

SECULARIZATION, SYMBOLIC REALITY SACRED IN THE MENOREH HILLS MADRASA, YOGYAKARTA

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Abstrak: Penelitian ini bertujuan untuk menganalisis upaya madrasah untuk mempertahankan kesakralan makna simbolis dari nilai-nilai agama sebagai respons terhadap munculnya sekularisasi di komunitas Bukit Menoreh di Yogyakarta. Data dalam penelitian ini diperoleh melalui observasi dan wawancara mendalam. Studi ini menggunakan teori Peter L Berger tentang dialektika fundamental yang terdiri dari eksternalisasi komunitas, objektivasi dan internalisasi. Hal ini sesuai dengan teori Thomas Lickona tentang konfigurasi penguatan nilai-nilai pengetahuan tentang moral, perasaan tentang mental, dan perbuatan moral. Hasil penelitian menunjukkan bahwa upaya madrasah untuk mengubah simbol-simbol agama menjadi tatanan simbolis yang koheren, Hal ini dilakukan dengan mengkulturasi simbol-simbol agama dengan nilai-nilai tradisional Jawa untuk menemukan realitas simbolis yang memiliki makna dan kesakralan dalam konteks toleransi, kepedulian sosial, rasa hormat dan nilai-nilai kesopanan. Makna simbolis agama sebagai tatanan simbolis yang koheren bagi masyarakat dapat digunakan sebagai panduan etis bagi manusia untuk memiliki kehidupan yang bermakna. Hal ini untuk menghindari keterasingan dari dunia modern seperti saat ini. Ketika guru madrasah memiliki kecerdasan toleransi yang tinggi untuk menghindari pemikiran sektarian, madrasah bisa menjadi pilihan masyarakat untuk menjaga nilai-nilai agama dari sekularisasi

يهدف هذا البحث العلمي إلى تحليل جهود المدارس لحفظ قدسية القيم الدينية بمعانيها الرمزية، استجابة لظهور العلمانية في مجتمع بوكيت مينوريه في يوجياكارتا. تمت جمع البيانات عن طريق الملاحظة والمقابلات المتعمقة. تستخدم هذه الدراسة نظرية بيتر ل بيرغر (Peter L Berger) عن الديالكتيك الأساسي للمجتمع -الخارجية

والموضوعية والداخلية، فكاملتها نظرية توماس ليكونا (Thomas Lickona) عن تقوية القيم الأخلاق المعرفي و الشعوري والتصرفي. أوضحت نتائج هذا البحث أنها قد تمت جهود المدرسة لتحويل الرموز الدينية إلى رموز عالمية من خلال التثقف مع قيم تقليدية جاوية. وهذا لإيجاد حقائقها المعنوية الرمزية في درجات مقدسة في سياق التسامح والرعاية والاحترام والمجاملة الاجتماعية. يمكن استخدام المعاني الرمزية الدينية كمبادئ توجيهية أخلاقية للمجتمع، بحيث يتمتع بها البشر حياة ذات معنى من غير الاغتراب. لهذا تكون المدرسة مرجعا رئيسيا للمجتمع باعتبارها معقلا يحمي القيم الدينية من هجمة العلمنة، واستوفى كل هذا إذا كانت المدرسة لها معلمين الذين لهم الذكاء التسامحي لتجنب التفكير الطائفي.

Keyword; secularization; symbolic universe; menoreh hills

INTRODUCTION

Separation of authority and religious symbol from the institution and socio-culture has extensively implicated against religion silting for social, humanitarian activities in the community.¹ Scholars, such as Harvey Cox,² Al-Attas³ assert that secularization is more focused on releasing his understanding from religious understanding, rejecting all narrow views of nature, erasing all extraordinary myths and symbols that are considered sacred/ holy. As a result, some religious activities in the in society have been eroded or even lost their religious meaning. Those religious activities have become a routine that tends to be more social and economic oriented and released from its spiritual sacredness meaning. That phenomenon has substantial implications in reducing the sacredness of symbolical reality.

