



## Connecting Spiritual Rational Humanism: The Trend of Religious Moderation in the Modernization of Madrasah

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### Abstrak

Masifnya perkembangan intelektual Islam di Indonesia menjadi alasan dalam melakukan pembaruan pendidikan Islam di antaranya melalui modernisasi program unggul oleh MAN Insan Cendekia Pekalongan. *Field research* menjadi metode penelitian yang dipilih melalui komunikasi interaktif kepada kepala madrasah, unsur pimpinan yaitu waka kesiswaan, waka keasramaan, waka humas dan guru pembimbing riset untuk memperoleh data base dan selanjutnya diolah, divisualkan dan diinterpretasikan. *Field research* dimaksudkan untuk menemukan *connecting* spritual rasional dengan modernisasi lima program yang diunggulkan MAN Insan Cendekia Pekalongan. *Searching* literatur Habibie untuk menganalisa hubungan pemikiran beliau dengan modernisasi program yang dilakukan MAN Insan Cendekia Pekalongan. Modernisasi program dilakukan sebagai kebutuhan civitas akademika dalam mewujudkan kehidupan yang humanis. Hasil penelitian menemukan ada *connecting* spritual rasional berupa eksplorasi nilai-nilai moderasi beragama dengan konteks zaman untuk memfasilitasi keberagaman multikultural civitas akademika. Modernisasi lima program yang diunggulkan yaitu madrasah digital, pengembangan bahasa asing, madrasah adiwiyata, madrasah riset dan *homestay* berbasis nilai-nilai multikultural, toleransi dan kearifan budaya lokal.

**Kata Kunci:** *Spiritual Rasional, Madrasah, Moderasi Beragama, Modernisasi*

### Abstract

The massive development of Islamic intellectuals in Indonesia is the reason for renewing Islamic education, including the modernization of excellent programs by MAN Insan Cendekia Pekalongan. The field of research method was chosen through interactive communication with the Head of the Madrasah, together with the leadership elements the deputy head of student affairs, deputy head of dormitory, deputy head of public relations, and research supervisor, to obtain a database, which is then processed, visualized, and

interpreted. Field research is intended to determine the connection between the spiritual rationale and the modernization of the five programs offered by MAN Insan Cendekia Pekalongan. Habibie's literature analyzes the relationship between his thoughts and the modernization of the program carried out by MAN Insan Cendekia Pekalongan. Program modernization is necessary for the academic community to realize human life. The study found a rational spiritual connection in the form of exploring the values of religious moderation in the context of the times to facilitate multicultural diversity in the academic community. The five programs of modernization madrasah are digital madrasah, foreign language development, adiwiyata madrasah, research madrasah, and boarding madrasah based on multicultural values, tolerance, and local cultural wisdom.

**Keywords:** *Spiritual Rational, Madrasah, Religious Moderation, Modernization*

## INTRODUCTION

The massive development of Islamic intellectuals in Indonesia is pursued through educational reforms adapted to the context of the times (Lenggono, 2018). The renewal of Islamic education is a realization of thought from exploring Islamic values to benefit the existence of *fitrah* as a human being (Sholikhah & Muqowim, 2022). Islamic scholars have provided many examples of their renewal through intellectual and spiritual transformations (Nata, 2019). The development of quality creative power from the best or excellent intellectuals through the interconnection of science, social science, and religious science (Zaini, 2022). The renewal of scholars of the universe and the accompanying phenomena is evidenced by monumental works of thought (Dena Juang et al., 2019).

The modernization spotlighted by Fazlur Rahman is the acceptance of foreign knowledge (western rational thought) to understand technology in its application in the form of a combination of science and pure thought (Saihu, 2020). According to Nurcholish Madjid, modernization refers to the development of rationalization with Indonesian cultural roots imbued with the spirit of faith (Herlambang & Hamidun, 2018). Modernization is a cultural change from an old tradition to a better or new tradition (Rohmah, 2022). Modernization can also mean partial or complete changes in the learning methods, management concepts, and programmed methods (Saputra et al., 2023). Thus, modernization means rational spiritual thinking and behavior to accept and produce something new without forgetting the original culture in the context of the needs of the times and bringing benefits to society, the nation, and the state.

