

# Enhancing Transformative Competencies through the Internalization of Religious Moderation: A Vision for Islamic Boarding School's Educational Framework in 2030

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## ABSTRACT

Extremism, radicalism, hate speech, and even the rupture of inter-religious ties, are problems facing the Indonesian nation today. Al-Hikam, as one of the boarding schools, was able to survive in those problems, by encouraging religious moderation. This study aims to explore the process of internalizing the value of religious moderation in Al-Hikam Islamic boarding schools and analyze the realization of transformative competencies in the process. An instrumental case study design was chosen for this research. Observation and in-depth interviews were conducted to obtain data. The results showed that there were 3 models of value transformation, verbal, symbolic, and written. The methods of imparting values are carried out in two ways, namely providing standardized sources of accurate information and structured practices through pesantren programs and activities. The internalization process is formed through joint service activities involving various elements of the moderation agency. This study arrived at the theoretical finding that maximizing the function of co-agency in pesantren consisting of the *Kyai* board, teachers, peer colleagues, and *santri* guardians at the transaction stage, is effectively facilitates the internalization of values by the agents (*santri*) of religious moderation obtained at the transformation stage into an inherent identity, namely moderate humans. This achieved identity also brings students to achieve transformative competencies: creating new values, reconciling tensions and dilemmas, and taking responsibility.

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## 1. INTRODUCTION

Religious moderation, as a fundamental process for achieving religious harmony, involves fostering tolerance, equality, and cooperation within diverse communities. Scientifically, this moderation is based on the scientific framework of intersubjective diversity and religion as an inspiration (Waryani Fajar Riyanto, 2022). Indonesia is one of the countries whose government has paid great attention to this process because of its pluralistic society (Muhammad & Muryono, 2021). This is

reflected in the birth of a national law on strengthening moderation, namely Presidential Regulation Number 18 of 2020 (P. P. R. Indonesia, 2020) on the National Medium-Term Development Plan 2020-2024 and Presidential Regulation Number 7 of 2021 (R. Indonesia, 2021) on the National Action Plan for the Prevention of Violent Extremism that Leads to Terrorism. These two regulations discuss diversity moderation in detail and position it as obligatory. This policy direction is taken because Indonesia is not a secular state that separates religion and the state. The state also positions itself *in between*, as a party that does not interfere too much, but also does not mean not paying attention to the religion.

Research on religious moderation has been widely conducted. Shagun Jhaver et al. (Jhaver et al., 2023) which highlights moderation content on social media with the perspective of moderation Choices, interface design, and Labor. Patricia Sohn (Sohn, 2023) which tries to analyze the differences between moderate, secular, and extreme religions. Moh. Wardi et al. (Wardi, Alias, Hidayat, & Hali, 2023) and several other researchers (Masmuni Mahatma, 2022) see how the implementation of education based on religious moderation both in formal institutions such as schools or non-formal institutions such as pesantren (Lukman Arake, 2023). Some researchers also focus on the process of internalizing moderation values (Ashoumi, Istikromul Umamik, Milahudin, Zainuri, & Sa'diyah, 2023)(Sanusi, Ruswandi, Thohir, & As'ad, 2023). From existing research, the focus of studies related to transformative competencies from the perspective of the *future education framework 2030* has not been widely used to portray religious moderation education in Islamic boarding schools. This article aims to fill that void. The locus of Al-Hikam Islamic boarding school is determined based on the founder figure, K.H. Hasyim Muzadi, who is known as one of the pioneers in initiating religious moderation in Indonesia. A-Hikam through the stages of internalization of the value of moderation can be a role model, and then from that the selection of al-Hikam feels appropriate to look at the pattern.

