

## Service Learning in Building an Attitude of Religious Moderation in *Pesantren*

Moch. Sya'roni Hasan<sup>1</sup>, Mar'atul Azizah<sup>2</sup>, Abd. Rozaq<sup>3</sup>

<sup>1</sup> STIT Al-Urwatul Wutsqo Jombang, Indonesia; [mochsyaronihasan@gmail.com](mailto:mochsyaronihasan@gmail.com)

<sup>2</sup> STIT Al-Urwatul Wutsqo Jombang, Indonesia; [azizahstituw@gmail.com](mailto:azizahstituw@gmail.com)

<sup>3</sup> STIT Al-Urwatul Wutsqo Jombang, Indonesia; [rozaqstituw@gmail.com](mailto:rozaqstituw@gmail.com)

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### Abstract

This article aims to describe the application of Service Learning learning in the formation of religious moderation in the Darussalam Pare Kediri Pondok Pesantren. A qualitative approach with the design of case studies is used to understand the impact of the application of this learning in developing a moderate attitude and a balanced religious understanding over the centuries. The research participants consisted of the centers involved in the Service Learning program and the educators who planned and oversaw its implementation. Data was collected through in-depth interviews with centers, participatory observations of learning activities, and analysis of program-related documents. Data credibility is strengthened through the triangulation of data sources and the verification of findings with respondents. Data portability is observed through an in-depth description of the training context. Data confirmability is emphasized by using direct quotes from the original data to support interpretation. The result of this research is to reveal the application of service learning capable of providing a real experience to the center in serving the community, understanding social reality, and connecting it with religious values. This research contributes to understanding how the application of Service Learning learning can help shape religious moderation among the clergy. These findings provide insight into the effectiveness of this approach in integrating religious understanding with real-life experiences in society.

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### Kata kunci:

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### Abstrak

Artikel ini bertujuan untuk mendeskripsikan penerapan pembelajaran Service Learning dalam pembentukan moderasi beragama di Pondok Pesantren Darussalam Pare Kediri. Pendekatan kualitatif dengan desain studi kasus digunakan untuk memahami dampak penerapan pembelajaran ini dalam mengembangkan sikap moderat dan pemahaman agama yang seimbang di kalangan santri. Partisipan penelitian terdiri dari santri yang terlibat dalam program Service Learning dan pendidik yang merencanakan serta mengawasi pelaksanaannya. Data dikumpulkan melalui wawancara mendalam dengan santri, observasi partisipatif terhadap kegiatan pembelajaran, serta analisis dokumen terkait program. Kredibilitas data diperkuat melalui triangulasi sumber data dan verifikasi temuan dengan responden. Transferabilitas data diperhatikan melalui deskripsi yang mendalam tentang konteks pesantren. Konfirmabilitas data dipertegas dengan penggunaan kutipan langsung dari data asli untuk mendukung interpretasi. Hasil penelitian ini adalah mengungkapkan penerapan pembelajaran Service Learning mampu memberikan pengalaman nyata kepada santri dalam melayani masyarakat, memahami realitas sosial, dan menghubungkannya dengan nilai-nilai agama. Penelitian ini berkontribusi dalam memahami bagaimana penerapan pembelajaran Service Learning dapat membantu membentuk sikap moderat beragama di kalangan santri. Temuan ini memberikan wawasan tentang efektivitas pendekatan ini dalam mengintegrasikan pemahaman agama dengan pengalaman nyata dalam masyarakat.

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Corresponding Author:

Moch. Sya'roni Hasan:

STIT Al-Urwatul Wutsqo Jombang, Indonesia; [mochsyaronihasan@gmail.com](mailto:mochsyaronihasan@gmail.com)

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## INTRODUCTION

Religious education in Indonesia has a central role in shaping the character and outlook on life of the younger generation, especially in Islamic boarding school environments. Formation of Religious Moderation Through Learning Service (Hidayat, Rizal, & Fahrudin, 2018). Islamic boarding schools, as Islamic educational institutions, have a very important role in shaping the character and religious understanding of the students. As a center for traditional religious education, Islamic boarding schools have a very important role in equipping students with religious knowledge and moral ethics, which are the basis for their lives in society. (Anita, Hasan, Warisno, Anshori, & Andari, 2022). Namun, perubahan konteks sosial, teknologi, dan dinamika global belakangan ini menuntut perhatian khusus terhadap pendekatan pendidikan agama yang lebih adaptif, moderat, dan inklusif (Effendi, 2020). However, recent changes in the social context, technology, and global dynamics require special attention to a more adaptive, moderate, and inclusive approach to religious education.

