

The Reinforcement of Pesantren as Harmonization Agent of Religious Life in Pesantren “AL-FATAH” Singkawang, West Kalimantan

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Abstract

This article is to explore the reinforcement of Pesantren as harmonization agent of religious life, the foundation, strategies, procedures, and the assessment process of harmonization in pesantren "AL-FATAH" Singkawang West Kalimantan. The result of the study discovered that harmonization of religious life was based on the philosophical foundation of Islamic values (Islamic brotherhood/ukhuwwah Islamiyah, crossed-marriage, and collective system/jama'ah), foundation of national perspectives (Pancasila, the 1945 Constitution, NKRI, and Bhineka Tunggal Ika) and theoretical foundation (Islamic education, social culture, character education and the theory of conflict). Strengthening the strategy of harmonization through the achievement of the objectives, planning, the realization of activity in the form of concrete action, the existence of material, media, sequences and well-managed steps. Procedures of harmonization was applied through approach of method and technique, as reinforcement of pesantren as the harmonization agent of religions life. The assessment process of harmonization has not been carried out properly. The foundations, strategies, procedures and process of assessment have an impact on the emergence of P3AHKB culture and its implementation model. P3AHKB culture is the growth and the development of religious/spiritual values, honesty, responsibility, ukhuwwah Islamiyah, cooperation, empathy, social solidarity, respect, love, protect each other, get used to the language of the sunnah, keeping ethics, the formation of security culture, and rising prosperity with its business units and BMT. The implementation model is named "MI-P3AHKB tree."

Keywords: Pesantren, Harmonization, Category, Impact, Model

Abstrak

Artikel ini mengeksplor tentang penguatan pondok pesantren sebagai agen harmonisasi kehidupan beragama, landasan harmonisasi, strategi harmonisasi,

prosedur harmonisasi, dan proses penilaiannya di pondok pesantren "AL_FATAH" Singkawang Kalimantan Barat. Hasil kajian menemukan bahwa harmonisasi kehidupan beragama berlandaskan pada landasan filosofis nilai-nilai ajaran Islam (ukhuwwah Islamiyah, pernikahan silang, dan system jama'ah), landasan wawasan kebangsaan (pancasila, UUD 1945, NKRI, dan bhineka tunggal ika) dan landasan teori (pendidikan Islam, social budaya, pendidikan karakter dan teori konflik). Penguatan strategi harmonisasi melalui pencapaian tujuan, perencanaan, realisasi kegiatan dalam bentuk tindakan nyata, adanya materi/bahan, media, dan urutan serta langkah-langkah yang teratur. Prosedur harmonisasi diterapkan melalui pendekatan metode, dan teknik sebagai penguatan pondok pesantren sebagai agen harmonisasi kehidupan beragama. Proses penilaian harmonisasi belum dilaksanakan dengan baik. Landasan, strategi, prosedur, dan proses penilaiannya berdampak pada munculnya budaya P3AHKB dan model impelementasinya. Budaya P3AHKB yaitu tumbuh dan berkembangnya nilai-nilai religious/spiritual, jujur, tanggung jawab, peduli ukhuwwah Islamiyah, kerjasama, empati, solidaritas social, saling menghargai, saling menyayangi, saling menjaga, membiasakan bahasa sunnah Rasul, menjaga etika, terciptanya budaya keamanan, dan meningkatnya kesejahteraan dengan adanya unit usaha dan BMT. Model impelementasinya dinamakan pohon "MI-P3AHKB."

Kata kunci: *Pondok Pesantren, Harmonisasi, Kategori, Dampak, Model*

Introduction

Theoretically, religious life harmonization was conducted through the reinforcement of pesantren as the agent of religious life harmonization through "al-Fatah" Pesantren as an agent should be understood based on the foundation of multi discipliner theory, which are philosophical and theoretical considerations meaning that the research was based on philosophical considerations: Religion, Pancasila and the 1945 Constitution, as well as theoretical considerations, which include; psychological, moral and values, educational and cultural, socio-cultural theory with sub theory, theory of conflict, and the theory of national perspectives, the theory of character education and Islamic education. Socio-cultural theory outlines that patterns of value-oriented is important in structuring a system of certain actions, because one of the patterns, defining rights and reciprocal obligations as the main elements in the formation of roles expectations and sanctions. Persons believed that agreement on shared values was at the heart of the social order (2005:58). The theory of nationality more focused on the efforts of creating harmonization through guidance of senses and nationalism, the sense of nation unity and integrity, attitude and responsibility towards the nation's