Pesantren, as one of the Islamic Education Institutions in Indonesia must realize the government's mission as well as the obligation to carry out the mandate given by Islam regarding Islam wasathiyah. Education has also been designated as one of the ecosystems for strengthening diversity moderation in addition to society, religion, state, politics, and media (KKMB Kemenag RI, 2024). In addition, as an educational institution, Pesantren also has the same obligations as other academic institutions to prepare generations who are ready to face future life. Frameworks on future education have been initiated by various institutions. Among the popular ones are the Future Education Framework 2030 (OECD, 2016) which was proposed by the OECD in the form of a learning compass (OECD, 2019b) which can be used as a foothold for the implementation of education. Among the things stipulated in the learning compass is transformative competence which has three indicators, namely creating new value, reconciling tensions and dilemmas, taking responsibility. Based on this, it is important to see how education in Islamic boarding schools contributes to realizing transformative competence through religious moderation values.

Islam, as a religion in the world and as one of the official religions established in Indonesia has also taught religious moderation from the beginning. *Wasathiyah* Islam does not justify radical thinking in religion and vice versa also does not allow liberals who ignore the contents of the Qur'an as the main legal basis (Hilmy, 2012). Religious moderation as a value is not an absurd that cannot be seen or reached to be implemented in the real world. Therefore, efforts to ground the value are formulated in observable indicators. Among the proposals is the Bogor Massage which is the result of the High Level Conference (Waryani Fajar Riyanto, 2022) which was attended by scholars from 36 countries held on May 1-3, 2018. In this treatise, the following values of religious moderation were agreed upon: 1) *Tawassuth/Moderate* 2) *I'tidal/fainess*; 3) *Tasamuh/tolerant*; 4) *Musawah* (egalitarian), 5) *Shural/Consensus*; 6) *Ishlah/Public benefit*; 7) *Muwathonah/Nationality*. 8) *Alqudwah/Noble initiative* 9) *I'tiraf Al-'urf/Culture friendly*. The nine values above are values that are also stipulated in the independent curriculum with the term *rahmatan li al-alamin* value (Pusmendik, 2021). In addition, the Ministry of Religious Affairs also set 4 indicators of religious moderation, namely 1) national commitment; 2) tolerance; 3) non-violence; and 4) Acceptance of tradition (Apriani & Aryani, 2022)

Religious moderation as a value certainly requires a process in instilling it to the community. The process of appreciation and deep mastery of this value is known as internalization (Syaikhoh, 2023). Theoretically, there are several stages in carrying out the internalization process (Peter, 1966) introduces three dialectical stages of socio-cultural interaction, namely externalization, objectivation, and internalization (Sulaiman, 2016). Freudian (Zadra & Clore, 2011) introduced two stages, namely projection, and intraprojection. Muhaimin (1997) introduced three important stages in value internalization; transformation, transaction, transinternalization (Chairuna, Siagian, & Dalimunthe, 2023). David R. Krathwohl offers five stages of internalization, namely receiving, responding, valuing, organization, and characterization (Krathwohl, Bloom, & Masia, 1964). This second opinion will be the basis of the internalization process described in this study. In the transformation stage, values are informed unidirectionally, be it good or bad values. At this stage there is no process of thinking too far, or analyzing the information obtained, checking the suitability of information with reality has not been done. In the transaction stage, value education is carried out with two-way communication and reciprocal interaction. Information is given by giving many examples to be imitated and responded to. The target is to accept and practice values. As for the transinternalization stage, the value has become an inherent part of each individual in the environment. It can be said that in this transinternalization, communication and personality are actively involved and influence each other (Idris, 2017). Based on this, Ahmad Tafsir said that the purpose of internalization is threefold, namely knowing, implementing and doing what is known and being like what is known (Badruzaman, 2019). This is what Licona calls knowing, doing and being (Indra Djati Sidi, 2014)

The Ministry of Religious Affairs, established by the Indonesian government to oversee the interests of various religions, has issued several regulations aimed at promoting religious moderation. The latest of these is the Road Map for Strengthening Religious Moderation (KKMB Kemenag RI, 2024). A key element of this regulation is the role of education as an ecosystem for fostering religious moderation. Specifically, it highlights pesantren (Islamic boarding schools) as strategic institutions for enhancing religious moderation by improving the understanding and practice of religious teachings for the benefit of the community.

