

HARMONIZATION OF LIFE: REVISITING THE CONCEPT AND VALUES OF RELIGIOUS MODERATION IN ISLAMIC BOARDING SCHOOL (PESANTREN) AT LAMPUNG

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ABSTRAK

Moderasi beragama menjadi bagian dari upaya mewujudkan kehidupan harmonis di masyarakat. Sebelumnya timbul doktrin ekstrimis sampai kekerasan kerap menjadi sebab ketidakharmonisan masyarakat. sehingga diperlukan upaya dari berbagai kalangan termasuk pesantren. meski pesantren kerap dikenal sebagai lembaga pendidikan, namun pesantren juga memiliki andil dalam mewujudkan keharmonisan masyarakat melalui cara pandang moderasi beragama yang diajarkan kepada santri baik pada pembelajaran, kegiatan harian maupun ekstrakurikuler santri. Artikel ini merupakan hasil penelitian dengan metode kualitatif deskriptif ini menyajikan nilai-nilai moderasi di pesantren dengan mengumpulkan data dari pesantren itu sendiri dengan melakukan telaah pada sistem pesantren modern dan tradisional. Dengan demikian, akan nampak nilai-nilai moderasi sehingga dapat menunjukkan Pondok Pesantren di Lampung telah mengusung nilai-nilai moderasi sejak awal berdirinya dan mampu menjadi perantara untuk menjaga keharmonisan dalam masyarakat. dan dapat menyampaikan peran pesantren tidak pada aspek pendidikan saja tetapi pada aspek sosial keagamaan nyata

Kata kunci: Nilai Moderasi Beragama, Pondok Pesantren

ABSTRACT

Religious moderation is part of the effort to realize harmonious life in society. Previously, extremist doctrines to violence often caused disharmony in society. So that efforts are needed from various groups including Islamic Boarding School. although Islamic Boarding School are often known as educational institutions, they also have a hand in realizing community harmony through the perspective of religious moderation taught to santri both in learning, daily activities and extracurricular santri. This article is the result of research using a descriptive qualitative method that presents moderation values in Islamic Boarding School by collecting data from the Islamic Boarding School itself by conducting a review of the modern and traditional Islamic Boarding School systems. Thus, moderation values will appear so that it can show that Islamic boarding schools in Lampung have carried moderation values since their inception and have been able to become intermediaries to maintain harmony in society and can convey the role of Islamic Boarding School not in the educational aspect alone but in the real social religious aspect.

Keywords: Religious Moderation Values, Islamic Boarding School.

INTRODUCTION

The study of Religious Moderation is still a topic of study that is widely discussed. The study of religious moderation emerges with moderate values contained in it as knowledge that does not contain violence, extremism and false doctrines of religion in society. However, in society, these negative values are followed by some students, which should be an evaluation of various parties, especially for implementers and observers of education.(Pujiati, 2021) So that the emergence of religious moderation should be appreciated for its presence even though it has existed since ancient times. In the Quran, religious moderation is mentioned with the term *wasathiyyah Islam*. The goal is to make *Islam Rahmatan Lil Alamin* which can bring together two opposing poles. At the same time as a bridge connecting the two without leaning towards the other side. Being cooperative, tolerant and harmonious with different groups.(Akhmadi, n.d., p. 48) In order to realize a life of mutual harmony and interdependence between people.

The life of mutual respect is not spared in the Pesantren. Pesantren has a variety of uniqueness in terms of curriculum, regular life patterns or learning both formal and non-formal.(Fauzan, n.d., p. 169) Pesantren embodies the attitude of interconnectedness between students and teachers through good communication to coordinate the connected meaning. Including the value of religious moderation can be conveyed in all internal and external activities of the pesantren. To maintain the harmony of many communities, the role of institutions and communities that synergize with each other is needed. Islamic education plays a major role in maintaining the process of spreading moderate religious ideology. The relationship between Islamic science and social, culture requires a dialog relationship pattern. So, pesantren must take a role in realizing harmony in society. However, currently there are still some Indonesian people who still think that education in Islamic boarding schools is a classic education and even an immoderate education. This is due to a lack of understanding of pesantren and pesantren-driven *da'wah*.(Shofiyyah et al., 2019) Besides that, it is also a factor of the lack of understanding of Lampung people who have not realized that pesantren are moderate institutions.(Abdus Syukur, personal communication, July 2023). Therefore, religious moderation is an important part to be internalized in every Islamic educational institution including

