

Strengthening Religious Moderation At The Nurul Islam Antirogo Jember Islamic Boarding School

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Abstract

The erosion of national attitudes and religious tolerance as well as excessive religious fanaticism within the firqah (class) often results in horizontal conflicts between fellow human beings. Such a phenomenon of mainstream thinking has made the Nurul Islam Islamic boarding school take an important role in strengthening religious moderation in preventing the entry of various kinds of religious thoughts that are contrary to the culture of Indonesian society. This study aimed to understand and reveal the strengthening of perspectives, attitudes and practices of nationalism and tolerance at the Nurul Islam Islamic boarding school. This research used a qualitative approach in the form of field research. Data analysis was presented in a qualitative descriptive manner as obtained from informants. The results of this study indicated that the strengthening of religious moderation in the Nurul Islam Islamic boarding school is through several aspects, including: a) strengthening nationalism through early education and formal education. While the forum for strengthening implementation is through: book recitation, seminars, training, discussions, bahtsul masail, deepening the understanding of aswajaan and socialization. b) Strengthening national attitudes, namely through: extracurricular activities and PHBN activities. c) Strengthening national practices, namely through: the example of the kiai, through the discipline of Islamic boarding schools, religious students, mutual cooperation,

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helping each other and being fair. Strengthening in the aspect of tolerance, namely in the form of: a) strengthening the perspective of tolerance, namely through: yellow book studies, formal education, seminars, literacy, ukhuwah character training, aswajaan studies and cooperation between outside agencies. Strengthening understanding for teachers, namely such as: training, debriefing on the aqeedah of aswaja and teacher's morning call. b) Strengthening tolerance, such as: religious activities for students, activities (PHBI), cultural entrepreneur bazaars and art performances (PENSI). c) Strengthening the practice of tolerance, including the application of a balanced attitude, respecting differences, the application of noble character, solidarity and hospitality practices.

Keywords: Strengthening, Religious Moderation

INTRODUCTION

Splinter movement (fundamentalist), it is possible to start as a logical result of an unequal religious understanding between holding the sacredness of revelation and changing social reality (Mukti, 2017). Radical attitudes have a tendency to take real action in imposing claims on the truth of the religious views they follow to certain individuals or groups (Muhtarom, et al, 2020). Meanwhile, existence in religious life and religious harmony is not only the responsibility of the government, but an obligation for every community to each take an important role in building peace.

The paradigm of moderate Islamic education aims, namely by placing Islamic values as pillars (*rahmatan lil'alam*) for all people by building awareness of each person and elevating universal human dignity, while also prioritizing social ethics and carrying messages of peace (Munir, et al, 2019) . This is related to the hardening of the polarization of identity, related to the context of the contemporary dynamics of Muslims in Indonesia, so that after the reform, Islamic thought has emerged, both moderate and conservative.

Religious moderation is defined as a religious attitude that is balanced between the practice of the own religion and respect for different religious practices (Fitriyana, et al, 2020). There are four indicators of religious moderation initiated by the Indonesian Ministry of Religion, namely: national commitment, tolerance, anti-violence and acceptance of local culture (RI, 2019). The ideology of religious moderation itself leads to characters that are middle (*wasatiyah*), justice (*'adalah*), balance (*tawazun*), and tolerance (*tasamuh*).

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Boarding School or what is known as Nuris, is one of the modern Islamic boarding schools located in the city of Jember under the tutelage of KH Muhyiddin Abdusshomad. In the beginning, the Islamic boarding schools' development was carried out as an effort to facilitate the needs of the community, especially Muslims, in the aspect of education on the basis of Islamic education. The Nuris Islamic Boarding School which implements the Aswaja system in each of its educational institutions is known and believed to be able to bring students and their da'wah to attitudes of nationalism and tolerance, as indicators of religious moderation. Because in the ACN educational institution, students are introduced to the terms *tawashut*, *tasamuh* and etc.

