

## Integration of Theological and Sociological Values from Transcendental Phenomenological Perspective: Study of the Construction of Religious Moderation

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### Abstract

The existence of Islamic boarding school students is considered to have an essential role in guarding religious moderation amidst the increasing issues of radicalism and religious extremism in Indonesia. This research aims to understand the construction and implications of religious moderation based on theological and sociological values developed at the Miftahul Ulum Suren Islamic Boarding School, Jember, and the Nurul Jadid Paiton Islamic Boarding School, Probolinggo. This research method is qualitative with a case study approach. Data collection techniques are carried out through interviews, observation, and documentation. The results of the research show that the construction of religious moderation at the Miftahul Ulum Suren Jember Islamic Boarding School and the Nurul Jadid Paiton Probolinggo Islamic Boarding School, is carried out through the instillation of theological and sociological values, namely the *aqidah ahlus sunnah wal jamaah* and the habit of good morals towards Allah and others. The internalization of these theological and sociological values has implications for the character of students who love their country and have national and national awareness, as evidenced by an attitude of tolerance between religious communities, maintaining harmony and national unity.

**Keywords:** *Value Integration, Construction, Religious Moderation, Theology, Sociological*

### Abstrak

Keberadaan santri dianggap memiliki peran penting dalam mangawal moderasi beragama di tengah maraknya isu radikalisme dan ekstremisme beragama di Indonesia. Penelitian ini bertujuan untuk memahami konstruksi dan implikasi moderasi beragama berdasarkan nilai teologis dan sosiologis yang dikembangkan di Pesantren Miftahul Ulum Suren, Jember dan Pesantren Nurul Jadid Paiton, Probolinggo. Metode penelitian ini adalah kualitatif dengan pendekatan studi kasus. Teknik pengumpulan data dilakukan melalui wawancara, observasi dan dokumentasi. Hasil penelitian menunjukkan bahwa konstruksi moderasi beragama di Pesantren Miftahul Ulum Suren Jember dan di Pesantren Nurul Jadid Paiton Probolinggo dilakukan melalui penanaman nilai-nilai teologis dan sosiologis yaitu *aqidah ahlus sunnah wal jamaah* dan pembiasaan akhlak yang baik kepada Allah dan sesama. Internalisasi nilai-nilai teologis dan sosiologis tersebut berimplikasi

pada karakter santri cinta tanah air, memiliki kesadaran berbangsa dan bernegara yang dibuktikan dengan sikap toleransi antar umat beragama, menjaga kerukunan dan kesatuan bangsa

**Keywords:** *Integrasi Nilai, Konstruksi, Moderasi Beragama, Teologi, Sosiologi*

## INTRODUCTION

The construction of religion in the Islamic boarding school environment is currently effective in forming moderate, tolerant students who respect local wisdom. This can be seen from the character of Islamic boarding school students and alumni who are committed to maintaining religious, national, and state values. This character cannot be separated from the construction of Islamic boarding school education that instills religious values, both theological and sociological values, that live in Islamic boarding schools. In the midst of widespread issues of radicalism and extremism disguised as religion, the discourse on religious moderation is important to ward off extreme ideologies that lead to radical actions and religious intolerance in society.

Acts of religious intolerance and radicalism that are developing in society are considered failures in religious moderation education, so moderate and inclusive education is needed (Fahri et al., & 2019; Hatyani, 2020); especially Islamic education. This thesis sparked the emergence of critical studies on the need for moderation in Islamic education, such as Siswanto's research(2019)which analyzes the values of Islamic moderation in curriculum construction; Ekawati(2019), forms of Islamic higher education curriculum moderation; Rusli research,(2019), Islamic moderation in the academic community; Mahrus research(2020)and the moderation of Islamic education in ancient manuscripts, some even study the moderation of Islamic education in the historical trajectory of Indonesian education(Najib, 2018).

The understanding of religious moderation developed in Islamic boarding schools is believed to be able to stimulate the stability of social life(Akhmadi, 2019), because he is seen as a counter opinion from the two poles of Islamic extremity (extreme right or left of Islam) (Faiqah & Frances, 2018). This view encourages Islamic educational institutions as well as Islamic religious institutions such as Islamic boarding schools to take the initiative to mainstream religious moderation Zubaedi et al., (2020), Fathurrochman et al., (2020), or Ni'am (2015). Some of this research confirms the effectiveness of religious moderation

constructions built in Islamic boarding schools, including Islamic boarding schools in East Java.

The Miftahul Ulum Suren Islamic Boarding School in Jember and the Nurul Jadid Paiton Islamic Boarding School in Probolinggo are two Islamic boarding schools that have been proven to mainstream religious moderation as the primary basis for the attitudes of Islamic boarding school residents. The normative values that shape religious moderation are designed from theological anchor discourse. The internal circles of the two Islamic boarding schools assess that the theological anchor has a powerful driving force, especially in fostering religious moderation within the Islamic boarding school community. So, the two Islamic boarding schools continue to exist and are accepted in society because of their contribution to maintaining harmony. The resilience of the two Islamic boarding schools arises from their socio-religious identity and ability to adapt their identity to a multicultural society (Abubakar & Hemay, 2020).