To avoid dehumanization, modernization is realized through educational efforts with values (religion, culture, thought, and expertise) for the essential capital of human resource development (Latif, 2020). Modernization aims to form an intellectual and spiritual generation that is mutually integrated and centered on education (Widad &

Bakar, 2021). The form of modernization in the world of Islamic education is the transformation of existing institutions and the establishment of new educational institutions (Wahyudi, 2018). Modernization can also take the form of curriculum content developed to contain religious sciences and general sciences for the intimate performance of the mind, body, and heart (Ramadhani, 2021). The next generation of young Muslims is expected to be honed in mind, body, and heart to be spiritually and intellectually intelligent (Makmur Makka, 2018) and, in the process, still pay attention to psychological aspects (Fuad et al., 2017).

MAN Insan Cendekia Pekalongan, cannot be separated from the modernization of Baharuddin Jusuf Habibie's brilliant mind (Murdiati, 2022). The Islamic generation must have spiritual intelligence for the foundation of faith and intellectual intelligence for scientific thinking, because faith, science, and technology must support each other (Fatkhurohman & El Syam, 2023). Spiritual intelligence (religious) and rational intelligence (intellectual) form an independent person, coupled with concern for the environment as a form of social intelligence. Research on the renewal or modernization of education in excellent madrasas has been conducted by several researchers. *First*, Hartin's research is related to the learning process, which includes formal learning, extracurricular learning, boarding learning, and independent learning, as well as a 30 juz mushaf writing program for each person as a condition for graduating students in madrasas (Hartin, 2020). *Second*, Nasser's research is related to implementation, namely the balancing and integration of religious knowledge with science and technology as a basis for strengthening the character of students in madrasas (Nasser et al., 2022). *Third*, Syaifuddin's research is related to science in learning by interconnecting religion, science, and technology in learning in madrasas to facilitate scientific harmonization (Syaifuddin, 2021). *Fourth*, Mastiyah's research is related to student's academic and non-academic activities through matriculation programs, learning clinics, OSN and KSM guidance, peer tutors, tahfidz al-Qur'an, instrument development and habituation (Mastiyah & Lisyawati, 2022). *Fifth*, Ulfiandi's research show that good Madrasah management, including program planning, implementation, and evaluation, can improve student achievement (Ulfiandi, 2022).

Some of the research above is a form of modernization, namely cultural changes from old traditions towards better or new ones (Rohmah, 2022). Partial or overall changes can be in the form of learning methods, management concepts, and methods programmed

to achieve the madrasah's vision, mission, and goals, which can be said to be a form of modernization (Saputra et al., 2023). Reflecting on previous research, researchers are interested in presenting something new from the modernization of education at MAN Insan Cendekia Pekalongan (ICP). The current research uses the field research method to find the relationship between BJ Habibie's thoughts and the existence of MAN Insan Cendekia Pekalongan (ICP) and is intended to find a connection to Habibie's thoughts on the progress of education in Indonesia through Islamic educational institutions. Tracing the rational-spiritual relationship model with the implementation of modernization programs at MAN Insan Cendekia Pekalongan as a portrait of an excellent madrasah in Pekalongan.

The inherent power of science and technology that became Habibie's excellently succeeded in giving birth to a fantastic idea to form the Islamic generation as an excellent human resource. MAN Insan Cendekia Pekalongan is a place that is expected to form a great generation that has spiritual and intellectual (rational) excellence that can actualize its excellence in human values (humanism) as the essence of religious moderation. Bits of intelligence form an independent person coupled with concern for a multicultural environment as a form of social intelligence. Spiritual and rational (intellectual) intelligence gave birth to social intelligence, which MAN Insan Cendekia Pekalongan is currently building with a portrait of modernizing educational programs.

## **METHODOLOGY**

The approach in this research is qualitative with a type of case study research. This research is a field study (field research) through interactive communication with the head of madrasah, together with leadership elements, namely the deputy head of student affairs, deputy head of the association, deputy head of public relations, and research supervisor teachers to obtain a database and then processed, visualized, which is interpreted. Data analysis was carried out using the interactive model of Miles, Huberman, and Saldana, namely data condensation, data presentation (data display), and verification or conclusion drawing (Sumardi et al., 2023). Data validity testing was conducted based on credibility, dependability, confirmability, and transferability.

