

# **Installation of Religious Moderation Values in Multi Ethnic And Religious Communities in Polagan Galis Pamekasan Village**

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## **Abstrak**

Penelitian ini hendak mengungkap dan memberikan interpretasi mengenai penanaman nilai moderasi beragama oleh pesantren Miftahul Qulub pada masyarakat multi etnis dan agama. Metode penelitian ini menggunakan pendekatan kualitatif karena data yang dihasilkan berupa kata-kata, sedangkan jenis penelitiannya adalah fenomenologi karena hendak mengungkap proses penanaman nilai moderasi beragama oleh pesantren dalam pembentukan masyarakat yang inklusif, guyub dan dapat hidup berdampingan dalam perbedaan etnis dan agama. Data diperoleh melalui observasi, interview dan studi dokumen yang berkaitan dengan tema penelitian. Data hasil penelitian kemudian dianalisis melalui model analisis interaktif, yaitu melalui pengumpulan data, reduksi data, penyajian data dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa proses penanaman nilai moderasi beragama yang dilakukan oleh pesantren dalam upaya membentuk masyarakat multi etnis dan agama yang rukun, guyub, harmonis, toleran dan hidup berdampingan dalam perbedaan baik etnis maupun keyakinan dalam beragama adalah melalui proses habituasi, proses integrasi, proses reflektif, proses transinternalisasi dan proses asimilasi berbasis sosial kemasyarakatan dan sosial keagamaan di desa Polagan Galis Pamekasan.

**Kata Kunci:** Penanaman; nilai moderasi; masyarakat multi etnis agama

### **Abstract**

This research aims to reveal and provide an interpretation of the results of research on the inculcation of the value of religious moderation by the Miftahul Qulub Islamic boarding school in multi-ethnic and religious communities. This research method uses a qualitative approach because the data produced is in the form of words, while the type of research is a case study because it wants to reveal the process of instilling the value of religious moderation by Islamic boarding schools in the formation of an inclusive, friendly community and able to live side by side in ethnic and religious differences. Data were obtained through observation, interviews and study of documents related to the research theme. The research data were then analyzed through an interactive analysis model, namely through data collection, data reduction, data presentation and drawing conclusions. The results of the study show that the process of cultivating religious moderation values carried out by Islamic boarding schools in their efforts to form a multi-ethnic and religious society that is harmonious, friendly, tolerant and coexisting in differences in both ethnicity and religious belief is through a habituation process, an integration process, a reflective process, the process of transinternalization and social assimilation based on social community and socio-religious in the village of Polagan Galis Pemakasan.

**Keywords:** Installation; the value of moderation; multi-ethnic religious society

## Introduction

The era of society 5.0 has had positive and negative impacts on the survival of a plural nation and state like Indonesia. Why not, the era of society 5.0 forces all levels of society, both teenagers and adults, to learn to integrate real-world living patterns with living in cyberspace. Whether the community's lifestyle develops or not will be influenced by their readiness to face and accept the presence of society 5.0. But the fact is that in Indonesia, there are still many found that the attitude of extremism and radicalism that is formed in individual society is one of the reasons for being tired of what they receive easily through the handheld devices they have. Everything they receive through messages on social media (social media) both individually and as a group seems to be a justification, by not making clarifications to trace the truth of what they receive.

This phenomenon adds to the long list of problems that need to be addressed, so that they are not easily influenced by all the information they receive. As a result, they tend to be exclusive and extreme in attitude and character, they tend to be fanatical about whatever they get from the social media that they operate all the time. Especially at certain moments, such as the momentum for the election of the DPR, regional head and presidential election (identity politics), the momentum for determining religious holidays (congratulations on religious holidays to other religions), the momentum for interfaith marriages, etc. Excessive fanaticism results in disintegrity and even conflict between fellow children of the nation, fellow believers, especially with adherents of other religions.

Therefore, it is urgent to reiterate how to instill inclusive values in every layer of society, especially in a multicultural society like Indonesia. Even so, the Indonesian nation is a religious nation, in its history religion has had a positive impact in fostering community brotherhood and a spirit of cooperation.<sup>1</sup> From the perspective of sociological theory, religion is a belief system that has an impact on social behavior in society. Religion is an individual or group experience. The behavior that is practiced is related to the system of religious teachings or religious beliefs held by individuals or groups.<sup>2</sup>

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<sup>1</sup> Stev Koresy Rumagit, "Kekerasan Dan Diskriminasi Antar Umat Beragama Di Indonesia," *LEX ADMINISTRATUM* 1, no. 2 (November 9, 2013), accessed December 27, 2022, <https://ejournal.unsrat.ac.id/v3/index.php/administratum/article/view/3016>.