Islamic boarding schools. Although it has been gradually implemented, educational institutions are also expected to be agents that connect communities and create harmony together. Therefore, researchers are interested in studying religious moderation and moderate values in Islamic boarding schools in Lampung province. This is because Lampung consists of various ethnicities and cultures. By looking at the role of pesantren institutions and their work in society in general. And in the end, being able to provide a perspective on religious moderation in Islamic Boarding Schools in Lampung.

DISCUSSION

As an Islamic religious education institution, Pondok Pesantren has taught and implemented Islamic moderation values. Some of the Islamic moderation values applied by Pondok Pesantren are described in several characteristics including:

1. Tawasuth

Tawasuth is understood as the middle or middle position. In this context, the middle sentence means not excessive (tatharruf) and not reducing (tasharruf). In terms of tawasuth education, it means avoiding radicalism by instilling a deep and comprehensive understanding of Islam to santri. In addition, by not forcing to embrace other religions, and not committing violence. In this case, the study of tawasuth is widely conveyed in salaf huts. As in the study of yellowclassical books and halaqoh studies in the pesantren. In Pondok Darussa'adah, for example, the existing yellowIslamic classic book teaching tradition is the treasures of Syafii Islamic law as the school of Islamic law.(Dr. Hj. Malikhah, personal communication, 2022) But on the other hand, the pesantren develops basic studies by studying the understanding of schools that are not only based on the Shafi'i madhhab, but also other madhhabs. By studying several madhhabs, Darussa'adah Islamic Boarding School is open and closed. With the application of this tawasuth attitude, it is expected to foster an inclusive and the santri's openness.

2. Tawazun

A balanced attitude of carrying out religious teachings and provisions in all aspects of life. Displayed with a balance between inner and outer, as well as rights and obligations as humans and the ability to build good relationships between fellow humans and to Allah SWT. Islamic boarding schools educate students to have a balance in worship in a direct context with God and relationships with others.(M. Yamin, personal communication,2022) With the aim of education on the spiritual development of students to get closer to Allah through fostering worship such as congregational prayer, tadarus, fasting sunnah, and so on. In addition, tawazun in Islamic boarding schools teaches how to live happily in the world and the hereafter. With the concept of tawazun, students are expected to be able to understand their inner and outer needs and their relationship with the life of the afterlife. By considering the aspects of the afterlife more than life in the world. Because the needs and needs of the afterlife are heavier than what is in front of the eyes. The attitude of tawazun applied by Pesantren is the coaching of students and the formation of surrendered character through worship, and social. The students are educated to have fighting power and competitiveness. So that students are motivated to have progress and push the cottage towards change, but on the other hand, students are directed to hablu minaallah for their afterlife affairs.

3. Justice

The word fair is not new in the world of Pesantren. Because life in pesantren teaches to uphold justice and truth through the discipline applied. It is said to be fair if you have carried out your rights and obligations as a responsible student who is honest for the common good. In Pesantren, being fair has a high value. Its existence is prioritized and needed. Because of the pluralistic and diverse life, it is very easy to cause differences and disputes. So, carrying out obligations and getting rights is absolute in Pesantren.

