

PESANTREN AS A BASE FOR INSTILLING RELIGIOUS MODERATION VALUES

Samsudin*¹, Mudzakir Ali², Ifada Retno Ekaningrum³

¹Universitas Islam Sultan Agung Semarang

^{2,3}Universitas Wahid Hasyim Semarang

*email: samsudin@unissula.ac.id

Abstract

As the oldest educational institution in Indonesia, Islamic boarding schools, famously known as Pesantren, are institutions which have persistence in transforming Islamic values. The persistence of Islamic boarding schools in affirming their role as educational institutions that always keep up with current developments is characterized by a responsive attitude to issues of religious moderation. In the global context, religious moderation is very necessary as a collective commitment to maintaining peace and national integrity. The existence of Islamic boarding schools is again being challenged to be adaptive in responding to problems of religious moderation. This research is intended to answer the problem formulation regarding what the values of religious moderation mean, what are the characteristics of Islamic boarding schools, and how to instil the values of religious moderation in Islamic boarding schools. Through a phenomenological approach and reflective logic, Islamic boarding schools' responses to the dynamics of global problems increasingly appear comprehensive. Islamic boarding schools are increasingly reaffirming their identity as educational institutions that teach tolerant attitudes, respect plurality and preach the teachings of Islam as a bringer of peace. The research results show that Islamic boarding schools are worthy of being a basis for preserving the values of religious moderation through internalizing the values of Tawassut, Tawazun, I'tidal, Tasamuh, Musawah, Shura.

Keywords: *Instilling; Islamic Boarding School; Pesantren; Religious Moderation; Values.*

Abstrak

Sebagai lembaga pendidikan tertua di Indonesia, *Pesantren* dikenal sebagai lembaga yang gigih dalam mentransformasikan nilai-nilai Islam. Kegigihan *Pesantren* dalam meneguhkan perannya sebagai lembaga pendidikan yang selalu mengikuti perkembangan zaman ditandai dengan sikap responsif terhadap persoalan moderasi beragama. Dalam konteks global, moderasi beragama menjadi sangat diperlukan sebagai komitmen bersama untuk menjaga kedamaian dan keutuhan bangsa. Eksistensi *Pesantren* kembali tertantang untuk bersikap adaptif merespons permasalahan moderasi beragama. Penelitian ini dimaksudkan untuk menjawab rumusan masalah tentang apa makna nilai-nilai moderasi beragama, bagaimanakah karakteristik *Pesantren*, bagaimanakah penanaman nilai-nilai moderasi agama di *Pesantren*. Melalui pendekatan fenomenologis dan logika reflektif, respons *Pesantren* menghadapi dinamika persoalan global makin terlihat komprehensif. *Pesantren* makin meneguhkan jati dirinya sebagai lembaga pendidikan yang mengajarkan sikap toleran, menghargai pluralitas dan mendakwahkan ajaran Islam sebagai pembawa perdamaian. Hasil penelitian menunjukkan bahwa *Pesantren* layak menjadi basis bagi pelestarian nilai-nilai moderasi beragama melalui internalisasi nilai-nilai *Tawassut, Tawazun, I'tidal, Tasamuh, Musawah, Syura*.

Keyword: Moderasi Beragama; Nilai; Penanaman; *Pesantren*.

INTRODUCTION

Indonesian society is known as a multicultural and heterogeneous society. Pluralism and diversity in Indonesian society are characterized by various differences, both horizontal differences such as ethnicity, language, culture and customs, as well as vertical differences in religious beliefs (Aziz, 2020). Pluralism is a historical reality and cannot be avoided in building the life order of the nation and state. This diversity is something unique and cannot be separated from the entity of social relations of Indonesian society. Even the diversity of ethnicity, culture and religion is a wealth that must be maintained to create peace and prosperity.

However, when looking at the facts on the ground, the diversity and differences of Indonesian society become a dilemma. This objective condition exposes Indonesian society to two opposing potentials. On the one hand, diversity is an irreplaceable wealth, but on the other hand, heterogeneity can potentially lead to division. There are two possibilities, the first possibility of diversity implies the emergence of multicultural strength, while the second possibility is the collapse of unity. In other words, the diversity of this multicultural society is very sensitive to triggering conflict and division (Nasikun, 2007).

It is undeniable that the movements that threaten the existence of this state arise because it leads to an exclusive attitude, intolerance, easy to disbelieve (takfiri), allergic to differences that are growing quite rapidly in Indonesian society lately. Coupled with the movement of excessive interpretation of religious texts, deviating from the actual textual meaning, permissive, liberal attitudes and interpreting the text of the Qur'an and Hadith according to the taste of their own way of thinking (Nafis, 2019).