The Miftahul Ulum and Nurul Jadid Islamic Boarding Schools position religious moderation as a social-ethical value that is built in a structured and cultural manner and does not tend to be formalistic (Ahdar et al., 2018) and Hasan's research (2018). The pattern and style of internalization of religious moderation at Miftahul Ulum Islamic Boarding School and Nurul Jadid Islamic Boarding School institutionalizes theological values as the paradigmatic basis for religious moderation actions for all Islamic boarding school residents. One form of implication is the creation of awareness, thoughts, attitudes, and actions colored by tolerance, respect, and tolerance for each other.

The moderation attitude instilled at Miftahul Ulum Islamic Boarding School and Nurul Jadid Islamic Boarding School has impacted the religious patterns of the community around the Islamic boarding school, being more harmonious. This is reinforced by the results of Zarkasyi's research (2019) which says that religious moderation can create a harmonious, tolerant society with moderate views (Kim et al., 2020).

## **RESEARCH METHOD**

This study uses a qualitative method with a phenomenological approach. The phenomenological approach was chosen because it is able to explore in-depth understanding of individual experiences and perceptions of certain phenomena, in this case religious moderation in Islamic boarding schools. The

data collection technique used was: in-depth interviews. Interviews were conducted with kiai, ustadz, and students in both Islamic boarding schools. Questions focused on their understanding of religious moderation, how they teach it, and how they see its application in the context of Islamic boarding school life and the wider community. Observation: Researchers observed social interactions, religious activities, and discussions that took place in the Islamic boarding school environment. These observations help capture the dynamics of religious moderation in real practice in the field. Documentation: Documentation includes analysis of teaching materials, books, activity records, and official Islamic boarding school documents related to the theme of religious moderation. These documents provide additional insight into how religious moderation is integrated into the curriculum and activities of the Islamic boarding school.

## **RESEARCH FINDINGS AND DISCUSSION**

### **Construction of Theological and Sociological Values at the Miftahul Ulum Suren Jember Islamic Boarding School**

The most important part of Islamic boarding school education is instilling Islamic boarding school values. Islamic boarding school values are instilled in students from an early age, which is done in a structured and cultural manner. The instillation of Islamic boarding school values in a structured manner is carried out through the Islamic boarding school curriculum. Meanwhile, instilling cultural values is carried out by cultivating and habituating through daily practices (*amaliah*). The values of the Islamic boarding school, both theological and sociological, are very important in the framework of forming students with character. This character then becomes a provision for the santri's resilience and survival when they return to society. Because students who return to society are not only equipped with knowledge, but also have to have strong character and mentality to face the dynamics of society. One of the ways in which strong character is built is through instilling religious and social values that are embedded in the souls of every student at the Miftahul Ulum Suren Jember Islamic Boarding School (Marzuki, Interview: 2023).

Below we will explain the theological and sociological values at the Miftahul Ulum Suren Jember Islamic Boarding School from interviews, observations and Islamic boarding school documents. This is important to help sharpen the analysis in the next discussion section.

### ***Instilling Theological Values***

One of the concerns of KH. Ahmad Mudzhar (Founder of the Miftahul Ulum Suren Islamic Boarding School) in building the character of students is cultivating aqidah (theology) which has the ahlussunnah wal jamaah (Aswaja) bent. The instilling of aqidah in students is directed so that students have a strong soul and belief in Allah so that they do not depend on their lives except solely on Allah. Apart from aqidah, the Miftahul Ulum Islamic Boarding School also prioritizes instilling noble morals in its students so that they have good souls and attitudes in accordance with Islamic teachings (Ismail, Interview, 2023).

The instilling of aqidah values carried out at the Miftahul Ulum Islamic Boarding School is the initial preparation for forming students who are consistent believers. Aqidah values are instilled through the educational curriculum in Islamic boarding schools, both formal and non-formal education. In formal education, aqidah education is carried out through the government curriculum, namely Aqidah Akhlak, while in non-formal education (Diniyah) it is taught through yellow books such as Aqidatul Awam da Kifayatul Awam (Obeservasi, 2023).

One way of instilling the values of aqidah is by teaching the book Aqidatul Awal and kifayatul lay which are the foundation for monotheism, which teaches students that Allah is the only entity worthy of worship. Instilling aqidah like this is done to shape the students' perspective on monotheism. This understanding has an impact on the souls of students who are not ambivalent in their faith by viewing other than Allah as creatures. So that the students of Miftahul Ulum have the view that there are no superior or inferior fellow servants of Allah.