<sup>2</sup> Rizal Mubit, "Peran Agama Dalam Multikulturalisme Masyarakat Indonesia," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 11, no. 1 (June 9, 2016): 163–184.

However, sometimes different interpretations in the holy book of a religion (religious understanding) and differences in religious beliefs can give rise to excessive fanaticism which can form exclusive, radical and extremist attitudes in each follower of religious understanding or teachings in the nation and state. So it can be said that religion also has the potential for its adherents to cause internal and external conflicts. This religious conflict is certain to occur, if there is no awareness from each adherent of religion of the importance of living side by side in differences by displaying an attitude or character of inclusiveness, tolerance, mutual respect, mutual love, and mutual respect in the nation and state.

Conflicts also often occur due to differences in racial, cultural and ethnic backgrounds in Indonesian society. Suheri Harahap stated that ethnic and religious differences in Indonesian society are prone to conflict between individuals, groups or different groups. Conflicts in the name of religion and ethnicity occur because of the accumulation of the fragility of the character of the unity and integrity of the nation or heterogeneous society over the conspiratorial interests of certain groups in Indonesia and foreign parties. This condition is exacerbated by the actions of certain groups who sell religion for interests and power. If this is not addressed and eradicated immediately, then the plurality of the Indonesian people can no longer be used as the basic capital for development, and will even become a heavy burden for the Indonesian state.<sup>3</sup> The ethnic and religious background of the community are two urgent aspects that influence the dynamics of the social reality of society in the nation and state in Indonesia. Various kinds of conflicts that occur, historical perspectives are motivated by differences in ethnicity and religion.<sup>4</sup>

Wade C Rowatt also gave an explanation that conflicts often occur for every community with different backgrounds, be it ethnic, racial, ethnic, cultural, religious understanding or different religious beliefs. The phenomenon of social conflict in society in the West is difficult to eradicate and minimize, because awareness of coexistence between individuals, groups and groups cannot be applied in the life of the nation and state. The main causes include differences in religious beliefs and stances of each

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<sup>3</sup> Suheri Harahap, "Konflik Etnis Dan Agama di Indonesia," *Jurnal Ilmiah Sosiologi Agama (JISA)* 1, no. 2 (December 30, 2018): 1–19.

<sup>4</sup> Ujianto Singgih Prayitno and Purnawan Basundoro, "Etnisitas Dan Agama Di Kota Surabaya: Interaksi Masyarakat Kota Dalam Perspektif Interaksionisme Simbolik," *Aspirasi: Jurnal Masalah-masalah Sosial* 6, no. 2 (December 30, 2015): 119–130.

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individual, differences in individual culture that do not find their point of view, and differences in the interests of each individual and group.<sup>5</sup>

Apart from the phenomenon of rampant extremism, intolerance, radicalism, exclusivity and rampant conflicts that occur in multicultural societies both domestically and abroad, especially in the era of society 5.0 as described above, there are actually multi-ethnic and religious communities in the village of Polagan Galis Pamekasan shows the opposite, because the people in the village live in harmony, in harmony with the awareness to live side by side with mutual respect, mutual respect, openness, tolerance and prioritizing dialogue in any problems and disputes that occur with anyone who is different.<sup>6</sup> Awareness of the importance of coexistence seems to be the main capital for creating a harmonious and harmonious village even though ethnicity and religion are different.

Based on the observations of researchers, the formation of a society that is harmonious, harmonious, tolerant, open/inclusive, mutually respectful, mutually respectful, and mutually helpful to one another is due to the role of the Miftahul Qulub Islamic boarding school in its efforts to instill the values of religious moderation through various kinds of activities organized by Islamic boarding schools with multi-ethnic and religious communities in Polagan village.

Suhrawardi explained that the Miftahul Qulub Islamic boarding school in instilling the value of religious moderation in the Polagan village community was carried out through a social approach and community traditions by establishing and providing guidance to prayer rooms, mosques and madrasas around the multi-ethnic and religious community settlements of Polagan village. Not only that, this pesantren also organizes and initiates *the Friday night column program*, the celebration of the Prophet's birthday in every hamlet, participates in the success of the celebration of religious holidays/rituals held by the Chinese community around the Polagan village monastery by accommodating the needs of the Chinese community.<sup>7</sup> It is on this basis that this research is important to

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<sup>5</sup> Wade C Rowatt and Rosemary L Al-Kire, "Dimensions of Religiousness and Their Connection to Racial, Ethnic, and Atheist Prejudices," *Current Opinion in Psychology* 40, Religion (August 1, 2021): 86–91.

