignments and group discussions by linking the value of religious moderation with real-life contexts. This shows that there is an early stage in the process of transforming the value of Islamic moderation, this is like Muhaimin's opinion which states that the value transformation stage is the stage carried out by educators in informing the values to be instilled.

Second, value transaction analysis. This can be seen from the activities of Ustadz who practice and provide examples of the value of religious moderation in the classroom such as: such as providing equal opportunities for students to ask questions, and discuss related to the material provided. In this stage after the students get motivation to be confident and dare to express opinions. Finally, there were students who dared to ask questions and it became an interesting discussion to be discussed in class because other students responded. In this activity, there is two-way communication, not only from Ustadz who teaches but students are also actively involved in conveying their knowledge. As stated by Muhaimin, that the value transaction stage is a stage to carry out two-way communication or interaction between Ustadz and students.

Third, value transinternalization analysis. At this stage, knowledge of the value of Islamic moderation has been possessed by students. Santri who already has knowledge and has believed that the value of religious moderation is true and important will apply it through their attitudes and behaviors. One form of behavior that reflects the value of religious moderation is the 5S culture (Smile, Greeting, Greeting, Politeness and Courtesy), mutual respect and respect for differences, not self-righteousness, willing to accept input and criticism from others, and solving problems by prioritizing deliberation when learning. This attitude has all been reflected in Ma'had Al-Jami'ah IAIN Ponorogo when they conduct group discussions. Santri who have internalized the value of religious moderation have an attitude of tolerance and justice to solve their problems well. This is in accordance with Muhaimin's theory which states that the stage of value transinternalization is a stage that is not just value knowledge but already in the process of value application in life and character.

The principle of religious moderation instilled in Ma'had Al-Jami'ah IAIN Ponorogo students is contained in values including *Tawa>ssuth*, (taking the middle way), *Tawa>zun* (balanced), *I'tida>l* (firm and upright), *Musawa>h* (egalitarian), *Shu>ra* (deliberation). Here

are some principles of religious moderation related to the Islamic concept of wasathiyah contained in the details of the following values.¹⁰:

1. Tawa>ssuth (middle ground taking)

The value of Tawa>ssuth (taking the middle way) is a middle or medium attitude that is neither too right-leaning (conservatism/fundamentalist) nor extreme-left (liberalism). Tawa>ssuth is an attitude of religious understanding and practice that is not excessive in religion (ifrath) and does not reduce religious teachings (tafrith). In Islam, the attitude of Tawa>ssuth becomes a middle point that exists between two ends, if there is a dispute in the form of principles or political disputes that have something to do with religion, race or others, we as humans or moderates need to take the middle way, meaning that we can objectively assess a dispute what's going on around.

Ma'had Al-Jami'ah IAIN instilled the value of Tawa>ssuth which was realized by the provision of learning ta'lim yellow books including Mabadi' al-Fiqh, Washoya, and Risalatul Mahidh. In addition, there is also ta'lim BTQ-PI (Read and Write al-Qur'an-Worship Practices). Equipped with a deep religious understanding, students have a strong religious foundation and give birth to a moderate attitude so that they are not easily fall into ideas that want to deflect Akidah santri. Because the superficiality of religious science or not accepting religious knowledge in its entirety or fragments and depth is the cause of tatarruf (exaggeration) and easy blame what others believe. So that the value of tawa>ssuth is very important to be instilled in a person, especially students of MA'had Al-Jami'ah IAIN Ponorogo.

2. Tawa>zun (balanced)

Tawa>zun is an aspect of understanding and practice in a balanced way both in terms of aspects of worldly life and aspects of ukhrawi life, firm in principles that can distinguish things between inhiraf namely deviation and ikhtilaf which means difference. In another sense, the attitude benefits from this attitude of Tawa>zun when one can balance one's life between the world and the hereafter.