## 2. METHODS

This research focuses on two main objectives: (1) exploring the stages of internalizing religious moderation values at Al-Hikam Islamic Boarding School, and (2) analyzing each stage in terms of transformative competencies from the perspective of the Future Education Framework 2030 learning compass. The main data of this research is the practice of internalizing religious moderation. The data sources are 3 caregivers of the boarding school, 15 teachers and 324 students who live in the boarding school. In addition to interviews and direct observations by participating in activities at the pesantren, data were also taken through supporting documents for the implementation of education at Pondok Pesantren al-Hikam Malang, especially those related to religious moderation.

Data will be classified based on the stages of internalization of religious moderation values—transformation, transaction, and transinternalization. These stages will be analyzed using indicators set by the Ministry of Religious Affairs (Apriani & Aryani, 2022) to understand how each stage aligns with the transformative competencies outlined by the OECD (OECD, 2020).

**Table 1.** Religious Moderation Indicators

Religious Moderation	Indicators
<b>Nationality commitment</b>	<ol style="list-style-type: none"> <li>1. Respect the symbols of the country</li> <li>2. Ready to defend the country from physical and non-physical attacks in accordance with applicable regulations</li> <li>3. Have a sense of brotherhood with fellow citizens</li> <li>4. Recognize the territory of the country as a single entity</li> <li>5. Recognize the sovereignty of other countries</li> </ol>
<b>Tolerance</b>	<ol style="list-style-type: none"> <li>1. Respect differences in ethnicity, religion, race, and intergroup (SARA)</li> <li>2. Accepting differences as human nature</li> <li>3. Not blindly fanatical toward one's group</li> <li>4. Accept the truth from other groups</li> <li>5. Respect the rituals and holidays of other religions</li> </ol>
<b>Anti-violence</b>	<ol style="list-style-type: none"> <li>1. Love peace and prioritize peaceful means in solving problems or overcoming disputes</li> <li>2. Zero tolerance for violence</li> <li>3. No vigilantism</li> <li>4. Hand over the matter to the authorities</li> </ol>
<b>Acceptance of tradition</b>	<ol style="list-style-type: none"> <li>1. Appreciate the values that develop in society</li> <li>2. Preserving customs and culture</li> <li>3. Respect the traditions practiced by the local community</li> <li>4. Not easily accused of heresy and misguidance</li> <li>5. Can put yourself wherever you are</li> </ol>

The classification that is used as a domain is the form of moderation value, activities/actions or documents that show the value in question, and then analyze what aspects of transformative competence are realized. Indicators of transformative competence are adopted from what the OECD does (OECD, 2020) as follows:

**Table 2.** Transformative Competencies Indicators

Competencies	Indicators
Creating new value	<ol style="list-style-type: none"> <li>1. developing new solutions, products and services, new jobs, new processes and methods, new ways of thinking and living, new enterprises, new sectors, new business models and new social models.</li> </ol>
construct "creative thinking"	<ol style="list-style-type: none"> <li>2. ability to approach problems or situations with fresh perspectives resulting in seemingly unorthodox solutions</li> <li>3. individual's ability to produce a novel combination of thoughts and concepts that is subsequently expressed in the world</li> <li>4. the production of a work that is judged as original and socially valuable (useful) in some way by a knowledgeable social group</li> </ol>
Taking responsibility Construct "responsibility"	<ol style="list-style-type: none"> <li>1. ability to act responsibly for a good cause, principles and integrity for individual and collective well-being</li> <li>2. demonstrates the willingness to accept praise, blame, reward, or punishment for an act or omission</li> <li>3. accept the consequences of their behaviour</li> </ol>