In the midst of these dynamics, the issue of radicalism and religious extremism has become a serious concern in various countries, including Indonesia. Even in Indonesia, people who are exposed to terrorism are educated up to ASN. According to Mahfud MD, there are still many BUMN and ASN employees who are exposed to terrorism, so mitigation needs to be carried out from the start. (Liputan6.com, t.t.). The increasing number of individuals who are influenced by radical or extreme views in a religious context indicates the need for a more effective educational approach to forming a balanced and moderate understanding of religion. (Zuhri, 2022). This is becoming increasingly important in order to maintain security, tolerance, and interfaith harmony in society.

A number of studies (Abdallah, 2021) confirm that the attitude of openness and respect for differences, including minority and marginalized groups, in our educational actors is still weak (PPIM, 2017, 2018; Wahid Institute, 2019). In the realm of higher education, a number of studies show the spread of extremism among universities and PTs (Setara Institute, 2019); the phenomenon of exclusivism in religious education textbooks among public universities (PPIM, 2018); Muslim student activists have a religious understanding that tends to be closed (CSRC, 2017); religious activities in the campus environment encourage the growth of exclusive religious views (CISForm, 2018); infiltration of radicalism and extremism in the campus environment through campus mosques (INFID, 2018); and 39% of students at 7 state universities were exposed to radicalism (BNPT, 2018).

In this context, innovative learning approaches are becoming increasingly important to be integrated into Islamic boarding school curricula. One approach that shows great potential is "service learning". This approach not only focuses on providing theoretical knowledge but also encourages practical experience in society. (Arifin & Mufaridah, 2018). By involving students in social projects and community service, service learning is able to provide a real context for a balanced understanding of religion and teach social values and empathy to students.

Darussalam Islamic Boarding School Pare Kediri has unique characteristics as an Islamic educational institution in East Java, Indonesia. Apart from focusing on religious learning, this Islamic boarding school also combines elements of general education and skills. With this unique feature, the Islamic boarding school is in a good position to utilize a service learning approach to support the establishment of religious moderation among students..

This research aims to investigate the effectiveness of the service learning approach in establishing religious moderation for students at the Darussalam Islamic Boarding School Pare Kediri. By involving real-life experience in serving the community or social activities, it is hoped that students can internalize religious values more deeply and be able to apply them in real-life situations.

Similar research was also conducted by (Kropf & Tracey, 2017) whose research results focused on the process of forming social awareness through service learning. Apart from that, the results of research conducted by (Ejiwale, 2017) show the implementation of service learning for leadership skills development. Meanwhile, research on religious moderation has also been widely studied, one of which is by (Sulaiman dkk., 2022), This research describes religious moderation in the era of society 5.0 and multicultural society: a study based on legal, religious, and social reviews

Although there are many studies that explore the benefits of service learning in general education, the literature that focuses on the application of service learning in the formation of religious moderation in Islamic boarding schools is still limited. Research on service learning in Islamic boarding schools in particular, especially in the context of establishing religious moderation, has not been carried out much. Therefore, this research will be an important contribution to understanding how service learning can be integrated effectively in Islamic boarding schools.

Therefore, it is hoped that this research can fill this knowledge gap by examining the application of the service learning approach to establishing religious moderation at the Darussalam Islamic Boarding School Pare Kediri. Thus, it is hoped that the results of this research can provide practical guidance for educators, educational institutions, and related parties to better understand the potential and implications of implementing service learning in supporting the formation of character and moderate attitudes in students.

It is hoped that the results of this research can contribute to the development of a more holistic approach to religious learning and have a direct impact on the formation of the moderate character of students. Apart from that, this research can also provide insight to other educational institutions about the potential of the service learning approach in responding to the challenges of religious education in the modern era. Thus, this research can help support the formation of a young generation that has a balanced understanding of religion and can play a positive role in society.

## RESEARCH METHODS

This research will use a qualitative research approach with a case study design as the main method. (Sugiyono, 2017). The case study design will allow researchers to deeply and comprehensively understand the application of service learning in the formation of religious moderation at the Darussalam Islamic Boarding School Pare Kediri. A qualitative approach will allow researchers to explore the perceptions, experiences, and views of research participants in depth. (Moeloeng, 2017). This research will be carried out at the Darussalam Islamic Boarding School, Pare Kediri, East Java. This Islamic boarding school was chosen because it has a good reputation for providing religious education and has various learning programs that involve interaction with the community. Research participants will consist of students from the Darussalam Pare Kediri Islamic Boarding School who are involved in the service learning program, as well as several educators or teachers who are involved in planning and supervising the program. The number of participants will be determined based on the principle of information saturation, where data will continue to be collected until minimal variation appears in the information provided by participants.