Consider that Nurul Islam Islamic boarding school is aware of the nature of nationalism, tolerance, anti-violence and always accepts local culture in providing reinforcement in the attitude of religious moderation of students. Thus, we presented this research with the theme of strengthening religious moderation in the aspects of perspective, attitudes and practices of nationalism and tolerance at the Nurul Islam Antirogo Islamic boarding school, Jember.

METHODS

This study aimed to understand and reveal the strengthening of perspectives, attitudes and practices of nationalism and tolerance at the Nurul Islam Islamic boarding school. This research method applied a qualitative approach with the type of research in the form of *field research*. The determination of research subjects was carried out purposively. The data collection stage was carried out through in-depth interviews, participatory observation, and documentation. Data analysis was presented descriptively as in the Miles, Huberman and Saldana models through condensation steps, data presentation, and drawing conclusions.

RELIGIOUS MODERATION

In language, moderation in the English dictionary is defined as average, core, or impartial. Moderation is known as the word *wasath* or *wasathiyah*, which has an equivalent meaning with the words *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced) (Munir et al., 2019) . The word 'الوسط' means to be positioned between two sides, fair (*'adlan*), and impartial (khiyaran). Whereas in terms of religious moderation is a perspective, attitude and practice of religion in the wider community.

The form of this *wasatiyyah* movement can be in the form of an awareness movement

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from the extreme right or left of Islam, or through an alternative movement as a counter to new opinions from the two extreme poles . However, what is no less important is the need to seriously formulate how to function *wasatiyyah* Islam in the practice of social and state life (Ridwan et al, 2020) .

Indicators of religious moderation consist of national commitment, tolerance, non-violence and acceptance of local culture. National values according to Hamzanwadi in education aim to form a generation that is aware of the history of their nation (Nahdi et al, 2018). Meanwhile, tolerance is an attitude to give space and not interfere with the rights of other people to have beliefs, express beliefs, and convey opinions, even though this is different from what we believe.

RELIGIOUS MODERATION THEORY

According to the Indonesian Ministry of Religion in *the "Roadmap for Strengthening Religious Moderation"*, strengthening in the field of religious moderation can be done with several strategies. Strategies that are relevant to the location of this research, namely: (RI, 2020)

a. *Strengthening perspectives, attitudes and practices of middle way religion*

According to him, this strengthening can be carried out through developing religious symbols for peace and benefit, strengthening the education system with a nationalist perspective, tolerance, anti-violence and acceptance of local culture, managing houses of worship as centers of tolerant religious messages, utilizing public space for the exchange of ideas and ideas among students and strengthening the role of pesantren or educational institutions through increased understanding and experience of religion.

b. *Alignment of religious and cultural relations*

Strengthening religious moderation can be achieved by preserving and optimizing cultural products, respecting cultural diversity, developing cultural treasure literacy, developing religious interpretations with a cultural perspective, and strengthening cross-religious and cultural dialogue.

In general, the implementation of religious moderation according to the Indonesian Ministry of Religion in educational institutions, both formal and non-formal, is pursued in 3 (three) strategies, namely *first*, inserting moderation content in each relevant material; *second*,

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optimizing learning approaches that can give rise to critical thinking, respecting differences, respecting the opinions of others, tolerant, democratic, courageous in conveying ideas, sportsmanship and responsibility; and *third*, organizing certain programs, education, training and debriefing with a special theme of religious moderation (Aziz et al., 2019) .

BOARDING TRADITION

Islamic boarding schools are also called traditional Islamic educational institutions to understand, live and practice Islamic religious teachings (*tafaqquh fi ad- diin*) by prioritizing Islamic religious morality as a guideline for everyday social life (Ma'arif, 2015) . Scientists define that pesantren comes from the words "santri" and "*shastri* " which are interpreted as teachers of the Koran and Vedic .

RI Law No. 18 of 2019, explains that the objectives of Islamic boarding schools are:

- 1) Forming superior individuals in various fields who understand and practice the values of their religious teachings and/ or become experts in religious knowledge who are faithful, pious , have noble character, are knowledgeable, independent, helpful, balanced and moderate;
- 2) Forming a moderate understanding of religion and diversity and love for the motherland as well as forming behavior that encourages the creation of religious harmony; And
- 3) Improving the quality of life of people who are empowered to meet the educational needs of citizens and social welfare of the community.