<sup>6</sup> Ach Sayyi et al., "Multicultural Islamic Education as Conflict Resolution for Multi-Ethnic and Religious Communities in Polagan Galis Pamekasan," *Akademika* 16, no. 2 (December 26, 2022), accessed April 2, 2023, <http://journal.fai.unisla.ac.id/index.php/akademika/article/view/1194>.

<sup>7</sup> Suhrawardi Hafidz, "Esplorasi Nilai Moderasi Beragama," April 20, 2022.

carry out in order to realize that multi-ethnic and religious communities can live side by side, in harmony and harmony.

### **Research Method**

The method used in this study is a qualitative approach, because the data that the researcher collects is in the form of words, messages and attitudes of multi-ethnic and religious communities that are inherent and displayed naturally by each individual or group and can be obtained through interviews, observation and document study. Qualitative research is an approach to research that produces findings that cannot be achieved using statistical procedures or other quantification methods. Straus and Corbin detail that qualitative research can be used to examine people's lives, history, behavior, organizational functionalization, social movements, or kinship relations. While Creswell defines a qualitative approach as a process of research and understanding based on a methodology that investigates a social phenomenon and human problems.<sup>8</sup>

Research on the process of inculcating the value of religious moderation in multi-ethnic and religious communities is a type of case study research. Herdiansyah explained that a case study is a study that explores a problem with detailed boundaries, has in-depth data collection, and includes various sources of information. This research is a detailed qualitative research model about individuals or a certain social unit during a certain period of time. In depth case study is a model that is comprehensive, intense, detailed and in-depth and is more directed as an effort to examine contemporary problems or phenomena.<sup>9</sup>

The data that the researchers used in this study came from interviews in the form of audio recordings, field notes, and document or photo observations. The data analysis process was carried out by researchers by examining all available data from various sources, namely from interviews, personal documents, official documents, photographs, and so on. After reading, studying, and studying, the next step is to carry out data reduction which is done by doing abstraction.<sup>10</sup> Abstraction is an attempt to make a

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<sup>8</sup> Dr Eko Murdiyanto, *Metode Penelitian Kualitatif*, 1st ed. (Lembaga Penelitian dan Pengabdian Pada Masyarakat UPN "Veteran" Yogyakarta Press, 2020).

<sup>9</sup> Ibid.

<sup>10</sup> Ach Sayyi et al., "Management Model of Kitab Kuning Reading Acceleration Program at Mambaul Ulum Islamic Boarding School, Bira Timur Sampang," *FIKROTUNA: Jurnal Pendidikan dan Manajemen Islam* 13, no. 01 (2021): 1–21.

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summary of the core, processes, and statements that need to be maintained so that they are maintained in it, arrange them in units. The units are then categorized in the next step. The categories are created while doing the coding, and finally by checking the validity of the data. After completing this stage, now begins the data interpretation stage in processing temporary results into substantive theories using certain methods.

### **Research Results**

The process of instilling the value of religious moderation in a multi-ethnic and religious society in Polagan village is based on the results of observations, in-depth interviews and studies of related documents that are carried out and pursued by the Miftahul Qulub Islamic boarding school, including several descriptions that have been constructed by researchers into various terms adapted to the theoretical language for facilitate the reader in understanding the findings of this study. The process of instilling these values includes a habituation process, an integration process, a reflective process, a transinternalization process, and a social-community-based and socio-religious accommodation process in the village of Polagan Galis Pamekasan. Some of these terms did not directly arise from the language of the informants, but rather the construction of the informants' discussion which led to several points about the process of inculcating the value of religious moderation played by the Miftahul Qulub Islamic boarding school.

### **The process of Installation through habituation**

Habituation is intended as one of the strategies played by the Miftahul Qulub Islamic boarding school in instilling the value of religious moderation in a multi-ethnic and religious society in Polagan Galis Pamekasan village. developed systematically, dynamically, naturally and naturally to multi-ethnic and religious communities. Habituation in this study is intended as an effort to instill the value of moderation of religious moderation through habituation which is played directly by the Miftahul Qulub Islamic Boarding School. This habit is carried out through various activities initiated directly by the pesantren, such as *Gathering*, *jhung rojhung*, *brainstorming*, *deliberations*, *community service* and *rokat tasek* (sea picking) tradition.

Ahmad Susanto raged that the process of habituation in the world of education begins with the process of imitating, which then becomes a habit through the guidance of other people or educators. If it becomes a habit, students will automatically get used to it.