Data collection uses 1). Deep interview (Maimun, 2020): Researchers will conduct in-depth interviews with students involved in the service learning program. The interviews will focus on their experiences participating in this program, changes in their understanding of religion, and their views on the importance of religious moderation. 2). Participatory Observation: Researchers will directly observe service-learning activities in the Islamic boarding school environment. These observations will provide insight into program implementation, interactions between students and the community, and learning dynamics in real-life contexts. 3). Related Documents and Materials: Researchers will collect documents related to the service learning program, such as curriculum, lesson plans, and activity notes. This document will help provide a more complete picture of the program's design and goals. Data analysis will be carried out through a thematic analysis approach, where data collected from interviews, observations, and documents will be described, categorized, and interpreted to identify emerging patterns, themes, and meanings.. (Emzir, 2014) The results of this analysis will be used to answer research questions and describe the impact and implications of implementing service learning in the formation of religious moderation.

## RESEARCH RESULTS AND DISCUSSION

### Results

#### **Service Learning Concept at Darussalam Islamic Boarding School, Summersari Pare Kediri**

Service Learning at the Darussalam Islamic Boarding School is carried out under the term Da'wah Safari. Da'wah Safaris have been held since 1990. This is according to the results of interviews with Moh. Fadlil: In 1990, the Darusalam Summersari Islamic boarding school was taken care of by Mbah KH. Imam Faqih Asy'ari, who was starting to get "hot" (sick). The idea for the Ramadhan Safari came from KH. Fathannudin Abbas, S. Sos, and M. Si. The goal is clear, namely in accordance with the vision and mission

here, namely *Nasru al-'ilmi wa al-di<n* developing religion. One way is by safari; the aim is to train students to practice their knowledge in society.

This is also in accordance with the explanation from Ustadz Rohmat Muzakki:

In the beginning, the *da'wah* safari program was implemented a long time ago. God willing, around the 90s. This missionary safari program was held because, in the past, Kyai saw that many villages around the lodge were still unfamiliar with Islam. Finally, Kyai took the initiative to send students to preach religious knowledge to people who were still unfamiliar with it.

In the history of the beginning of the Ramadan safari, KH. Moh. Fadlil explained that: Initially, this missionary safari program was implemented based on the anxiety of the Islamic Boarding School Caretakers when they saw several areas around the boarding school where the people were still unfamiliar with religious knowledge. Seeing this phenomenon, finally, the Islamic boarding school administrators intended to send students who were considered to have mastered religious knowledge to several villages for the purpose of *da'wah*.

On the other hand, the village that the safari was going to live in at that time was very religiously lacking; according to their ID card, they were indeed Muslims, but they didn't understand Islam at all. Because the religions there are mixed, there are Buddhists, Hindus, and Christians. Seeing this phenomenon, we here are touched and feel called. Finally, we saw the location of the village. Because at that time, there were no Muslimatan or religious studies, and only certain people even had TVs. So access to information about religion, religious studies, or other things is very limited. So the only way is for us to go in there. The first village that Safari occupied was Kebonrejo Village, Kepung District.

The key thing that is key to receiving a safari well, apart from a thorough survey according to needs, is the *mligi* that is delivered, namely reciting the Koran, which is basic and not loud. Which is light, does not touch on Buddhist, Hindu, and so on, let alone touches on politics. Especially the most effective is door-to-door. For example, when we want to go to the mosque, we meet people from the rice fields, so we ask how the rice fields are. If we meet them, they are invited to stop by, so we stop for a while. So, first, the safari does not discuss religion but rather socializing and mingling with society. The point is morals, or etiquette, or politeness with people. What is no less important is not being harsh with the law and being able to explain religion rationally. Because when dealing with lay people, you have to be slow in conveying religious teachings; if you are loud, you will definitely be rejected.

Furthermore, KH. Moh. Fadlil said when he was on a missionary safari:

At that time, every time after Ashar, we invite the children in Kebonrejo village to recite the Koran. But once or twice a week, there is a *jaranan* event. So when the sound of the *kentongan* sounded, the children who wanted to recite the Koran all dispersed to join the *jaranan*. As new people, we cannot immediately ban it. Finally, one of the children asked, Sir, what is the ruling on fasting but not eating during the month of Ramadhan. Kyai Fadlil answered: It's cancelled; that's why don't *jaranan* during the day, but at night. In the end, no one practiced *jaranan* during the day. Actually, KH. Fadlil hopes that at least during the month of Ramadan he will not practice *jaranan*. Finally, at that time, Mount Kelud erupted.

Waterways usually used for drinking and cooking are covered by mountain lava. However, there are still sources of clean water, but how many are in nearby places where jaranan training is usually used? For that reason, KH. Fadlil invited the village youth to pray for water, which will be rewarded with heaven in the afterlife, which was previously explained when reciting the Koran. But don't deliver the water during the day; only at night, after terawih. Because it is used almost every night to deliver clean water, there is no jaranan practice for most of Ramadan. That is the process by which da'wah can be accepted in society.