Apart from cultivating a strong aqidah, Miftahul Ulum Islamic Boarding School students instill the importance of tawakkal, gratitude, tasamuh, tawasuth and an attitude of tawadlu'. Through these qualities, students are expected to have a moderate and broad outlook. The normative values instilled at the Miftahul Ulum Islamic Boarding School ultimately formed a moderate view of the students (Ismail, Interview, 2023).

To date, the Miftahul Ulum Suren Islamic Boarding School is recognized as having produced students who are moderate, tolerant and have a national outlook. They do not easily judge phenomena that occur in society so that

students and alumni can be accepted in society at large. Below we will describe the theological values that develop at the Miftahul Ulum Islamic Boarding School.

Theological and Moral Values at the Miftahul Ulum Islamic Boarding School.

No	Mark	Internalization Process
1	Aqidah	This is done through learning and cultivating the Aswaja aqidah as well as practicing by increasing devotion to Allah
2	Taqwa	Getting used to carrying out obligations and avoiding religious prohibitions (worship).
3	I'm grateful	Carried out via pteachingformal and non-formal which understand Aswaja and practice gratitude both to Allah and others.
4	Muhasabah al-nafs	Carried out through formal and non-formal learning with Aswaja understanding and always self-evaluation
	Resignation	This is done through formal and non-formal teaching and training in accepting business failure.

Extracted from interviews and documents at the Miftahul Ulum Islamic boarding school (Jember, December 2023)

The Miftahul Ulum Islamic Boarding School teaches students that their religious practices must be total and surrender themselves completely to Allah. This devotion to Allah is manifested in readiness to follow His instructions and avoid His prohibitions in everyday life. Through this theological awareness, Islamic boarding school residents are more "servant" only to God and are not enslaved by other entities. However, this theological orientation does not reduce the human dimension which is the locus of the application of this awareness.

This is the essence of the value of justice between humans as servants and caliphs; between divine objects and human subjects. So, as Abdullah said, moderation refers to the best integration, justice and excellence in all aspects (Abdullah, Interview, 2014). This means that the integration of divine and humanitarian awareness can bring about the benefit of oneself, others and society

based on the principles of social justice and tolerance. Also included in this context is the attitude to maintain and contribute to the integrity of a nation (state).

### ***Instilling Sociological Values***

What will be reviewed in this section are the social values that develop at the Mifathul Ulum Islamic Boarding School. In order for us to have a general idea of social value, it is necessary to first define social value. In general, social values are interpreted as standards and principles in which there is a set of behavior and function as guidelines for human life in society, society in this context is Islamic boarding school society. The social values of Islamic boarding schools as standards are automatically used as a reference in all forms of actions and words of everyone within the Islamic boarding school community group.

The existence of social values at the Miftahul General Islamic Boarding School helps every individual to obtain rights and carry out their obligations fairly and evenly within the community group. Apart from that, the existence of social values can also help a group to achieve common goals. For example, social values have the aim of creating harmony despite differences in ethnicity, religion, race and so on.

The values that develop at Miftahul Ulum Islamic Boarding School are values developed from Islamic boarding school traditions. These Islamic boarding school values function as guidelines for how students behave in carrying out their activities. Mark boarding school has a strategic role and function in maintaining the values of Islamic traditions to create the reality of the diversity of the moderate Hannan Islamic boarding school community (2020). The most basic values are religious values that come from the Al-Quran and Hadith. These values are manifested in the form of social behavior. Such a moderate religious attitude is manifested in religious behavior based on local spirit (Khairul Anam, Interview, 2023). Miftahul Ulum Suren Islamic Boarding School in this context has a strategic role in creating local culture and also includes the religious system of East Javanese society which is generally more moderate and tolerant.

#### **Sociological Values at the Miftahul Ulum Islamic Boarding School**

<b>No</b>	<b>Mark</b>	<b>Internalization Process</b>
1	Responsibility	Santri are trained to be responsible in carrying out their duties through organizational activities
2	Tolerance	Students are given the freedom to choose their

No	Mark	Internalization Process
		specialization program and respect their friends' choices
3	Feeling tense	Santri are gathered in one room without looking at regional background, ethnicity, culture and social status.
4	Togetherness	Familiarization with Islamic boarding school activities carried out with community service such as cleaning up Islamic boarding schools
5	Mutual sharing	Every student who receives a delivery must share it with other students
6	Balanced	Santri are obliged to balance between ubudiyah activities and learning, between this world and the afterlife.