Since the reformation era, Indonesia has been faced with many tensions in social and religious life. This can be seen from the data and facts of the increasing number of intolerance cases, the emergence of religious sentiment in politics, the strengthening of religious sensitivity in society. For example, tensions in various regions such as Maluku and Poso are based on religious sentiment. The emergence of radicalism and terrorism. Based on data from the Global Terrorism Database, there were 638 incidents of terrorism in Indonesia from 2000 to 2020. Likewise, data from the Directorate General of Politics and Public Administration of the Ministry of Home Affairs states that there were 7 cases of intolerance in 2019, 14 cases in 2020, 11 cases in 2021, and 3 cases in 2022.

The increasing phenomenon of intolerance and radicalism shown above has made many parties question the role of *Pesantren* education institutions, because *Pesantren*

education institutions have proven to establish themselves as institutions that consistently teach religious morals to the nation's children.

As the oldest Islamic education institution in Indonesia, *Pesantren* has shown success in promoting moderation values in religious thought and practice. To encourage *Pesantren*-style religious moderation values, it must be introduced to the wider community so that it becomes a prototype and model of how to encourage religious moderation in *Pesantren*.

Referring to the contribution of *Pesantren* to religious life in the community, *Pesantren* has proven to be the basis for instilling religious moderation values in Indonesia. The presence of *Pesantren* in Indonesian history gave birth to an empirically confirmed hypothesis that in social change, *Pesantren* always function as a "platform" for the spread and socialization of Islamic values. From a historical aspect, *Pesantren* is not only synonymous with Islamic meaning, but also contains the meaning of Indonesian authenticity. Pedagogically, *Pesantren* is a traditional and modern educational institution that aims to understand, live and practice Islamic teachings, by emphasizing the importance of religious morality as a guide in everyday social life (Mastuhu, 1994).

Pesantren as the oldest Islamic educational institution in Indonesia has shown success in instilling moderation values in religious thought and practice. The style of instilling religious moderation values in the style of *Pesantren* needs to be raised and introduced to the wider community so that it can become a prototype and model of how religious moderation is instilled in santri (students who study in *Pesantren*). In fact, *Pesantren* has proven to be the basis for instilling religious moderation values in Indonesia.

This article seeks to reveal issues related to *Pesantren* as a Basis for Cultivating Religious Moderation Values, with several problems including: (1) What is meant by religious moderation values? (2) What are the characteristics of *Pesantren*? (3) and how is the planting of religious moderation values in *Pesantren*.

RESEARCH METHODS

This qualitative research uses several approaches to see the role of *Pesantren* in instilling religious moderation values amid the strengthening of religious moderation problems in Indonesia. These approaches include: Phenomenological approach, which is an approach that suggests that the object of science is not limited to the empiric, but includes other phenomena, both perceptions, thoughts, willingness and beliefs of subjects about a transcendent, in addition to the apothetic (Sugiyono, 2013) This approach is used to examine

the phenomenon of disruption by looking at empirical reality as well as thoughts and beliefs about the presence of new phenomena.

In addition, this research also uses a reflective logic approach, which is a way of thinking in the process of rapidly pacing between induction and deduction. Induction logic generally requires sufficient empirical data to make abstractions, while deduction logic requires specific systemic explanations that are broadly comprehensive (Sugiyono, 2013). This approach is used in analysing the *Pesantren* education system in the midst of accelerated change which requires the presentation of empirical evidence from existing *Pesantren* data and specific systematic explanations to obtain a rational study quality.

To analyze the data, this research uses a critical analytical method to describe, discuss and criticize primary ideas which are then confronted with other primary ideas in an effort to study comparisons, relationships and model development (Jujun S. Suriasumantri, 2014).

The population and respondents in this study involved boarding school caregivers, managers, *asatidz* (teachers) and a number of students. There are 2 caregivers, 6 managers, 8 *asatidz* and several students who are the target of the research. As for the key informants in this study are the caregivers of the boarding school, the *Pesantren*, the management of the boarding school, and *asatidz*. The data sources used in this study are the results of interviews obtained from key informants involved in the management of the boarding school as well as the results of field observations. While the secondary data used in this study are data sourced from reports or related documents.

This research uses data collection techniques:

1. Documentation, which is data collection derived from primary sources in the form of documents on the cultivation of religious moderation values in *Pesantren*.
2. In-depth interviews, namely data collection by conducting in-depth interviews with key informants.
3. Observation, which is data collection by observing the process of instilling religious moderation values in Islamic boarding schools.
4. Structured interview, which is data collection using a questionnaire instrument.