Apart from that, KH. Fadlil also told an interesting story during the missionary safari, namely that people were not satisfied with irrational explanations:

At that time, I explained about the beauty and pleasure of heaven, where you just have to pick the fruit; you don't need to climb the tree. One of the participants in the recitation asked, Why are you imagining things, sir? How come you can pick fruit just by picking it? I explained that it was because there was so much to make; in the end, the fruit was easy to pick. This shows that rational patterns and approaches are very effective in teaching religion, but they must also be based on the arguments of the Qur'an and Hadith.

Apart from KH, Fadlil told about his experience. He also told about his friend, KH. Fathurrohman Thohir, who, while on safari, encountered people who almost all ate pork. To explain why pork is forbidden by Allah, it is not directly said to be haram. However, it is said that pork is dangerous because it contains many worms. This is not taught to parents but is taught to children who take part in the Koran. After being told and explained about the dangers of pork meat, a child asked, Sir, if it is so dangerous, how come my parents are healthy? Same with KH. Fathurrohman, who explained that his father and mother were immune. So it must start with the child. Finally, the child didn't want to eat. How do parents feel when they cook but their child doesn't want to eat pork? Finally, over time, his parents also stopped eating, explaining that pork was actually haram. This shows how successfully the da'wah method was carried out during the Ramadhan safari.

Even though we are starting to leave for the month of Sha'ban, we are starting to prepare for the month of Shawwal and have started filling it up twice or three times a month. The selection of children has also been carried out, so when you leave, Sya'ban already knows you are there. It was also accompanied by tutors from alumni. Therefore, safaris are prepared carefully, and thank God, many people accept them here, as evidenced by the increasing number of requests for safari accommodation.

This safari has been well programmed because it has been understood by all the leaders. Here is the head of the Madrasah and Pondok; he has 1 representative for the Madrasah, 2 representatives for the Pondok, and 3 representatives for the Women's section. So if there is a meeting, then all policies or decisions are submitted to the head of the madrasah and Pondok.

**Service Learning in Forming Attitudes of Religious Moderation among Santri Students at the Darussalam Islamic Boarding School in Kencong, Kediri**

Before implementing the missionary safari program, there are several steps that need to be taken. One of them is determining the objectives of the missionary safari. This activity started when Kyai saw that many villages around the hut were still unfamiliar with the Islamic religion. Finally, Kyai took the initiative to send students to preach religious knowledge to people who were still unfamiliar with it.

The next step is to combine several materials that must be mastered by Da'wah Safari participants in the learning curriculum. This is in accordance with Ustadz Rohmat's explanation as an Islamic Boarding School Trustee: *“Yes, that's right, the materials that must be mastered before joining the da'wah safari program are given during the teaching and learning process in class. So that when the students are sent on a missionary safari, they will have mastered the material that will be presented to the public. The subject matter includes Fathul Mu'in and others.*

The next step is the formation of a missionary safari committee. This committee is tasked with organizing and managing the implementation of the missionary safari program. Starting from arranging the provision schedule for the missionary safari program, dividing groups and their supervisors, determining the place or area for the missionary safari, and the departure of the missionary safari participants This is in accordance with the results of the presentation from Ustadz Rohmat Muzakki:

So a year before the missionary safari activity was carried out, A committee composition has been formed. This committee is tasked with preparing all matters relating to the missionary safari. For example, the committee prepares supplies, selects participants, determines the location for the Da'wah Safari, and determines the departure of the Da'wah Safari participants.

This is supported by the results of an interview with M. Fatihudin, who was appointed chairman of the Da'wah Safari Committee: You see, sir, the formation of the missionary safari committee was carried out before the missionary safari activity itself began. So, usually a year before the missionary safari activity is carried out, a committee is formed. This committee usually consists of senior students or those who are already administrators. The task of this committee is to organize all matters related to the implementation of the da'wah safari program at the Darussalam Islamic Boarding School.

Apart from interview results, data regarding the formation of the committee is also supported by documentation regarding the composition of the committee and its duties. As explained in the table below:

**Table 1. Composition of the Da'wah Safari Committee.**

<b>Position</b>	<b>Name</b>
<b>Chairman</b>	M. Fatihuddin
<b>Representative</b>	AbdurrohmanMusthofa
<b>Secretary</b>	A. Dhiya'udDhurori
<b>Treasurer</b>	A. Kholilurrohman

After the missionary safari committee is formed, the next step is to provide training for prospective participants in the missionary safari. This provision is held every Tuesday night. This is in accordance with the explanation from Ustadz Rohmat Muzzaki:

What needs to be done after the formation of the committee is that the committee immediately carry out training activities for students who will take part in the missionary safari. This activity is held every Tuesday night for a year. This training material includes sermon practice, cult practice, practice as a prayer leader, the call to prayer, and so on. The point is that during this provision, the students are prepared mentally and in their ability to preach to society.