Habits are attitudes or behaviors that are natural, systematic and automatic, without planning, taking place without rethinking.<sup>11</sup> Wachid Pratomo also explained that value habituation in students through a strategy of instilling values should and should be adapted to the stages of moral development of students or the surrounding community.<sup>12</sup>

Bagdawansyah Alqadri also explained that habituation is a process of habituation to other people through repetition, in other words, what is habituated is something that is done repeatedly which then becomes a habit. Habituation in everyday life is always applied to other people or students, so that things that are habituated primarily related to values or norms of goodness (morals/character) will be embedded naturally and become traits or attitudes and personalities that are whole and perfect.<sup>13</sup>

Abdullah Nashih Ulwan in Syarbaini Saleh argues that the process of habituating good values is an important thing that must be understood by teachers/educators in biasing students to have noble morals, through a system of stimulation and giving gifts.<sup>14</sup> Ana Costa et al. explained that Habituation is a process of instilling values or norms in order to form personality or attitudes towards other people or students so that they become whole individuals and have character in associating with other people, society and a pluralistic social environment.<sup>15</sup>

Based on the description of the opinions of the experts above, it can be concluded that the process of inculcating the value of religious moderation through habituation as the findings of this study are illustrated in the habits practiced directly by the Miftahul Qulub Islamic boarding school in social realities which are inserted through various activities with multi-ethnic and religious communities in the village of Polagan.

### **The process of Installation through Integration**

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<sup>11</sup> Ahmad Susanto, "Proses Habitiasi Nilai Disiplin Pada Anak Usia Dini Dalam Kerangka Pembentukan Karakter Bangsa," *Sosio Religi: Jurnal Kajian Pendidikan Umum* 15, no. 1 (March 6, 2017), accessed March 6, 2023, <https://ejournal.upi.edu/index.php/SosioReligi/article/view/5623>.

<sup>12</sup> Wachid Pratomo, "Memahami Pendekatan Dan Habitiasi Pkn Sebagai Pendidikan Nilai Dan Moral Bagi Guru Di Sekolah Dasar," *Trihayu: Jurnal Pendidikan Ke-SD-an* 2, no. 2 (2016), accessed March 8, 2023, <https://jurnal.ustjogja.ac.id/index.php/trihayu/article/view/757>.

<sup>13</sup> Bagdawansyah Alqadri, Edy Kurniawansyah, and Ahmad Fauzan, "Habitiasi Nilai-Nilai Karakter Sebagai Perilaku Anti Korupsi Pada Masyarakat Kajang," *Jurnal Pendidikan Sosial Keberagaman* 8, no. 1 (July 29, 2021), accessed March 6, 2023, <https://juridiksiam.unram.ac.id/index.php/juridiksiam/article/view/178>.

<sup>14</sup> Syarbaini Saleh, "Metode Pendidikan Anak Dalam Islam Menurut Abdullah Nashih Ulwan Dalam Kitab Tarbiyatul Awlad Fil Islam," *Tazkiya: Jurnal Pendidikan Islam* 7, no. 2 (November 18, 2018), accessed March 7, 2023, <http://jurnaltarbiyah.uinsu.ac.id/index.php/tazkiya/article/view/388>.

<sup>15</sup> Ana Costa et al., "Practice Habits in Anesthesiology Resident Education: The Impact of Feedback Using Data Analytics," *Perioperative Care and Operating Room Management* 24 (September 1, 2021): 100176.

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Efforts in the process of inculcating the value of religious moderation in multi-ethnic and religious communities in Polagan village played by the Miftahul Qulub Islamic boarding school through an integration strategy, namely by fusing and embedding the values of religious moderation in every opportunity to teach, fill in *tausiyah*, fill out gathering recitations, activities social religion and social community. Through the integration strategy of religious moderation values, it shows that the Miftahul Qulum Islamic boarding school has an important role in shaping the attitude of religious moderation in the multi-ethnic community and the religion of Polagan Galis Pamekasan village.

Fauza Masyhudi explained that integration has a fusion of values in learning and various social activities, whether carried out by individuals/individuals or through community groups/organizations and/or by formal, non-formal and informal educational institutions. The integration of values in learning offered by Fauza Masyhudi offers an application concept consisting of 4 levels, namely; 1) philosophical level, 2) research method and approach level, 3) material level, 4) strategy level, 5) evaluation level and 6) communication level. Even the integration of values in learning is not only at the axiological and epistemological level, but also at the ontological level.<sup>16</sup>

Mujizatullah in his research suggested that the integration of religious character values can be carried out through inferring opinions, thoughts and ideas through efforts to instill and intervene Islamic religious principles in the material of all subjects at school and in madrasas through learning process activities such as in the initial, main and closing activities. . Hasan Bastomi also explained that the integration of values in multicultural counseling services and social justice can be carried out through awareness raising, giving views, connecting, intervening and advocating.<sup>17</sup> Ach. Sayyi also emphasized that the value of religious moderation can be instilled through integration approaches and strategies which include traditional integration, free integration, reflective integration, transdisciplinary integration and transinternal integration.<sup>18</sup>

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<sup>16</sup> Fauza Masyhudi, Rendy Nugraha Frasandy, and Martin Kustati, "Integrasi Nilai-Nilai Islam Dalam Pembelajaran Bahasa Indonesia Di Sekolah Dasar Islam Tepadu Azkia Padang," *Premiere Educandum : Jurnal Pendidikan Dasar dan Pembelajaran* 10, no. 1 (June 1, 2020): 81–93.