After the data is collected from the results of data collection, the researcher will process the data. Broadly speaking, the steps in data analysis are preparation, data collection, data processing, and analysis.

RESULTS AND DISCUSSION

a. Cultivation of Religious Moderation Values

Islamic boarding schools require fundamental changes in all fields in line with global challenges, including facing the influence of liberalism and fundamentalism that has developed in the last two decades. Therefore, the role of *Pesantren* educational institutions is expected to carry out its role dynamically and at the forefront in providing socio-cultural enlightenment in accordance with the universal vision of Islam.

As understood, *Pesantren* as the oldest Islamic educational institution in Indonesia has a local wisdom value system as social capital to encourage Islamic moderation in Indonesia. The cultivation of Islamic moderation values in *Pesantren* is carried out through the internalization of religious sciences sourced from the Qur'an, Hadith and the *Turast* books which include Arabic syntax, Arabic morphology, Islamic law, Islamic jurisprudence system, Hadith, Tafsir, Qur'an, Islamic Theology, Sufism, Tarikh and Rhetoric.

Thus, fundamental changes are needed through the provision of free space for dialogue, prioritizing human values such as love (*mahabbah*), unity (*ijtima'iyah*), equality (*musawah*), justice (*adl*).

b. Method of Cultivating Moderation Values

The method of instilling moderation values in *Pesantren* uses several methods. First, the *madrasy* method (classical system). This method is often referred to as a formal class. The teacher or *ustadz* conveys material about the value of *wathaniyah*, where previously the santri have been equipped with an understanding of nationality first through the subject matter of Pancasila. The goal of learning nationality material is for students to have a commitment to Pancasila as the basis of the Unitary State of the Republic of Indonesia.

Second, the *halaqah* method. This method is a typical *Pesantren*-style method, where a group of students sit in a circle listening to and recording the explanation of a teacher. As is common in *Pesantren* educational institutions, the *halaqah* method is carried out through several stages. In the initial session, the kiai appoints one of the students to read a few lines from the continuation of the previous discussion of the book being discussed, then continued with *qiraah tarjamah*, namely the kiai reads the book that will be discussed during the recitation, and ends with an explanation of the meaning using Indonesian so that the explanation of the meanings is more easily understood by the students.

The use of the method of instilling the values of Religious Moderation has been traditional for some time, as implemented at *Ma'had Aly As'adiyah* in Sengkang Wajo South Sulawesi in internalizing the values of religious moderation (Husain, 2020). Even in *Pesantren* Shohifatushofa North Luwu, adding one more method, namely the hidden curriculum method. Hidden curriculum turns out to have significant implications in shaping the moderation attitude

of santri in *Pesantren*. The forms of hidden curriculum in the *Pesantren* environment are the habits of students in their daily lives, the *Pesantren* environment, the exemplary teachers or coaches (Masturaini, 2021).

c. Implementation of Religious Moderation

The implementation of religious moderation practices taught in the *Pesantren* environment comes from the values extracted from the noble teachings of Islam. The values taught by the kyai, then understood and practiced by the santri become an inseparable part of the *Pesantren* tradition. Some of the main values of religious moderation that are taught and practiced in Islamic moderation religious practice are:

1. *Tawassut* (taking the middle path), namely understanding and practicing religion that is not *ifrat* (excessive in religion) and *tafrit* (reducing religious teachings).
2. *Tawazun* (balanced), namely understanding and practicing religion in a balanced manner that covers all aspects of life both worldly and *ukhrawi*; firm in stating principles that can distinguish between *inhiraf* (deviation) and *ikhtilaf* (difference).
3. *I'tidal* (straight and firm), which means putting things in their place, exercising rights and fulfilling obligations and responsibilities proportionally, being firm and sticking to principles.
4. *Tasamuh* (tolerance), which recognizes and respects differences both in religious aspects and various other aspects of life and therefore *wasatiyyat* demands a fair attitude and is above all groups / groups.
5. *Musawah* (egalitarian), which means not discriminating against others due to differences in beliefs, socioeconomic status, traditions, origin, and/or gender.
6. *Shura* (deliberation), which is to solve problems by deliberation to reach consensus with the principle of placing benefit above all. *Ishlah* (reform), which prioritizes the reformative principle to achieve a better situation that accommodates the changes and progress of the times based on the public good (*mashlahah 'ammah*) while adhering to the principle of *al-muhafazah 'ala al-qadimi al-salih wa al-akhdzu bi al-jadid al-aslah* (Rois, 2019).

d. Analysis of *Pesantren* as a Basis for Cultivating Religious Moderation Values

The real challenge of intolerance cannot be ignored, because its implications have a widespread impact and even lead to radicalism, so the counter-narrative of the application of Islamic moderation must be a conscious, responsible, and collective movement from all levels of society. At this point, it is important for *Pesantren* educational institutions to fulfil their role

in fostering tolerant traits and characters in the personalities of santri as the nation's next generation.