The next step is to divide the group and determine the location for the missionary safari. The division into groups is carried out by the committee. Groups are divided according to ability, and the number of students in each group is adjusted to the number of requests and willingness of each village where the missionary safari is located. This is in accordance with KH's explanation. Moh. Fadlil:

After completing the training, the selection of students who will take part in the da'wah safari activities is usually carried out. Followed by group division. Each group will be assigned a coach. This supervisor will also go to the missionary safari site and be in charge of supervising, directing, and guiding the students during the missionary safari. Meanwhile, how many students are sent to each village? It depends on the willingness and requests of each village where the missionary safari is located. So it is necessary to coordinate with the village where the missionary safari will be held.

Next is the implementation of the missionary safari program. The implementation of this missionary safari is based on the mosque or prayer room in the village where the safari is located. So the material for the da'wah safari carried out by the students includes matters related to religious activities. Such as filling in kulum after fardu prayers, teaching TPQ, sermons, and so on.

The students carried out a missionary safari program for 21 days. But if the community wants more, then adjust. 21 days is the minimum time given by the Islamic boarding school to carry out the missionary safari program. This is in accordance with the explanation from the Islamic Boarding School Trustees: Regarding the duration of this missionary safari, it is 21 days. But if the village wants more than that, then usually the students will follow suit. Perhaps the community feels that it suits the Islamic students' way of preaching or also because the community feels the benefits of the missionary safari program.

The next step is to conduct a self-evaluation, which is also a self-introspection activity. This self-evaluation is carried out internally by each group, led by the companion or supervisor of each group. This evaluation consists of asking what has been done, what obstacles are being faced, and what will be done next. The next step is closing. This closure marks the end of the missionary safari activities. This closing event is usually filled with activities such as competitions, recitations, and so on. This is like the results of an interview with the chairman of the missionary safari committee, who explained:

At the end of the missionary safari activity, a closing ceremony was held. This closing event is usually filled with competitions, public lectures, and so on. This is in accordance with the results of deliberations with the community. To make this closing event a success, the students collaborate with the community. For example, at a recitation event, residents are invited to help by making snacks or food. Even



though they were invited to make food at the recitation event, the community members were very enthusiastic. They are happy and proud if their village is lively with religious activities..

The implementation of the da'wah safari through a process and several steps has formed a moderate attitude among the students. The implementation of service learning at the Darussalam Islamic Boarding School, which is realized in missionary safari activities, has had a positive impact on the character formation of the students. This can be seen from the changes that have occurred in the students who have taken part in missionary safari activities. They are more confident, more sensitive to what is happening around them, braver to speak in front of people, care about other people, and like to help others. This is in accordance with the statement of the Chairman of the Da'wah Safari:

The students who have taken part in the missionary safari activity have seen changes in their character. For example, they have a braver mentality, their personalities are better, they are more polite towards their teachers, and they get along better with their friends. Apart from that, scientifically, it is also better because, during the da'wah safari, they have gained a lot of practical knowledge rather than just theoretical knowledge in class.

This is reinforced by the results of interviews with several students who have participated in missionary safari activities. This interview only focuses on the impact felt by the santri after taking part in the da'wah safari from changes in character, especially the moderate attitude of the santri. The first is an interview with a student named Wildan, who explained:

After I took part in the da'wah safari, the changes in me were very visible: I prefer to interact with other people, I try to speak in more polite language, and I care more about the people around me who have different conditions and characters. different. I learned to be more patient and feeling when my missionary Safari friend had a problem and I tried to help him. I was even sad when I saw my friend was sick, so I tried to take care of him because our house was far from the Islamic boarding school.

**Table 2. Research Findings Process of Establishing Religious Moderation through service learning**

No	Process	Activities During Service Learning	Formed Moderation Values
1	Habituation	Deliberation and discussion to determine the place of service. <i>Tarbiyatul mubalighin</i> During devotional and missionary safaris, they always live together, eat together, and sleep together with their friends. Some have to walk or ride bicycles to get to the place of devotion.	Respect each other's opinions and understand differences. Respect others and be a good listener. Family nature. So that if a friend is sick, they will immediately take care of him. The value of patience and never giving up among students.

		Must arrive on time during service. Get used to living and socializing with society.	Form a disciplined attitude over time. respect for older people, speaking politely and politely (boso Kromo).
2	Muhasabah	Teaching activities as a form of service Reflect on what has been done and given to the community and what experiences have been gained while participating in service.	Has formed an attitude of more respect for teachers. Attitude of thinking about other people's circumstances and being sensitive to what is happening around them.
3	Role model	Participate in interacting with the community, both in social activities and religious activities.	Interaction with diverse individuals and religious groups can help a person develop tolerance for different religious beliefs and practices. This means accepting differences and respecting everyone's right to worship according to their beliefs.