The inevitable change in an aspect as the side effect of the modernization and secularization will also affect other aspects. Some dimensions that influence each other are related to the area of human association both on a local scale such as between individuals, households and communities and a broader scale such as between cultures, religions, professions and even between nations.⁴ Relationships between humans implied in the human dependence on their social system. Cultural, religious and ethnic barriers can be dispersed as a result of interactions and relationships built by today's society.

The relationship between the community and education is a necessity that cannot be avoided. The education response to the dynamic of the community

¹ James M. Dixon and Peter L. Berger, "The Sacred Canopy: Elements of a Sociological Theory of Religion," *Sociological Analysis* 29, no. 1 (March 21, 2007): 40, <https://doi.org/10.2307/3710433>.

² Harvey Cox, *The Secular City: Secularization and Urbanization in Theological Perspective* (Princeton: Princeton University Press, 2013), 44.

³ Syed Muhammad Naquib Al-Attas, *Islam and Secularism* (Kuala Lumpur: Art Printing Works Sdn, 1993), 144.

⁴ Syahrin Harahap, *Islam Dan Modernitas: Dari Teori Modernisasi Hingga Penegakan Kesalahan Modern* (Jakarta: Prenadamedia Group, 2015), 9.

values is a prerequisite for the maintained relationship. The meaningfulness of the relations between sub-units in the community, therefore, can drive the dynamics of community change.⁵ Madrasa as an educational institution is expected to be the last barrier of noble values for the community so that meaningful values can be sensed in the lives of the people concerned. It is an educational institution that was born from and by the community. For that reason, it conveys the community vision, mission and characteristics in terms of culture, politics and economics.⁶ Within that way of wisdom, the impacts of secularization occurred in the community will automatically become its concern to restore the community meaningfulness.

Madrasas in the Menoreh Hills regions, mainly (MI Maarif Kokap, MTsN 4 and MAN 3 Kulon Progo) are well-known madrasa for their reputable quality. They get A accreditation. They are also able to maintain the sacredness of religious values as a reality symbol of their surrounding society. By performing that quality and by considering their achievement, those three madrasas achieve high trust from the community proved by the constant increase in their new student admission that even has beaten both the local public and private schools. To give this study a precise definition, Menoreh Hill Society will be defined as a group of people who inhabit the hills which is the western natural boundary between the Special Region of Yogyakarta Province and Central Java Province. Despite its mountainous geographical situation, the decrease of religious values seems to occur as a result of the onslaught of secularization that happened in the community. In relation with the impact of the society secularization and the existence of madrasa as an educational institution to guard the sacredness of religious values as the symbolic reality for the community, has become an interesting topic to be studied.

RESEARCH METHOD

The research method used in this study was qualitative with a sociological approach in respect to focused-on-social-change data availability. This research attempted on seeing through the madrasas' efforts to maintain the sacred of the religious symbolic reality amid the onslaught of secularization in the Menoreh Hills regions. Utilizing the social theory of Berger and Lickona, data were collected through observation and in-depth interviews with selected respondents.

⁵ Dr P. Chand Basha, "Role of Education in Social Change," *International Journal of Advanced Educational Research* 2, no. 5 (September 1, 2017): 236-40, <https://doi.org/doi.org/10.22271/educationjournal>.

⁶ Basuki, "Madrasah: Learning Society Dan Civil Society (Potret Madrasah Aliyah Negeri 3 Malang)," *Edukasi: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 6, no. 2 (June 2008): 39-61, <http://dx.doi.org/10.32729/edukasi.v6i2.188>.