## **RESULTS AND DISCUSSION**

## Connecting Spiritual Rational Habibie

Connecting spirituality to rationality involves connecting spiritual intelligence to a religious attitudes and rational intelligence to an intellectual attitudes. Spiritual intelligence, the foundation of the soul, requires faith, love, and the highest fear of God (Nazam et al., 2022). However, answering the challenges of life today requires rational intelligence to be able to learn, get along, and communicate with the outside world (Yosef, 2022). Rational intelligence is a characteristic of thinking beings to be knowledgeable and to produce knowledge (Farkhani et al., 2022) from the contribution of the reason that leaders must have (Safitri et al., 2022). Faith, love, and fear of God are more meaningful if goodness is given to us. This rational-spiritual connection has been imprinted in Habibie's figure capacity for *hablum minallah* and *hablum minannas*.

Baharuddin Jusuf Habibie is the full name of the fourth child of Alwi Abdul Jalil Habibie and R.A. Tuti Marini. Habibie grew up as a child who likes to ask questions, including his father's mango tree grafting activities (Situmorang, 2017). Habibie is the initiator and founder of STEP and is indeed a super genius with an IQ of 200, which ordinary humans do not own much in general, so it is appropriate if Habibie is said to be Einstein's senior because he can find an accurate factor formula to calculate the cracking of the plane (Nurkholis & Setiyanto, 2021). Habibie wanted Islamic education to create a relationship between faith, science and technology to transform knowledge for the younger generation as a form of renewal or modernization (Sulasmi, 2020).

MAN Insan Cendekia Pekalongan strives for educational booths for students who do not come from upper economic circles. Quality in faith and piety are forged in the activities of the Islamic field, and quality in thinking is forged in the activities of the academic field. Quality in the work produced is forged in the activities of the student affairs field, and quality of life is forged in the activities of the public relations field. Through the harmonious connection between the interpretation of faith and piety, namely spiritual in using meaningful (rational) thinking to be appreciated in real work in the social environment to create a humanist quality of life (connecting spiritual and rational thinking).

For the connection between these fields to be created, organized, measurable, and visible, MAN Insan Cendekia Pekalongan modernizes several already running programs and procures new ones. The multiple programs resulting from the modernization of the Madrasah program are a form of tolerance and justice for students' diverse talents and

interests. It has been proven that the modernization of the program can encourage students to learn, develop talents and interests, organize, collaborate, and find solutions to environmental problems. Madrasah programs can form independent individuals who can collaborate, socialize, and be friendly with their environment (Failasufah et al., 2022). The portrait of MAN Insan Cendekia Pekalongan as an excellent Madrasah in Pekalongan City can be seen in programs that are rumored to be loaded with religious moderation values.

### Portrait of Madrasah Aliyah Negeri (MAN) Insan Cendekia Pekalongan

MAN Insan Cendekia dormitory-based school concept was born from the idea of BJ Habibie, who wanted in the education process to form an intellectual Islamic generation that was not only spiritually intelligent but also had rational intelligence. Habibie also hopes that in the educational process, the two intelligences are connected and there are implications for social life in society and the life of the nation and state in general. MAN Insan Cendekia Pekalongan, one of the twenty-four Indonesian MAN Insan Cendekia under the roof of the Ministry of Religious Affairs and domiciled in the city of Pekalongan, Central Java Province, announced a section of 14 excellent madrasah programs that before modernization amounted to 12 programs (Kamad, 2023). The following 14 excellent programs of MAN Insan Cendekia Pekalongan were visually designed.



Figure 1. Excellent Program of MAN Insan Cendekia Pekalongan

The excellent programs presented visually through Figure 1 above include Digital Madrasah, Study Field Club, AKM UTBK Intensive Guidance, Learning Assistance, Clinic and Response, Research Madrasah, Foreign Language Development, Tahfidzul Qur'an, Qiraatul Kutub, Foster Teachers, Success Camp, Collaborative Studies, Homestay,

and Adiwiyata Madrasah. Fourteen excellent programs, when viewed from the number, are extensive because it is an interpretation of the VISION of MAN Insan Cendekia Pekalongan, whose output target is human resources who have faith and piety with high quality, competent with science and technology and form of self-actualization of faith and piety and science and technology owned for usefulness in society” (KSKK Madrasah, 2019).