## Discussion

### Service Learning Concept at the Darussalam Islamic Boarding School in Sumbersari Kediri.

The service learning concept, which in its activities is called a da'wah safari, according to the Darussalam Sumbersari Kediri Islamic boarding school, is a learning that makes students learn about society by applying the knowledge received while at the boarding school and trying to fulfill what is needed by the community, especially religious matters, and believing that there is a value in worshipping Allah when running a missionary or service learning safari.

This concept is in accordance with the concept put forward by John Dewey. Dewey believed that students would learn more effectively and become better citizens if they engaged in service to society and incorporated this service into the academic curriculum. (Farber, 2011) . Furthermore, according to Christine, service learning is an activity in a social community that involves students for more lively or meaningful learning purposes, and students practice the results of that learning. (Cress, Collier, & Reitenauer, 2005).

Furthermore, the definition of service learning accepted by the NCSA (National and Community Service Act) is that students learn by participating in organized experiences that are appropriate to community needs, and there is coordination between the school and the community (Wilczenski & Coomey, 2007). Programs in the field must

be integrated with the school curriculum. Students are given the opportunity to use their knowledge and skills in real-life situations in society (Jacoby, 2015, Lisman, 1998).

The aim of the Darussalam Islamic Boarding School in Summersari Kediri in carrying out service learning is to implement the vision and mission of the Islamic boarding school. The vision and mission are *Nasru al-'ilmi wa al-diin*, namely developing religion. One way is by safari; the aim is to train students to practice their knowledge in society. This intention or goal is very important in implementing service learning. According to Witter & Anderson (1994) it is necessary to think about whether service learning activities are related to the objectives of the institution's vision and mission. For example, if one of the goals is that all students will demonstrate the ability to communicate in a variety of ways, opportunities to communicate should be part of the service learning program. (Wardhani, 2020).

Problem solving and critical thinking skills are other examples of goals that can be achieved through service learning projects (Ani, Furnamasari, & Dewi, 2022). In fact, most school goals will be met or improved through service learning experiences (Handoyo, 2020). This shows how important it is to determine intentions or goals before implementing a service learning program. So that the implementation of service learning does not deviate from the stated objectives.

Based on various descriptions of the meaning of service learning by several figures above, it can be concluded that service learning is a learning model that gives students the opportunity to provide service to others as well as carry out reflection by combining the material received in class with their needs and problems that exist in society. Service learning tries to develop students' academic and social abilities through assignments given by educators to be practiced in the community by serving.

### **Service Learning in Forming the Religious Moderation Attitude of Santri at the Darussalam Islamic Boarding School in Summersari Kediri.**

So that service learning can run well in accordance with the expected goals. There needs to be a process or steps that need to be carried out. According to Kaye (Kaye, 2014), when you want to implement a service learning program, you must really prepare and think about everything. That's the time to see the actual process and the steps that students must follow to make the service learning program a success. Based on research findings, it was found that the service learning steps were described and analyzed as follows:

The first stage carried out by Pondok Pesantren Darussalam Summersari Kediri in implementing service learning was to integrate service programs into the curriculum. There are several subjects that students must master before carrying out a *da'wah* safari. This is in accordance with the substance of the meaning of service learning itself. According to Bringle and Hatcher in Butin, service learning is a learning strategy that gives students experience because they participate directly in the community in the form of service in order to gain an understanding of what they have learned during class. (Butin, 2010). This is in accordance with Witmer's theory, which states that the

curriculum must be relevant to the needs of society (Witmer & Anderson, 1994). Strengthening the theory of the National and Community Service Act, learning is expanded from the classroom to the community, which fosters the development of a sense of caring (Cipolle, 2010. Wilczenski & Coomey, 2007)

The next step is to identify and select prospective service participants. Darussalam Islamic Boarding School Summersari Kediri training activities are carried out in the form of Tarbiyatul Muballighin, which is held every Tuesday night for a year. This activity is filled with sermon practice, cult practice, teaching practice, training to become a priest, and so on. After completing the debriefing, the students will then be selected. If the students are deemed not to have met the specified standards, then they cannot be sent on a missionary safari. These students must take part in further training and coaching and will be included in a missionary safari the following year. The provision and selection for prospective service participants and da'wah safaris carried out by the Darussalam Islamic Boarding School Summersari Kediri are appropriate. The aim of this provision is to provide knowledge, strengthen mastery of the material, and provide skills on how to live in society.

