

LEARNING ISLAM IN A MODERATE WAY: HOW PESANTREN TEACHES ISLAMIC VALUES AND NATIONHOOD TOWARD SANTRI?

Suprpto Suprpto

Universitas Islam Majapahit

Email: suprpto@unim.ac.id

Abstract

The 9/11 tragedy has brought up negative stereotype to pesantren identified as a radical Islamic educational institution in Indonesia. In April 2022, BNPT (National Counterterrorism Agency) released 198 Islamic boarding schools which affiliated with radicalism. The increasing cases of intolerant acts in Indonesia have been exacerbating the relations among religious communities. This study intends to analyze the roles of two Islamic boarding schools, that are Al-Hikmah and Roudhotut Tholibin, in Indonesia, in producing moderate values of Islam to their students. This study employs a qualitative approach through a case study. Data were collected by observing various activities in the two Islamic boarding schools, FGD, and in-depth interviews with ten informants. The findings showed that Pesantren Al-Hikmah and Pesantren Roudhotut Tholibin taught moderate values of Islam, primarily through the teaching process of the classical book entitled Idhotun Nasyi'in. It provides students with social aspects of interaction with non-Muslims and the values of differences. In doing so, students are also invited to participate in community activities to exercise the values of nationalism in Islamic boarding schools. This research further indicates that pesantren is not a place where radicalism grows but it has become an Islamic educational institution that can produce moderation and national values.

Keywords: Pesantren; Moderate values; Islamic values; Tolerance

Abstrak

Peristiwa terorisme 9/11 silam telah menyisakan stereotype negatif pada pesantren sebagai lembaga pendidikan Islam yang radikal di Indonesia. Pada April 2022 lalu, BNPT (Badan Nasional Penanggulangan Terorisme) telah merilis 198 pesantren yang terafiliasi dengan radikalisme. Hal ini diperburuk oleh data kasus intoleransi di Indonesia yang meningkat. Penelitian ini bermaksud untuk menganalisis dua pesantren yakni Al Hikmah dan Roudhotut Tholibin di Indonesia dalam peranannya memproduksi nilai-nilai moderat dalam berislam kepada para santri. Penelitian dilakukan dengan pendekatan kualitatif melalui studi kasus. Data dikumpulkan melalui observasi berbagai kegiatan di dua pesantren tersebut, FGD, dan wawancara mendalam terhadap 10 informan santri. Hasil penelitian menunjukkan bahwa Pesantren Al Hikmah dan Pesantren Roudhotut Tholibin justru mengajarkan nilai-nilai moderat dalam berislam, khususnya melalui pengajaran kitab klasik Idhotun Nasyi'in. Kitab-kitab beserta dengan tafsir yang diajarkan kepada santri sarat dengan ajaran-ajakan bagaimana berinteraksi secara baik dengan non-muslim dan kelompok yang berbeda. Santri juga diajak berpartisipasi dalam kegiatan di masyarakat sehingga mampu menumbuhkan benih-benih nasionalisme di pesantren. Penelitian ini selanjutnya menajdi indikasi kuat bahwa pesantren bukanlah tempat tumbuhnya radikalisme, namun justru telah menjadi lembaga pendidikan Islam yang mampu memproduksi nilai moderat dan nilai kebangsaan.

Kata Kunci: Pesantren; Nilai moderat; Nilai Islam; Toleransi

A. INTRODUCTION

Religious moderation in *pesantren* plays a significant role in national integration. This research intends to reveal the practice of instilling religious moderation values in Islamic educational institutions. This practice is followed by affiliation of *santri*, where the relationship between the *santri* and the *kyai* has strong moral, religious, and social ties. It also interprets whether *santri*, as representatives of *pesantren*, preserve religious moderation teachings.

Religious moderation has become a warm topic in recent years, even though within the scope of the Ministry of Religion, this issue has been a recent issue being rolled out by the government. The increased inter-religious conflicts in Indonesia, such as hate speech, have led public opinion to dislike certain religions or groups. In this case, social media, which has become a necessity for the community, can be used as an agenda to produce expressions, actions, and intolerant behaviour. Among the forms of intolerance on social media are words that contain hateful opinions towards a particular group or religion, memes, *short videos*, and video clips packed with the concept of comparing one religious group to another.

Intolerance by individuals or groups sometimes reaches into matters of belief. This type of intolerance can be considered deliberative intolerance, which involves interference with certain beliefs or practices that violate moral principles and values (Verkuyten, Adelman, and Yogeeswaran 2020). If this behaviour is allowed to develop, it could lead to discrimination against particular religions or religious groups. This potential tendency is understood and interpreted as unequal treatment, which can be caused by religious prejudice (Santos 2021). It has a functional solid, namely ethnically, religiously, or culturally both at the

individual and contextual levels related to non-violent (physical) protest behaviour (Rapp and Ackermann 2016).