Extracted from interviews and documents at the Miftahul Ulum Islamic boarding school (Jember, December 2023)

Based on the mapping of the values above, it can be understood that the values of moderation have been instilled since the students were at the Miftahul Ulum Suren Islamic Boarding School. So, it is natural that Islamic boarding school alumni are more moderate when they return to society. This is in line with research results (Bosra & Umiarso2020), which emphasize that moderate attitudes in Islamic boarding schools are emphasized in the framework of religious values and Islamic boarding school traditions. Umiarso's research findings concluded that the religious moderation built by Islamic boarding schools was based on divine awareness. It is natural that their attitudes and actions continue to represent religious-spiritual values. Thus, the dimensions of the life of Islamic boarding school residents cannot be separated from Qur'anic ethics, including religious views, attitudes, and actions. (Bosra & Umiarso 2020).

### **Internalization of Tasamuh and Tawasuth Values at the Nurul Jadid Islamic Boarding School in Paiton, Probolinggo**

#### ***Theological Values***

The theological values developed at the Nurul Jadid Islamic Boarding School are at the core of Kiai Zaini's thinking as the founder. These values are contained in Qanun Asasi which contains theological, scientific, social, national and organizational values. In Qanun Asasi PP. Nurul Jadid, article 6 paragraphs 1 and 2, Article 6 paragraph 1 states that the values of the Nurul Jadid Islamic



Boarding School consist of the value of awareness and the value of introspection. Meanwhile, article 6 paragraph 1 reads: The value of awareness in the form of Panca Awareness of Santri includes: awareness of religion, knowledge, community, nation and state and organization (Qanun Asasi PP. Nurul Jadid, 2021).

Theological values are the core values that underlie other values, namely religious awareness (al-wa'y al-diny). Tasamuh and moderate attitudes have actually been established for a long time at the Nurul Jadid Islamic Boarding School, namely since the founding of the Islamic boarding school, it has been proven that there is no conflict between religion and the State. Therefore, this Islamic boarding school always emphasizes the importance of religious and national struggle (Faizin, Interview, 2022) to ensure the realization of a safe, orderly and peaceful life.

Because Nurul Jadid realizes that understanding, appreciating and practicing Islamic teachings requires a platform, namely a state that is orderly, safe and peaceful. In order to create a safe country, citizens must have strong national insight and awareness. Because if the Islamic boarding school community has led a moderate and tolerant national life, then Muslims will carry out their worship calmly and comfortably.

The instillation of moderation values with a theological basis developed by Islamic boarding schools is in line with the results of the study Saleh, who focuses on religious moderation in defending the state, said that the existence of religious moderation is able to eliminate the dynamics of threats to state defense.(Saleh, 2020). Below we will describe the values developed by Nurul Jadid as a basis for the value of religious moderation.

#### Nurul Jadid Islamic Boarding School Values

No	Mark	Planting Form
1	Religious Awareness	Carried out through a teaching and training system ibadsatri daily
2	Knowledgeable awareness	Carried out through a structured and planned system of teaching, learning and training
3	Community awareness	This is done through the involvement of students in Islamic boarding school organizations
4	National and state	Carried out through National Holiday

No	Mark	Planting Form
	awareness	celebrations and teaching activities
5	Organizational Awareness	This is done through organizational governance, organizational training, involving students in the organization

Nurul Jadid Islamic Boarding School's Qanun Number 1 of 2021

From the description above, it can be understood that religious awareness is the basis of other awareness. This shows that theological awareness is the basis of social awareness to give birth to a moderate attitude in carrying out religious and national responsibilities. This means that the cultivation of oderat values at the Nurul Jadid Islamic Boarding School has become a value that is guided by and has become the daily culture of the students. As proof of the moderate values of nationality as stated by Kiai Zaini, as his preaching "I opened this lodge not only because I wanted to produce ulama' (kiai), but I wanted to produce a consistent Muslim. "A consistent Muslim, apart from always thinking about religion, also thinks about the lives of many people" (M Masyhur, KH Zaini, 1996).

### *Sociological Values*

The internalization of sociological values developed at the Nurul Jadid Islamic Boarding School is a reflection of Islamic teachings originating from the Al-Quran and Hadith. These values compromise with local values that do not conflict with Islamic teachings. These values are characteristics of Nurul Jadid students, one of which is national commitment (al-way al- Hukumy wa al-sya'by), tolerance and non-violence (Qanun Asasi, 2021). In addition, the values developed also accommodate local values such as mutual cooperation and cooperation as long as they do not conflict with Islamic teachings (Observasi, 2023).

These values are the basis for a moderate religious attitude that applies not only at Islamic boarding schools but also when returning to society. So that the moderate (tawasuth) and tolerant (tasamuh) understanding of security of Nurul Jadid Islamic boarding school alumni is enough to color the way people think among alumni and the East Java environment. Moderate understanding of religion is increasingly strengthening along with the development of radicalism

and acts of religious intolerance in Indonesian society, including in East Java. Because overcoming extremism requires moderate and inclusive education (Fahri et al., & 2019; Hatyani, 2020).