This is in accordance with the theory put forward by Randy Stroecker and Elizabeth A. Tryon, which states that training for prospective participants who take part in service learning is very important. Training can complete work that is still biased and prepare participants to work effectively. (Stoecker & Tryon, 2009). Furthermore, Shannon M. Bell and Rebecca Carlson also put forward a theory regarding strategies for selecting community service participants, namely that selecting and placing service participants can be done by interview. Select and determine the required characteristics of service participants (Stoecker & Tryon, 2009), (Witmer & Anderson, 1994).

The next step taken by the Darussalam Summersari Kediri Islamic Boarding School was to divide the students into several groups. The number of students for each group is adjusted to the needs of the village where they are serving. Meanwhile, the supervisors for each group are selected from ustadz or students who are senior supervisors who participate in activities in the community. This is in accordance with Witmer's theory, which explains that teachers work more as facilitators or coaches than as providers of knowledge. (Witmer & Anderson, 1994). So that the students who carry out their service are still controlled and evaluated according to the goals they have set. Furthermore, according to Witter and Anderson (Witmer & Anderson, 1994) working in groups is more profitable because those who work with service-learner groups see several advantages of the group model.

The next step is to determine the place of service and lobby the educational institution where the service will be held. At Darussalam Islamic Boarding School Summersari Kediri, the process of determining a place for a missionary safari does not require submitting an offer to the village. Because it was the village that offered to accommodate the students in their village on a missionary safari. But that wasn't the case at first, namely when the boarding house offered to allow the students to go on a missionary safari in the village. Because public trust is starting to increase and people

are feeling the impact of the missionary safari, Finally, several years later, many villages asked that their villages be used as places for missionary safaris.

When determining the location for service learning, the students are invited to discuss which area or institution will host the service learning activities. This aims to provide opportunities for students to express opinions, convey ideas, and make suggestions. So that students feel appreciated and invited to make decisions in implementing service learning. This is in accordance with theory (Cipolle, 2010) which states that service learning gives young people a strong voice in planning, implementing, and evaluating service learning experiences with guidance from adults.

The next step is the departure of service learning participants. Darussalam Islamic Boarding School Summersari Kediri has two departure processes. One of them was picked up by a member of the community from a missionary safari site. There are also those who go alone by car. The process of departing service learning participants, as carried out by the Darussalam Islamic boarding school in Summersari Kediri, is in accordance with the theory regarding the steps in learning service learning. According to Witmer, when service learning participants depart, it is basically the school's responsibility as the implementer of the service learning program (Witmer & Anderson, 1994).

The next step is implementing service learning. The implementation of service learning at the Darussalam Islamic Boarding School in Summersari Kediri is based on the mosque or prayer room in each village. The form of service learning carried out by the Darussalam Islamic Boarding School Summersari Kediri is teaching TPQ, completing lectures and sermons, and being a prayer leader. Basically, what is done during service is to convey what the students have learned in class. Apart from that, what the students do is what the community needs.

This is in accordance with Schine's theory, as quoted by Florence. According to Schine (Pritchard & Whitehead III, 2004) (Pritchard & Whitehead III, 2004) Santri learns and develops by actively participating in well-organized community experiences that meet the real needs of society and are carried out in coordination with the school and community.

Next is the length of the service learning implementation. The time for implementing service learning activities carried out by the Darussalam Summersari Kediri Islamic boarding school is twenty-one (21) days to thirty (30) days, according to requests from the community. Research (Billig, 2007) shows that when students participate in service learning projects over a longer period of time, it can improve academic outcomes, foster citizenship, and develop stronger character.

The next step is evaluation. Evaluation is carried out in order to find out the success of service learning. In service learning, there are several alternatives for evaluation tools. Likewise, at the Darussalam Islamic Boarding School in Summersari Kediri, the evaluation technique used is monitoring and asking the public to assess what the students have done. So that the evaluation process is used as a reference for implementing the da'wah safari program in the following year.

In order to determine the success of service learning, tools or methods are needed to be evaluated. There are several ways to assess whether the service learning implemented is successful or not. One of them, according to (Jacoby, 2015) ) includes: Counting, which is to help answer questions related to the number of lessons in service learning, community partner organizations, student participation, service hours, teaching children, etc. Evaluation: namely, to measure the quality and effectiveness of the program as well as the satisfaction of the participants. Benchmarking is used to determine how one or more aspects of the service learning program compare with established standards (Leung, Shek, & Dou, 2021). Outcome assessment is the extent to which the desired results are achieved for students, communities, faculties, and institutions, and the aim is to collect, analyze, and interpret various types of evidence to improve the achievement of results. Research, namely systematic and scientific investigation designed to collect, analyze, interpret, and use data to understand, describe, predict, and overcome educational problems