Tawa>zun means that balance in carrying out all aspects of life must be balanced between worldly and ukhrawi. The value of religious moderation is no less important to be instilled in students. Tawa>zun attitude is a form of effort to improve hablum

¹⁰ Aceng Abdul Aziz, et.al, "*Implementasi Moderasi Beragama Dalam Pendidikan Islam*" (Jakarta: Kelompok Kerja Implementasi Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia bekerjasama dengan Lembaga Daulat Bangsa, 2019), 10.

mina Allah (our relationship with Allah) hablum mina Allah and our relationship with others (Hablumina al-nas) tawazun value It also teaches students to be balanced in world affairs and the hereafter. In addition to worship, students also cannot do world things such as working to support themselves or provide for their families. In an effort to explore the meaning of Islamic law derived from the Qur'an and Hadith, a balance between textual and contextual understanding of what when exploring the meaning of the Qur'an is needed. Nash only by not seeing textually can give birth to seeds of understanding that are kekeh (rigid) even fall into the school of conservatism and leads to extremism. Whereas if understanding nash only looks at it from a contextual point of view without involving its textual meaning, this can't lead to liberalism that can't burying the teachings of religion itself.

Based on the findings of the data obtained by the researcher, the cultivation of Tawazun values carried out by Ma'had Al-Jami'ah IAIN Ponorogo in accordance with the theory is realized by applying contextualization of the text, namely through material ta'lim learning religious moderation, study of yellow books and BTQ-PI ta'lim material. While debriefing understanding worship activities, one of which is praying. In the formation of the attitude of Tawazun santri in the initial activity before learning, namely by praying first, after the Ustadz said greetings to the students. Then Ustadz led the prayer with the students after that it was just entered into the discussion material in ta'lim. When everything is done in balance between the world and the hereafter, it will make one's life happy inner and peace of mind.

3. I'tida>l (firm and straight)

I'tida >l (upright and upright) means to put something or thing in its place, exercise rights and fulfill obligations according to its measure. I'tida>l is the implementation of justice and ethics for Muslims. In Islam, Allah commands that justice be done fairly, meaning that it must be in accordance with its portion, middle and balanced. According to Hasan, mustaqim also expressed his opinion on the value of I'tida>l according to him, as a Muslim we are all commanded to be fair to all regardless of how His religion, his social identity and from his tribe others come from and are fair in any case as a Muslim is also commanded always to be able to do charity to anyone. Because with justice becomes a noble value in religious teachings.

In its implementation, Ma'had Al-Jami'ah IAIN Ponorogo is manifested in ta'lim learning if students who obey the rules based on policies that have been made will get

rewards and who Violations will get punishment according to the level of violation committed. For example, in every ta'lim learning that has been carried out at the end of learning, the ustadz will give a structured task, namely summarizing the material and looking for news which is then required by students Working on the task will later be collected according to the agreed time, if the students collect will get an assessment reward, while those who do not collect will get punishment.

4. Tasāmuh (Tolerance)

Tasāmuh (Tolerance) is an important attitude for a person to have that is manifested in his willingness to accept a wide variety of different and diverse views and beliefs, Although other people's beliefs do not match in his opinion. This bagof āmuh (tolerance) must be closely related to environmental customs in different communities, but it cannot be denied that the diversity that exists is The grace given by Allah SWT makes us open in a relaxed manner if there are differences in opinions and beliefs from each individual or group. If the attitude of Tasāmuh (Tolerance) has been instilled in individuals in addressing differences, someone will certainly be able to appreciate more, the opinions of views that Different so it is not easy to blame and even antagonize if you have different views.

In Islam itself there are various kinds of groups, sects and religious sects so that tolerance is needed in responding to various kinds of differences. Santri Ma'had Al-Jami'ah IAIN Ponorogo consists of various different backgrounds even though they are Muslims, but it does not rule out the possibility of differences in beliefs or Beliefs adhered to, for example, differences in terms of worship, prayer, and so on.