Program modernization is also a form of fulfilling student characteristics, adjusting the needs of the times so as not to be isolated, and strengthening the excellent identity that is carried.

### **Portrait of Modernization of MAN Insan Cendekia Pekalongan's Excellent Program**

The programs created are new , and some are old, but they have undergone modernization after analysis and evaluation by the head of the madrasah and the leadership elements at MAN Insan Cendekia Pekalongan.

Table 1. Categorization of MAN ICP Excellent Program

<b>No.</b>	<b>Excellent Program</b>	<b>Categories</b>
1	Digital Madrasah	Old program
2	Field of Study Club	Old program
3	Intensive Guidance	Old program
4	Learning Support	Old program
5	Clinic and Response	Old program
6	Research Madrasah	Old program
7	Language Development	Old program
8	Tahfidzul Qur'an	Old program
9	Qiraat al Kutub	Old program
10	Foster Care Teacher	Old program
11	Successful Camp	New program
12	Collaborative Study	New program
13	Homestay	New program
14	Adiwiyata Madrasah	Old program

This study specializes in five excellent programs: Digital Madrasah, Language Development, Boarding Madrasah, Adiwiyata Madrasah, and Research Madrasah. Furthermore, the discussion on Research Madrasah is unique to MAN IC Pekalongan. Research on Madrasah is said to be unique because no one has implemented it in such a way as MAN Insan Cendekia Pekalongan, both in Madrasah and schools at the same level in Pekalongan city. The following five excellent programs of the MAN Insan Cendekia Pekalongan are presented in the table.

Table 2: Table of Modernization of MAN ICP Excellent Program

No.	Programs	Goal
1	Digital Madrassas	Classroom with IT facilities
2	Language Development	English, Arabic, and Japanese
3	Homestay	languages
4	Adiwiyata Madrasah	Students in grade XI
5	Research Madrasah	MAN ICP Residents Students in grade X

Digital Madrasah is a discourse to prepare an educational environment that greets each other with technology to produce competent madrasah graduate outputs in all fields by popularizing cultural values and local wisdom about values and norms as a madrasah identity (Sulaiman, 2017). Digital madrasah, as an excellent program, is intended to make students technology literate and utilize technology appropriately and quality with digital technology so that it can add insight to students and not *gaptek* (Clueless) with current technology. To realize the digital madrasah, as urged by the Ministry of Religion, it was developed again (modernization) by the madrasah with the facility that each class has an interactive television that can function as a digital whiteboard and a computer that can store and share documents. In classroom learning, teachers and students are significantly assisted by interactive television facilities. The digital madrasah program makes teachers and students competent in the field of technology.

Foreign Language Development is also intended as a provision for student readiness in operating technology and the further study of students at destination campuses, especially abroad, to increase competence (Asrina & Sihombing, 2019). English and Arabic language development was provided at the beginning of the madrasah program, while Japanese language development is a new program (modernized) in 2023, which is scheduled every Thursday afternoon and Sunday morning, accompanied by Guidance and Counseling (BK) teachers and Japanese language mentors. The background of Japanese language development is the acceptance of MAN Insan Cendekia Pekalongan students at three Japanese universities: Tokyo International University, Ritsumeikan Asia Pacific University, and Ritsumeikan University through the campus scholarship route in 2021. In addition, the goal of the Kakehashi Cultural Development Program student exchange scholarship was won by MAN Insan Cendekia Pekalongan students in 2022.

Students who will continue to Japanese universities and those who participate in student exchanges are required to have a certificate of foreign language skills.