survival, and sense of social solidarity. According to Lailial Muhtifah, the theory of character education is likely to be universal perspectives, namely; 1) God, 2) man, and 3) nature/environmental. According to the national education system, core values (CV) the characters dealing with God tend to form the character of "Mukmin" and "Muttaqiin". CV of human characters and nature/environment tend to be on the basis of Qur'an, "Ulul Albab."¹ In other words, the function and purpose of education according to national education systems are the characteristics of "Mukmin Ulul Albab".

Theoretically, the educational theory of Islamic religion should be understood based on the prescriptive and the descriptive foundation. Muhaimin underlined the necessity of Islamic education to be developed with macro pedagogical perspectives.² This means that institutions such as pesantren, its roles and functions can be developed as an agent of the life harmonization among religions. Conflict theory according to Gusti Suryansyah is "contradictive situation affected by emotions, personality and also culture. A conflict in human relationships is usually triggered by emotions – a strong negative emotions, false perception or stereotype, miscommunication and repeated negative behaviors.³ Kinds of conflicts, namely; conflict of interest, conflict of values, and structural conflicts. Prejudice is as a source of conflict and violence. " There are six theories of the causes of conflict, according to Simon Fisher, Dekha Ibrahim Abdi, Jawed Ludin, Richard Smith, Steve Williams, and Sue Williams, namely; 1) theory of community/society, 2) theory of the principle of negotiation, 3) theories of human needs, 4) theory of identity, 5) theory of intercultural miscommunication, and 6) theory of conflict transformation.⁴ Further, Simon Fisher explained: Peace and justice education is a choice and a must for everyone to obtain a harmonious life together with other people in this world,

¹ Lailial Muhtifah, *Oppurtunities and Challanges of Religious in the Global Era" Solution and Action": Rekonstruksi Manajemen Pendidikan Islam Yang Berkarakter Berbasis Multikulturalisme* (Pontianak: STAIN Press, 2012), STAIN Press.

² Muhaimin, *Arah Baru Pengembangan Pendidikan Islam "Pemberdayaan, Pengembangan Kurikulum Hingga Redefinisi Islamisasi Pengetahuan* (Bandung: Nuansa, 2003), 10.

³ Gusti Suryansyah, *Harmonisasi dengan Zero Radikal dari Perspektif Sosial Politik dan Kesultanan di Kalbar* (Pontianak: Universitas Tanjungpura, 2013), 3.

⁴ Simon Fisher et al., *Working With Conflict Skills and Strategies For Action* (New York: Palgrave, 2007), 8 – 9.

by prioritizing and developing tolerance, self-recognition, empathy, fairness, and honesty. Therefore the community needs to be active not passive to make it happen. Specific program needs to be developed is education for citizenship and human rights education and democracy. Peace education can change attitudes and behaviour and can enhance cooperation and peaceful problem solving peacefully. The focus of formal peace education is; knowledge, attitudes, and skills. Knowledge includes: ourselves and other people, rich and poor, peace and conflict, our home environment, and the development of the world; attitude: appreciation to culture, empathy, fairness and honesty, human dignity, and curiosity; skills: communication, critical thinking, political skill, invention, and the concept of avarice.

Harmonization of the religious life can be conducted through strengthening educational institutions as agents of harmonization of the religious life, especially religious educational institutions including pesantren. Pesantren have a strong influence and potency in society as the adhesive agent or harmonization agent of religious life.

So far, this religious life harmonization effort has been conducted with less-varied approaches, strategies, and methods, only dialogues among the elites. Gusti Suryansyah confirmed that generally, the figures are religious elites, leaders of the religious and social organizations or local person without involving other aspects of life such as social institution, economy and education.⁵ The elites are the manifestation of charismatic figures. As a result, the dialogue has not entered the grassroots and less touching the actual problems. Therefore social institutions have to be strengthened as an effort to harmonize religious life.