The weak aspects of belief or knowledge in religion do not always measure intolerant behaviour. The research findings of Yusuf et al. show that high levels of religiosity under certain conditions can lead to intolerance (Yusuf, Shidiq, and Hariyadi 2020). It uses individual-level socio-economic covariates of religious intolerance in Indonesia, with panel data in 2007 and 2014 from more than 20,000 adult individuals (representing 83% of the population). In other words, individuals who believe they are more religious tend to be more intolerant of others with different beliefs. The significant positive relationship between religiosity and religious intolerance was vital for all intolerance measures and model specifications. Religiosity is the only variable at the individual level that has a statistically significant and robust relationship with all types of religious intolerance, including interfaith marriages. Religiosity is different from the measure of welfare. Someone who has a higher income has a lower level of intolerance. When examined again, there are complex things about encouraging a person to act and behave intolerantly. Likewise, intolerance can result in irreconcilable differences between cultural, religious, and ideological groups (Verkuyten et al. 2020).

Acts of religious intolerance target the internal space of religion as well as the external space of religion. In the internal space disputing matters of Shari'a and particular religious traditions. In the external space, for example, clashing religion with communism, religion with politics, or religion with the government/state (Pedersen 2016). The starting point of intolerance is encouraged by the encouragement of diversity practices. The abundance of diversity, especially in religion, often creates social tensions that must be considered to realize wholeness and unity. Indonesia often faces challenges in

maintaining the integrity and unity of society, especially latent conflicts between religious groups (Dachlan 2015). On the other hand, the understanding of religious moderation is closely related to the spirit of *wasathiyah* in supporting an open society (Alagha 2015; Daulay 2022).

Wahid Foundation report states that the potential for intolerance in Indonesia is quite strong. First, disliked groups include LGBT 26%, Communists 16.7%, Jews 10.6%, Christians 2.2%, Shiites 1.3, Wahhabism 0.5, Buddhists 0.4, and Chinese 0.4, while those who do not have problems with other groups 38.7. The data shows that as much as 61.3% have problems with other groups. Second, the intolerance score includes neutral tending to be tolerant at 43.4%, neutral tends to be intolerant at 7.0%, tolerant at 0.6%, and intolerant at 49% (Hadisaputra and Rofiqoh 2020). The report stated that people exposed to extremism and radicalism in Indonesia account for 7.7 percent of the total population of more than 200 million people. This sizeable number of affected understand the teachings of jihad literally, namely war. They justify and support radical actions and movements, including providing funds and materials to attack religious houses.

One of the emerging modes of religious moderation is the response to cases of religious intolerance. In 2020, the Setara Institute, as an institution concerned with the issue of intolerance, noted that there were 180 violations of religious freedom with 424 forms of action. These violations have reached 29 provinces by dominating the population of the population in Indonesia. Judging from the symptoms, there is low category intolerance, such as stereotypes, to high ones, such as acts of repression (Reardon n.d.). Among the more extreme ones is the disruption of religious rights and freedoms, which has led to the proliferation of attacks on Muslims and the destruction of property (Dauda 2021).

Referring to several previous studies on religious moderation, the critical focus oriented as a function of social empowerment (the object of entrepreneurship) (Sarji 2020), religious moderation in school learning (Rofik; and Jadid 2021), religious moderation through the construction of public opinion (Soraya; and Wibowo 2021), mainstreaming religious moderation in Islamic universities (Afwadzi and Miski 2021; Nasir and Rijal 2021), theological moderation in Pesantren (Bosra and Umiarso 2020), Overcoming Religious Intolerance with Religious Moderation, The Urgency of Religious Moderation in Preventing Radicalism (Arifinsyah 2020), *Wahdat Al-Wujūd, Pesantren, and the Model of Religious Moderation* (Huda and Habibi 2021), Strengthening Religious Moderation from Pesantren (Thoriquttyas and Hanun 2020), Sentiment of Religious Moderation in *Pesantren* Virtual Public Space (Salsabila et al. 2021). Seeing the trend of some of these studies can be categorized into four aspects, namely: 1) religious moderation as a function of social empowerment; 2) religious moderation in schools and colleges; 3) religious moderation in Pesantren, and 4) religious moderation in a public space.

Based on the intolerance data and empirical facts above, the author argues that a good process of religious education can be used to reduce the potential for radicalism and intolerance, which tends to increase in Indonesia. *Pesantren*, an Islamic educational institution, has long been considered a place for the growth of radicalism, especially after September 9 in America. This research intends to dispel this assumption and show that many programs, activities, and teachings in *pesantren* are loaded with moderation values. In this way, Islamic religious education institutions can encourage and create a climate of religious moderation in Indonesia. In accordance with the structural functionalism approach, religious moderation has an orientation towards equilibrium (Ritzer 2014). In this context, it can create

governance functions such as social empowerment and prevention of religious extremism (Barizi 2021; Idris; and Alven 2021; Sarji 2020).

B. METHODOLOGY

This research based on case study qualitative research. The case studies in this study belong to the form of activities or programs (Creswell 2010). This research involved Al Hikmah Islamic boarding school students and Roudlotut Tholibin Islamic Boarding School. This data collection technique includes observation, in-depth interviews, and FGD (Focus Group Discussion). Observations in the context of this study saw the activities of the students involved in participating in the Indonesian Independence Day ceremony and the commemoration of National Santri Day.