THEORETICAL FRAMEWORK

Secularization and the Sacred Reality of Symbolic Realities

Secularization is the process of separating sectors in society and culture from the authority of institutions and religious symbols.⁷ Berger adds several factors affect that affect secularization. They are the spread of human culture and civilization, the dynamics of capitalism, modern science that permeates various sectors of social life and liberalization. In other words, secularization in Berger's perspective pivots on rationality and plurality. Both of these characteristics in modernity will encourage someone to think capitally, liberally and cognitively. Through these three dimensions, secularization eventually develops and makes significant progress.

Secularization will optimally develop when the reasoning of individual communities is fully oriented to the process of rationalization which is a prerequisite for modern industrial society. The process of modernization will make religious values as subjective reality without moving to objective reality. This failure of transition occurred due to the weak socialization of religious authority to legitimize religious values into objective reality. This process can be predefined as a secularization occurrence.

Religious symbol become important for the construction of meanings that has been built on human dialectics. There is a close relationship between religion and symbols since symbols come from a belief, from various rituals and ethics religious. The symbol is a sign cultured in various forms in accordance with the culture and beliefs of each religion. This cult then gave birth to a new system and structure of symbols that could shape humans into *homo symbolicus* in their religious types or patterns.⁸ Berger tends to address symbol more as an institutionalization which refers to various other realities than the reality of everyday experience. Meanwhile, the meaning of the symbolic universe is determining the boundaries of social reality. The symbolic universe consists of several sets of theoretical traditions which integrate various fields of meaning and encompass institutional arrangements in a symbolic totality.⁹ The function of the symbolic universe on the "sacred ceiling" which gives the legitimacy of the social world order which is constructive for the individual in it from a sense of chaos and alienation.

Furthermore, Husein said that symbols tend to have meaning implied meaning from its literal meaning to its sacred meaning. As a phenomenon religious, many symbols are reflected in various forms of offerings and worship both individually and communally. The spiritual dimension is oriented towards

⁷ Dixon and Berger, "The Sacred Canopy: Elements of a Sociological Theory of Religion."

⁸ M. Husein A. Wahab, "Simbol-Simbol Agama," *SUBSTANTIA* 13, no. 1 (2011): 78-84.

⁹ Dixon and Berger, "The Sacred Canopy: Elements of a Sociological Theory of Religion."

religion and the psychological dimension is oriented towards “freedom”, which is manifested in various forms of symbols. In the context of defense against the patterns of life, the spiritual dimension will be resolved through constitutive symbols and morality in the form of beliefs; or beliefs itself as the main teachings of religion.¹⁰ Thus, the meaning of symbolic reality is a form of objective reality that has been symbolized in a society to have universal meaning for society. Some types of symbolic relations are handshaking and speaking Javanese *kromo* language toward older people as a symbol of respect and courtesy. Meanwhile *Sambatan*, *Rewang* and *Kenduri* are symbols of social care and tolerance in the Menoreh Hills community.

FINDING AND DISCUSSION

Madrasas’ Efforts to Maintain Symbolic Reality Sacredness at Menoreh Hills Community

Madrassa is formal institutions that possess a social role in socializing the sacred religious values into symbolic realities to their surrounding communities. The real madrasa actualization in guarding the religious value in the form of teaching and learning in the classroom and some real activities in the community as madrasa value strengthening. Although the values strengthening main focus is on their own students, this externalization inform of socialization to their community has become the most effective way to bound with the society considering that their students are also the part of the community system. Habituation practiced by madrasa students in forms of tolerance, social care, respect and courtesy can be the community objective reality by which in the further stage can be the society dialectic forum. In the smallest unit, the it can be the students’ family members dialectic forum.

The teachers’ role as an actor in learning is very important in strengthening the sacredness of religious values. Islamic education teachers’ competency in the cognitive, affective and psychomotor aspects of religious values will greatly implicate into their ability to transform a subjective value into an objective reality that can be accepted by all madrasa students.¹¹¹² This habituation can be seen

¹⁰ Y. Sumandiyo Hadi, *Seni Dalam Ritual Agama* (Yogyakarta: Penerbit Buku Pustaka, 2006), 33.

