

Analysis Study of Boarding Schools Management In Implementing Religious Moderation Values

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Abstract

Since the first, the true character of the pesantren is multicultural. This is deemed necessary due to the categorization or grouping that has occurred to date between traditional Islam and modern Islam, and within certain limits, due to conflicts between Islamic teachings (brought by traders and preachers from the Middle East) and Christian teachings (which brought by traders and missionaries from the Netherlands). Pesantren was established before the Republic of Indonesia was founded, so it is an education that is deeply rooted in society. The students also come from various cultural backgrounds. Sometimes there is a pesantren whose students come from dozens of provinces, which means that pesantren are in demand across cultures. This is important in relation to religious moderation. Religious moderation in Islamic boarding schools, if summarized, is contained in several principles that become the guidance of the santri. This is what the Ministry of Religion continuously socializes so that it becomes the main stream in social and national life.

Keywords: Management, Islamic Boarding School, Religious Moderation

INTRODUCTION

Islamic religious teachings, both textual and contextual, have always colored the history of Islamic civilization. There are some groups who say that religious texts should be applied proportionally, so that the originality of Islamic religious teachings can be maintained. In Islam,

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\ the sources of religious reference are the Al-Quran and Hadith. However, the reality shows that the face of Islam is very diverse, there are various Islamic groups which sometimes have their own characteristics and religious practices in accordance with their respective traditions and beliefs. This difference seems to have become commonplace and can even be said to be a blessing (Ridho, 2020: 92-93).

However, the question now is whether these differences can not blame one another, respect each other, not declare one's own victory, and be willing to dialogue. Thus, it appears that the difference is a blessing. If this is used as a guideline in daily life both for charity and religion, then this is basically what is called the concept of moderate Islam. Even though the teachings of Islam do not explain in detail the concept of moderate Islam, in order to build Islamic principles that are polite and willing to understand other groups, it is appropriate to actualize the concept of moderate Islam from an early age. Basically it is not difficult to find references to the understanding of moderate Islam in the history of development Islam, both in the area of origin of Islam itself and in Indonesia. From the aspect of the area where Islam first descended, the moderate concept can refer to the practices carried out by the Prophet Muhammad and his Companions. Whereas in Indonesia, the concept of moderate Islam can refer to the spreaders of Islam, namely Walisongo (Ridho, 2020: 93).

Unknowingly, Islamic moderation has actually been implemented in Indonesia for a long time, this can be seen from the form of spreading Islam in Indonesia which is carried out in a peaceful way, not coercive, and respecting local culture. The spread of Islam in Indonesia cannot be separated from Walisongo's role in preaching Islam to the Indonesian region, which is centered on Java. They teach Islam in unique ways that are packaged in artistic forms such as wayang kulit and gamelan. It is methods like these that make Islam acceptable to the people of Indonesia and form a new style of Islam, namely Islam Nusantara. Islam Nusantara was born as an alternative model of moderate Islamic thought, understanding and practice, free from radicalism and liberalism. Islam Nusantara offers an anti-mainstream concept and idea. It is hoped that these concepts and ideas will be able to build social, cultural and religious harmony, as well as build Islamic civilization and humanity in Indonesia and the world (Efendi, 2010: 109).

Islam has always been moderate in responding to every problem, even this principle of moderation has become a characteristic of Islam in responding to all problems. In the context of balance, the Prophet also forbade his followers not to overdo it even in practicing religion. He prefers it if it is done naturally without any self-coercion than excessive. In the reality of real life, humans cannot avoid things that are opposite. Therefore *al-Wasathiyah Islamiyyah* appreciates



\ the elements of *rabbaniyyah* (divinity) and *Insaniyyah* (humanity), combines *Maddiyyah* (materialism) and *spiritualism* (spiritualism), combines revelation (*revelation*) and reason (*reason*), between *masalah ammah* (*al-jamāiyyah*) and individual *masalah* (*al-fardiyyah*) (Setiyadi, 2019: 252).

According to Neny Muthi'atul Awwaliyah in her research journal, the pesantren world has been introduced to the concept of *Wasathiyyah Islamiyyah since the beginning* . In order to understand the conditions in the pesantren environment as well as in social life, it is necessary to first describe briefly here the various social, cultural, political and economic conditions of the recitation institutions and also the pesantren in the previous period in the past which have correlations with various the current conditions. The conditions in question are those that have lasted since Islam first entered Java, namely in the 13th century. This condition continues in the current modern Indonesian period, which is partly due to the pattern (pattern) in the Islamic teachings themselves which are adhered to by the majority of Indonesian people (Awwaliyah, 2019: 38-39).