Meanwhile, the interviews and FGDs involved three *ustaz* and ten students. The three *ustaz* are teachers of the *Idhotun Nasyi'in* book delivered by KH. Musthofa Bisri, while the ten students studied, regularly attended the *Idhotun Nasyi'in* book recitation. The data obtained, categorized, and presented in the form of pictures or charts (Creswell 2014).

C. RESULT AND DISCUSSION

1. An Overview of the Pesantren Al-Hikmah and Roudlotut Tholibin

Several components of education in *pesantren* contain religious moderation, such as textbooks (Islamic *Mushaf*), learning methods, learning environment, curricular and extra-curricular activities, and educators. These components range from teaching material books (*Kitab Kuning*), learning methods, evaluation systems, and learning environments. The mapping of Islamic

moderation reasoning has its urgency in this research because of its moderation structure.

Besides that, in summary, two *pesantren* (Al-Hikmah and Roudlotut Tholibin) have a history as *salaf pesantren* (traditional Islamic boarding school management). First, Al-Hikmah Islamic Boarding School was initiated by Alm. KH. Badrus Sholeh Arif was then continued by his son KH. Abd. Nasir Badrus. This Islamic boarding school is the Tahfidhul Quran Islamic boarding school "*Al-Hikmah*". In addition to facilitating Al-Quran memorization, the Al-Hikmah Islamic Boarding School also provides two types of education: formal and non-formal. Formal education covers the level of kindergarten (TK) to university. Meanwhile, non-formal education does not only provide *tahfidh* programs but also provides *Madrasah Diniyah*. This *Madrasah Diniyah* is in the form of studying/reciting the books of *fiqh*, *morality*, *monotheism*, and *balaghoh*. In the *Madrasah Diniyah* program, students are divided into three classes according to the level of study/book, namely the *ula* class (elementary level), *wustha* (middle level), and *'ulya* (high level).

Second, the Roudlotut Tholibin Islamic Boarding School was initiated by KH. Bisri Mustofa. Originally this *pesantren* referred as a continuation of the Pesantren Kasingan, which was disbanded due to the Japanese occupation in 1943. Or now it is also known as "*Pondok Leteh*" because it is located in Leteh Village. After the death of KH. Bisri Mustofa, this pesantren was cared for by KH. Cholil Bisri, KH. A. Mustofa Bisri, and KH. A. Adib Bisri. In the early development of this *pesantren*, several students deliberately attended to study tool sciences such as *nahwu* (Arabic syntax), *shorof* (Arabic morphology), *balaghoh* (stylistics). As a *salaf* Islamic boarding school, Roudlotut Tholibin Islamic Boarding School developed simultaneously with the establishment of the Al Ibriz Foundation during the leadership of KH. Cholil Bisri and KH. A.

Mustofa Bisri. In technical management, *ustaz*/teachers and students are involved in managing students' activities. Thus, a management was formed where a coordinator/chairman was referred to as the "*Lurah Pondok*".

This *pesantren* also organizes two types of education: formal and non-formal. Formal education includes Raudlatul Atfal (RA) and MTs levels. Emphasis on Islamic boarding school education is prioritized in this *pesantren*, including *Madrasah Diniyah*, *Taman Pendidikan Qur'an* (*Qur'an Education for Children*), and recitation of the *salaf* books. The books studied include *fiqh*, *ushul fiqh*, monotheism, Arabic grammar (*nahwu*, *sharaf*, *balaghoh*, Arabic, *mantiq*, and *imla*), morality/*tasawuf*, the science of interpretation (Al Quran and Hadith), and dates. Moreover, at certain times, recitation of the book is also held, such as in the month of *Ramadan* or commonly called "*Ngaji Posoan*" which students or the community can attend.

The learning method at Al-Hikmah and Roudlotut Tholibin Pesantren used in conjunction with *sorogan* considers the book type and the study time. The *bandongan* learning method is carried out on the sidelines of general *Kitab Kuning* (yellow book) learning after the *Maghrib* and *Fajr* prayers. While the *sorogan* method, which is carried out by giving meaning and followed by discussion, is carried out in the *diniyah* recitation (after the *Asr* prayer). In the learning process, Al-Hikmah and Roudlotut Tholibin Pesantren indirectly apply an inclusive learning system that supports creating a moderate Islamic learning environment. The implications of a moderate learning environment will provide opportunities for students who are used to it. The implementation of learning can be provided spaces for two directions simultaneously between the *kyai/ustaz* and the students. The existence of adequate communication space will at least reduce the exclusivity of religious understanding, which tends to be rigid and authoritarian.

Open (inclusive) communication patterns will have implications for awareness to be willing to accept other people's arguments that are different from oneself.

Pesantren currently continues to receive government support through the Ministry of Religion to develop and respond to the community's Islamic religious education needs. In some cases, the government requires the standardization of *pesantren* to match the curriculum. Therefore, some students apply the *pesantren* system to internalize Islamic values (Fahri and Zainuri 2019).