The phenomenon of finding data from Ma'had Al-Jami'ah IAIN Ponorogo the majority of religious beliefs adopted is ahlu al-sunnah wa al-jama'ah with the school of jurisprudence of Imam Shafi'I. however, Ma'had Al-Jami'ah IAIN Ponorogo teaches students to hold fast and believe in the madhhab they adhere to without blaming other schools. Even so, they are still able to coexist and appreciate the understanding of others by not easily blaming them. This attitude of respect is a manifestation of the cultivation of the values of Tasāmuh or tolerance because the difference in views is a form of grace taught by the previous Kiai, that not necessarily what is taught by the teachers is right but also not necessarily others are wrong.

Based on the findings of the data obtained by researchers, the planting of the value of Tasāmuh carried out by Ma'had Al-Jami'ah IAIN Ponorogo was realized with good

communication between Ustadz and students, so The delivery of material in ta'lim learning will run conducive and both Ustadz and students are able to understand the material without anyone feeling confused because it is deep. Communicating the process of ta'lim takes place using language that is difficult to understand. In the educational learning process at Ma'had Al-Jami'ah IAIN Ponorogo, researchers observed that the value of Tasāmuh had also been applied in the ta'lim learning process, namely when Ustadz delivered material with students, considering that Ma'had Al-Jami'ah IAIN Ponorogo students came from different regions. Because not all students come from Java but some are from outside the island such as in Sumatra, Kalimantan, Madura, and so on. If you deliver material in Javanese, of course other students will not be able to understand the material, therefore in their delivery when learning ta'lim in communicating Ustadz tried to use Indonesian, because Indonesian is a national language that of course all students will be able to understand.

5. Musawa>h (egalitarian)

Musawa>h is the equality and degree of every human being as one of the creatures created by Allah SWT. All living human beings have equal or equal or equal dignity and dignity, including different genders, professions, races, and ethnicities. According to Muhammad Khosim and Maimun in their book "Islamic Moderation in Indonesia" suggests that the character of Musawa>h in Islamic teachings has been applied since the time of the Prophet Muhammad SAW, namely when he succeeded in triggering a declaration of a bond of agreement between the people of Medina, the declaration of the bond is known as the Medina Charter in which there are several articles that are isiya contains the principles of equality and justice for society. Among them are articles 1, 12, 15, 16, and so on, essentially binding between each other that all people living in Medina at that time had equal status in the eyes of the law. obtain the same rights and obligations, and most importantly have equality as a free society¹¹.

Based on the findings of the data obtained by the researcher of the cultivation of Musawa>h values carried out by Ma'had Al-Jami'ah IAIN Ponorogo in accordance with the theory above, which is manifested in the provision of equal rights and obligations received by students in the results of interviews with Ibn Muchlis, affirming that in Ma'had Al-Jami'ah IAIN Ponorogo all students have the right to learn and are obliged to follow all existing ta'lim. In its application, Ma'had Al-Jami'ah IAIN

¹¹ Maimun Mohammad Kosim, "*Moderasi Islam Di Indonesia*" (Yogyakarta: LKiS, 2019), 56.

Ponorogo treats its students with the same rights, namely equipping students with religious knowledge in the form of ta'lim Kitab kuning, ta'lim moderation, ta'lim BTQ, worship practices and others.

Ma'had Al-Jami'ah seeks to equip students with religious knowledge which can be said to be still in the basic material category considering the background of Ma'had Al-Jami'ah IAIN Ponorogo students, the majority of whom previously did not depart from Madrasah or Islamic boarding school graduates. However, there are also students from public schools where the provision of religious knowledge is clearly lacking.