<sup>17</sup> Hasan Bastomi, "Integrasi Kompetensi Multikultural Dan Keadilan Sosial Dalam Layanan Konseling," *KOMUNIKA: Jurnal Dakwah dan Komunikasi* 14, no. 2 (October 1, 2020): 241–258.

<sup>18</sup> Sayyi Sayyi Fithriyah, "Deradikalisasi Agama Melalui Integrasi Nilai Moderasi Beragama Dalam Pembelajaran PAI Di SMAN 1 Pamekasan," *Es-Syajar* 1, no. 1 (February 10, 2023): 43–63.

The various opinions of the experts above in the context of research findings regarding the inculcation of religious moderation values in multi-ethnic and religious communities in Polagan village is an effort to fuse the values of religious moderation through several social activities that are played directly by the Miftahul Qulub Islamic boarding school. The implication is the formation of a multi-ethnic and religious society with an inclusive, open character and able to coexist peacefully with mutual respect and respect for one another.

### **The process of Installation through Reflektif**

The process of inculcating the value of religious moderation in multi-ethnic and religious communities is implemented through a reflective strategy which is one of the efforts to instill the value of religious moderation. Reflective strategies are implemented by raising awareness, views and understanding of students and the community about the attitude of religious moderation through lectures, incorporating the concept of religious moderation through subjects, as well as through social activities such as *jung rojung*, community celebrations, *rokat tasek* traditions (pick the sea), and traditions *pellet petteng* (congratulations on pregnancy) as well as social-religious activities such as *Koloman* every Tuesday night, Friday night, and Friday as well as religious holidays.

From a theoretical perspective, reflective strategies are intellectual and affective activities that involve students in exploring individual principles and their individual experiences to gain knowledge and understanding and appreciation.<sup>19</sup> Fredi Ganda Putra suggests that reflective strategies in learning can improve students' social and social abilities in terms of character, behavior and getting along with anyone. The reflective approach provides an opportunity for each student to reflect on all that is good and bad to practice and avoid in associating with anyone.<sup>20</sup>

Andi Nur Rahman emphasized that the reflective approach can improve the ability to think critically, systematically, mathematically and high social character in getting along with other students, this happens because of the interactions built by the learning

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<sup>19</sup> Rohana Rohana and Yunika Ningsih, "Model Pembelajaran Reflektif Untuk Meningkatkan Kemampuan Pemecahan Masalah Matematis Mahasiswa Calon Guru," *JPPM (Jurnal Penelitian dan Pembelajaran Matematika)* 9, no. 2 (August 26, 2016), accessed March 16, 2023, <https://jurnal.untirta.ac.id/index.php/JPPM/article/view/992>.

<sup>20</sup> Fredi Ganda Putra, "Pengaruh Model Pembelajaran Reflektif Dengan Pendekatan Matematika Realistik Bernuansa Keislaman Terhadap Kemampuan Komunikasi Matematis," *Al-Jabar : Jurnal Pendidikan Matematika* 7, no. 2 (December 20, 2016): 203–210.

environment through direct and detailed treatment effects.<sup>21</sup> Rohana in his research concluded that a reflective approach or strategy in learning can develop mathematical thinking skills by giving enough time for students to work independently, management and classroom settings that are conducive and observant and wise in responding to students.<sup>22</sup>

Apriyanti Widiensyah emphasized that a reflective approach to learning can involve and foster students' reflective thinking potential in the process of forming critical attitudes and character. Reflection in the context of learning is an idea or activity that stimulates students' intellect and affectivity, efforts to explore their insights and experiences in gaining appreciation and new understanding. Students' reflective thinking takes place through several activities they are facing, such as behaving, assuming, applying and assessing their understanding.<sup>23</sup>

Reflective as a learning model is self-assessment that is experienced and applied by students. Learning from a reflective learning perspective provides similarities or comparisons between social reality and theories that are mastered and have been studied by students. Marnita's research results show that 1) the application of reflective learning can grow and improve skills in mastery of theory and the learning process of students in class; and 2) the application of reflective learning can improve and grow the activities of students and teachers.<sup>24</sup>

Asnah also explained that a reflective approach can foster and develop rational awareness, mental character, recognition of power and a sense of empathy among God's fellow creatures, breadth of insight, encouragement to change attitudes or characters that are not good and improve the good deeds that have been done so far.<sup>25</sup> Nani Aprilia argues

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<sup>21</sup> Ilmadi dan Andi Nur Rahman, "Penerapan Model Pembelajaran Reflektif Untuk Meningkatkan Kemampuan Penalaran Matematis," *Jurnal Lebesgue : Jurnal Ilmiah Pendidikan Matematika, Matematika Dan Statistika* 1, no. 1 (29 April 2020): 1–6, <https://doi.org/10.46306/lb.v1i1.8>.