In line with globalization, the face of Islamic boarding schools in Indonesia is no longer monopolized by traditional or fundamental-radical Islamic groups, but has been colored by new Islamic boarding schools formed by other Islamic groups with a different form of Islamic boarding schools. From the vision, goals, pattern of education, as well as the literature used, it appears that the pesantren with a radical face is oriented towards the Middle Eastern Islamic model. The progress of the educated students from among the santri, both in rural and urban areas, has more or less had a positive impact on the educational model and the development of the teachings of Islamic moderation in various groups and classes of society. Communities who see directly the real role of these students can also benefit from the fields of science, education, consultation, and solving various social problems that bring society to a better direction than before. Some of the people who were visited by the santri also complained about the impact of the minimal number of santri who wanted to go down to remote areas, where opportunities and work agendas that had to be worked on were still wide open for santri to serve the community. (Awwaliyah, 2019: 59).

RESEARCH METHODS

Research was conducted using *library research* which limited its activities to library collection materials without the need for field research. Reading sources can be in the form of text books, dictionaries, encyclopedias, scientific journals and research results. If the researcher



\ does not have his own reading sources, then he can look at the library, both formal institutional libraries and private libraries. Good reading sources must meet three criteria, namely relevance, completeness, and up-to-date (except for historical research, this research actually uses old reading sources). Relevance is related to the suitability between the variables studied and the theory put forward, completeness is related to the number of sources read, and sophistication is related to the time dimension. The newer the source used, the more up-to-date the theory will be. (Sugiyono, 2013) .

RESEARCH RESULTS AND DISCUSSION

Religious Moderation

Moderation is an activity to organize, guide and mediate interactive communication either in the form of oral or written. Moderation is also interpreted as an activity to conduct a review so as not to deviate from the established rules. The term moderation according to Khaled Abou el Fadl in *The Great Theft* is an understanding that takes the middle way, namely an understanding that is neither extreme right nor extreme left (Misrawi, 2010: 13).

Religion or religion put forward by experts, according to Abudin Nata, who quoted Harun Nasution's opinion, said that it can be defined as follows: (1) Recognition of the human relationship with supernatural powers that must be obeyed, (2) Recognition of the existence of supernatural powers that dominate humans, (3) Bind oneself to a form of life that contains recognition of a source that is outside of human beings that influences human actions, (4) Belief in a supernatural power that gives rise to a certain way of life, (5) A system of behavior (*code of conduct*) that comes from the power supernatural, (6) Recognition of the existence of obligations that are believed to originate from a supernatural power, (7) Worship of supernatural powers that arise from feelings of weakness and fear of mysterious forces that exist in nature around humans, (8) Teachings revealed by God to humans through apostles (Nata, 2014: 13-14).

According to the author, religious moderation is an effort to care for traditions and sow the idea of a friendly religion. In other terms, the idea of religious moderation is actually one of the options for caring for Indonesia's diversity without having to uproot existing traditions and culture. Religious moderation in this case is according to an Islamic perspective. Islamic moderation is certainly not dividing Islam, nor is it merely the name of a group, but Islam is moderate itself.



Implementation of Religious Moderation in the Teaching and Learning Process

Teaching and learning cannot be separated from the world of education because teaching and learning are two interactions that are mutually dependent, where there is a learning process, of course there is also a teaching or learning process. According to Habernas, new learning will occur if there is interaction between individuals and their environment. He divides the types of learning into three, namely: (a) *technical learning*, namely learning how a person can interact with his natural environment correctly; (b) *practical learning*, namely learning how a person can interact with his social environment, namely with the people around him properly; (c) emancipatory learning (*emancipatory learning*) That is learning that emphasizes efforts so that a person achieves an understanding and high awareness of cultural change or transformation with his social environment (Baidhawry, 2005: 80).

The teacher, as an educator is tasked with channeling, directing and motivating students so that they can develop their potential, not dictating, forcing wills, let alone curbing students' freedom to be creative. Each student has different potentials. This uniqueness must be utilized by the teacher to make the potentials possessed by students develop students in respecting and respecting others. In the process of teaching and learning, students will think openly, namely thinking how to respect the right to life, the right to education, the right to expression, the right to embrace religion and not easily blame others. As a result of encounters with other worlds, religions and diverse cultures will direct students to think more maturely and have perspectives and ways of understanding reality in various ways (Baidhawry, 2005: 83).

So, according to the researcher, as the next generation of the nation, of course, they must be given a broad understanding of how to apply Islam that is *rohmatan lilalamin* and make Islam the basis for associating with other people by respecting differences. This requires the teacher's patience in instilling religious moderation. The implementation of religious moderation in the teaching and learning process can be applied to learning methods.