Ma'arif shares some of the local culture of Islamic boarding schools in Indonesia, especially oriented towards the benefit of the community but which are relevant to this research, namely as shown in the table below: (Ma'arif, 2015) .

Table 1. Local Wisdom of Islamic Boarding Schools

Forms of Wisdom in Islamic Boarding Schools
the concept of Bani (<i>relatives sadulur</i>) to build kinship and family harmony.
the concept of <i>silaturrahim</i> (connecting brotherhood).
the concept of <i>Ukhuwah</i> (building brotherhood); <i>Islamiyyah</i> (fellow Muslims); <i>Wataniyyah</i> (countrymen); <i>Insaniyyah</i> (fellow human beings).
<i>takaful wa al- tadammun</i> (shoulder to shoulder and solidarity).



<i>ru'ul al- waalidain</i> (doing good to both parents) and the obligation to respect teachers.
respect for ancestral spirits /mealing guardians (<i>barakah</i> , <i>karamah</i> & <i>syafa'ah</i>).
<i>usu ' (feeling close and always remember Allah).</i>
<i>wakkal</i> (full trust in Allah's wisdom).
humility , <i>tawadu ' (low self-esteem).</i>
<i>hikmah</i> and <i>shiddiq</i> (always honest and acting truthfully).
<i>wastiyah /al-tawazun</i> (moderation), <i>al-tasamuh</i> (tolerant), <i>al-'is</i> (fair).
the principles of <i>amar ma'ruf nahi munkar</i> , collectivity , independence and simplicity.

RESULTS AND DISCUSSION

Strengthening the view, National Attitudes and Practices and Tolerance at the Nurul Islam Islamic Boarding School (NURIS)

1. Strengthening national perspective and tolerance

Islamic boarding school educational institutions are educational institutions that were born from the social needs of society by binding the cultures in the archipelago. Islamic boarding schools which are the roots of culture until now have become so important. Given that there are many thoughts that have sprung up and influenced the nation's successors, especially teenagers. So it is very important for Islamic boarding schools to anticipate and fortify these thoughts. As the data obtained, it can be formulated to strengthen the understanding of nationality, namely through:

Islamic Premary School Education

Islamic Premary School as known as Madrasah diniyah education is the first forum for Islamic boarding schools to provide religious understanding that is so complex. In addition to this religious understanding, the quality of educators or ustadz in teaching classical texts is of particular concern. In subsequent developments, the tradition of presenting the yellow book in Islamic boarding schools was an effort to balance the understanding of the santri. In the early education here, a very broad religious understanding was carried out.

Even though every pesantren institution has the same strategy, namely through madrasah diniyah education. Madrasah diniyah is the first place to accommodate students so they can understand classical books. The yellow book is a typical pesantren tradition in it. As for



the books that must be completed, they consist of several parts, namely the book of fiqh, the book of aqidah, the book of morality and various other books.

Formal education

Ustadzah Nur Hamidah explained that in strengthening understanding in the national aspect of students, the strengthening of understanding of nationality was more intense through general education institutions. In its implementation, general education does not only provide students with an understanding of nationality but also aspects of tolerance, non-violence and acceptance of local culture. This is in line with the statement of the informant who said that every study of the yellow book carried out by the diniyah institution emphasizes the *muhafadzah* aspect, while formal education institutions focus more on understanding. However, between the two containers synergize with each other in a balanced way. So that the form of the goal can be realized perfectly.