After being equipped with technological competencies and foreign languages, MAN IC Pekalongan students must be able to actualize their knowledge. The homestay program is a place for students to actualize what has been obtained during the educational process. A homestay is defined as a community residence with conditions that have empty rooms that are rented out to tourists who come to interact with the homeowner and tourists compensate for room rental payments for additional income for the homeowner. (Wedatama & Mardiansjah, 2018). For the homestay of MAN ICP students, an agreement was made that the rent of the house was paid in the form of students working to help the owner house during their stay. This program is a form of community service scheduled in class XI in January with the location of Borobudur Language Village Magelang Central Java (Waka Keasramaan, 2023).

The next excellent program is the Adiwiyata madrasah, which is intended as a form of responsibility and commitment (Masrurroh, 2020) for all madrasa residents to have faith, namely, clean, beautiful, neat, safe, and comfortable. The environment is clean because garbage is disposed of in its place, beautiful because it is not only clean but also has plants either flowering plants or fruiting plants. In neat environment is seen in from plants that are proper arranged and an aesthetic and safe environment means clean air from cigarette smoke, smoke from burning garbage in the MAN Insan Cendekia Pekalongan environment, and the proper functioning of waterways or disposal. A Comfortable environment is the amount of oxygen from green trees so that the air remains fresh and cool. The Adi Wiyata program educates students to love the madrasah and dormitory environment, starting with the habituation of a clean culture of self and the environment.

Research Madrasah is intended to shape students' critical thinking through intellectual inquiry, namely scientific thinking (Hidayati, 2019). The scientific thinking process is expected to provide an in-depth answer to observed events and behaviors. Observed events and behaviors are searched for theoretical studies as the basis for decisions and legal certainty, which provide opportunities for the practical application of knowledge. Thus, the madrasah research program is intended for students to find the answer to a problem systematically supported by facts, whether it is research in mathematics and science, social humanities, or Islamic religious fields. The Madrasah

research program is implemented more specifically in the curriculum of local content subjects under the name of youth scientific work (KIR), which has successfully delivered MAN Insan Cendekia Pekalongan students to achieve national achievements.

### **Connecting Spiritual Rational through the Research Madrasah Program**

Madrasah Research is an excellent program that has existed since the establishment of the madrasah, initiated by the Ministry of Religious Affairs of the Republic of Indonesia. Furthermore, the field process, namely in madrasahs, has developed, but the implementation has not yet reached the expected target. According to Whitney, research is not limited to the discovery of truth, but also requires seriousness and a long time in the process of investigation (Kaelan, 2010). Madrasah research is a form of learning innovation developed by Madrasah through a research program with the subject being students as researchers who are given the freedom to determine the theme of interest according to the knowledge they have obtained (Hidayati, 2019). Programmed research is included in a local content subject called Youth Scientific Work.

Research assignments in the form of projects from local content subjects, namely youth scientific work, were scheduled in class XI. The result was a research report called a mini-thesis. Research begins in the first semester with a problem-finding procedure, and then proceeds to submit a title to the supervisor. The title submitted by the student and approved by the supervisor was asked to continue completing the research report in Chapters 1-3. The research report must be completed in the second semester because it will be judged and the research report is final (finished), namely complete Chapters 1-5 as a requirement for advancing to grade XII in addition to reporting the card results. However, a revision was made regarding the research schedule, which was originally in grade XI in the first semester, and changed to grade X in the second semester. This change was based on an evaluation of the students' research journey. In which they experienced obstacles in the field. The KIR schedule clashed with competition activities; therefore the research report as a KIR project was not completed (Waka Kesiswaan, 2023).

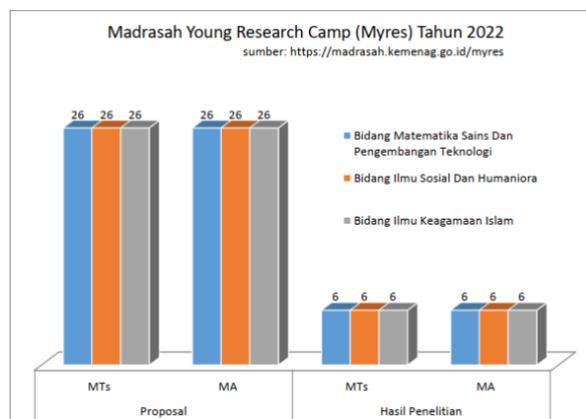
Initially, research references in the KIR were only web-based (Google General) or free articles on the Internet. Then, the revision was carried out by requiring references to books collected in the library and articles from online journals or Google Scholar (Guru Pembimbing, 2023). The research targets all fields, namely mathematics, science, social humanities, and religion.