<sup>22</sup> Rohana Rohana dan Yunika Ningsih, "Model Pembelajaran Reflektif Untuk Meningkatkan Kemampuan Pemecahan Masalah Matematis Mahasiswa Calon Guru," *JPPM (Jurnal Penelitian dan Pembelajaran Matematika)* 9, no. 2 (26 Agustus 2016), <https://doi.org/10.30870/jppm.v9i2.992>.

<sup>23</sup> Apriyanti Widiensyah, "Analisis Model Pembelajaran Reflektif Dalam Meningkatkan Hasil Belajar Mahasiswa Pada Mata Kuliah Pendidikan Pancasila," *Cakrawala : Jurnal Humaniora Bina Sarana Informatika* 21, no. 1 (28 Februari 2021): 19–24, <https://doi.org/10.31294/jc.v21i1.9619>.

<sup>24</sup> Marnita Marnita, "Model Pembelajaran Reflektif Learning Untuk Meningkatkan Keterampilan Proses Sains Dan Penguasaan Konsep Siswa Pokok Bahasan Kalor Dan Perpindahannya Di Kelas VII MTsn," *Jurnal Pendidikan Almuslim* 5, no. 1 (2017): 117524.

<sup>25</sup> Asnah Asnah, "Strategi Reflektif Dan Transinternal Sebagai Upaya Menumbuhkan Penghayatan Siswa Dalam Pembelajaran PAI," *Tazkir: Jurnal Penelitian Ilmu-Ilmu Sosial Dan Keislaman* 2, no. 2 (31 Desember 2016): 89–106, <https://doi.org/10.24952/tazkir.v2i2.512>.

that *reflective learning* essentially provides opportunities and opportunities for learners to analyze or experience each individual experienced and facilitate learning from that experience. *Reflective learning* encourages students to think creatively, question attitudes and encourage learner independence.<sup>26</sup>

Thus, the process of instilling the value of religious moderation through a reflective approach to the multi-ethnic and religious community in Polagan village is in line with some of the opinions of the experts above, it's just that the reflective approach that has been widely researched by the experts above is more on a learning approach in schools for students and/or on campus for students in order to foster critical and active thinking and understanding. Whereas in this study the reflective approach carried out by the Miftahul Qulub Islamic boarding school is an effort or process of instilling the value of religious moderation to the students specifically and to the multi-ethnic and religious community in Polagan village through several activities that are played directly by the pesantren.

### **The process of Installation through Transinternalization**

The process of instilling the value of religious moderation in multi-ethnic and religious communities is by implementing a transinternalization strategy. This strategy is carried out by means of in-depth two-way communication between students and multi-ethnic and religious communities regarding moderate attitudes in religion accompanied by role models in moderate attitudes and behavior. It is hoped that students and multi-ethnic and religious communities will have a tendency to imitate this attitude. So the Miftahul Qulub Islamic boarding school must have consistency about what is said with what is done. Therefore, Islamic boarding schools consistently in their behavior and personality through several of the strategies above actually try not to conflict with what is conveyed to students and multi-ethnic and religious communities. The Miftahul Qulub Islamic Boarding School seems to be aware that if this happens, the students and multi-ethnic and religious communities will no longer believe in what is presented.

Latifah Hanum in her research results suggests that transinternalization is one of the learning strategies implemented by the Islamic University of Sumatra in internalizing

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<sup>26</sup> Nani Aprilia, "Implementasi Model Pembelajaran Reflektif untuk Meningkatkan Kemampuan Pemahaman Mahasiswa Pendidikan Biologi pada Mata Kuliah Strategi Pembelajaran di Program Studi FKIP Universitas Ahmad Dahlan," *JURNAL BIOEDUKATIKA* 4, no. 1 (June 16, 2016): 27–30.