The sustainability of a country and nation rests on the sustainability of educational institutions including *Pesantren*. Can *Pesantren* educational institutions with the current education system stem the wave of intolerance that has taken away the diversity that has been fought for and cared for properly?

Pesantren is the right educational institution to spread the sensitivity of students to plurality and heterogeneity. By opening effective learning and dialogical spaces, kyai can convey the message of peace that religion contains a message of love, not hatred, and *Pesantren* accept diversity in ethnicity, religion, race and intergroup. In addition, the government must lead the movement to strengthen religious moderation as the mainstream by emphasizing the importance of religious moderation as a reference in running social life.

Pesantren is very appropriate to be the basis for instilling the values of religious moderation. As understood, Indonesia is a nation consisting of various ethnicities and religions. Indonesia has unique characteristics but is full of challenges. Schools as educational institutions can encourage religious moderation during exclusive views and violent extremism under the guise of religion that can damage the joints and order of a pluralistic nation (Sutrisno, 2019).

Placing *Pesantren* as the basis for instilling religious moderation values is not without reason. In addition to the educational system and facilities of *Pesantren* that support the cultivation of moderation values, also structurally the existence of *Pesantren* in Indonesia is very significant to produce students who are moderate in religion. Based on data from the Ministry of Religious Affairs until the second semester of 2023, the number of Islamic boarding schools in Indonesia is estimated to reach 39,167 units spread across all provinces with a total of 4.85 million students. Thus, *Pesantren* deserve to be the base and the frontline in campaigning for religious moderation in Indonesia.

CONCLUSIONS

The value of Religious Moderation is the chosen Islamic values, the best, just, humble, moderate, *istiqamah* attitude that follows the teachings of Islam, not extreme in any direction regarding the world or the hereafter, spiritual or physical, but must be balanced between the two. Therefore, the approach that Islam recognizes is moderation (*wasathiyah*). In the same sense, *wasathiyah* is a comprehensive and integrated approach that can solve society's problems, especially in conflict resolution, to maintain peace.

The character of *Pesantren* is characterized by the elements of kiai who teach and educate, students who learn from kiai, mosques and huts where students live. These basic elements continue to develop until today. In its development, *Pesantren* can be grouped into two main types, namely: (1) the old (classical) type, whose main teaching is the teaching of classical Islamic books, (2) the new type, namely the teaching of classical Islamic books. the establishment of public schools, madrasas and universities.

The cultivation of religious Moderation Values in *Pesantren* is carried out through religious values such as Arabic syntax, Arabic morphology, Islamic Law, Islamic jurisprudence system, Hadith, Tafsir, Qur'an, Islamic Theology, Sufism, Tarikh and Rhetoric, applied several methods, namely; first, the *madrasy*/formal class method, in the form of classical education in classes that follow the national education system with subjects compiled based on the national curriculum. Subjects that can instil Islamic moderation values specifically in the religious sciences. With these subjects, santri are expected to be able to see and analyse a problem that occurs in society and then be able to answer the problem wisely based on the principles of Islamic moderation. Second, the *halaqah* method. The *halaqah* recitation is presented by the kiai after every maghrib and dawn in the mosque by studying the yellow book. Third, Hidden curriculum is everything that influences santri related to positive behaviour when learning something, for example in the habituation of moderate attitudes of santri formed by the *Pesantren* environment and supported by exemplary kiai, teachers / coaches in *Pesantren*.