Reconciling tensions and dilemmas	<ol style="list-style-type: none"> <li>4. commitment to the group and others,</li> <li>5. can be depended on, and they have integrity</li> <li>1. ability to deal with tensions, dilemmas, trade-offs, nexus, ambiguity, non-simultaneity, and non-linear processes in a constructive, future-oriented way;</li> <li>2. take a long-term perspective, going beyond the either-or; avoid rushing to a single answer, to an either-or solution, but rather deal with tensions, dilemmas and trade-offs – for instance, between equity and freedom;</li> </ol>
Construct “conflict resolution”	<ol style="list-style-type: none"> <li>3. autonomy and solidarity;</li> <li>4. efficiency and democratic processes;</li> <li>5. ecology and simplistic economic models</li> <li>6. diversity and universality;</li> <li>7. innovation and continuity – by integrating seemingly contradictory or incompatible goals as aspects of the same reality.</li> <li>8. can cope with tensions and dilemmas reflectively with multiple, dynamic and often conflicting aspects and recognising that there may be more than one solution or solution method.</li> <li>9. Conflict resolution requires purposeful listening, clarification of viewpoints, finding common understandings or viewpoints, identifying solutions and evaluating outcomes as methods and processes involved in facilitating the peaceful ending of conflict and retribution.</li> </ol>

### 3. FINDINGS AND DISCUSSION

There are three points that being the results of this paper. First is the transformation of religious moderation value, second is religious moderation value transactions, and the third is transinternalization of religious moderation values. It will be explained below:

#### 3.1. Transformation of Religious Moderation Value

The internalization of religious moderation values at Pondok Pesantren al-Hikam begins with the transformation stage, namely providing unidirectional information about these values from the pesantren management to santri, santri guardians, or the wider community. The form of unidirectional value socialization is carried out verbally, symbolically, and also in writing. Verbal transformation is carried out in the form of activities such as MAISA (Santri Orientation Period) and Weton recitation. In these activities, it is explained that the boarding school provides space for movement by prioritizing freedom of organization when outside the boarding school does not bind to the affiliation of certain groups and when in the boarding school must follow the rules of the boarding school, namely ahlussunnah waljamaah, which upholds the understanding of Islam wasthiyyah. There are moderation values implied in this MAISA activity that is transformed. For example, giving space for students to organize outside the boarding school without being limited to affiliating with a particular understanding teaches the value of tolerance, namely accepting differences as human nature, not blind fanaticism towards one's own group, and accepting the truth from other groups. Symbolic Transformation is contained in several symbols of religious moderation in the pesantren such as the santri recruitment model, joint activities with non-Muslim communities, hymns and others. In the recruitment process of santri, the pesantren stipulates that there is no distinction in the background of santri from any religious organization, there is no requirement that santri must be affiliated with NU. In addition, some activities carried out by the pesantren also involve non-Muslim parties. In the text of

the Hymn mars of the boarding school, it is stated that the results of the boarding school illustrate that santri continue to serve the country of Indonesia. Written Transformation is carried out through the vision and mission of the boarding school, the books used as a source of study in the boarding school, and also the written regulations of the boarding school. Value transfer through turas books has been proven effective in previous studies (Syaikh, Ridwan, Prayitno, Ulum, & Basuki, 2024)

In summary, the religious value transformation model in Al-Hikam Islamic boarding school is illustrated in the following table:

**Tabel 3.** Transformation model of religious moderation values

Transformation Model	Transformation Media	Moderation Value
Verbal	MAISA Activities Weton model teaching	<ol style="list-style-type: none"> <li>1. Accepting differences as human nature</li> <li>2. Not blindly fanatical toward one's own group</li> <li>3. accept the truth from other groups</li> </ol>
Symbolik	New Santri Recruitment Multicultural Community Service Hymn Library	<ol style="list-style-type: none"> <li>1. Does not distinguish between religious affiliations</li> <li>2. There are often visits from different religions, races to see how close the Al Hikam Student Boarding School is.</li> <li>3. Dedication to the country</li> <li>4. Always learn and study to broaden knowledge and not be inclusive</li> </ol>
Tertulis	Vision-Mission of the Islamic Boarding School Study Reference Book	<ol style="list-style-type: none"> <li>1. Value of religious ethics, scientific and social ethics</li> <li>2. The books used include: Al Musyidil Amin, Tafsir Jalalain, Kifayatul Adkiya', At Tahdib, Muhtar Al Hadith, Ta'lim Muta'allim, and Bidayatul Hidayah</li> </ol>

Through socialization, individuals learn about the cultural knowledge, norms, and values of their society. Socialization begins at an early age and continues throughout life, shaping an individual's identity, beliefs and behaviour. The family as the primary socialization agent teaches the child about the basic norms and values of his or her culture. Peers and educational institutions further reinforce and extend these social expectations. The media, including television, movies and the internet, also contribute to the internalization process by presenting and promoting certain norms and values.