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Islamic values starting from pre-learning by including some of the holy verses of the Koran and some of the relevant al-Hadith, and the structure of the curriculum. which was compiled by lecturers in charge of the subject by involving all relevant elements in each faculty of the Islamic University of Sumatra. Not only that, transinternalization can be analogized as a trajectory process that connects all efforts made by each individual and group, each faculty and or study program (prodi) at the Islamic University of Sumatra.<sup>27</sup>

Muhammad Mushfi El Iq Bali also emphasized that transinternalization is analogous to the process of communication between educators and students not only verbal but more to the mental attitude and personality of educators so that they can become role models and real examples for students.<sup>28</sup> Suhaili argues that transinternalization is part of a continuous stage and does not only stop at the mere transfer of values and value transactions, but rather on efforts to form individuals or students with character and behavior according to the values instilled and taught.<sup>29</sup>

Siti Lathifatus Sun'iyah provides an explanation that transinternalization of values is a critical point in learning, transinternalization is an effort to internalize an individual or a learner or their inner self, namely things that are cognitive and then processed by the mind and heart which then becomes affective or behavior or a more developed mind. Good. Transinternalization in becoming a strategy in instilling Islamic values in the formation of the personality and maturity of women.<sup>30</sup>

Therefore, the inculcation of the value of religious moderation in multi-ethnic and religious communities in Polagan Galis Pamekasan village is through an in-depth two-way communication strategy between students and multi-ethnic and religious communities about moderate attitudes in religion accompanied by examples of moderate attitudes and behavior that are played directly by the Miftahul Qulub Islamic boarding school, which according to researchers of this strategy can be said to be a value

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<sup>27</sup> Latifah Hanum, Dja'far Siddik, dan Haidar Putra Daulay, "Trans Internalisasi Nilai-Nilai Islami Dalam Pembelajaran Di Universitas Islam Sumatera Utara," *Journal Analytica Islamica* 7, no. 2 (2018): 234–52.

<sup>28</sup> Latifah Hanum, Dja'far Siddik, dan Haidar Putra Daulay, "Trans Internalisasi Nilai-Nilai Islami Dalam Pembelajaran Di Universitas Islam Sumatera Utara," *Journal Analytica Islamica* 7, no. 2 (2018): 234–52.

<sup>29</sup> Hidayati Suhaili, "Strategi Guru Pendidikan Agama Islam Dalam Menginternalisasikan Nilai-Nilai Pendidikan Islam Di Tengah Komunitas Yang Heterogen Di Smp Xaverius Kota Bukittinggi. (STUDI KASUS).," *Menara Ilmu* 12, no. 5 (26 Juni 2018), <https://doi.org/10.33559/mi.v12i5.784>.

<sup>30</sup> Siti Lathifatus Sun'iyah, "Pengaruhutamaan Internalisasi Nilai-Nilai Kepesantrenan Dalam Pembentukan Mature Personality Perempuan," *Dar El-Ilmi : Jurnal Studi Keagamaan, Pendidikan Dan Humaniora* 9, no. 2 (15 November 2022): 114–32, <https://doi.org/10.52166/darelilmi.v9i2.3497>.

transinternalization strategy, and in line with several opinions of the figures and several theories that have been put forward above.

### **The process of Installation through Accomodation**

Miftahul Qulub Islamic Boarding School accommodation in the process of instilling the value of religious moderation in multi-ethnic and religious communities to respond to the reality of the spirit of community, harmony and tolerance echoed by the Vihara. The symbol of tolerance was uttered by the Vihara by building a site for multicultural places of worship, based on observations in the Vihara complex there are 4 places of worship from 4 religions, one of which is a prayer room for Muslims. The Miftahul Qulub Islamic Boarding School and Vihara have a strategic role in influencing communalism, harmony and concord between multi-ethnic and religious communities in Polagan village.

Religious activities centered on mosques and madrasah diniyah under the guidance of the Miftahul Qulub Islamic boarding school, such as Friday sermons, learning in class, subjects, activities on religious holidays are conveyed and implemented through the spirit of religious moderation so as to create a friendly, harmonious and harmonious society. ethnic and religious differences. The existence of the Miftahul Qulub Islamic boarding school and madrasas under the guidance of the pesantren as well as the Polagan village monastery are symbols of tolerance and provide a message of harmony and harmony in diversity, both in the form of doctrines of each religion as well as human values and universality.