The research was conducted in a community-based pesantren Al-Fatah. Therefore the students are not only children, but also the parents. This pesantren was initiated in 2003 and extended in 2006. It is located on Jl. Pramuka RT 2/RW 1 Kelurahan Bukit Batu, Kecamatan Singkawan Tengah, Singkawang city. At first, the number of students was 50 children and 50 parents, and those who stayed in boarding were 20 children and 20 parents.

⁵ Suryansyah, *Harmonisasi dengan Zero Radikal dari Perspektif Sosial Politik dan Kesultanan di Kalbar*, 8.

The number of students currently is 335, where 60 of them are parents. There are 75 students who stay.

Empirically and factually, the temporary survey results in "Al-Fatah" pesantren indicate that first, the spirit to create peace and harmony of religious life has been practiced well through educational institution and dialogue that has entered the grassroots and has touched the roots of the problems. Second, the background of the establishment of pesantren "Al-Fatah"; 1) systematical and institutional efforts to minimize the conflict after the communal riots in Sambas with peoples of Madura, 2) accommodating children as the victims of riots in Sambas from different ethnicity, Sambas/Malay ($\pm 50\%$), Madura ($\div 10\%$), Java ($\pm 10\%$), Sundanese ($\pm 2\%$), Bugis ($\pm 5\%$), Padang ($\pm 5\%$), Dayak ($\pm 3\%$) and Chinese ($\pm 1\%$), and 3) before the pesantren was built, parents did not know about muslim brotherhood, the prominent thing among them was the tribe, so they were easy to clash. After having introduced the concept of muslim brotherhood, the prominent thing is the religion, not the tribes.

Third, from the aspect of social institution in public life in form of educational institutions, it tends to be zero communal conflict in pesantren "Al-Fatah" Singkawang. The Indicators can be analyzed from the results of an interview on may 25, 2013 with Mat Saleh as Mudir (Principal of pesantren). He said pesantren was built to gather the children as victims of the riots, including their parents. Therefore the activities focused on the harmonization of the religious life and eliminate the events that can rise disharmony in the society.

Institutionally, the Government has tried to prevent SARA conflicts through Indonesian Regulation No. 7, 2012 about handling social conflict and the efforts of improving religious harmonization through the Joint Regulations between the Minister of Religious Affairs and the Minister of Home Affairs No. 8 and no. 9, 2006 about the guidelines for the implementation of the tasks of the Regional Head/Vice-Regional Head to maintain religious harmony, empowerment of religious forum and the establishment of houses of worship. However, the implementation of the regulation, is still carried out as dialogue among the elites, and hasn't touched the educational, economic and social institutions, and hasn't been practiced as a model for other social institutions. Such dialogues have not touched the

grassroots and the root of the problem. That's why strengthening economic, social, and educational institutions needs to be done as an effort to harmonize the religious life. The most urgent is to find harmonization model of zero communal conflicts through reinforcement of educational institution as an agent of the harmonization of the religious life in the community.

These factors substantially are caused by not many findings on practical models of harmonization of zero communal conflict through the social, economic and religious institutions as an agent of the harmonization of the religious life that can be emulated by communities and the government. Harmonization of the religious life continuously attempted by the government and the other related parties is still artificial, less variety of methods and strategies. In addition they do not have high awareness that those social institutions have a strong influence in the community and potentially powerful as the adhesive agent or harmonization of the religious life.

This research was conducted at Pesantren "Al-Fatah" Singkawang with consideration that it has unique characteristics in managing educational institution, namely; 1) community-based pesantren, 2) The students are not only children but also their parents, 3) have economic, business units of CV evolved into PT "Balqis Makmur Jaya". Net turnover from the management each month is Rp. 65,000,000,000. 4) All of the heads of unit managers from Madrasah Ibtidaiyah, Madrasah Tsanawiyah, to the Madrasah Aliyah are female, and 5) It has vast land, 4 hectares.

This research was conducted to find pesantren as an agent of harmonization of the religious life and its category, as well as finding the impact of the reinforcement, namely the cultural impact of harmonization of the religious life and the model of implementation. This research used the phenomenological and sociological approach in the form of field research, conducted by using qualitative design. The process of obtaining data or information was through 3 stages. The first stage; description with the grand tour question. The second stage; reduction/focus. At this stage the researcher did reduction of the information obtained in the first stage. The third stage; stages of selection. Researcher outline the focus to be more detailed.