4. Tolerance

Tolerance of Pesantren is divided into two dimensions, namely internal and external. The internal dimension occurs between fellow

student's Pesantren. Including the attitude of accepting, respecting fellow students. Pesantren has many students who come from different backgrounds, so an attitude of understanding each other is needed to realize a harmonious of life. (setya Ningrum, personal communication, 2022) The students must be prepared to live in differences and diversity. Santri who come from various regions with different habits encourage an attitude of understanding each other. (M. Yamin, personal communication, 2022) That way, there will be concern and sensitivity for others and a harmonious life will be realized by itself. Furthermore, the external dimension. Islamic Boarding Schools do not only focus on students and education, in this case the Islamic Boarding School expands da'wah in the community. This means that the Boarding School has a share in the social life of the pluralistic community around it. Pondok Madinah, for example, on certain days the kyai and Pondok teachers perform services outside the Pondok. The dedication is in the form of recitation, lectures of taklim assemblies, community development and other religious activities. In addition, the pesantren also expanded its da'wah in the field of community economy. As the Diniyyah Putri Islamic Boarding School did with community economic empowerment. The more it moves, the cottage has a community control tool. This is where the role of Pesantren as a medium that bridges harmony in differences in society. Islamic boarding schools highly value diversity, in the view of Islam diversity is a necessity (sunatullah). The diversity of creation, skin color, language, nation, life system, and human thought is the will of Allah SWT. This diversity is a necessity that has been determined by the creator. Therefore, every human being must accept and appreciate this diversity. To deny and disrespect diversity is to disrespect God's creation.

Religious moderation is not only applied to the general public, but Islamic boarding schools also apply this perspective. As a Modern Boarding School, Gontor does not escape the discourse of Religious Moderation which is being discussed by many academics. Religious moderation can also be understood as a perspective, attitude, and behavior to always take a position in the middle, always act fairly, and not be extreme in religion. The

word fair in the meaning of the Big Indonesian Dictionary is also defined as not one-sided or impartial, in favor of the right / holding to the truth, not arbitrary, and others. In the context of moderation, Gontor takes the term Islamic Wasathiyah as Ummatan Wasathan with four meanings, namely (Irawan, 2021), *first*, people who do not lean towards materialistic aspects alone or even spiritualistic alone. *Second*, people who are not too concerned with thought (rationalist) or experience (empirical) alone. *Third*, people who are not concerned with science alone or technology alone. *And fourth*, people who are not concerned with the interests of one individual alone (capitalist) or the interests of society alone (socialist). So the nature of wasathiyah Islam lies in aspects of worship, social relations, property issues, the legal system of faith issues, the field of education, and others by not being excessive and exceeding existing limits. In the end, Gontor reiterates that being ummatan wasatan does not mean acting neutrally and taking no sides at all. Perhaps this neutrality and impartiality can be done when faced with various choices that are equally bad. In line with this, Pesantren Madinah also recognizes the term Islamic Wasathiyah. In the context of the community, Pesantren Madinah becomes a mediator between organizations and is kind to all groups. (M. Yamin, personal communication, 2022) Not sorting and choosing, nor taking sides with one. The neutrality intended by Pesantren Madinah is not a free neutral, but a neutral full of conditions for Islamic values and Islamic law. Its position as a neutral cottage, makes Pesantren Madinah able to join various community organizations and can be accepted by the public. This makes it easy for the Pondok to carry out da'wah and Islamic propagation around East Lampung. On the other hand, through the study of the books, Salaf pesantren is a model of anti-radical education that is integrated with learning. (Wiyani, 1970) Darussa'adah, for example, is a salaf Islamic Boarding School model that integrates moderate learning materials and upholds the purity of the turath books as a reference for learning such as the books of Fath al-Qarib, and Fath al-Mu'in as fiqh study materials and continues to be developed according to the needs of the students. (Dr. Hj. Malikhah, personal

communication, 2022) This Islamic Boarding School study model is a halaqah and mudzakaroh system with the kyai directly or an ustadz. then continued with a discussion and closed by praying together. Basically, Islamic boarding schools have the same values and understandings in interpreting religious moderation, namely impartiality by adhering to the truth of Sharia, not free of values and amar ma'ruf nahi munkar. Both salaf and modern, Islamic boarding schools become a place for students before plunging into society. The characteristics of the pesantren become the hallmark in implementing the concept of Wasathiyah. Furthermore, in the pesantren tradition, religious moderation is not new, because it already exists in the curriculum and even the activities and activities of the students. Therefore, religious moderation in Islamic boarding schools is an effort to instill moderate values to students and society.