2. Study of Kitab Roudhotun Nasyi'in: Doctrine and Response of Santri

In the *pesantren* tradition, studying the *Kitab Kuning* is the main book in providing an understanding of monotheism, *fiqh*, and morality. This provision gives an introduction to understanding books with Arabic grammar, such as *tasrif*, *nahwu shorof*, *imrithi*, and *alfiyah*. According to studies at Al-Hikmah Islamic Boarding School and Raudlotut Tholibin Islamic Boarding School, they have routinely conducted recitation of the book of morals, namely *Idhotun Nasyi'in* by Mustafa Al-Ghalayaini.

One of the recitations of the book *Idhotun Nasyi'in* is routinely carried out during the holy month of *Ramadan*. The recitation is held after the evening prayer and *tarawih*. The skills and knowledge possessed by *ustaz* can bring the study of this book to contextual conditions such as telling the development of the Indonesian nation and changes in state leadership. Through interviews with teachers of the book *Idhotun Nasyi'in*, said:

"This book was banned during the Dutch era/ swipping was carried out because it was thought that this book could inflame the spirit of patriotism and the like". (Interview with MB, 2022).

Based on the interview with MB, the recitation of this book is essential for students in gaining an understanding of nationalism not only from historical facts but also through education taught like this Roudhotun Nasyi'in book. By aligning with the preamble of the book Idhotun Nasyi'in that:

"Whoever tries to liberate the country and frees it from asking for help from foreigners is a true nationalist who is respected by everyone."

Whereas the preamble of this book it states that:

"Improving education and teaching to the younger generation so that they become willing hands to work, become strong spirits and become the blood that flows into all parts of the nation's veins. Therefore, teach education to children, then a country will be victorious."

Due to the preamble in this book and when it aligns with the students who teach, the doctrine of independence can be shown through improving education and teaching. Among the improvements in education and teaching are the following, memorizing and repeating the contents of the book being studied.

Through interviews and *focus group discussions* (FGD), an explanation was obtained from the students who took part in the study of the Idhotun Nasyi'in book.

"An example of the practice of love for the motherland in pesantren , we, the students, usually do not only commemorate it in the form of a ceremony every day for the students or the Republic of Indonesia's anniversary, but also recite several books, including this book of Idhotun Nasyi'in". (Interview with IM 2022).

According to an interview with IM, the attitude of love for the motherland is shown through formal religious activities such as flag ceremonies, education, teaching, and learning traditions in *pesantren*. During the habituation of the flag ceremony at the Islamic boarding school through the mandate of the ceremonial supervisor, stories and facts were inserted about the role of the santri in defending the homeland. Of course, the way to show love for the motherland is different from when the resolution of jihad was through a *jihad* fatwa from KH. Hasyim As'ary who sacrificed his blood and life.

Educational and teaching activities in *pesantren* are closely related to the social atmosphere. It is taught to students through interviews with NB regarding the reasons for reciting the *Idhotun Nasyi'in* book. Confirmed by the *ustaz*/teacher at the Al-Hikmah Islamic boarding school:

"In this pesantren, it has been long since the students have been given the Koran to the book Idhotun Nasyi'in. This book, among other things, encourages youth to cultivate a love for the nation and the state." (Interview with NB, 2022)

Referring to the results of the interview with NB, students were provided with the knowledge that a nation has the right to its generation. Just as a child will be called a child if the child carries out the obligations given by his parents, so does the child in the context of the motherland namely, students who are expected to serve their nation with the ability and knowledge they have.

Furthermore, there were various responses for the students who participated in the recitation and interpreted the book. Through interviews with AM, IM, AP, IS, and MP, regarding the responses of the students following the recitation of the *Idhotun Nasyi'in* book. They took turns responding as follows:

"The book's contents are about leadership and what the youth should be. There is also something about nationalism in the early days, and it continues to be told about the struggle of the santri against the colonialists. We are also told about leadership in Indonesia, also we as the younger generation must have a sense of love the motherland. (Interviews with AM, IM, AP, IS, and MP, 2022).

By looking closely at the results of these interviews, it can be seen that the students have an impression of the book they are studying that goes hand in hand with its period and role. As stated in the interview, telling the story refers to efforts to build youth enthusiasm in cultivating a love for the nation and country, as stated in the preamble to the book *Idhotun Nasyi'in*.

3. Religious Moderation Practices of Santri

Knowledge of diversity allows a believer to take a middle (moderate) path if one available choice of correct interpretation is impossible. An extreme attitude usually emerges when a religious believer does not know that he can take alternative truths or other interpretations. In this context, religious moderation becomes very important to serve as a perspective on religion.

Religious problems are triggered by sectarian, political/policy, communal, and terrorist elements. As quoted from the nuonline.or.id page, religious conflicts have a lot to do with communal (inter-religious) issues, sectarian (intra-religious) issues, and terrorism issues which allow for natural enemies to emerge in war (Arifinsyah, Ryandi, and Manshuruddin 2019; Suprpto 2018). This problem arises because of a lack of communication with good intentions (miscommunication) between various related parties. Such communication gives rise to attitudes and actions that emphasize unfair treatment and the like. The existence of unfair treatment may harm harmony between religious communities (Saputra 2021).