Boarding school

The word *pesantren* comes from the word *santri* which is given the prefix 'pe' and the ending 'an' which due to the pronunciation of the word then changes to read 'en' (Islamic boarding school), which is the designation for the physical building or dormitory where the *santri* are housed. Islamic boarding schools are often interpreted as dormitories where students or students study the Koran and so on (Big Indonesian Dictionary, 2005: 866).

In the *pesantren* community there are *santri*, there are *kiai*, there are traditions of



recitation and other traditions, there are also buildings that are used as students to carry out all activities 24 hours a day. Even when sleeping, the students spend their time in the Islamic boarding school dormitory. That place, in Javanese, is called a cottage or lodging. The word santri itself comes from the word cantrik, which means a student of a receipt who also usually lives in one place called a hermitage. Islamic boarding schools have similarities with hermitages in several respects, namely the presence of students (cantrik and santri), the existence of teachers (clerics and receipts), the existence of buildings (boarding schools and hermitages), and finally the teaching and learning activities (Anwar, 2011: 52)

Even though it can be said that pesantren have an element of being identified with hermitages, it is not necessarily true that they are said to have been adopted from hermitages. Learning systems and methodologies in Islamic boarding schools are more similar in style to ' *Asshabu Shuffah*' in Medina. If you compare the hadiths, it is precisely this group that the pesantren is bersanad for. Apart from being identical, if you want to sort the history of the pesantren, you will find a continuation of the sanad between the pesantren and *Asshab al-Suffah*. The group known as *asshab al-suffah* is a group of the Prophet's companions who do not have a place to live and use the porch of the mosque as their place of residence. Abu Hurairah is the mascot of the *ashab al-suffah group* and most narrates the hadith of the Prophet. They relied on their lives from the gifts of their friends and the Prophet himself. The group of science-loving friends spent their time following every movement of the Prophet, both from his attitude and words (*Qawlan wa Fi'Lan*). From their circle, friends often appear who are a source of reference in the hadith of the Prophet (Sutrisno, 2009: 37).

Islamic boarding schools adhering to this paradigm do not only want to highlight the issues surrounding the concept of 'Islamic State' and 'Enforcement of Shari'a', but most importantly how is the substance of the values and teachings of the religion itself. Religion is a number of moral teachings and social ethics, apart from that religion also functions as a means of state control. The moderate paradigm holds that the practical involvement of religion in the state should not sterilize the noble values contained in religion because religion will become an arena for politicization and contestation. On the other hand, the moderate ismam paradigm campaigns for dimensions that are flexible, polite and civilized. This is important in order to minimize religious views which always have a frightening and harsh face which are used systematically by some Muslim groups.

The Role of Santri in the Development of Islamic Moderation

According to the understanding commonly used in Islamic boarding schools, santri are an



\ important element, which according to tradition can be grouped into 'mukim' students and 'bat' students. The first group of santri, namely the mukim students, are students who come from the farthest areas who live in the pesantren environment. The santri who have stayed the longest in the pesantren are usually known as 'ustadz'. They are a separate group that is responsible for taking care of the day-to-day affairs of the pesantren, taking on the responsibility of teaching young students about elementary and secondary books. In a large pesantren there will be children of kiyais from the pesantren called 'gus' who also study there. They will usually receive special attention from kiai. The second group of students, namely the group of santri bats, are students who come from villages around the pesantren, who usually do not live in the pesantren environment. These students come and go from their homes to the pesantren to attend their lessons (Dhofier, 1982: 74).

The difference between large and small pesantren can be seen from the composition of the bat students in them. The larger the pesantren, the greater the number of mukim students. In other words, small pesantren will have more bat students than their mukim students. In the past, the departure of someone to settle in a far and famous Islamic boarding school was a privilege for a student who was full of ideals. They are expected to have sufficient courage, be full of ambition, and must be able to suppress feelings of longing for their family and friends from their hometown, with the hope that after finishing studying at the pesantren they are able to teach Islamic teachings from the books they study, and are able to lead in every religious activity in the community, where they come from. They are also expected to be able to provide advice and solutions regarding problems in people's lives, both individually and in groups related to religious issues. So, it is not surprising that usually only a prospective student who is full of sincerity and hopes for success will be given the opportunity to study at a more distant pesantren (Dhofier, 1982: 74).

Islam teaches that traveling in search of knowledge is an obligation for adherents of its teachings. Although education is very much emphasized in Islam, where the basic principle is not expecting material rewards or benefits, in reality education for someone is very expensive. Because the cost of studying at large Islamic boarding schools in the past (and also applies now) is seen as very expensive for the lower middle class, both in terms of travel expenses, living expenses, and the books they have to study, then usually these costs are not only borne by the santri's family, but also assisted by close family, or neighbors, or wealthy families who will take advantage of the santri concerned in the future, sometimes even the people from the same village who care, so that the santri will seriously forge himself in his studies, because the expectations of



his family and society are so great for him (Dhofier, 1982: 75).