The final step is closing, or what is usually called closing. This closure marks the end of the implementation of the service learning program. This closing event is usually held in conjunction with a religious recitation event, such as in the context of the nuzulul Qur'an. However, before the recitation event was held, a competition was also held, the participants of which were TPQ and Diniyah students who had been taught during the missionary safari program. The goal is the same, namely to show the results of the da'wah safari program to the community. Because basically, this service-learning program must provide benefits for participants and also for society. The closing carried out by Pondok Pesantren Darussalam Sumber Sari Kediri was basically to celebrate the success of implementing service learning activities. At the closing, this was a form of appreciation from both the students as service learning participants as well as from the community. This is in accordance with the theory (Wilczenski & Coomey, 2007) namely that to carry out service learning, the last step is celebration. Meanwhile, according to Kaye's theory, the final stage in implementing service learning is demonstration (Kaye, 2014).

The implications of service learning for the formation of moderate attitudes in Santri experienced very positive changes. This is in accordance with the results of the data presented on what the students experienced after attending service learning. From the research results, it was found that the students who had participated in service learning experienced changes mainly in terms of caring for other people. The form of concern among students can be seen from several indicators, as follows: feeling sorry when a friend is sick and taking care of him; the emergence of a sense of brotherhood; defending if a friend is being bullied; being more sensitive to what is happening around him; helping and assisting without waiting to be told; and increasing respect for teachers. According to (Yulianto, 2020) a caring attitude is an indicator of a moderate attitude..

The implications felt by the students after participating in service learning are explained above. Cipolle's theory further strengthens According to (Cipolle, 2010) the

impact of implementing service learning is learning about people who have different experiences and backgrounds, gaining a better understanding of perspectives and diversity, being more open-minded and less judgmental, and understanding the importance of relationships with the community (Wibisono, Zakaria, & Viktorahadi, 2022).

In social psychology, the emergence of a feeling of wanting to help other people can be seen in several theories. First, social learning theory In this theory, the behavior of helping other people is the result of a learning process from the environment. Second, the empathy theory model of the empathy-altruism hypothesis In this theory, The emergence of helpfulness will arise when there is empathy when seeing other people experiencing suffering. Third, the empathy theory model of the empathic joy hypothesis According to this theory, a person will help if he estimates that he can share in the happiness of the person he is helping because of the help he provides (Tarsono, 2018).

Based on the explanation above, it can be concluded that after participating in service learning activities, the students experienced changes and improvements in terms of their social awareness. This is because service learning is a form of learning through action or behavior. Service learning is a community-based experience where students learn to do good towards others (Hermawati, Mustaghfiroh, Safitri, & Furyani, 2023). Research conducted (Celio, Durlak, & Dymnicki, 2011) has shown the positive effects of service learning on many aspects of Santri's life, including cultural awareness, social responsibility, and cognitive learning outcomes.

Research conducted by (Ellerton dkk., 2015) also proves that service learning can increase retention and provide many benefits. This is also supported by Abbott, namely that students who take part in service learning and are used to living in society have better life skills than students who only study in class. Based on this statement, it can be understood that students will develop their abilities if they do not only study the theories accepted in class. Because the thinking process and ability to solve problems will develop if students are exposed to direct experience in society, Students will develop their abilities if they are willing to be involved in community activities. So that it gives rise to active experiences in society and forms attitudes of mutual respect, politeness, and likes to help others, all of which are indicators of religious moderation.

## CONCLUSION

Service Learning at the Darussalam Sumbersari Islamic Boarding School is a learning approach that allows students to learn while contributing to society, especially in the context of spreading religion. The aim is to apply the knowledge received while at the boarding school and fulfill the needs of the community by prioritizing the values of worshipping Allah. This learning is integrated into the Islamic boarding school curriculum and involves preparation, implementation, and evaluation steps, with a positive impact on forming students' attitudes of religious moderation, such as attitudes of respect, kinship, patience, and social responsibility.

The service learning approach at the Darussalam Summersari Islamic Boarding School is an educational innovation that integrates learning with community service. The scientific contribution of this concept is to show how religion can be actualized in daily practice through missionary safaris. Apart from that, this learning also shapes the character of students with positive values that can be applied in social life, such as respect, kinship, and social responsibility. Thus, this concept contributes to the development of holistic religious education and the formation of morally better individuals.

The limitation of this research is that the information provided does not include empirical data that measures the concrete impact of service learning at the Darussalam Summersari Islamic Boarding School. Further studies involving empirical analysis are needed to measure the effectiveness of this approach in achieving the goals of character formation and the spread of religion. In addition, the context and practice of service learning may vary between Islamic boarding schools, so the results of this research may not be directly applicable to other Islamic boarding schools without adjustments. Therefore, further research is needed to understand the implications and effectiveness of this concept more broadly.

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