6. Shu>ra (deliberation)

Shu>ra means to state, explain, or propose and take something. Shu>ra (musyawarah) is an effort to negotiate or ask each other and exchange opinions on a matter. In the Qur'an it has been explained about Shu>ra (deliberation) as the word of Allah SWT in (Q.S Ali Imron verse 159) and also in (Q.S Al-Shura verse 38). Deliberation in essence also has the benefit of realizing a democratic society order in addition to being a form of command from Allah SWT. According to Muhammad Khosim and Maimun in their book "Islamic Moderation in Indonesia", that Shu>ra (musyawarah) is interpreted as a form of effort to obtain an opinion regarding an existing problem. Therefore, Shu>ra (musyawarah) can also be understood as exchanging ideas and thoughts to know and determine opinions or policy decisions that are considered correct and good for the common good.

Shu>ra (deliberation) is an exchange of opinions carried out in solving a problem to reach an agreed solution. Deliberation has become part of the typical tradition of an educational institution or organization that has long existed as a means to realize a common benefit among various kinds of opinions that exist.

Based on the findings of the data obtained by researchers planting Musawa>h values carried out by Ma'had Al-Jami'ah IAIN Ponorogo in accordance with the theory above, which is manifested in deliberations to compile work programs for Ma'had Al-Jami'ah IAIN Ponorogo activities and discussion deliberations in classroom learning ta'lim. In the results of the interview, Ustadz Ibn Muchlis conveyed that indirectly the value of shura (musyawarah) had been applied to students through discussions when ta'lim learning was taking place where in the learning one of them was a discussion method that gave the ustadz by presenting a picture that discussed a certain topic, then the students were divided into a group which would later be

responded to by discussed it in advance according to what he openly accepted. Deliberation has become part of the typical tradition of an educational institution or organization that has long been a means of realizing a common benefit among various kinds of opinions.

Analysis of the Implications of Instilling Religious Moderation Values on the Religious Behavior of Santri Ma'had Al-Jami'ah IAIN Ponorogo

Based on the results of research on the implications of internalizing Islamic moderation values in ta'lim learning Religious Moderation in Ma'had Al-Jami'ah IAIN Ponorogo has positive implications, because researchers are focused on developing religious understanding and behavior carried out both in meetings during ta'lim and in their daily lives at home and in the community. and According to Zakiyah Darajat, humans are not born with a certain attitude but can be formed throughout a person's development. Thus, the formation of students' religious behavior is not by itself but takes place in a social interaction. The formation of religious behavior generally occurs through experience since childhood. In this case, the first education is carried out by parents, after that by teachers.

For this reason, Agus Sujanto said that the school environment has been formed in such a way that all school provisions and programs will affect the religious behavior of students. This is in accordance with the explanation that social attitudes or behaviors in general are relationships between a person and others, interdependence with other humans in various social life.

In a process of instilling religious moderation values carried out will have implications for all who carry out the process. Impact is an influence or effect, both positive and negative. The impact of instilling moderation values certainly leads to a positive impact, because the values of religious moderation instilled in students are good and useful values in life, especially in the religious behavior of students.

Based on the data obtained by the researcher, the implications of instilling religious moderation values in the religious behavior of Ma'had Al-Jami'ah IAIN Ponorogo students will be explained based on the data obtained by researchers when conducting interviews and observations as follows:

- a. Application of 5S culture (Smile, Greeting, Greeting, Politeness and Courtesy)

The cultivation of religious moderation values for students in Ma'had is manifested in the ta'lim learning process activities taking place. At the beginning of the study, the ustadz begins with an opening greeting, followed by a greeting to the students with a pleasant expression. After that, the students also answered the greetings and greetings of the ustadz with a feeling of pleasure and joy. Starting with these greetings and greetings, the process of ta'lim learning becomes fun and cheerful.