Muharsyam Dwi Anantama emphasized that the values of nationalism in Indonesian textbooks can be accommodated for students through full guidance by educators, while the values accommodated include the values of patriotism, love of the motherland, worship of heroes, hopes for independence, memories of past glories and pride. of the national language. Through Muharsyam Dwi Anantama's research findings, it was stated that the accommodation strategy can be categorized as an effort or process in instilling values in students so that students grow, develop and form attitudes or character according to the values that are accommodated either through the teaching and

learning process or through activities that contains guidance and learning carried out by educators to students.<sup>31</sup>

Slightly different from the opinion above, Zaenuddin Hudi Prasojjo explains that cultural accommodation in conflict resolution actually invites all levels of society to observe and pay attention to each of them by looking for common ground in the differences they have. Accommodation provides space to express everything that is held and believed by each group and promotes deliberation in facing problems and disputes together. Cultural accommodation is a strategy that succeeds in instilling local wisdom values in fostering awareness of coexistence in different societies.<sup>32</sup>

Giles as quoted by Reza Amarta Prayoga explained that there are five strategies in accommodation theory both convergence and divergence, the five strategies referred to include approximation strategies, interpretability strategies, discourse management strategies, self-control strategies and emotional expression strategies. Of the five strategies, there are three strategies that are often applied by educators in Indonesia, namely approximation, discourse management, and emotional expression. These three strategies tend to be balanced and influenced by the context and situation in learning activities between educators and students.<sup>33</sup>

West & Turner's opinion as quoted by Farida Hariyati stated that the accommodation strategy is part of the process to increase the ability to modify, adjust, or regulate the attitudes or behavior of each individual in response to other individuals or groups. In theory, accommodation is a process of interaction and communication at the interpersonal level, sometimes there are differences based on groups or cultures, such as differences that appear in age groups, in accent, and ethnicity, or in speech speed. Even so, through the theory of accommodation applied by FISIP UHAMKA, the differences that occur cannot affect the harmony and harmony of each individual even though they differ ethnically, race, language, understanding and even different religious beliefs.<sup>34</sup>

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<sup>31</sup> Muharsyam Dwi Anantama dan Haryo Seto Saktiono, "Akomodasi Nilai-Nilai Nasionalisme Pada Buku Ajar Bahasa Indonesia di SMA," *Konferensi Nasional Bahasa Dan Sastra V* 5, no. 1 (2019): 193–97.

<sup>32</sup> Zaenuddin Hudi Prasojjo dan Mustaqim Pabbajah, "Akomodasi Kultural Dalam Resolusi Konflik Bernuansa Agama di Indonesia," *Aqlam: Journal of Islam and Plurality* 5, no. 1 (15 Maret 2023), <https://doi.org/10.30984/ajip.v5i1.1131>.

<sup>33</sup> Reza Amarta Prayoga and Dian Palupi, "Strategi Akomodasi Komunikasi Dalam Proses Pembelajaran Bahasa Indonesia," *Ranah: Jurnal Kajian Bahasa* 9, no. 2 (December 27, 2020): 341–357.

<sup>34</sup> Farida Hariyati, "Strategi Akomodasi Komunikasi Mahasiswa Asing Dalam Interaksi Antarbudaya (Studi Pada Mahasiswa Thailand Selatan Di UHAMKA)," *Komunika: Jurnal Ilmu Komunikasi* 7, no. 1 (January 31, 2020): 1–15.

Based on several opinions of experts and the findings of the research results above regarding the accommodation strategy in forming individual and group attitudes and characters, it can be concluded that the process of instilling the value of religious moderation through the accommodation strategy that has been played by the Miftahul Qulub Islamic boarding school in Polagan village is correct and can be developed through the strategy of accommodating religious moderation values in the multi-ethnic and religious community in Polagan village, Polagan village becomes *guyub* (friendly) and harmonious and can live side by side even though it is ethnically different and different religiously.

Based on the results of the analysis and discussion of the results of the research findings, it can be concluded that the process of instilling religious moderation values carried out by the Miftahul Qulub Islamic Boarding School for multi-ethnic and religious communities in Polagan village is completely in line with several theories of experts, but not all of the theories can be used as a strategy or process of cultivating the value of religious moderation. According to the researchers, some of these theories can be used to instill the value of religious moderation, both to individuals and to groups, as has been instilled in the Miftahul Qulub Islamic boarding school to multi-ethnic and religious communities in Polagan village through various programmed and incidental activities. Programmed activities in question such as *koloman* activities every Friday night and Tuesday night for men and every Friday for women.

## **Conclusion**

The findings of the research results which have been analyzed and discussed through a theoretical approach, it can be concluded that the process of instilling religious moderation values carried out by the Miftahul Qulub Islamic Boarding School in its efforts to form a multi-ethnic and religious society that is harmonious, friendly, tolerant, and coexists in differences both ethnic as well as belief in religion is carried out through various approaches and planting processes, namely; 1) the process of habituation, 2) the process of integration, 3) the process of reflection, 4) the process of transinternalization, and 5) the process of accommodation based on social community and social religion in Polagan Galis Pamekasan village. Some of these terms did not directly arise from the language of the informants, but rather the construction of the informants' discussion

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which led to several points about the process of inculcating the value of religious moderation played by the Miftahul Qulub Islamic boarding school.

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