The idea of strengthening knowledge on the national aspect itself is very relevant to strengthening the insights of religious moderation. The nanny also emphasized that it should be someone who is said to be a nationalist, namely someone who carries a tolerant attitude, as well as the four indicators which have been summarized in national attitudes. According to him, a national attitude will form a person who is tolerant, anti-violence and accepts local cultures. The process of implementing and strengthening this perspective is through several implementations. Based on the data obtained, the form and general description of the implementation forum in strengthening national understanding and tolerance include:

a. Yellow Book Study

In this book study activity, Kiai Muhyiddin not only conveyed the basics of knowledge as stated in the book, but also at certain times he emphasized the importance of moderate thinking. In the context of nadzam, *the book of tarbiyah as sibyan*, *the book of aqidah al lay*, *the book of imriti* and *the book of alfiyah*. In the context of religious understanding, the Nurul Islam Islamic boarding school presents several fiqh books consisting of the *Safinah An- Najah book*, *the book of Taqrib* and *the book of Fathul qarib*. The other books used are: *aqidatul lay* (aqidah), *luqmatul saighoh* (nahwu), *safinatun najah* (fiqh), *taisirul kholaq* (akhlaq), and several other books later adapted to the grade level of each santri.



b. Seminar

Ustadzah Hamidah here explained that the form of strengthening national understanding is through seminars organized by Islamic boarding schools and formal institutions. With the aim of adding to relations and reinforcing the national understanding of the students who are afraid of being influenced by conservative views outside the pesantren environment. The seminar was held both internally and in collaboration with institutions outside the pesantren.

c. Training

The training is intended so that besides the students participating in extra activities provided by the teachers, they can understand and add insight and the existence of nationalism and tolerance. As Ustadzah Hamidah explained that the training was an effort that could be carried out by the institution to help students understand various mainstreams in order to improve national understanding and attitudes.

d. Discussion

The agenda for discussion among fellow students was formed as a stage of stabilizing the material they had learned both in madrasah diniyah and in formal institutions. This discussion activity allows a student to use his broad understanding in determining a problem. This student discussion is carried out at an uncertain time . As was observed, there were also small discussion groups formed by some students during school breaks. Not only discussion groups, several students also grouped together to memorize pesantren tasks together.

e. Literacy

Kiai Robit also emphasized that the first step that needs to be taken is to strengthen religious and cultural constructions and narratives. As for education in Islamic boarding schools that contain tolerance and cultural understanding, namely through textbooks, methods, learning environment, extra-curricular activities, and educators. According to Ustazah Hamidah's efforts to strengthen the understanding of religious and cultural tolerance are carried out through a location study program. The program includes cultural literacy and digital literacy for students. The concept of strengthening is in the form of assignments from several students to find and understand historical and cultural traces in one of the places they are intended for. Meanwhile,

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digital literacy is making the best possible use of information media as a place for preaching nationalism and culture.

f. Bahtsul Masail

One of the activities to stabilize religious understanding in Islamic boarding schools is to provide a deliberation forum. Where the *bahsul masail forum* was formed to mediate when there are two different points of view or long debates. This activity does not only require participants to find relevant references from various sources of books. But they also have to be open or accepting. Also in this forum, students are trained to think rationally in responding to problems that arise both in *practical* and social problems.

g. Deepening of Compassion

According to Ustadz Hasan, even though the deepening of national material does not have special material, it is also integrated into the subject of virtue. Where aswaja material is taught through several prescribed books such as *aqidah*, *NU hujjah*, traditional *fiqh* and so on. Nationalism and non-violence are usually taught in aswaja rhetoric. Where the material is carried out in formal educational institutions. Aswaja rhetoric which teaches about aswaja as well as about Indonesian's.

h. Ukhuwah Character Training

Training activities in the form of a pesantren program. This training activity aims to enable students to work together each other. The training contains direct practice in Islamic boarding schools for students. However, before ordering the students to go to other institutions, we provided them with Islamic boarding schools. Both from understanding and also practice in the pesantren itself. Broad understanding both from various understandings, culture, ethnicity and community religion. So that when students have been assigned they can mingle optimally.

i. Socialization

The socialization that is often carried out is by several government officials, both from the District Military Commander (DANRAMIL) and from the Police Chief. The socialization was held with the aim of strengthening the understanding of the nationality of the students and the elements of the pesantren.



j. Cooperation between Foreign Agencies

A program that involves the understanding, attitude and practice of tolerance is the student exchange program. Through this program, students not only have new knowledge, but also how they interact with people of different ethnicities from themselves. In line with Ustadzah's statement Hamidah who said that the student exchange program would improve the social character of the students. Because in this program, students will see directly a difference in culture, race and the like. Therefore, in addition to improving the quality of students in the field of science and technology, they also gain a broad view of all forms of differences.