The research program, namely KIR, conditions students to think spiritually rationally, namely using their minds to do good through the process of reading phenomena and problems that exist in the MAN Insan Cendekia Pekalongan environment. Furthermore, we search for and finding solutions to problems and make useful decisions. Rationale is involved in research by finding problems, formulating problems, answering problems, and providing solutions to problems with the right theoretical approach. This process, leads an increase in students' literacy skills (Kristiana et al., 2022).

Psychologically, students already have a mental readiness for meaningful experiences because they are close to the research world. The world that students pursue also teaches that religious values, namely al-Istiqamah, underlie research. The term al-Istiqomah, according to the Haqiqah Expert, is the ability to fulfill promises thoroughly with continuous or continuous straight procedures (Zainiyati & Mawardi, 2020). So in conducting research, MAN Insan Cendekia students must seriously produce good research according to established procedures and not stop at just one research project. This is evidenced by participation in experimental events. Through the research process, students were conditioned to read references in the library and several articles in online journals that were inform and conduct research in the field according to the proposed theme. Research was carried out by students outside of study hours, namely on Thursday afternoon or Sunday morning.

Student research in the process is guided by supervising teachers mandated by the madrasah and students in carrying out research collaboration with other students, namely the team research model (one research of two students). The team research model is intended to enable discussion in solving problems and train cooperation and responsibility by reminding each other to uphold honesty and truthfulness regarding data, seriousness, and discipline in completing research tasks according to deadlines. This research program led MAN Insan Cendekia Pekalongan students to achieve national achievements. The success of MAN Insan Cendekia Pekalongan students as the second national champion in the Madrasah Young Research 2022 competition proves that Madrasah students are a generation of Muslims who are spiritually and rationally intelligent. The research was conducted by two students of MAN Insan Cendekia Pekalongan departed from the study of QS. Maryam verse 23 invites scientific thinking and research with the aim of producing a product, namely a relaxation tool for pregnant women named al-Istisyfa'. The following

is a graph of Madrasah Young Research participants, followed by MAN Insan Cendekia Pekalongan students.



Picture 2. Grafik Peserta Myres

Millennial scientists, the right reward to be given to the two students of MAN Insan Cendekia Pekalongan, who made it through the top six 6 (final) and became the second national champion because of their research results that provide benefits. The resulting product has a connection with rational spirituality, namely when the product is used, there is a soothing chanting of the Qur'an verses while the relaxation pillow performs regular massage on the upper back of pregnant women with gentle pressure. Research that has been cultivated through local content in learning adolescent scientific work at MAN Insan Cendekia Pekalongan provides convenience and solutions for students who will compete. When there is a competition related to scientific work, the research report that has been validated and has been consulted with the supervisor and examiner is included in the competition events. The research program involves rationality in practice and religious values, namely searching for data with honesty and hard work. Istikomah and discipline must be carried out to produce the best scientific work as a student at MAN Insan Cendekia Pekalongan.

Youth scientific work, which is part of the research program and has become a local content subject, indirectly provides a meaningful experience to students as a young generation of Islam about the values of research conducted and produced. The habit of conducting research in madrasas becomes the basic capital of students when sitting in college. The research program is an advantage whose novelty is a mini-thesis, which is the scientific work of students that is heard before grade promotion. There is no madrasah or school at the same level for the city of Pekalongan implementing research in the program of MAN Insan Cendekia Pekalongan.

## **Connecting Spiritual Rational Humanism Religious Moderation**

There is a quality of faith and piety accompanied by a mastery of science and technology that is actualized for the community, which is portrayed in the programs developed at MAN Insan Cendekia Pekalongan. Faith and piety are forms of spiritual or religious intelligence, and mastery of science and technology is rational or intellectual intelligence. Thus, the values of religious moderation connect to spiritual and rational intelligence, which become the identities of students. These values are not only limited to socialization but also at the implementation stage, so radical and liberal understandings are not easily formed. In addition, a leading agency in religious moderation education is formed, which functions as a filter for intolerance. Intolerance arises from the excellence of feeling the most correct in religion, so it discriminates against those of different religions (Susanto & Rahayani, 2022).