Besides that, some students come from regions that respect inter-religious beliefs, and they think harmony in their area has been built for quite a long time. This statement can be seen from the response of students who stated:

"We know that religious moderation means we can respect each other and live in harmony." (Interview with AS, 2022)

Based on the interview with AS, the *santri* argue about religious moderation that is closely related to efforts to respect as well as efforts to maintain harmony. So, in the context of religious harmony, it is often juxtaposed with the practice of religious moderation in which the social, cultural and religious conditions built in an area can be seen from how society responds to the existing forms of harmony.

Referring to the results of the interviews which were corroborated by the results of the FGDs, in the process of the FGDs, many students thought that they were responding to Pancasila as the ideology of Indonesian society. This can be seen in one of the students' responses:

"We agree that Pancasila and the 1945 Constitution can reconcile Indonesian society". (Interview with BM, 2022)

Approving or agreeing with Pancasila and the 1945 Constitution cannot be separated from efforts to ensure that every citizen lives according to their respective religions and beliefs. The statement of the students that Pancasila and the 1945 Constitution can reconcile Indonesian society in line with peace and tranquillity is an essential part. The continuation of this aspect is the freedom to practice one's religion, not bordering on the freedom of other people to practice their religion.

Also considering the form of expression and actions or behaviour related to religious aspects can trigger the next action. As stated in the interview and reinforced by the results of the FGD, among the *ustaz* and students stated that:

"Nowadays, it is often seen, for example, that there are different views on religion. Some are said to be infidels and the like, and this can cause chaos. Then there are also expressions such as being religious must follow the sunnah of the Prophet, who seems to dress like an Arab and is Islamic." (Interview with ustaz NB and IM, 2022).

Based on the interviews and FGDs, it is clear that forms of expression trigger religious issues. It can be seen that in the aspect of religious moderation, calling people of other religions infidel is an act of harassing and also hurting other people's feelings. Furthermore, by referring to the principles of shari'a, morals and *adab* (attitude), in the aspect of religious moderation, wearing a batik shirt is equally dignified as wearing a robe.

In the context of religious moderation concerning tolerance, based on interviews with students stated that:

"We were also taught at the Islamic boarding school about tolerance, but when we attend other religious celebrations we feel something is not quite right." (Interview with R, 2022)

From the interview statement, tolerance can be interpreted as not being mixed with religious beliefs or being limited to socio-cultural relations. It was also through the interview that the students refused to behave and act *tasamuh* (tolerant), which is now recommended, including taking part in the celebration of religious holidays other than their religion (Islam). The practice of religious moderation in the context of this study also contains at

least 4 (four) aspects, namely: belief, humanity, tolerance, and moderation itself. *First*, trust. Concerning this aspect, based on interviews with students, it is stated that:

"Belief in their religion as taught in pesantren, students have been taught to believe in the obligatory nature of Allah, the Prophet, as well as differences in miracles between prophets, as well as differences in views between 4 (four) schools of thought." (Interview with R, 2022)

Based on the results of these interviews, it can be interpreted as interpreting trust in the embodiment of the values contained in the pillars of Islam and the pillars of faith. Among the other parts are believing in the obligatory nature of Allah, the obligatory nature of the *rosul*, the *jaiz* nature of Allah, and the *jaiz* nature of the *rosul*. Then it is emphasized again with 99 Asmaul Husna. That belief involves the soul and spirit focusing on Allah. In dhikr it is known as *lafadz Laa ilaaha illaAllah*. Meanwhile, through Pancasila, the first principle is called "The Almighty". Esa then cannot be interpreted as "one", namely to avoid the tendency towards "numbers" (addition, subtraction, division, and multiplication). Esa is of course higher in meaning, so it does not have an equivalent for that word. This can also be balanced with diversity (Grütter and Meyer 2014).

Second, humanity. In interviews with students, they stated that:

"In daily activities through friendship between regions, sharing, supporting one another, also understanding the rights of students both in daily life such as queuing for baths, queuing for food, going to school, and reciting the Qur'an."(Interview with MS, 2022).

From the data interviews, it can be seen that the statements made by the students are in line with the *third aspect*, namely tolerance. As the results of the previous interview with R, that tolerance does not have to mix with different religions. Then the tolerance attitude of the *santri* can be seen from the way they position themselves when gathering and having conversations with fellow *santri*/Muslims. The following is when students place themselves together and converse with colleagues of different religions/beliefs. Such as the existence of tolerance limits that do not clash between beliefs that have the potential to differ in views. Even though this is a good attitude in terms of humanity, in the aspect of tolerance, some limits must be maintained for each religion.

Fourth, moderation. Among the attitudes of the *santri* in the aspect of moderation, namely not taking sides with the extreme left and right extreme views. Trying to put it in balance. As interviews with students stated:

"In my area, there are several religions that are adhered to by residents and they live in harmony as usual. Like being willing to accept differences because we are neighbors or in the same village with people of different religions/beliefs." (Interview with IM, 2022).

Based on the data interview, this is also in line, including being willing to work together to build villages or mutual cooperation in commemorating national holidays. The religious moderation attitude of the *santri* with national commitment is shown through the attitude of wanting to side by side and mutual respect between religious beliefs.