### 3.2. *Religious Moderation Value Transactions*

Internalization is not a one-way process; it is influenced by individual agency and the social context. Individuals actively interpret and negotiate the social messages they receive, incorporating them into their understanding of the world. However, the extent to which individuals internalize social norms may vary depending on factors such as cultural background, social class, and personal experience. This two-way internalization is what is called a transaction. In this study, it specifically aims to make the students at Pondok Pesantren al-Hikam have a strong belief in the truth of religious

moderation values, respond to them and evaluate the moderation practices that exist in their environment both inside and outside the pesantren. The stages carried out are two; first, providing a standard source of accurate information and second, structured practice through pesantren programs and activities. From these two stages, the following table shows the achievement of values in the santri:

**Table 4.** Transaction process

Moderation Value	Form of Activity	Moderation Indicator
Nationality commitment	<ol style="list-style-type: none"> <li>Mars dan hymn</li> <li>Motto (religious practice, scientific achievement and life readiness)</li> </ol>	<ol style="list-style-type: none"> <li>Ready to defend the country from physical and non-physical attacks in accordance with applicable regulations</li> <li>Care for the regulations</li> <li>Social maturity and maturity</li> <li>Have the spirit to explore national issues rationally</li> </ol>
Tolerance	<ol style="list-style-type: none"> <li>Dormitory program</li> <li>Parenting pattern</li> <li>The scope of queuing</li> <li>Direction advice and counseling guidance</li> <li>Mars and hymns</li> <li>The boarding school</li> </ol>	<ol style="list-style-type: none"> <li>Respecting different opinions</li> <li>Co-characterization</li> <li>Setting an example</li> <li>Tausiyah</li> </ol>
Anti-violence	<ol style="list-style-type: none"> <li>Religious practice on the motto of boarding school</li> <li>indicator motto</li> <li>the meaning of symbol</li> </ol>	<ol style="list-style-type: none"> <li>Understand and implement the laws of Allah SWT</li> <li>Able to filter information</li> <li>Balance between thought and dzikir</li> </ol>
Acceptance of tradition	<ol style="list-style-type: none"> <li>Student program Motto (Social sensitifity)</li> <li>Student program (environmental potential)</li> <li>OSPAM (self-actualization)</li> <li>Badan Mosque da'wah and welfare agency (BDKM) for the surrounding community.</li> </ol>	<ol style="list-style-type: none"> <li>Be adaptive to environmental norms</li> <li>Thinking skills and local wisdom</li> <li>Self-actualization in society</li> <li>Utilizing local potential</li> <li>Responsible for the common good</li> <li>Providing motivation</li> <li>Coaching and mentoring</li> </ol>

### 3.3. Transinternalization of Religious Moderation Values

At the stage of internalization, the santri have a religious moderation value system that has controlled their behavior for a long enough period of time so that they can develop a distinctive "lifestyle" of religious moderation. Thus, his behavior is pervasive, consistent, and predictable. Learning outcomes at this level include a wide range of activities, but the main emphasis is on the fact that the behavior is typical or characteristic of moderate santri. This process is carried out by pesantren by creating programs that make santri practice directly periodically until it becomes a habit. Examples of programs organized by al-Hikam Islamic Boarding School at this stage are the Ministry Program (the spirit of solving national problems) and the multi-religious and cultural community service program). The operation of this activity includes acting according to moderation values, displaying attitudes that are in accordance with moderation values, influencing others and the environment to be moderate, modifying activities and activities based on moderation values, proposing moderation-based programs, questioning if there are practices that are not in accordance with moderation, revising and

improving something that is not in accordance with moderation values, serving and solving problems that arise in society based on moderation values.