In its application, the value of religious moderation occurs in internal and external spaces. Internal is generally in the mutual relationship between fellow students and residents of the pesantren. As for the external, generally in the form of khidmah and devotion of the pesantren for the community around the pesantren. In the internal aspect, moderate values can be seen from the activities and activities of santri in the pesantren. At Pondok Modern Gontor 8, the value of religious moderation is found in the sense of tolerance among students of different ethnicities and races. A fair and impartial attitude must exist within the santri to realize a harmonious attitude in the pesantren. (Z. Arifin, personal communication, 2022) Moderate values at Pondok Gontor 8 are implied in the five souls of the pesantren as the foundation of activities. The five foundations are:

1. Sincerity

Moderate values exist in a sincere soul. Sincerity is central to life at Gontor. It is an attitude of accepting and doing something not with a sense of desire for certain benefits, but only for Allah SWT alone. All actions are carried out with the intention solely for worship. In the end, this sincerity creates an atmosphere of harmonious cottage life, love and obedience between the respected between teacher and students and this

soul also makes the santri always ready to fight in the way of Allah, wherever and whenever.

2. Simplicity

In Pesantren life, simplicity is certainly a characteristic and pattern of life. The life of a peaceful unpretentious santri is certainly far from the word excessive, wasteful and so on. Simple does not mean passive or taking it for granted, nor does it mean poor and destitute. Instead, in the spirit of simplicity there are values of strength, ability, fortitude and self-control in the face of life's struggles. This means that simple life in pesantren is far from the word tatharruf (exaggeration) and tasharruf (subtraction).

3. Independent mind

The independent spirit in pesantren is not only in the students, but independence is also reflected in the attitude of the teachers and even Pesantren itself. because independence is a powerful weapon that is supplied by the pesantren to its students. Being self-sufficient does not only mean that santri are able to learn and practice taking care of all their own interests, but the boarding school itself as an educational institution must also be able to be self-sufficient so that it never relies on the help or mercy of others. For example, Gontor Putri 8 has business units in the economic, educational and even culinary fields. (Z. Arifin, personal communication, 2022). The same thing is also in Pondok Madinah which has an Educational Institution for the Al-Quran Education Park (TPA), and a food business. (M. Yamin, personal communication, 2022). Other independence also exists at Pondok Pesantren Diniyyah Putri in the form of Sharia cooperatives and sharia inns.(A. Hasyim, personal communication, 2022) As well as other business units as a form of financial independence and pesantren education. In addition, work in the pesantren is done independently, or the Zelp-Berdruijing system, or togetherness in gotong royong or taawun in matters of funding such as dues and the use of funds.

4. Ukhuwwah Islamiyah

The harmony of life in Islamic boarding schools is covered by a close brotherhood atmosphere in a healthy network of ukhuwwah between each other. There is no wall of separation between them even though they come from diverse backgrounds in terms of family, ethnicity, culture, and even nation all dissolve in the fabric of ukhuwwah Islamiyyah in Gontor. This ukhuwah continues to widen not only while they are in the Pondok, but also affects the realm of society, namely towards the unity of the people in society after they enter the community. This can be seen from the work of boarding school alumni who can integrate and be accepted easily in the community.

5. Freedom

Freedom in Pondok Pesantren is divided into two things, namely first, freedom in thinking, second, freedom in doing. The purpose of both, the students are given the freedom to determine the path of life, the future and have the full right to be free from the influence of negative and bad things that arise outside of their wishes. And in the end, it is hoped that the free spirit possessed by the students will be able to make themselves a human being with a big heart and be able to be optimistic in facing all difficulties. After studying at the Boarding School, the students are able to respond positively to the changes that occur, and move towards goodness in a directed manner and still hold the Sharia. Therefore, freedom should be regulated and directed to positive things with full responsibility. Both in the life of the boarding school itself, and in community life. To be able to gain freedom, a santri must uphold the previous four principles so as not to fall into the wrong freedom.