Pesantren Al-Fatah Singkawang

Al-Fatah boarding school is a community-based pesantren. Therefore the students are not only children, but also the parents. This boarding school was initiated in 2003 and extended in 2006. It is located on Jl. Pramuka RT 2/RW 1 Kelurahan Bukit Batu, Kecamatan Singkawan Tengah, Singkawang city. It is run under Shuffah Hezbollah Foundation (Al-Fatah), branch of Singkawang. The education system blends the system of pesantren with formal school. At first, there were 50 children and 50 parents who became the students, whom of which 20 children and 20 parents stayed. The number of students currently are 452 people, where 238 of them are students of MI, 156 are students of MTs, and 58 are students of MA. While the parents are 60. The number of students who live in there are 100 people. There are 42 takhashshush students (tahfidz program).

The vision is to realize Muslim generation who have good morality based on the teaching of Prophet Muhammad Shallallaahu 'alaihiwasallam so they can be *ulul albab* who are capable of enforcing Islamic Sharia as a mercy for all the worlds. Its mission are; 1) strengthening the faith and devotion to Allah SWT, 2) deepening the love of the sunnah of the Prophet Shallallaahu 'alaihiwasallam, and applying it in everyday life, 3) providing the knowledge to understand the Islamic Shari'ah from the original sources and the ability to communicate with the international language, and 4) giving the basics of science and technology with on the basis of tauheed to Allah in order to optimize the function of the Caliphate on earth.

Pesantren Al Fatah Singkawang holds Tahfizhul Qur'an in order to produce students who have ability in memorizing 30 juz of the Qur'an, during their education in the level of MI, MTs and MA. All students are required to attend the program, the activities carried out in accordance with the level of ability of the recitations (includes *tajwid* and *makhoriijul huruf*) and the ability of memorizing. Mechanisms of learning includes: memorizing, saving, and repeating. Activities are carried out after the obligatory prayers, in the mosque and Madrasa and *Asatidz's* (teachers) home. In addition, the students also regularly hear *murottal* of the Imam of Masjidil Haram through a tape/VCD. Students in Madrasah Ibtidaiyah, grade I to VI have the program with a three-year curriculum, students begin memorizing since grade IV to

grade VI, while students grade I to III more emphasize on the improvement of reading the Qur'an. During this three-year curriculum, students are expected to complete memorizing five juz.

The curriculum in Pesantren Al-Fatah Singkawang still refers to the Ministry of National Education and the Ministry of Religious Affair, in which for MI grade I to VI using *KTSP* 2006, MTS 7th grade Curriculum 2013, grade 8 and 9 *KTSP* 2006. Aliyah grade 10, grade 11 (science class) and 12 (Social class) with *KTSP* 2006. For academic years 2016-2017 will implement 2013 curriculum gradually. Students' routine activities are; 1) obligatory prayer, 2) tahajjud and Dhuha prayer, 3) morning and evening zikir, 4) teaching and learning activities in the classroom, 5) additional lessons/course, 6 materials of pesantren, and 7) extra curricular activities (karate, pencak silat, Scouts and sports).

Harmonization of Religious Life

Nowadays, religious life has become an important issue because the potential conflicts are likely to increase in line with global competition in all aspects of life. Swami Tyagananda outlines that harmonization is a prerequisite for peace, and peace opens the door of joy ... Given the fact that all religions deal with the basic problem of human beings, with the hope that the religions of the world are at the forefront in promoting harmonization not only among themselves but also in every level of society. But this harmonization tends to be fragile in strengthening social harmony.⁶ Harmonization of the religious life emphasis on unifying, a sense of brotherhood and a sense of family, both internal religious or interfaith religious belief. The diversity of tribes, races, religions in the world, especially in Indonesia is not something new for the harmonization of the religious life in Indonesia. It needs to be strengthened in the development of Indonesia. However, harmonization is not to unite the trust among the people but only to plant a high sense of compassion and tolerance among the people.