4. Analysis of the Practice of Religious Moderation at Al-Hikmah Islamic Boarding School and Roudlotut Tholibin Islamic Boarding School Perspective of Weber's Social Action Theory

An essential part of connectedness is in line with the practice of moderation: *santri*, *kyai*, and *pesantren*. These five elements are connected to each other as a social system framework that is formed in society. The practice is through regularity as part of society and the nation, by not separating itself from the vital part of religion-humanity-nationalism. The integration of these three elements determines the form of national commitment. The value of this national commitment is achieved in the orientation of Indonesian nationalism. The connection between Islamic moderation and cultural society (*pesantren*), religious *da'wah* broadcasts, studies through social media, and the development of internalization of moderation is manifested from the absence of a dividing line between religion and the state (Malik and Busrah 2021).

Furthermore, referring to the humanitarian approach and philosophical efforts to humanize humans, good culture guides the fulfillment of morals and morals in social relations. Following Weber's approach, there are meaningful actions for human existence to be meaningful (Ritzer 2014). Sociologically, this approach is a form of social action. Referring to the ideal type of social action put forward by Weber, there are four types of social action: 1) Actions with rational aims, 2) Value-rational actions, 3) Affective actions, and 4) Traditional actions. Through these four types of action, the actor is aware of what he is doing. It can be analyzed regarding their intentions, motives and feelings as experienced. In the affective action section, it can be observed that in order to regulate the existence of individuals as part of social groups that are interconnected and socialized. Affective action is

the antithesis of rationality because the actor concerned cannot make impartial judgments about the relationship between the ends of the action and the means that should exist to serve those ends. Instead, the means are emotionally fulfilling and end in themselves (Ritzer 2014). Based on the results of this study, it is known that in humans, inherent rights are to be fulfilled, which are then conceptualized as a representation of human rights. Human values in religion are, of course, in a higher position because they are balanced with manners, morals, ethics, and morals. Practically the humanitarian aspects can be realized in handling food security, disasters, and humanity (Suprpto et al. 2021).

The attitude shown refers to the social action approach (*zwerk rational*), where there is a determination of the value of a goal. Among those that can be characterized as a social action are: 1) Social action can be influenced by past, present, or future actions; 2) Social action presupposes the existence of other individuals and some actions by them; 3) The need for subjective meanings attached by actors to actions; and 4) Oriented to the way (Ritzer, 2014). Looking at the form of teaching through book study in *pesantren* provides a point of view that differences are a blessing as an act of considering the existence of other individuals. It can be observed, for example, that there are differences in *madzhab*, which then affect the practice of *fiqh*. Next is connected, placing the aspect of tolerance. The occurrence of inter-religious moderation cannot be separated from supporting factors. Its called as religious teachings (recital of the *Qur'an*), the role of religious leaders (*kyai*), the essential attitude of the local community (*santri* and *pesantren*), the attitude of *ta'aruf* (knowing each other), the attitude of *tafahum* (an attitude of mutual understanding), and the attitude of *ta'awun* (helping each other) (Ash-Shiddiqy 2021).

According to the context of religious moderation, in the value-rational action approach, some actions are determined by

conscious beliefs attached to the values of the types of behaviour, as shown in ethics and religion. Based on elements of humanity and tolerance, it shows that moderation as an orientation avoids extreme differences. It is known that after the issue of intolerance developed in education circles, it coincided with a series of extremist agendas. The issue of violence, which takes a religious aspect, confiscates the *pesantren* environment, which is a forum for developing religious scholarship. Of course, the presence of religious moderation in *pesantren* has strengthened that *pesantren* is relevant as a reference for developing religious moderation. That in *pesantren*, the students get the provision of trust, humanity, and tolerance, which is different from the formal concepts that have been developed so far. At least through habituation, repetition, and indoctrination through learning manners, morals, ethics, and morals go hand in hand in forming character. Although the students are taught to adhere to one school of thought, they are equipped with a sensible way of thinking between the two extreme left and extreme right schools. This view is like a traditional action in that a person performs specific actions because of habits obtained from previous scientific history (Afandi, Utama, and Suprpto 2020; Flaut et al. 2020).

In an instrumental action approach where actions are carried out to achieve specific goals, actors calculate which actions are most effective for the goals set (Ritzer 2014). As in the results of this study that moderation means placing constructive relations between religions externally; harmonization of religion and state relations; national commitment, tolerance, non-violence, local cultural accommodation; and tradition-oriented *islahiyah* (Ahmad 2021; Arifinsyah 2020; Muhamad Dani Somantri 2019; Nasir and Rijal 2021; Susdarwono 2021). In a somewhat technical discussion, Weber saw that something is called a social action

when it is directed to a person or several individuals who positively influence a situation (*deuten-verstehen-erklaren*) (Ritzer 2014).