¹¹ Imam Sutomo, “Modification of Character Education into Akhlaq Education for the Global Community Life,” *Indonesian Journal of Islam and Muslim Societies* 4, no. 2 (2014): 291–316, <https://doi.org/10.18326/ijims.v4i2.291-316>.

¹² Ahmad Choiron, “Islam Dan Masalah Kemanusiaan Perspektif Pendidikan Pembebasan,” *Edukasia: Jurnal Penelitian Pendidikan Islam* 12, no. 1 (2017): 87–116.

when the teachers use *mas* and *mbak* when addressing their students outside the class, and being polite to all students.¹³

Madrassa activities that directly synergize and relate to the community are a tangible form of strengthening and maintaining religious values socialization. Attending burial ceremony, visiting other for their sickness and community service carried out by the madrasahs are some examples of their socialization to the community in order to strengthen religious values into symbolic realities. Those symbolic realities are sacred in tolerance, social care, respect and courtesy aspects. The community will construct some of these noble activities into objective reality which is in the next stage can become a symbolic universe and can be *nomos* in society. It can be inferred that the relationship between madrasahs and society is a sociological necessity for the synergy of the religious values formation into objective reality. Eventually, its meaning will be recognized by all levels of society who inhabit their surrounding area, including the Menoreh Hills society.

The madrasah's role in improving religious values will be more effective when it occurs from each family of the students concerned. Parental satisfaction for their children who are part of madrasah students will construct their thought about the meaning of religious values, which will then be socialized to other communities. So it is clear that the parents' satisfaction on the success of externalizing religious values in madrasahs is the main capital of madrasah socialization as the society will believe in the objectivity of the concerned madrasah.

The role of the mosque to socialize tolerance, social care, respect and courtesy could be seen in a number of activities in its daily or routine basis. Al Maksudi Mosque and Sultan Agung Mosque which are located close to each madrasahs socialize tolerance in the form of doing Friday prayer series. Those mosques integrated the prayer procedures from both *Nahlatul Ulama* and *Muhammadiyah*. A similar activity also took place in the procedures for *terawih* praying. The content aspects of Friday, *Eid al-Adha*, and *Eid al-Fitr* sermons as well as the cult of *tarawih* also taught the need to maintain mutual respect, tolerance, and respect not only to fellow Muslims but also to non-Muslims fellows.

In the context of strengthening public awareness, the mosque also did some activities that directly intersect with the community such as delivering *zakat fitrah* and distributing sacrificial meat to the residents around the mosque, especially the worshipers. Another example taken from Baiturrahman Mosque which is located close to MTsN 4 Kulon Progo, the mosque annually gives gifts/parcels to the Buddhist community during the of *Eid al-Fitr*. The mosque concerned to its surrounding society was providing assistance to worshipers and residents

¹³ Ahmad Salim, "Relasi Sosial Madrasah Terhadap Perubahan Nilai Masyarakat Perbukitan," *LITERASI (Jurnal Ilmu Pendidikan)* 9, no. 2 (2019): 113-23.

according to their needs.¹⁴Activities done by the mosque community around the madrasa showed a sense of humanism in maintaining social harmony.

The use the Javanese *kromo* language as a medium of communication to the older people or being elder is the form of respect and courtesy values strengthening. Several mosques also use Javanese *kromo* language as a medium of communication between the mosques and the worshippers. The language was used when the imam performed *khutbah*, cults when the prayers were being held, as well as several religious events that involve large numbers of people such as religious meetings and recitals at the mosque.¹⁵Revitalization of the use of the Javanese *kromo* language in public spaces displayed by the mosque is a form of effective externalization for *strengthening the* competence of the people toward their own language. The use of Javanese *kromo* language indicate that the interlocuter has a higher status and implies the meaning of respect for people who deserve such treatment.