**Table 5.** Transinternalization Process

Program Name	Moderation Indicator Achieved
Student program (spirit of solving national problems) Multi-religious and cultural community service	<ol style="list-style-type: none"> <li>1. act according to the moderation value,</li> <li>2. display an attitude that is in line with the value of moderation,</li> <li>3. influence others and their environment to be moderate,</li> <li>4. modify activities and activities that are based on the value of moderation,</li> <li>5. propose programs based on moderation,</li> <li>6. questioning if there are practices that are not in line with moderation,</li> <li>7. revise and correct anything that does not match the moderation value,</li> <li>8. serve and solve problems that arise in society based on moderation values.</li> </ol>

The findings related to the internalization process above are interesting when discussed by raising a question "how exactly is the position of Islamic boarding schools when photographed with the provisions of international regulations such as the future education framework 2030, especially in the context of internalizing religious moderation values. Before discussing the research findings above, it will first be briefly discussed about the future education framework, especially related to one of its pillars, namely transformative competence, which will be one of the analytical bases for achieving the main objective of this research, namely finding the position of the internalization of religious moderation values in achieving transformative competence.

The Future Education Framework 2030 is an OECD Suggestion (OECD, 2016) in response to the rapid changes in society that require education actors to keep pace and find solutions to changes that cannot be immediately resolved at the time. These societal challenges are growing alongside global population, urbanization and increasing social and cultural diversity. These changes must also be matched by educational advancements and wider educational welfare in accessing knowledge. In the 21st century, well-being is not only about income, wealth and employment but also about quality of life involving social systems, education systems, security systems and a healthy environment, and the concept of inclusive growth depends on equitable access to these. Included in this *framework* is the Learning *Compass 2030* (OECD, 2019b)(Skovsgaard, 2018) which has the main components Student agency/co-agency, Core foundation, Transformative competence, Knowledge for 2030, Skills for 2030, Attitudes and values for 2030, and Anticipation-Action-Reflection competency development cycle.

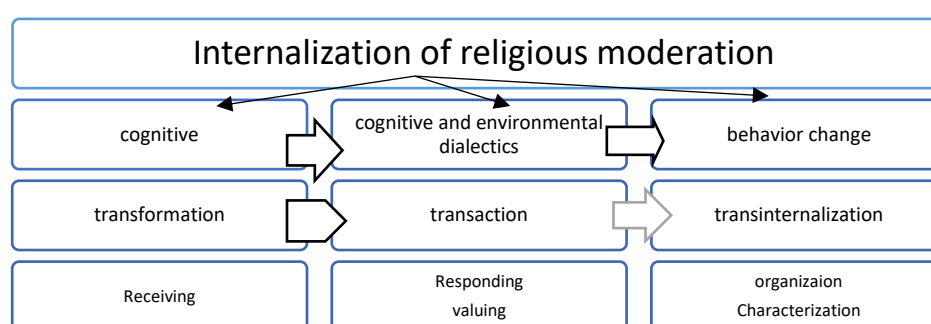
Student agency/co-agency (Brevik, Gudmundsdottir, Lund, & Strømme, 2019) is the belief that participants have the ability and desire to make a positive impact on their own lives and the world around them is the foundation of the initiative in 2030. This means they have the ability to set goals, reflect and act responsibly to effect change. Core foundation is the basic condition consisting of basic skills, knowledge, attitudes, and values that are a prerequisite for learning across study programs. The scope of this foundation is basic literacy, numeracy literacy (UIL, 2017), digital literacy (UNESCO Institute for Statistics, 2018), and data literacy (Ruedel, Kuchle, & Bailey, 2021)(Raffaghelli, 2022). In addition, there are social, emotional, and health foundations. Transformative competence (TL\_Practitioners, 2020) are three transformational abilities required by students to contribute and thrive in the world: creating new value, reconciling tensions and dilemmas, and taking responsibility.