The Islamic boarding school's moderate attitude, aside from the values that serve as guidelines, is also inseparable from its inclusive curriculum (Siswanto 2019) where the values of religious moderation already exist in the manuscripts of classical books taught in Islamic boarding schools (Najib, 2018). The following are the sociological values developed by the Nurul Jadid Islamic Boarding School in forming students who are moderate, tolerant and balanced.

Nurul Jadid Islamic Boarding School Values

No	Mark	Planting Form
1	Trust and Responsibility	Each student is trained to be responsible in carrying out their duties through Islamic boarding school activities and Islamic boarding school organizations
2	Husnul Adab	Teaching the importance of virtuousness to all through K.'s habituation and example
3	Independent	Independent living habits such as organizing studies, washing clothes, managing finances, etc.
4	Simple	Restrictions on the use of clothing, consumption and other facilities as well as Kiai's example
7	Tawasuth	Cultivating a moderate attitude, not extreme in actions, words or thoughts
8	Tawazun	Cultivating a balanced attitude, not extreme either in actions, words or daily attitudes, between the interests of this world and the hereafter.

PP Profile. Nurul Jadid, Kaliendokop, 2020

Based on the Islamic boarding school values above, it can be understood that the process of internalizing the sociological values developed at the Nurul Jadid Islamic boarding school has been carried out since the Islamic boarding school was founded (Akik Zaman, Interview, 2021). The process of internalizing Islamic boarding school values is carried out in the form of structured teaching and cultivation. This internalization process is carried out as long as the students stay at the Islamic boarding school. The cultivation of these values then becomes the character of the students when they return to society. In this internalization

process, students learn, understand material, feelings, emotions and other things that can form a character in Nurul Jadid.

Social values in Islamic boarding schools are actually the result of understanding Nash (Al-Quran and Hadith) which are explained in the thoughts and views of the founders of Islamic boarding schools. Therefore, value is found in the choices students make both regarding the results or goals and the means for achieving them. The values developed apart from the texts also refer to turats and salaf al-shaleh. Understanding these sources then gives rise to Islamic boarding school attitudes and culture which become a value system, namely the values of Tawazun (balance), Al adlu (just), Tasawuf (moderate), and Tasamuh (tolerance).

### **The Influence of the Integration of Islamic Values at Wasathiyah Miftahul Ulum Suren Islamic Boarding School on Community Religious Awareness**

This section will explain the implications of the theological values of the Miftahul Ulum Suren Islamic Boarding School for the moderation of community diversity. Because Islamic boarding schools are sub-cultures that have a strong influence in contributing to the religious attitudes of society which are moderate, tolerant and have a national perspective. Islamic boarding school residents can be likened to a clock pendulum that moves from the edge and tends towards the center or axis (centripetal). However, he never remained static, especially when he was dealing with social realities. The attitude of religious moderation displayed by Islamic boarding school residents is a dynamic attitude, moving creatively and providing solutions. This Islamic boarding school continues to filter the values and culture of community life, so that it is able to stand as a patron for the community.

#### ***Implications of Moderation Practices in social life***

Based on the description above, it can be understood that the Mifathul Ulum Jember Islamic Boarding School is a boarding school that is intense in guarding moderate and tolerant religious understanding based on Ahlussunnah Waljamaah (ASWAJA) understanding. From this framework, it is very clear that the moderate attitude of the Miftahul Ulum Islamic Boarding School is a form of action that supports human values, supports freedom of worship, gender equality, and is in opposition to terrorism and acts of violence. (Rabasa, 2007). In fact, the construction of religious moderation developed by the Miftahul Jannah

Islamic boarding school strongly supports plurality that seeks peaceful co-existence and tolerance. This is an essential part of the Islamic boarding school paradigm which rejects religious and state radicalism (Salamuddin, 2019).

The Miftahul Jannah Islamic Boarding School develops religious moderation based on the wisdom codified in the dates of the prophet Muhammad, the prophet's companions, or the al-salaf al-shaleh. Therefore, yellow book literature is not only positioned as central to Islamic boarding school studies (Fajrussalam, 2020) but it is also a value of religious moderation that is constructed from the framework of santri thinking.

East Java's relatively diverse society is vulnerable to transnational ideologies and other extreme ideologies. Various ideologies have infiltrated people's minds, resulting in a process of strengthening formalistic religious understanding. Such as understanding Islamic doctrine as textualistic-scriptural, partialistic, exclusive, and emphasizing formalist religious attributes. This socio-religious dynamic is continuously contained through efforts to instill social ethics in society based on Islamic theological values. In this context, the moderate religious patterns and concepts developed by the Miftahul Ulum Islamic Boarding School are able to play a harmonious social and religious role.