E. CONCLUDING REMARKS

This research shows that *pesantren*, the oldest Islamic education institution in Indonesia, has contributed to maintaining harmony between religions and religious groups. *Pesantren* carries out this effort by teaching the classic book *Roudhotun nasyi'in*, which contains content responding to differences and strengthening the commitment to nationalism. This effort indirectly strengthens the cultivation of moderation values in religion. This research has indirectly dismissed the notion of *pesantren* as an educational institution that teaches fundamentalist values in religion. This research is limited to the aspects of the practice of religious moderation in *pesantren*, which examines *Idhotun Nasyi'in* book and the ways *pesantren* synergizes religious moderation with national commitment. Therefore, other research is needed that explores more religious moderation practices in *pesantren*, not only in teaching the book but also in implementing the knowledge gained by students when studying Islam in *pesantren*.

BIBLIOGRAPHY

- Afandi, Ahmad Hasan, Jenny Yudha Utama, and Suprpto. 2020. "Analisis Tindakan Sosial Max Weber Dalam Pola Dukungan Politik Kyai Musta'in Romly Terhadap Pengembangan Pesantren." *Jurnal Ilmu Pemerintahan Majapahit Policy* 1(1).
- Afwadzi, Benny, and Miski Miski. 2021. "Religious Moderation In Indonesian Higher Educations: Literature Review." *Ulul Albab* 22(2):203–31. doi: <https://doi.org/10.18860/ua.v22i2.13446>.
- Ahmad, Abdullah Sajjad. 2021. "Religious Moderation In Islamic Religious Practices Through Wasathiyah Concept." *Sunan*

- Alagha, Joseph. 2015. "Moderation and the Performing Arts in Contemporary Muslim Societies." *American Journal of Islam and Society* 32(3). doi: <https://doi.org/10.35632/ajis.v32i3.270>.
- Arifinsyah, Dkk. 2020. "The Urgency of Religious Moderation in Preventing Radicalism in Indonesia." *ESENSIA* 21(1):91–107.
- Arifinsyah, Ryandi, and Manshuruddin. 2019. "Pesantren Religious Paradigm : Aqeedah , Plurality , and Jihad Abstrak." *The Journal of Society and Media* 3(2):278–98. doi: [10.26740/jsm.v3n2.p278-298](https://doi.org/10.26740/jsm.v3n2.p278-298).
- Ash-Shiddiqy, Muhammad. 2021. "Toleransi Antar Umat Beragama Untuk Mewujudkan Moderasi Islam." *Jurnal Dakwah Tabligh* 22(1).
- Barizi, Yuyun Rohmawati; Ahmad. 2021. "Religious Moderation In The Recitation Activity Of Muslimat NU: An Effort to Prevent Religious Extremism." *Ulul Albab* 22(2):360–76. doi: <https://doi.org/10.18860/ua.v22i2.14092>.
- Bosra, Mustari, and Umiarso Umiarso. 2020. "Theological Moderation In The Islamic Boarding School (Pesantren): Phenomenological Prophetic Social Study In Pesantren In East Java." *Akademika : Jurnal Pemikiran Islam* 25(2):117–238.
- Creswell, J. .. 2014. *Research Design: Qualitative, Quantitative, and Mixed Methods*. Vol. 53.
- Creswell, John W. 2010. "Desain Dan Model Penelitian Kualitatif (Biografi, Fenomenologi, Teori Grounded, Etnografi, Dan Studi Kasus)." in *Fakultas Ilmu Pendidikan Universitas Negeri Malang*.
- Dachlan, Muh. 2015. "Dinamika Pendirian Gereja Kristen Songka." *Jurnal Smart* 1(1):69–81.
- Dauda, Kazeem Oluwaseun. 2021. "Islamophobia and Religious

- Intolerance: Threats to Global Peace and Harmonious Co-Existence.” *Qudus International Journal of Islamic Studies* 8(2):257–92. doi: 10.21043/qjijis.v8i2.6811.
- Daulay, Fakhruddin Azmi Saripuddin. 2022. “Religious Moderation.” *PENDALAS: Jurnal Penelitian Tindakan Kelas Dan Pengabdian Masyarakat* 2(1):1–18.
- Fahri, Mohamad, and Ahmad Zainuri. 2019. “Moderasi Beragama Di Indonesia.” *Intizar* 25(2):95–100.
- Flaut, Daniel, Šárka Hošková-Mayerová, Cristina Ispas, Fabrizio Maturo, and Cristina Flaut. 2020. “Decision Making In Social Sciences: Between Traditions And Innovations.” Pp. 119–34 in *Springer*.
- Grütter, Jeanine, and Bertolt Meyer. 2014. “Intergroup Friendship and Children’s Intentions for Social Exclusion in Integrative Classrooms: The Moderating Role of Teachers’ Diversity Beliefs.” *Journal of Applied Social Psychology* 44(7):481–94.
- Hadisaputra, Prosmala Syah;, and Amalia Baiq Rofiqoh. 2020. “Tolerance Education in Indonesia: A Literature Review P.” *Dialog* 43(01):75–88.
- Huda, Syamsul, and Iqbal Hamdan Habibi. 2021. “Wahdat Al-Wujūd, Pesantren, and Religious Moderation Model in Indonesia.” *Religió: Jurnal Studi Agama-Agama* 11(2):203–22.
- Idris;, Muhammad, and Putra Alven. 2021. “The Roles of Islamic Educational Institutions in Religious Moderation.” *AJIS: Academic Journal of Islamic Studies* 6(1):25–48.
- Malik, Abdul, and Busrah Busrah. 2021. “Relasi Pemerintah Dan Akademisi Dalam Isu Moderasi Beragama Di Indonesia.” *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 23(2):120–35.
- Muhamad Dani Somantri, Dahwadin Dahwadin. 2019. “The Message Of Religious Moderation In Tanbih Qadiriyyah Naqsyabandiyah (TQN) Pondok Pesantren Suryalaya.” *Teosofia: Indonesian Journal of Islamic Mysticism* 8(1):51–68.