Knowledge for 2030 (Points, 2019) includes both theoretical and practical knowledge. In 2030, education will recognize four categories of knowledge: disciplinary, interdisciplinary, epistemic, and procedural. Skill for 2030 (OCDE, 2019) The ability and capability to process and use knowledge responsibly to achieve a goal are known as skills. There are three categories of skills that will be recognized: cognitive and metacognitive, social and emotional, and practical and physical. Critical thinking, problem solving, learning to learn skills, self-control, collaboration, adaptability, perseverance, and resilience are some of the mappings addressed in the draft curriculum. Attitude And values for 2030 (Speiser & Lang, 2018) is a term that refers to the principles and beliefs that influence one's decisions, judgments, behaviors, and actions for the well-being of individuals, society, and the environment. As for the Anticipation-Action-Reflection competency development cycle (OECD, 2019a) is an iterative learning process in which students intentionally and responsibly improve their thinking and actions. In the anticipation stage, learners are aware of how current actions might impact in the future. At the action stage, students have the desire and ability to do something for well-being. At the reflection stage, students improve their thinking, which results in better actions for the well-being of individuals, communities and the environment.

Internalizing the values of religious moderation is related to one of the pillars offered by the OECD in the Future Education Framework 2030, namely transformative competence; in this case, three abilities need to be adapted in the world of education; the first is the construction of "responsibility" which is closely related to individual willingness. Accept the consequences of his actions and his commitment to the greater good and integrity. Second, the construct of "creative thinking" includes several main aspects, including the ability to develop solutions and productive ways of thinking and living and approaching problems with new perspectives, which leads to unconventional but effective solutions. Third is the concept of "conflict resolution," which refers to the ability to navigate tensions and dilemmas constructively. This requires a long-term perspective, and instead, it integrates seemingly conflicting goals as aspects of the same reality.

Value internalization is actually a process that involves a cognitive framework that continues to synergize with factors outside cognition, so that values are reflected in real actions and actions. The three stages of internalization in this study are actually a form of theorization of this cycle. Transformation is an understanding of value at the cognitive level, which Licona might call knowing. Meanwhile, transaction is a dialog process of understanding the value that exists internally in an individual with his environment so that understanding turns into a very strong belief in the individual. When this condition has been achieved, a person arrives at the stage of internalization where his beliefs have been reflected in action. This process is illustrated in the following chart:



**Figure 1.** Internalization cycle: social science perspective

Al-Hikam Islamic boarding school sets religious moderation as one of the value standards that must be followed by the students. Graduates of this pesantren are certainly expected to have an identity as a moderate person both at the level of *ilmiyah* and *amaliyah*. Through the vision, mission, and programs launched, it is hoped that individuals in the pesantren will achieve this moderate identity. When viewed in terms of internalization theory, it can be said that the value of moderation is an external

social standard that will be included in the internal thinking of each santri through various moderation agents, including the Governing Board, the board of teachers, fellow students, programs, activities. Regular interaction with the environment with its various activities will shape the identity of the santri. This kind of working pattern, if captured from the perspective of the OECD future education framework learning compass, the position of the santri is as learning agents. While the board of caregivers, teachers, peers as co-agency. Religious moderation as knowledge as an aspect of knowledge, while religious moderation as attitudes and behavior is its transformative competence.