Implications of the Theological Values of the Miftahul Ulum Islamic Boarding School			
No	Mark	Internalization Process	Implications
1	Aqidah/Tawhid	Pteaching, training, habituation, and example	Supports religious freedom without discrediting adherents of other religions.
2	Taqwa	The habit of carrying out obligations and avoiding religious prohibitions and imposing sanctions for those who violate them	Discipline in carrying out religious obligations and respecting others
3	I'm grateful	Done through learning and practice with maccept the giftAllah	Viewing differences as a gift from God that must be grateful for.
4	Muhasabah al-nafs	Carried out through formal and non-formal teaching using books with Aswaja	The focus of improvement starts from oneself, without

		understanding. Practice self-evaluation.	interference in other people's affairs
5	Resignation	Teaching religious books, practicing not complaining about failure in business.	Appreciate the efforts and hard work of yourself and others

Based on the scheme above, the development of tolerance, harmony and an attitude of togetherness among the people of East Java cannot be separated from the influence of religious understanding developed in Islamic boarding schools. The reality of the tolerant religious society of East Java is the fruit of the attitude of religious moderation developed in Islamic boarding schools. This means that the social dynamics of religion and society in East Java are strongly influenced by moderate religious attitudes. So, the stronger the religious moderation that is internalized within Muslims as the majority religion, the stronger the tolerance for social harmony that will be fostered. Therefore, the position of the Miftahul Ulum Suren Islamic Boarding School has a strong contribution in fostering a harmonious, harmonious and peaceful community based on the theological values it adheres to.

### *Implications of Sociological Values in Social Life*

As previously mentioned, the position of the Mifathul Ulum Islamic Boarding School in developing social values and ethics in supporting the formation of a tolerant and moderate society is very important. The Miftahul Ulum Islamic Boarding School positions itself to neutralize the inequality that exists in society through efforts to understand religion in a cooler and friendlier manner. In this case, Islamic boarding schools creatively contextualize religious doctrine so that it has values that are in line with the needs of society while adhering to Islamic teachings (Aminullah, Interview, 2023).

The Miftahul Ulum Islamic Boarding School's construction of religious moderation is a constructive solution in the development of East Java society. This is in line with Kawangung's findings which say that the tolerance model requires contextual modifications, namely: religious moderation as a basis for social interaction so that it can be accepted by all citizens.(Kawangung, 2019).

This means that the value of contextual religious moderation opens up space for assimilation and dynamic integration of Islamic doctrine as developed by the Miftahul Ulum Islamic Boarding School in the religious attitudes of a peaceful and moderate society.

Religious moderation at the Miftahul Ulum Islamic Boarding School is a construction of views by taking a middle position from two opposing attitudes (liberalism and extremism). This means that Islamic boarding school residents have moderate values which are an active attitude towards the formation of contributive social and religious behavior(Somer, 2014).

However, we also need to be aware that residents around the Miftahul Ulum Islamic Boarding School will not be able to free themselves from the influence of society, traditions or even certain ideologies. In this context, the Miftahul Ulum Islamic Boarding School developed the values of the Qur'an and al-Hadith to become standards for positioning itself in the social and religious community (Aminullah, Interview, Jember, 2022). Clearly, the moderation that is developed is an attitude that represents a balance in religious beliefs, views and morality which has implications for the importance of awareness of living together in harmony.

#### Implications of Sociological Values at the Muftahul Ulum Islamic Boarding School

No	Mark	Internalization Process	Implications
1	Responsibility	Giving responsibility in the form of being a boarding school administrator and organizational activities	Have a responsible and disciplined attitude
2	Tolerance	Students are given the freedom to choose a specialization program for self-development and let their friends choose with full responsibility	Respect for other people's choices
3	Feeling tense	Santri are gathered in one room without looking at regional background, ethnicity, culture and	Formation of a spirit of respect for other people

No	Mark	Internalization Process	Implications
		social status.	
4	Togetherness	Familiarization with Islamic boarding school activities carried out through community service such as cleaning up Islamic boarding schools	Build a society that prioritizes cooperation
5	Mutual respect	Moral development and harmonious coexistence	The formation of harmony in community life
6	Balanced	Santri are obliged to balance between religious activities and learning, between religious and worldly activities.	The formation of balance between self and group in community life

### **Implications of the Five Consciousnesses (Al-Wa'iyatul Al-Khamsah) of Nurul Jadid Islamic Boarding School on Community Diversity Patterns**

#### ***The influence of religious and social awareness in social interactions***

Nurul Jadid Islamic Boarding School instills the importance of struggle for the nation and the State which is inspired by religious awareness (theology). The *kabangasan* attitude developed by this Islamic boarding school is a form of responsibility as an Indonesian citizen who has the potential to continue the struggle of the ulama. As a basic value, Nurul Jadid has a nationalist attitude and a high level of religiosity. In this nationalist-religious concept, the Nurul Jadid Islamic Boarding School also emphasizes the importance of the struggle for the progress of the Indonesian nation (Profile PP. Nurul Jadid, 2021).