2. Strengthening national attitudes and tolerance

Strengthening national attitudes should be carried out both inside and outside the educational environment. Islamic boarding schools have a strong goal to bring students to have an understanding of nationality. Previously, this attitude of nationalism was born as a result of Islamic boarding school education which sought the character and personality of the students. Furthermore, for the process of implementing national education, we provide strict supervision through the attitude and perspective of the students in managing various issues related to faith, muamalah, and various elements of daily activities in Islamic boarding schools and the public. We convey this understanding of nationality in learning activities to students. While those in the form of activities outside of school such as the flag ceremony, the August 17 ceremony, the celebration of students' day and paskibra activities.

The agenda for strengthening national attitudes embodied in the Nurul Islam Islamic boarding school is as follows:

Extracurricular Activities

These extra activities are under the auspices of formal educational institutions. This means that there is good cooperation between Islamic boarding schools and formal institutions. Extra forms that trigger the strengthening of students' national attitudes as the data obtained, namely Paskibra, scouting , the Youth Red Cross (PMR) and singing the national anthem.

National Holiday Celebration Activities (PHBN)

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This PHBN activity is also classified as providing an understanding and a strong national attitude. Through these activities the students not only gain an understanding and attitude of nationality, but also trigger the minds of the students that as the successors of the nation it is obligatory for them to have an attitude of love and care for their homeland.

Islamic Holiday Celebration Activities (PHBI)

Activities outside of education at the Nuris Islamic boarding school that dominate other aspects of religious celebrations (PHBI) such as the implementation of *burdah*, *dhiba'* and reciting the Prophet's prayer accompanied by musical instruments tambourine . This form of celebration is as stated by the Directorate General of the Republic of Indonesia which emphasizes that arts and cultural activities in the presence of students can enable the creation of Islamic ukhuwah as well as strong ukhuwah wathaniyah (Pokja RI, 2019).

Activity Student Religion

Ustadzah Hamidah explained that strengthening attitudes occurs through several activities: *first*, daily religious activities for students such as *burdah*, *dhiba'* and prayer, and PHBI activities; and *secondly, through* routine activities such as a cultural entrepreneur bazaar which is held at Islamic boarding schools by inviting students and the surrounding community, in accordance with the typical food of the city of origin and traditions, and annual activities such as colossal dramas and art performances (PENSI) which are packed with various kinds of Indonesian cultural performances.

3. Strengthening national practices and tolerance

National practice, Kiai Robit explained that the form of education is through the history and struggle of the kiai, namely by looking at the daily life of the kiai. According to Kiai Robit, the history of the kiai as the founder of Islamic boarding schools has given full support to the Unitary State of the Republic of Indonesia. Given the history of education and the history of the establishment of Islamic boarding schools, there is interference from the 'ulama' who fought for the State in it. Especially in the field of education which really dominates the thinking of the teachers where the teachers also fought for Indonesian independence.

The practice of nationalism and tolerance at the Nurul Islam Islamic boarding school is manifested as follows:



- a. Akhlaqul karimah
- b. Open and easy to socialize
- c. Balance between science and practice
- d. Solidarity
- e. Mutual respect and respect
- f. Helping each other

Meanwhile, in the development and understanding of teachers, both ustadz and ustadzah in Islamic boarding schools and formal institutions, several activities were carried out. This implementation was carried out as an effort to prevent understanding and to become an example in the pesantren environment, namely in the form of training, provision of the aswaja creed and morning gatherings .

Strengthening national practice at Nurul Islam Islamic boarding school, the researcher found some data related to national practice. The practice of nationalism in the Nurul Islam Islamic boarding school is applied through the rules and regulations of the pesantren. In addition, there is a forum that observes every development of the character of the santri.