The form of mosque socialization towards religious values in the community is reflected in several activities that are based on the preservation of values. It should be carried out since then to present a worthy of being called traditions. Tolerance, social care, and respect are traditional legacythat have been practiced by previous generations. The values are proven, with the touch of actual practice, to be able to harmonizing the society and avoiding their extinction.

In the context of inter-religions dialectical – a dialectic between religious values and traditions (mainly Javanese) – as explained above, it can be inferred that there has been an acculturation process of the new teaching internalization into a local culture in the form of adaptation or accommodation. This means that religious values about caring and respect can integrate with Javanese traditions to form a value system that can be universally accepted by the community. Respect which is indicate by using Javanese *kromo* language, lowering one's eyes to older

¹⁴ The results of an interview with Siran (*Takmir*-mosque manager-of Baiturrahman Mosque, Gunung Kelir, Jatimulyo) in January 2018 stated that the *Takmir* also gave gifts in the form of sarongs and *pecis* to the surrounded Buddhists society. This step is a manifestation of humanity in order to create harmony in their surrounding environment. Meanwhile Subadri (*Takmir* of Sultan Agung Mosque, Kalibawang) during the interview held on July 21, 2018 told that the mosque's concern with the environment and its surrounding environment (including Christians pilgrims) is performed by giving goat meat or beef during the *Eid Al-Adha*. The mosque buy meat from new traders and give it all together with the Eid AL-Adha sacrifice meet.

¹⁵ The observation result on several activities done in the mosque around the madrasa in Menoreh Hills society in Yogyakarta, strengthened by an interview with NurWakhid (*Takmir*) Tejogan Mosque, Kokap) on July 24, 2018. It can be concluded that the use of the Javanese *kromo* language is an objective reality that is practiced by several mosques in the hilly areas. The use of this language is a form of maintaining traditions. It is also indicate that the society keeps strengthening their respect attitude by always paying attention to the status and role of individuals of the community.

people, shaking hands and kissing the hands of older people are among the manifestations of Javanese tradition that can synergize with the Islamic value system.

This acculturation process does not cause segregation between religious values and tradition, but rather synergized between the two so that Islam is not uprooted from its ideological roots, and likewise the Javanese tradition does not necessarily disappear with the presence of religious values in it. Amin Abdullah argues that presenting a critical understanding which is often called as *meta discourse* understanding; the ability to perform religious understanding dialogue with several theories or locally culture is important in linking some theological differences.¹⁶The legality of the mosque as an objective institution recognized by Muslims is the main strength of this institution in transforming several subjective values to become an objective value.

The mosque power to construct public knowledge lies in its ability to restore the symbolic universe of religion in a proportional context. Tolerance, care and respect are Islamic values that must be guarded and defended through mosque's legitimacy. It has an important role in strengthening the value of Islam in the social context, not only dwelling on ritual matters that tend to be dogmatic relation with the God.¹⁷The strengthening of values in the social dimension including tolerance, social care, respect and courtesy is a precious value that must always be maintained by high legitimacy possessed institutions such as mosque.

Other institutions that play similar roles with mosque and madrassas are Islamic boarding schools and orphanages located around the madrassas; *Pesantren* Al Islamic located near MAN 3 KulonProgo and Muhammadiyah Orphanage located near MTsN 4 KulonProgo. The role of this institution as non-formal educational is evidence in preserving younger generation's respect to the older, or to those who possessed elder predicates both in the context of the position they hold and the competence of religious knowledge they have. *Pesantren* students (*santri*) respect higher religious knowledge people by kissing their hands, after hand shaking and put face and eyes down in front of them.

In the context of society as a system, externalization can be seen in some of the roles it displays in maintaining universal religious values in line with the society perceptions. Preservation of several social humanitarian traditions is the society real form in carrying out its role as such strong legitimacy institution. Through this tradition, the values of tolerance, social care, respect and courtesy can be successfully socialized to the community.