Furthermore, the moderate value of Islamic boarding schools can be seen from the work of the alumni. Internalization of values is manifested in the attitudes and behavior of its alumni. The attitude of tolerance carried out by alumni in the community is considered to face social dynamics in society. And the ability to coexist well with the principle of mutual respect.(R. Aslyah, personal communication, 2022) A sense of love and respect for others is higher than a sense

of individuality and selfishness in society. Furthermore, the attitude of tolerance is not about mixing diverse understandings between religions, but rather an airy attitude to accept diversity and let each understanding run according to its adherents. Able to understand and understand fellow believers for harmonization of life. By sticking to the principle of understanding and understanding does not mean agreeing and justifying the teachings of other religions, but it is intended not to force someone's will to embrace a particular religion.(DAKWAH, n.d.)

The role of kyai and ustadz in the pesantren is also a means for the emergence of moderate values in the pesantren. Life patterns, social patterns and the ability to respond to progress characterize the moderation of pesantren leaders and teachers. For example, Pesantren Darussa'adah, which has Majelis Taklim, has succeeded in creating a moderate perspective of the community around Central Lampung. The system of Majelis Taklim and learning that is open to the community can be considered as a moderate attitude. (Dr. Hj. Malikhah, personal communication, 2022) In addition, the role of Pondok both kyai and teachers to the residents around the pesantren also has a positive impact in the world of da'wah. Such as making the environment more religious and better than before the cottage was established. And with that it was able to save the surrounding residents and the place is currently a religious-based education center that has produced moderate alumni.

The moderate value of the Pesantren is also seen in the attitude of national commitment. During the colonial period, the Islamic Boarding School struggled to fight against the colonizers. *First*, through learning, Islamic boarding schools are trained to think critically so that they are able to respond and bring change. The *second* is tolerance. Tolerance in the Pesantren is not meant to justify other religious beliefs, but it is meant not to force and respect the desire to embrace a certain religion that is believed by not leaving the obligation to preach on it. The *third* is anti-violence. Violence in pesantren is an act that is not justified. Whatever the form of violence is not justified. (Z. Arifin, personal communication, 2022) Fourth, accommodating local culture because Pesantren is a place where culture is preserved. Indeed, with a moderate attitude, pesantren can be accepted by the community. The attitude of not discriminating and bringing goodness is able to

embrace and attract the interest of the surrounding community so that it still exists and is able to become a unifying medium for the ummah.

There are other things as the application of moderate values in pesantren, namely in the pesantren curriculum. The majority of boarding schools do not only study religious books and exclude general books or knowledge. The purpose of learning in pesantren is to produce Islamic intellectuals and therefore actual sciences. Students are directed to an Islamic perspective so that general sciences can still be accepted and taught. Precisely here lies wasathiyah in the sense of balance, For example, in Gontor Putri 8, material is taught about Dirasat al-Islamiyah, and Ulum al-Kauniyah (general science)).(A. Syukron, personal communication, 2022) The division of religious and general sciences is not because of the material, but because of the treatment of the material. Therefore, an ethobothany is also an ulul albab or scholar, as long as he places and functions his knowledge within the framework of tawhid. Every utilization of science, methods and technology for pure human welfare is a union between the progress of reason and tawhid in the form of Allah's will. (Nadjib, 1972) Just like Pondok Madinah, which applies two sciences, namely religious science and general science. Both are applied to equip santri with general insights so that they are not left behind and feel far from science. (M. Yamin, personal communication, 2022.) Even at Pondok Diniyyah Putri as a supporting activity for science materials, science olympiads and scheduled laboratory practices are held. All of this was done by the boarding school as an effort to broaden the general knowledge of its santri. And in the end, this kind of education model is very likely to be far from the dichotomy efforts between general science and religious science. Both in the classroom curriculum and outside the classroom (extracurricular).

CONCLUSION

Religious moderation and moderate attitudes have existed since long ago in Pondok Pesantren. In the past, it means that since the beginning of the establishment of Pondok Pesantren, both salaf and modern, both have included a moderate system in the curriculum and a variety of cottage activities. Pesantren are optimistic that they are able to deliver students to an understanding of religious teachings, one of which is an understanding of wasathiyah Islam. So that it is able to broaden the

santri's knowledge and foster an open attitude towards ethnic diversity, culture in the Pondok environment.

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