The framework of thought built by Nurul Jadid is based on five consciousnesses (*al-way al-khamsah*) as previously mentioned (About Qanun Asasi, 2021). These theological values have a strong influence on the way of thinking of students, thus forming a sense of nationality as part of their faith. The balance between religious and national life is a major asset for the Nurul Jadid Islamic Boarding School for the benefit of society, including the order of life of the people of East Java. Religious moderation is a content of values and practices to realize the benefit of society. This is in line with Menski's findings which state



that religion and the state require a moderation attitude that is aware of plurality (Werner Menski, 2018).

The values of al-way al-khamsah are one of the values in forming a moderate attitude at the Nurul Jadid Islamic Boarding School. These values are believed to be able to stimulate the stability of social life towards the development of a tolerant and moderate attitude towards religion (Akhmadi, 2019), which can be a counter opinion from the two poles of Islamic extremity (extreme right or left of Islam) (Faiqah & Frances, 2018).

The view above is also supported by the confession of one of the active Islamic boarding school students, as follows:

"While I was at the Islamic boarding school, I was taught about Islamic, national and Islamic boarding school values, for example the need to be tolerant between people, respect differences and be fair and balanced in responding to differences, both at the Islamic boarding school and in society. The instilling of moderate Islamic and national values, love of the homeland and respect for differences is also carried out by santri organizations which are members of the Santri Communication Forum (FKS) which is a mouthpiece for the community to instill ancient values that are Rahmatan lil alamin. "Because I am also active as an FKS administrator, where every holiday the Islamic boarding school actively holds activities that focus on instilling Islamic and national values," (Ahmad Zainul Khafi, Interview, Probolinggo, 2023).

The description above shows that there is an integration of theological and sociological values that are practiced in Islamic boarding school life and instilled in the students through the organization. So that the presence of students can be accepted in society. This is also what makes Islamic boarding schools survive because they contribute to the development of a more Islamic social life in society. This resilience becomes a socio-religious identity with the Islamic boarding school's ability to adapt to its community environment. (Irfan Abubakar & Idris Hemay, 2020).

Besides that, Moderate and tolerant religious messages at the Nurul Jadid Islamic Boarding School are always echoed in order to create harmonization in religion and the state. An attitude of mutual respect, compassion, equality, and prioritizing common interests (Somantri & Dahwadin, 2020) become an important part in the development of Islamic boarding school values. Therefore, Aziz (2020) revealed that in the process of internalizing religious moderation for students, it was not conveyed as doctrine but was also practiced scientifically,

such as dialogue between religions. So that a moderate and tolerant attitude is embedded in the students in the form of an attitude of wisdom in dealing with differences that continuously prioritizes the common good.

PP Theological Values. Nurul Jadid and its Implications

No	Mark	Planting Form	Implications
1	Religious Awareness	Carried out through a system of teaching, cultivating ubidiyah and daily amaliyah of students	Become a person who is devout, committed and consistent in the congregation
2	Knowledgeable awareness	Carried out through a structured and planned teaching and training system	Act based on knowledge, not emotion
3	Community awareness	This is done through the involvement of students in Islamic boarding school organizations	Can coexist in diversity and diversity
4	National and state awareness	Carried out through National Holiday Commemoration activities and teaching	Prioritize the interests of the nation and state above group interests
5	Organizational Awareness	This is done through the governance of student organizations, training and involvement of students in the organization	Aware of position, maintain group ethics and collective harmony

The data above shows that the implications of the five values of awareness above can give birth to a moderate attitude which takes the form of balance between individual and group, inner and outer and between the interests of religion and the state, neither radical nor liberal. Because so far it is recognized that Islamic Boarding Schools have produced cadres who are ready to use in various fields because the attitudes and insights they have developed do not conflict with religious and state values (Halim Iskandar, Speech by the Minister of Villages at PP Nurul Jadid on Santri Day, 2022).

***The influence of habituation of a tolerant attitude on social patterns in social life***

Nurul Jadid Islamic Boarding School positions religious moderation as a social ethical value in society. The internalization of the social ethical values developed by this Islamic boarding school is not only carried out formally but has become values that are practiced in the daily lives of the students (Observasi, 2022). Because this Islamic boarding school institutionalizes theological values as a paradigmatic basis for the religious moderation actions of all Islamic boarding school residents. One form of implication is the creation of awareness, thoughts, attitudes and actions that are colored by the values of tolerance, respect and tolerance for each other.