- Nasir, Muhammad, and Muhammad Khairul Rijal. 2021. "Keeping the Middle Path: Mainstreaming Religious Moderation Through Islamic Higher Education Institutions in Indonesia." *Indonesian Journal of Islam and Muslim Societies* 11(2):213–41.
- Pedersen, Lene. 2016. "Religious Pluralism in Indonesia." *Asia Pacific Journal of Anthropology* 17(5):387–98. doi: 10.1080/14442213.2016.1218534.
- Rapp, Carolin, and Kathrin Ackermann. 2016. "The Consequences of Social Intolerance on Non-Violent Protest." *European Political Science Review* 8(4):567–88. doi: 10.1017/S1755773915000211.
- Reardon, Betty A. n.d. "Tolerance-the Threshold of Peace." in *UNESCO Publishing*.
- Ritzer, George. 2014. "Sosiologi Ilmu Berparadigma Ganda." in *Jakarta: RajaGrafindo Persada*.
- Rofik;, Rofik, and Rosyid Pratidinal Jadid. 2021. "Religious Moderation in Walisongo Material in the Textbook of History and Culture of Islam Class VI Madrasah Ibtidaiyah Ministry of Religious Affair 2016." *Jurnal Pendidikan Agama Islam* 18(1):55–88.
- Salsabila, Unik Hanifah, Anggi Pratiwi, Yazida Ichsan, and Difa'ul Husna. 2021. "Sentiment Analysis of Religious Moderation in Virtual Public Spaces during the Covid-19 Pandemic." *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah* 6(1):41–52.
- Santos, Ivanir Dos. 2021. "A Very Brief Analysis on Religious Intolerance against Religious Groups of African Origin in Brazil." *Journal of Africana Religions* 9(2):292–99. doi: 10.5325/jafireli.9.2.0292.
- Saputra, Riza. 2021. "Minat Mahasantri Uin Antasari Terhadap Diskursus Moderasi Beragama (Studi Pada Kegiatan Wawasan Islam Dan Kebangsaan)." *Jurnal Studi Agama Dan Masyarakat* 17(2):107–20.

- Sarji. 2020. "Reinforcement Religious Moderation Through Entrepreneurship in Islamic Boarding School as Social Empowerment Function." *ATTARBIYAH: Journal of Islamic Culture and Education* 5(2):135–51.
- Soraya;, Serin Himatus, and Wahyu Tri Wibowo. 2021. "Construction of Public Opinion about Religious Moderation on NU Online Instagram Accounts (@nuonline_id)." *Komunika* 15(1):111–23. doi: <https://doi.org/10.24090/komunika.v15i1.4572>.
- Suprpto. 2018. "Aksi Terorisme: Dari Gerakan Ideologis Ke Gerakan Inkostitusional." *Jurnal Sosiologi USK (Media Pemikiran & Aplikasi)* 12(2):143–60. doi: 10.24815/jsu.
- Suprpto, Lidiawati, Mahatva Yoga Adi Pradana, and Ali Maksum. 2021. "The Role and Thought of The Nahdlatul Ulama-Muhammadiyah On Humanity." *Islamic Studies Journal for Social Transformation* 5(2):91–108. doi: <https://doi.org/10.28918/isjoust.v5i2.4800>.
- Susdarwono, Endro Tri. 2021. "Pengembangan Diri Manusia Menjadi Sosok Berilmu Sebagai Pelita Moderasi Beragama Di Era Media Baru 4.0." *Al-Fahim* 3(1):167–87. doi: <https://doi.org/10.54396/alfahim.v3i2.167>.
- Thoriquttyas, Titis, and Farida Hanun. 2020. "Amplifying the Religious Moderation from Pesantren: A Sketch of Pesantren's Experience in Kediri, East Java." *Analisa* 5(2):221–34. doi: <https://doi.org/10.18784/analisa.v5i02.1147>.
- Verkuyten, Maykel, Levi Adelman, and Kumar Yogeeswaran. 2020. "The Psychology of Intolerance: Unpacking Diverse Understandings of Intolerance." *Current Directions in Psychological Science* 29(5):467–72. doi: [10.1177/0963721420924763](https://doi.org/10.1177/0963721420924763).
- Yusuf, Arief Anshory, Akhmad Rizal Shidiq, and Hariyadi Hariyadi. 2020. "On Socio-Economic Predictors of Religious Intolerance:

Learning Islam in A Moderate Way: How Pesantren Teaches Islamic Values and Nationhood Toward Santri? Evidence from a Large-Scale Longitudinal Survey in the Largest Muslim Democracy.” Religions 11(1). doi: 10.3390/rel11010021.