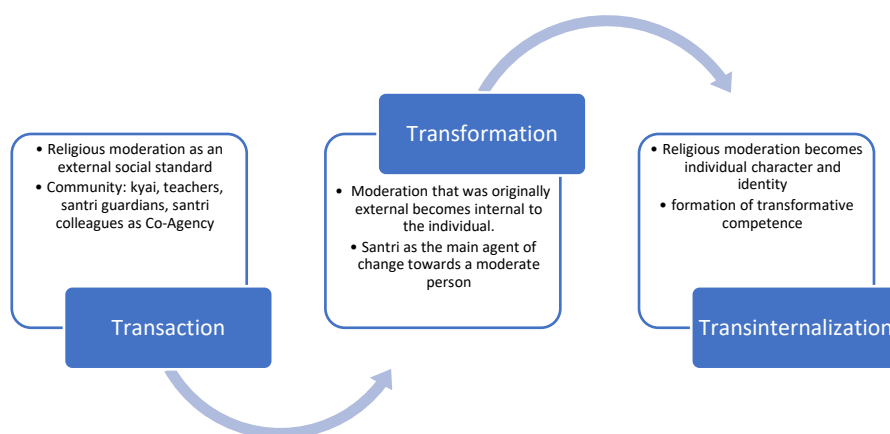


Figure 2. internalisasi moderasi beragama: future education perspective

If we further analyze the internalization process passed by the students so that it forms the identity of a moderate person, it can also lead the students to achieve the transformative competencies set out in the Learning Compass Future Education Framework 2030. The achievement is illustrated in the following table:

Table 6. Transformative vs. Religious Modern Values

Transformative Competence	Religious Moderation Value
Creating New Value construct "creative thinking"	<ol style="list-style-type: none"> <li>1. modify activities and activities that are based on the value of moderation,</li> <li>2. propose programs that are based on moderation,</li> <li>3. questioning if there are practices that are not in line with moderation</li> <li>4. Tausiyah</li> <li>5. Able to filter information</li> <li>6. Balance between thought and dhikr</li> <li>7. Be adaptive to environmental norms</li> </ol>
Taking responsibility construct "responsibility "	<ol style="list-style-type: none"> <li>1. accepting differences as human nature</li> <li>2. not blindly fanaticizing one's own group</li> <li>3. accept the truth from other groups</li> <li>4. act according to the moderation value,</li> <li>5. display an attitude that is in line with the value of moderation,</li> <li>6. Ready to defend the country from physical and non-physical attacks in accordance with applicable regulations</li> <li>7. Care for the environment</li> <li>8. Social maturity and maturity</li> <li>9. Respecting different opinions</li> <li>10. Co-characterization</li> <li>11. Setting an example</li> </ol>

Reconciling tensions and dilemmas construct "conflict resolution"	<ol style="list-style-type: none"> <li>12. Understand and implement the laws of Allah swt</li> <li>13. Thinking skills and local wisdom</li> <li>14. Self-actualization in society</li> <li>15. Utilizing local potential</li> <li>1. influence others and their environment to be moderate,</li> <li>2. modify activities and activities that are based on the value of moderation,</li> <li>3. propose programs based on moderation,</li> <li>4. revise and correct anything that does not match the moderation value,</li> <li>5. serve and solve problems that arise in society based on moderation values.</li> <li>6. Responsible for the common good</li> <li>7. Providing motivation</li> <li>8. Coaching and mentoring</li> <li>9. Have the spirit to explore national issues rationally</li> </ol>
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From the data exposure above, it appears that there is a clear intersection between the values of religious moderation and transformative competence. Education patterns in pesantren can be explored more deeply from various sides in order to obtain sufficient information about the treasures of education management in Indonesia with various variants.

#### 4. CONCLUSION

This study demonstrates that the internalization process of religious moderation values at Al-Hikam Islamic boarding school successfully fosters a moderate identity among the santri. The identity obtained at the internalization stage cannot be separated from the process of transforming the value of religious moderation at the boarding school and also maximizing the roles of co-agencies (Kyai council, teachers, administrators, peers) involved in the transaction process. The patterns applied in this internalization can also improve some of the indicators of the transformative competencies of the future education framework.

The forms of transformative competence in this research have not been studied in depth, because in fact the main focus of data search is on the process of internalizing moderation values. Based on the results of this research, the exploration of various potential educational institutions can still be done to provide data that maps the readiness of education institutions in Indonesia in a global context. The data obtained can be used by the next researcher as a reflection to continue to improve the quality of education in Indonesia so that ready to be a qualified global citizen.

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**Conflicts of Interest:** This article is written purely for academic purposes, there are no other interests whatsoever. The data obtained is interpreted in accordance with the proposed perspective, namely the future education framework with the aim of seeing the position of readiness of educational institutions in Indonesia in the international context. If there is data that is not maximally readable, it is solely due to the limitations of the researcher, without having any other purpose.

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