REFERENCE

- Abdillah, Masykuri, "*Pesantren* Dalam Konteks Pendidikan Nasional dan Pengembangan Masyarakat", dalam *Pendidikan Untuk Masyarakat Indonesia Baru*, Jakarta : Grasindo, 2002
- A'la, Abd, *Pembaruan Pesantren*, Pustaka *Pesantren*, Yogyakarta, 2006
- Aziz, A. (2020). AKAR MODERASI BERAGAMA DI *PESANTREN* (Studi Kasus di Ma'had Aly Sukorejo Situbondo dalam Terbentuknya Nilai-Nilai Moderasi Beragama). Ar-Risalah: *Media Keislaman, Pendidikan Dan Hukum Islam*, 18(1), 142. <https://doi.org/10.29062/arrisalah.v18i1.348>
- Dkk, A. I. S. (2007). *Islam Moderat: Menebar Islam Rahmatan Lil 'Alamin*.
- Dhofier, Zamakhsyari. *Tradisi Pesantren: Studi Pandangan Hidup Kiai dan Visinya Mengenai Masa Depan Indonesia*. Cet. IX; Jakarta: LP3ES, 2011.
- Fadjar, Malik, *Madrasah dan Tantangan Modernitas*, Jakarta : Mizan, 1999
- Jujun S. Suriasumantri. (2014). *Tradisi Baru Penelitian Agama Islam*.
- Junaidi, Mahfudz "Konsep Tujuan Pendidikan dalam Perspektif al-Quarn" dalam Ismail SM. (ed), *Paradigma Pendidikan Islam*, Pustaka Pelajar, Yogyakarta, 2001

H. Jumbuh *Sejarah Pendidikan*, Bandung: CV Ilmu, 1976

Husain, S. (2020). Nilai-nilai Moderasi Islam di *Pesantren* (Studi Kasus pada Ma ' had Aly As ' adiyah Sengkang Kabupaten Wajo Sulawesi Selatan). *Universitas Islam Negeri Syarif Hidayatullah Jakarta*, 151.
[https://repository.uinjkt.ac.id/dspace/bitstream/123456789/54381/1/SADDAM HUSAIN - SPS.pdf](https://repository.uinjkt.ac.id/dspace/bitstream/123456789/54381/1/SADDAM_HUSAIN - SPS.pdf)

Kartawisastra. (1980). *Strategi Klasifikasi Nilai*, (Jakarta: P3G. Depdikbud)

Masturaini. (2021). Penanaman Nilai-Nilai Moderasi Beragama Di Pondok *Pesantren* (Studi Pondok *Pesantren* Shohifatusshofa NW Rawamangun Kecamatan Sukamaju Kabupaten Luwu Utara). *Tadarus Tarbawy*, 1-149.
<http://repository.iainpalopo.ac.id/id/eprint/3610/1/MASTURAINI.pdf>

Mastuhu. *Dinamika Sistem Pendidikan Pesantren: Suatu Kajian tentang Unsur dan Nilai Sistem Pendidikan Pesantren*. Jakarta: INIS, 1994.

Muhadjir, Noeng, *Metodologi Penelitian Kualitatif*, Edisi IV, Rake Sarasin, Yogyakarta, 2000

Muljono, Damopolii,. *Pesantren Modern IMMIM Pencetak Muslim Modern*. Jakarta: Rajawali Press, 2011.

Muthohar, Ahmad, *Ideologi Pendidikan Pesantren*, Pustaka Rizki Putra, Semarang, 2007

Putra Daulay, Haidar, *Dinamika Pendidikan Islam*, Citapustaka, Yogyakarta, 2004

Rois, N. (2019). Jurnal Pendidikan Agama Islam Universitas Wahid Hasyim Semarang. *Jurnal Pendidikan Agama Islam Universitas Wahid Hasyim*, 7(2), 184-198.
https://www.researchgate.net/publication/338497992_KONSEP_MOTIVASI_PERILAKU_DAN_PENGALAMAN_PUNCAK_SPIRITUAL_MANUSIA_DALAM_PSIKOLOGI_ISLAM

Shidiq, Ahmad, "Tradisi Akademik *Pesantren*", dalam *Tadris Jurnal Pendidikan Islam*, Vol 10 No. 5, 2015

Sitti Chadidjah, Agus Kusnaty, Uus Ruswandi, B. S. A. (2021). Implementasi Nilai-Nilai Moderasi Beragama dalam Pembelajaran PAI(Tinjauan Analisis Pada Pendidikan Dasar, Menengah Dan Tinggi). *Al-Hasanah: Jurnal Pendidikan Agama Islam*, 6(1), 115.

Suriasumantri, Jujun S. *Tradisi Baru Penelitian Agama Islam*, Tt., Pusjarlit dengan penerbit Nuansa

Sutrisno, E. (2019). Aktualisasi Moderasi Beragama di Lembaga Pendidikan. *Jurnal Bimas Islam*, 12(2), 323-348. <https://doi.org/10.37302/jbi.v12i2.113>

Syukri, Abdullah Zarkasyi, *Pondok Pesantren sebagai Alternatif Kelembagaan Pendidikan untuk Program Pengembangan Studi Islam Asia Tenggara*, Surakarta: Universitas Muhammadiyah, 1990