The word moderate in Arabic is known as *al-wasathiyah*, as recorded by QS.al Baqarah [2]: 143. The word al-Wasath was the most perfect. The hadith also states that the best problem is central . In seeing and solving problems, moderate Islam tries to take a compromise approach and is in the middle, responding to differences and understanding the existence of religion or madhab. Moderate Islam emphasizes moderation as an archipelago culture through tolerance, mutual respect, and acceptance of the wisdom of local cultural traditions (Safitri et al., 2022). Thus, religious moderation is a link to multiculturalism in Indonesia. This moderation is also a rational-spiritual connection that is contained in the multi-program modernization at MAN Insan Cendekia Pekalongan

These programs are also places to seed the idea of religious moderation to create a humanist academic community. The activities were carried out as a form of implementation of religious moderation education, in addition to workshop activities in general. The first is, the formation of a religious moderation team in charge of planning, implementing, and supervising religious moderation education within MAN Insan Cendekia Pekalongan. Second, social services distribute necessities to the multicultural communities around the madrasah. The values of solidarity and tolerance are built on this activity, which is carried out continuously without distinguishing race, ethnicity, and religion. The third, the homestay program in interfaith communities to learn about the culture or routine of multicultural communities located in Linggo Asri, Pekalongan Regency.

Religious moderation education needs to be guided by a measurable education planning mechanism that includes 1) process measurement, 2) output measurement, 3) impact measurement, and 4) benefit measurement. Then a container must be programmed to accommodate diversity (multicultural) in the madrasas. The values of religious moderation are connected to the functions of multiculturalism, tolerance, and social justice in society (Budirahayu & Saud, 2021). The values of religious moderation that connect rational spirituality have an impact on behavior with respect to the environment. The rational-spiritual connection presented in the modernization of MAN Insan Cendekia Pekalongan's excellent program was to create a humanist academic community. Respecting the environment raises the human values (humanists) that become characters in students through programmed activities.

This activity accommodates the values of religious moderation that are integrated into a rational spiritual attitude to appreciate pluralism and cultural traditions as the local wisdom and wealth of the archipelago. Religious moderation education needs to be guided by a measurable educational planning mechanism, and there needs to be an evaluation of achievement. This is necessary so that religious moderation education programs are not trapped in normative and *sloganistic* activities, such as moderation education, which is understood as being limited to socialization activities, training, and interfaith gatherings. There is an appreciation of student diversity in the form of multicultural recognition, as well as the value of religious moderation to create humanist behavior from the diversity (multicultural) of the academic community.

## CONCLUSION

The Islamic generation's quality of faith and piety is not enough without the quality of thought that leads to quality in producing real work to create quality in life. It is necessary to connect spiritual rationality and modernization to be carried out by madrasas so that they are not isolated from civilization.

MAN Insan Cendekia Pekalongan, born from the ideas of BJ Habibie, goes out of the box by presenting a rational-spiritual connection manifested in the form of excellent programs. A touch of modernization is given to several featured programs, namely digital madrasah, foreign language development, homestay, adiwiyata madrasah, and research madrasah. These programs are connected and have become part of the values of instilled

religious moderation in education. MAN Insan Cendekia Pekalongan has succeeded in strengthening its excellent identity with sexy programs that are rumored.

The homestay and research madrasa programs have become icons that are not yet owned by other madrasahs and public schools at the same level in Pekalongan City. The research program led to national achievements in the MYRES event in the religious field, which produced a product for the relaxation of pregnant women in 2022. The Research achievement in 2023 was again engraved at the national level OPSI event in the field of social humanities with the findings of the values of batik cultural traditions as a unifying multi-ethnic harmony in the city of Pekalongan. From the achievements obtained, the step of modernizing the excellent programs of MAN Insan Cendekia by integrating moderation values is appropriate. From the achievements of the program that have an impact on increasing achievements, MAN ICP can become a role model for other Indonesian schools and madrasahs, especially in the city of Pekalongan.

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