In addition, the 5S culture in the ta'lim learning process takes place, students are also polite and polite and respectful to him. This can be seen when students ask questions if there is something unclear about the material in relaxed but still polite language, meaning before asking, introducing themselves first and then submitting the question.

b. Adab birul walidain

Adab birul walidain also includes the impact of religious behavior. In everyday life, students certainly do not escape interacting with others, especially interacting with family at home, both with parents and with younger siblings. Good words and deeds done to parents are a manifestation of filial piety to parents because this has become a must for a child to his parents. In addition to parents, there are birul walidain also seen in students when they are in the community, especially to older people.

c. Be more selective and wise in media sosial

Social medial has become an inherent thing for everyone, all kinds of information can be obtained easily and quickly, so that all kinds of information in any form can be obtained and accessed by everyone. However, a lot of information is accurate or inaccurate, so there is still a big question mark about its origin. Therefore, students must be more selective and also wise in social media so as not to be easily provocative information that is not clear the source of its origin, it could even be that the information received is not true. Based on the explanation above, it can be explained that the cultivation of religious moderation values also has an impact on students to be more selective and wise in social media because if they are not careful in receiving all forms of information, the impact will be harmful to themselves and others, for example is division between others.

d. Be tolerant of dissent

Tolerant or respectful attitudes in any differences also include religious behavior. In Ma'had Al-Jami'ah tolerance is also seen in the form of discussions in the ta'lim learning process, students are very enthusiastic and show mutual respect between other

students by taking turns giving responses and opinions about the material that is the topic of discussion so that the discussion can run well and smoothly. In addition to the learning process that takes place in ta'lim in Ma'had. Tolerance is also applied outside Ma'had, when students join several organizations on campus. Because the background of students is also students who participate in various kinds of organizations and SMEs on campus where in participating in an organization as well as in making work programs, there must be a lot of ideas and opinions in each member, so it does not rule out the possibility of disputes that start from diversity of thought aforementioned. So that mutual respect between friends is very necessary in responding to this.

The cultivation of religious moderation values also has an impact on Ma'had Al-Jami'ah students, namely the formation of tolerance or mutual respect if there is a diversity of thoughts between students which is manifested in the discussion of ta'lim learning that takes place. In addition, tolerance can also be seen in an interview with one of the students of Ma'had Al-Jami'ah where there are often differences of opinion when he is in one of the campus organizations, for example in preparing work programs.

CONCLUSION

In an effort to instill the values of religious moderation for santri. Ma'had Al-Jami'ah IAIN Ponorogo seeks to equip students by strengthening their understanding of mindsets, perspectives, and religious practices with online ta'lim learning. The values instilled in the students include; 1) *Tawassuth*, (taking the middle way), is a form of experience and understanding in religion that does not reduce religious teachings or *tafrith* and is not excessive or not *ifrath*. 2) *Tawazun* (balance), is experience and understanding in worldly and *ukrawi* life in which principles are stated explicitly so that they are able to distinguish those related to *ikhtilaf* (differences) or *inhiraf* (deviations). 3) *I'tidal* (firm and straight), is the process of placing something in the place provided and obligations are fulfilled proportionally, and their rights are exercised. 4) *Tasamuh* (tolerance), *tasamuh* comes from Arabic which means mutual permission, mutual assistance. In another sense, *tasamuh* (tolerance) is a process of respecting and acknowledging differences in any way. 5) *Musawah* (egalitarian), is the absence of discriminatory attitudes towards other people because of the causes in the form of different traditions, beliefs, and origins. 6) *Syura*

(deliberation), which is the settlement of any problems by conducting deliberations in order to obtain consensus, of course the benefit is applied.

The implication of instilling the values of Religious Moderation is that the values of Islamic moderation in ta'lim learning Religious Moderation at Ma'had Al-Jami'ah IAIN Ponorogo have positive implications, in the development of religious understanding and behavior that is carried out both in meetings when ta'lim and in daily life at home and in the community. The impact experienced by students after learning the values of moderation in Mahad, namely; 1) Application of 5S culture (Smile, Greet, Greeting, Polite and Polite) 2) Be more selective and wise in social media. 3) Adab Birul walidain. 4) Being tolerant of differences of opinion.

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