¹⁶ Abdullah M. Amin, *Islamic Studies Di Perguruan Tinggi: Pendekatan Integratif-Interkonektif* (Yogyakarta: Pustaka Pelajar, 2006), 70.

¹⁷ Zamakhsyari Dhofier, *Penafsiran Kembali Ajaran Agama: Dua Kasus Dari Jombang* (Jakarta: LP3S, 1978), 27.

The *Rewang*, social service and *Kenduri* traditions are a number of social humanitarian activities in which the values of mutual respect, care, respect and courtesy are stored. Through these social activities, the Menoreh Hills community can gather at the same time and place to initiate closeness and harmony between them. Although some of these activities have shifted in the context of its implementation, still, the implications are implied in the activities and not in the context of maintaining tolerance, care and respect. This activity is a concrete manifestation of the socialization of the community towards the value of social virtues.

There are several differences degree of legitimacy power between those institutions in applying externalization. Madrasas as objective reality has a formal characteristic. *Pesantren* as Islamic boarding school in its cope as a non-formal educational institutions has the power to “force” their stakeholders to obey the so-called nomos by Berger that they have designed. The disobedience of the society member toward the nomos is the beginning of human alienation and meaninglessness life. At the other hand, mosques as religious institutions do not have power such as possessed by madrasa and Islamic boarding schools. The socialization they did was optional for the community and their followers. Their control function is limited to the *reinforcement of values* and moral sanctions to the community especially to the worshippers who disobey the regulations that they have designed.

Values externalization requires strong synergy between several institutions that hold a legitimation power in the society. The synergy between those institutions leads into the design ideal situation in finding people’s meaningful life is the strength of the society. Some institutions cannot negates each other. They are destined to even remove the roles of one institution to another. However, each of them is hopefully able to mutually reinforce each other for the betterment of the society. The strength of institution should cover the weaknesses of other institutions collectivity from these institutions is definitely needed to achieve a harmonious degree in a society.

In Berger’s context, society socialization as a system of tolerance, social care, respect and courtesy values is a manifestation of the dialectic between the community and the dynamics of social change as the implications of the rapid secularization in collaboration with modernity. Social change that touches on various aspects of life, including the values fundamental for the creation of the building of the integrity of a society, is an objective social reality that is outside of individuals in the society. The omission of a shift in values towards an intolerant attitude, indifference or ignorance of social problems and the fading of the community’s respect and courtesy is an indication of society’s alienation from the constructed nomos. Human alienation in this community will stimulate the

emergence of the life from the community, so at this stage the religious value shows the power of its role to restore the meaning of human meaningfulness of human life. Religious values get a high degree as a symbolic universe that can be accepted by society because it adheres to the nature of objectivity that is collectively recognized by any society.

The high degree of religious value, in which Berger states to have a symbolic universe, is strongly supported by the sacred nature of the religious value itself. This degree can still be strengthened and maintained in the context of modernity which afflicts almost all layers of society by interpreting it in the sphere of higher rationality. The meaning of the sacredness of religious values as a symbolic reality in the context of modernity will still find its intrinsic meaning by placing religious values at a high degree compared to other values. This condition will contract the symbolic universe of religion in the context of modern humans which can differ from symbolic universe found in the previous period human civilization. The sacredness of the religion meaning is strongly engaged with the rationality, but it remains in the corridor of placing religious meaning at the universum symbolic level.

Meanwhile Lickona considers that human externalization is a form of moral acting which is practiced by the community as the result of the relationship between the community and its environment. Moral acting by the community will always be correlated with human knowledge about values obtained through moral knowing. In conclusion, human relations can have values that lie in society. Strengthening human capabilities must always be accompanied by strengthening one's willingness to carry out the ability of its value. Human *will* and *ability* toward the value will work together to carry out these values strongly. At the next stages, the carried out values will become habits when they have been repeatedly practiced by individuals and society.