The moderate attitude instilled at the Nurul Jadid Islamic Boarding School has an impact on the religious pattern of the surrounding community which is tolerant and respects differences. This is in line with the findings of (Zarkasyi, 2019) which reveals that religious moderation can create a dynamic and tolerant society like Indonesian society. And, able to create a progressive situation and have a moderate view (Kim et al., 2020). Residents around the Nurul Jadid Islamic Boarding School reject extreme religious attitudes. Therefore, Islamic boarding schools strive to prepare Islamic boarding school community members who understand religious literacy, regionalism and modernity. This effort is oriented so that wise attitudes and actions emerge in responding to differences in society. This is reinforced by the confession of Saniri, an alumnus of the Nurul Jadid Islamic Boarding School. The following is an excerpt from the interview:

"My experience at Islamic boarding schools so far has never been that I have received teachings or understandings that lead to extreme actions, such as radical actions, not respecting differences and being hostile to followers of other religions. In fact, at Islamic boarding schools we are always taught to have a moderate, tolerant attitude and respect for others, including respect for followers of other religions. For me, what the caregiver exemplifies is enough to be a role model for students. Islamic boarding school caregivers always display a simple, tolerant attitude, respecting others. So, caregivers become references and role models for students. "So it is almost certain that students have a character that respects differences, religion and a tolerant attitude towards differences." (Saniri, Interview, Probolinggo, 2023).

Saniri's confession shows that the Nurul Jadid Islamic boarding school has instilled Islamic values that are in line with the understanding of Ahlus Sunnah Wal Jamaah which upholds justice, balance and moderation. For Saniri, what the Islamic boarding school teachers exemplify can be used as an example by the students in their religious, social and national attitudes. Because caregivers as boarding school administrators never exemplify extreme attitudes such as intolerance towards other people, including differences in beliefs.

As a result, the religious moderation that was internalized and developed by the Nurul Jadid Paiton Probolinggo Islamic Boarding School became the mainstream of religious behavior in East Javanese society.  
Social Ethical Values and Their Implications

No	Mark	Planting Form	Implications
1	Dedication and Loyalty to the country	Santri are trained to be responsible in carrying out Islamic boarding school duties	Loyal to the Republic of Indonesia
2	Trust and Responsibility	Every student is trained berresponsibility in carrying out duties through Islamic boarding school and organizational activities	Have a responsible spirit
3	Husnul Adab	Teaching morals, habituation and example by caregivers	Become a person of character and noble character
4	Independent	Getting used to living independently away from family, such as managing study time and finances	Have principles and be independent in religious understanding, not easily influenced by other beliefs.
5	Simple	Restrictions on the use of clothing, consumption and other means and exemplary behavior	Don't be excessive, don't be extreme
7	Tawasut	Santri are instilled with a moderate attitude, not extreme in their actions, words and daily attitudes	Take the middle path to strike a balance
8	Tawazun	Cultivation of a balanced attitude, not extremes in	Become a wise person in placing the interests of

actions, words, attitudes, between this world and the hereafter.	this world and the hereafter, spiritual and physical
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The values above cannot be separated from the theological and national thinking of Kiai Zaini, founder of the Nurul Jadid Islamic Boarding School. This thinking is contained in the five consciousnesses of santri, namely national and state consciousness, which is a choice of attitude and reflection of Kiai Zaini's Islamic ideology and thoughts (Ainul Yakin, 2018). Kiai Zaini does not conflict between Islam and nationality. Both must complement each other because the establishment of Islam requires the establishment of a nation and a state (Bisri Effendi, 2005).

## CONCLUSION

Based on the review above, it can be concluded that construction of religious moderation at the Miftahul Ulum Islamic Boarding School in Suren, Jember and the Nurul Jadid Islamic Boarding School in Probolinggo instrengthening moderate religious attitudes can be seen from two perspectives, namely theological and sociological. In general, the construction of the theological and sociological values of the two Islamic boarding schools is carried out by internalizing the values of moderation (wasatiyyah), Rahmatan lil 'Alamin (blessings for all nature) and the brotherhood and unity of humanity. Meanwhile, from the sociological aspect, namely coexistence, tolerance, balance, harmony and inclusion. The values developed at the two Islamic boarding schools are integrated through holistic education through intensive instillation of theological and sociological values, so that students not only learn about religious teachings but also how to apply them in diverse societal contexts. Inclusive religious practices through inclusive religious practices and the role of Islamic boarding school leaders by providing examples to respect differences and contribute to maintaining national unity and integrity.

Miftahul Ulum Suren Islamic Boarding School and Nurul Jadid Islamic Boarding School play a key role in instilling the values of religious moderation which have a major impact on strengthening tolerance and social harmony in East Java. Through intensive integration of theological and sociological values and prioritizing harmonious social interaction, this Islamic boarding school has succeeded in creating an environment that supports a peaceful and tolerant life.

By emphasizing moderation and tolerance, students from these two Islamic boarding schools have become institutions that are more open and tolerant of differences. This creates a more harmonious social climate in East Java and reduces the potential for inter-religious conflict. The construction of religious moderation developed by this Islamic boarding school has significant implications in strengthening tolerance and social harmony in East Java.

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