Thus the practice of nationalism which is applied in the daily lives of students is a form of national attitude and through character development programs. In addition, the attitude of tolerance is also manifested in the daily practice of students where the relationship between nationality and tolerance is very continuous.

Whereas in the practice of tolerance applying the attitude of *tawazun* (balanced) in the use of the '*aqli argument* and the argument of *naqli*, behaving in a way that recognizes and respects differences by not being discriminatory. This attitude is realized by accepting the existence of nation-states everywhere by prioritizing citizenship orientation. Likewise the application of noble character that forms a tolerant attitude, namely mutual respect between religions, tribes and cultures. The results obtained by researchers are that the practice of religious tolerance that appears among students, namely solidarity, ukhuwah, hospitality and always instilling the pilgrimage tradition grave.

DISCUSSION

Strengthening as a response given to students for behavior or actions that are the good deeds, which can be repeated or increased actions or behavior that are the good deeds (Winata, 2005) . The role of pesantren is not only limited to the teaching process, but more broadly that

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in strengthening and developing Islamic and national values (Aziz, et al., 2021) .

The roadmap for religious moderation also states that in strengthening religious moderation which is indicated in national attitudes, it states that the role of educational institutions is one of the first strategies in providing moderate understanding for students and santri (RI, 2020) . The vision and mission of the Ministry of Religion Restra 2020-2024 is that Indonesian people are religiously obedient, moderate, intelligent and superior (RI, 2021) .

As explained by Ma'arif, the role of pesantren is to form and provide reinforcement in the aspects of brotherhood, ukhuwah (*Islamiyah, wathaniyah, insaniyah*), shoulder to shoulder and solidarity, respect for teachers, respect for ancestors or the graves of guardians, moderate, tolerant, fair and independent and simple (Ma'arif, 2015) . The important role of pesantren in shaping the awareness of the Muslim community is realized through the development of spiritual values which are marked by the breadth and depth of their Islamic knowledge (Aziz, et al., 2021).

The complexity characters can be found in various pesantren educational institutions (AR Mutohhar, 2007). Next is policy control and educational institution regulations (RI, 2019). Programs outside of pesantren education also have an effect on strengthening nationality such as the activities of the santri day, as explained that the santri day is a momentum in reinforcing the role of santri as peace pioneers oriented towards the spirit of religious moderation in Indonesia. Other activities, such as scouting carried out at the Nuris Islamic boarding school, actually scouting activities are in line with Islamic and Indonesian values (Pokja RI, 2019).

Mastery of Nuris Islamic boarding school information media which is always being developed, as a medium of preaching and providing space for students to channel information and knowledge. in the context of the use of this media as the kopdar agung santrinet Nusantrara which explains that it is important for students to be active in strengthening creative campaigns on social media in building wasathiyah Islamic boarding schools (Pokja RI, 2019) . Several implementation efforts can be made, among others, increasing Islamic literacy products that contain messages of moderation or in the form of creative content on websites or internet social media which are material for study and scientific provision (Aziz, 2019). The role of pesantren, which is shown through strengthening literacy, makes a very important contribution in strengthening and developing religious moderation in Indonesia, even in the world (Aziz, 2019).

CONCLUSION

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This article discussed the strategies to strengthen religious moderation in the aspects of nationalism and tolerance. By using the theory of strengthening religious moderation which consists of perspectives, attitudes and practices. Strengthening national perspectives and tolerance carried out in Nurul Islam Islamic boarding schools, namely through madrasah diniyah and formal education. While the implementation forum is through a program of book study activities, seminars, training, discussions, *bahtsul masail*, deepening keaswajaan, outreach, literacy, ukhuwah character training and cooperation.

Whereas in strengthening the aspect of attitude, namely through role models, extracurricular activities, PHBN and PHBI activities and religious activities of students. Training is not only carried out by students, training for teachers is also carried out as an effort to set a good example and role model for students. In the practical aspect, it can be seen through the daily life of the students. As in the Nurul Islam Islamic boarding school, the students are not only helping each other, but the students also respect each other's differences. Therefore, the strengthening of perspectives, attitudes and practices of nationalism and tolerance among students has occurred and is going very well.

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