Strong character can be earned by collaborating or synergizing *competency* and *will*. Externalization can strengthen will and competencies. To obtain habit, a value has to be practiced repeatedly. Berger and Lickona concepts meet and contextualized in term of habit based on our competence and will. Habit is the highest stage in the efforts of externalization and moral behavior.¹⁸

Madrasa Existence as Symbolic Universe Source for Menoreh Hills Community

Symbolic universe has a strong relationship with religious values roles – the “sacred sky” that gives the legitimacy of the social world structure which is constructive for individual to avoid chaos and alienation. This meaning illustrates

¹⁸ C. Lewis, T. Lickona, and E. Schaps, *CEP's Eleven Principles of Effective Character Education* (Character Education Partnership, 2007), 114.

its power in placing other meanings in an essential meaning - a meaning that can reach all dimensions. Through its role, the symbolic universe can integrate contradictory meanings from various legitimacy holder about certain meaning in the society. In other words, the important role of the symbolic universe is to place something in its right place. This role also makes it is possible to return a person who experiences alienation in the sense of an individual who deviates from a particular order to a predetermined number.

In Menoreh Hills community, the meaning of religion is polarized and also loses the generality and or reality that accompanies it. Secularization also creates a monopoly of religious traditions that leads to pluralism and plunges religion into a crisis of credibility. Religious values will face problems in legitimizing the world while various religious institutions try their best to defend parts of their world that are in conflict with other parts of the world. In this context, madrasa has a role as a guardian of religious values, to restore the monopoly of the role of religion in maintaining the meaningfulness of human life. This role makes the madrasa to have a very strong position in Indonesian society. Madrasas have strong legitimacy to contract and strengthen religious values into objective realities that can be collectively accepted by society and to be supported by other institutions to give the meaning to religion as an objective social reality.

This strong legitimacy of madrasas in contractin g and strengthening religious values into objective social realities comes from the fact that madrasas are supported by the society to hold important role as educational institutions. Education has proven to be an instrument of the foundation of Islamic culture in the development of Muslim societies.¹⁹The transfer of knowledge, values and skills from the teachers to the students. Some are roles of educational institutions.²⁰ Some of these roles require the construction of academic meaning, so that religious values can be scientifically legitimated and become objective reality. The construction of religious values leads to the meaning of symbols so as to reach the symbolic universe, it requires stages of configuration as explained by Lickona as moral knowing, feeling and behavior together with its various parts at each of the stages. As an academic and social educational institution, it is necessary to add moral production to contract religious values as objective values and achieve symbolic universal degrees. Moral producing is more defined as the process of scientific efforts to accept moral awareness from habituation

¹⁹ Asna Husin, "Being Muslim in a Secular World: Indonesian Families in Washington DC Area," *Studia Islamika* 26, no. 2 (2019): 277-317.

²⁰ Ahmad Suradi, "The Challenges of Education Based on Multicultural in Nation al Local Cult ure Conserva tion in Globalization Era," *Cen dekia: Jurnal Kependidikan Dan Kemasyarakatan* 16, no. 1 (2018): 103-124, <https://doi.org/10.21154/cendekia.v16i1.1156>.

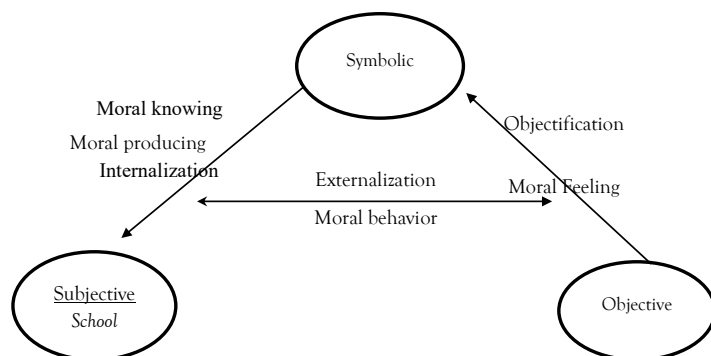
in a series of logics. Once the value can be recognized as scientific material, the value will get the building of its logic/scientific reason.