In smaller pesantren, basically the administrators there provide free education (no charge), because the pesantren itself as well as the students do not need a lot of money. Some of the santri can live with local villagers without having to pay for their daily needs. The santri there usually act as students, educators, preachers, as well as community servants in the fields of agriculture, animal husbandry and small industry by helping to work on the rice fields, gardens, fields and home factories belonging to the local people (Dhofier, 1982: 75).

In short, the students who receive Islamic boarding school education, both in small and large pesantren, are people who in reality actually come from affluent families or circles of society. This reality can partly explain why many of the kyai who were influenced by the santri culture in the countryside were actually able to make pilgrimages many times, and were even able to send their children to study abroad in the Middle East, precisely because most of them were farming families. or businessmen in rural areas who are capable and affluent. However, it cannot be concluded that the grouping of 'santri' and 'abangan' in rural areas also describes the grouping between those with high social status and those with low social status. This was because the facts at that time showed that only some well-to-do families were able to attend Islamic boarding school education, and there were also many poor farming families who more intensively followed the santri culture originating from the urban culture of their rich fellow villagers (Dhofier, 1982: 75).

From the little life of the santri as well as their role as students, educators, preachers, as well as community servants in the past, at the present time Muslims are facing at least two big challenges, namely the tendency of some among the santri to be extreme and strict in understanding the laws religious laws and trying to impose Middle Eastern ways of thinking on society, as well as other tendencies that are also extreme by being lax in religion and submitting to other behaviors and thoughts originating from Western culture and civilization.

Both of these attitudes do not benefit Muslims and Islamic educational institutions themselves for the time being. The first tendency has given a negative image to the students and Islamic boarding schools in general as a community that is considered conservative, exclusive and extreme, which teaches violence in its preaching. Meanwhile, the second tendency causes the students to lose their identity because they merge and dissolve in other cultures and civilizations that are looser, liberal, and even directionless. That is, the first group is too strict and even tends to close itself in an attitude of diversity, and the second group is too loose and very open, thus obscuring the essence of the teachings of Islam itself.



\ *Al-Wasathiyah* teachings (moderate) which were developed further by the students in Indonesia, as reflected in Islamic teachings, among others, in terms of *aqidah* (belief), worship (implementation of laws and religious rituals), *da'wah* (religious symbols), and morals (ethics). As for the concept of *Al-Ghuluw* (going beyond the limits) in religion which the *kyai* always warns about to his students is an attempt to stay away from excessive fanaticism towards one viewpoint, tendencies that make it difficult to implement Islamic teachings, prejudice against adherents of other religions, or even disbelief towards fellow Muslims who think differently from him. Meanwhile, the moderate attitudes of the *santri* that can be developed in society are several methods of understanding and practicing religious texts which are characterized by several characteristics such as understanding of reality (*fiqh al-waqi'*), understanding of priority *fiqh* (*fiqh al-auwlawiyyat*) , understanding the concept of *sunatullah* in the creation of creatures, comprehensive understanding of religious texts, providing convenience to others in religion, prioritizing dialogue, being tolerant, and being open to the outside world (Dhofier, 1982: 76).

CLOSING

Islamic boarding schools must create an effective and efficient planning concept in implementing religious moderation programs. So that in the end the moderation program will be realized properly. Even though in the end you have to evaluate all kinds of programs that have been realized. The moderation values that need to be considered are attitudes 1). Negotiation (deliberation), at the Islamic boarding school, the students usually hold discussions starting with personal matters, room affairs, class affairs, as well as matters at the *madrasah*. Islamic boarding schools familiarize and train their students to take responsibility in these matters through deliberation. For example, starting from everyday problems to religious problems. This practice of deliberation is usually called *bahtsul masail*. 2). Love the Motherland (*muwathanah*), before Indonesia's independence was proclaimed, the ideas of nationalism had grown very well in Islamic boarding schools. As the content of the song *Yalal wathan* appeared in the 1920s M. This love song for the country was introduced to the students, even though Indonesia was not yet independent. So it is not surprising that all this time the clerics and their students have been used to praying for the benefit and welfare of Indonesia. 3). Anti-violence, this feature is a separate part of Islamic boarding schools, so that students are introduced to expressions that can reduce emotional turmoil that can usually trigger violent attitudes. Among the methods is the art of *tambourines*. The students can practice multisensory, their ears listen, their mouths read poetry, their eyes see the coordination of their friends' movements, their left hand holds the *tambourine*, while their



\right hand hits the tambourine, so that everything is in harmony. Such things include the pesantren's way of eradicating aspects of violence.

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