In this context, the madrasa as a formal educational institution maintains its role as an academic system that can explain the meaning of religious values in a proportional way both in the academic dimension which is loaded with rationality and feelings which is full of sensitivity and clarity. Whenever both of these steps can be done in a balanced manner approach, it seems clear that moral producing has an important role to take students to the strength of moral behavior based on rationality and the power of good character.

To give meaning to religious values which, in this context, is concentrated on tolerance, social care, respect and courtesy, it requires the symbol of religion as something that can hold some values all together and restore the religious monopoly to objective reality. The bearing of several instruments as a result of human construction through externalization carried out beforehand, stimulating people in the community concerned to perform or use values on the basis of instruments that have been previously contracted is the character of obtaining the objective phase process. It may appear that humans contract their world through the efforts they do by always relying on the instrument that was contracted earlier. Instruments created by humans are also used by humans themselves. Those instruments can be used in different time and place which eventually have placed humans as creators of their own society as well as being part of the community itself.

Community dialectics with changes in values manifested at the externalization stage has succeeded in contracting values of tolerance, social care, respect and courtesy into objective social reality. To implement these values in the daily life of society, symbol reality is needed as a reality that has been agreed collectively in society. An objective form of reality that has been symbolized and possessed its meaning for certain communities is a symbolic reality. For example, the society can judge that hand shaking and speaking Javanese *kromo* language is a symbol of politeness. *Sambatan*, community service and *Rewang* are examples of tolerance and social care symbols for Menoreh Hills community.

To make long story short, madrasa dialectics with the changes values in community, has implications for madrasa responses which are elaborated in three sociological stages; 1) externalization, 2) objectivation and 3) internalization which go hand in hand and influence each other with moral acting, moral feeling, moral producing and moral knowing. The dialectics of madrasas with the community in the context of Berger and Lickona can be illustrated in the picture below;



Based on the chart, it is clear that a series of dialectics and certain sociological stages namely externalization, objectivation and internalization are upholding the symbol reality in which at the end strengthening the madrasa religious values. Those three sociological stages are integrated with moral behavior, moral feeling, moral producing and moral knowing.

The three fundamental dialectics of Berger above are integrated with the three stages of securing Lickona's values which consist of moral knowing, moral feeling and moral behavior. Moral knowing is the process of understanding values, moral feeling is the appreciation and love of values while moral acting is the implementation of values in daily life.²¹In the madrasa context, to further provide a value hold on the academic side, it is necessary to add moral producing so that students can have positive morals acting based on adequate rationality.

Dialectics as described above are not static but more to dynamic state according to students' preferences about the grades concerned. Internalization of values in madrasas will influence the externalization and objectivation process, and the like. In line with Berger, Lickona's concept also experienced dynamism in which moral acting does not have to be put at the end, but it will always be related and pull together the moral knowing and feeling. Habituation - although it is the highest peak of moral acting which has turned and become a habit - can be put at the beginning of a process of strengthening values. This process will affect their understanding and love to the accustomed values. Students' dialectics with the community will always influence the harmony of the value configuration processes.

CONCLUSION

Secularization is full of rationality, capitalism and individuality, which has implications for the decrease of religious values as a symbolic reality in the humanitarian, social activities of the Menoreh Hills community in Yogyakarta.

²¹ Peter L. Berger and Thomas Luckmann, *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*, 10 (Penguin UK, 1991), 125.

On the other hand, madrasas can revitalize the sacredness of religious values as a symbolic reality for society through externalization. Religious values of tolerance, care and respect can be enculturated with the Javanese tradition to form a universally accepted value system. The madrasa's ability to construct value through objectivation of religious value is as an orderly norm to restore alienation of human or students' life towards meaningfulness of their life.

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