Harmonization of the religious life can be done with a variety of efforts through religious education. M. Amin Abdullah confirmed that issues

⁶ Swami Tyagananda, "Harmony of Religioun," Oktober 2016, http://www.adishakti.org/_/what_we_need_today_is_aconscious_effort_to_see_the_thread_connecting_all.html.

of contemporary religious harmony with regard to human rights, environmental issues, and also a wide range of matters relating to religious education and spiritual aspects of religion.⁷

This article finds categories of strengthening pesantren Al-Fatah as an agent of harmonization of religious life which includes; philosophical and theoretical foundations, strategy (objectives, planning, actions/activities, materials, media, and regular order and steps), procedures (approach, methods, and techniques), assessment, and its impact. All of those categories will be described one by one as follows.

1. The Philosophical and Theoretical Foundations

This research found two foundations, the philosophical foundation from the values of the teachings of Islam, namely; Islamic brotherhood/*ukhuwwah Islamiyah*, cross marriage, and the collective/*jama'ah* system. Foundation of national perspective, namely; Pancasila, the 1945 Constitution, *NKRI*, and *Bhineka Tunggal Ika*. Based on the empirical data, it is found that values religious teachings, such as; *ukhuwwah*, *silaturrehiim*, and the morals and values of national perspective can transform the understanding of local communities and bring them to the importance of strengthening the harmonization of relations between ethnic or religion and cultivate harmony between community organizations. Besides, the religious values can shape the character of the harmonious society. The findings are similar to the opinion of Aimie Benny Hope and Christopher R. Jones that Muslims have the best religious beliefs ... That Islam has a philosophy, ethics and theology that are integrated to the environment, management, and the harmony of values.⁸ Definition of *akhlaq* as the science of the human soul is further elaborated by the author and philosophers on Islamic Ethics, such as al-Ghazali (d. 1111), Fakhruddin al-Razi (d. 1209), al-Tusi (d. 1274), al-Dawani

⁷ Amin Abdullah, *Religious Harmony: Problems, Practice, and Education* (Berlin: Walter the Gruyter GmbH & Co KG D 1075, 2006), 4.

⁸ Aimie L.B Hope dan Christopher R Jones, "The impact of religious faith on attitudes to environmental issues and Carbon Capture and Storage (CCS) technologies: A mixed methods study," *International Journal of Technology in Society* 38 (2014): 48-59.

(d. 1502), and others.⁹ According to Adibah Binti Abdul Rahim Al-Ghazali that outlined that Al-Ghazali defined the ethics of Islam or *ilm al-akhlaq* as a way to gain prosperity and as a safeguard against crime. It is also a study of a particular religious belief and from the truth or falsity of the act for the purpose of the practice, and not only for the sake of knowledge. For him, the study of *akhlaq* includes the study of right action towards God, family members, and the community. Thus, the scope of *akhlaq*, according to al-Ghazali, is very spacious.¹⁰

2. The Strategy of Achievement

The strategy is related to objectives, planning, action/activities, materials, media, and regular order and steps. That category can be outlined as follows:

- a. Pesantren reinforcement as an agent of religious life harmonization has a purpose; to establish brotherhood among Muslims, strengthen the harmonization of relations between ethnics or religions generally, strengthen the harmony of relationship between community organizations, clean the dichotomy in society and religion, in order to realize the noble character of the community by explaining the story of the Prophet Muhammad and his companions, to reinforce the brotherhood and relationship among people in Singkawang. (WM2/PP/2/3/2013). Previously, the prominent brotherhood that stands out among them is the tribe not the religion, so they were easy to clash. After having introduced the concept of muslim brotherhood, the prominent thing is the religion, not the tribe. It means that the harmonization of internal religious alone has not been realized. So, the internal harmonization is the main condition for harmonization between believers. The findings of studies on the objectives of harmonization are

⁹ Adibah Binti Abdul Rahim, "Understanding Islamic Ethics and Its Significance on the Character Building," *International Journal of Social Science and Humanity*, vol. 3, no. 6 (November 2013): 508.

¹⁰ *Ibid.*,

in line with the views of Geertz as quoted by M. Imran Abdullah that religion is a system of its own culture that can shape the characters.¹¹

- b. Planning the pesantren as harmonization agent of religious life; working together with the organizations, working with the head of customs, tribes, and local communities. Planning is not well structured because the people have to work. Meaning that socialization of planning strategies in the context of modern management through strategic management is needed. Eko Indrajit and Djokopranoto offer models from Hunger and Wheelen dividing the strategic management process into four steps or 4 basic elements, namely: 1) scanning the environment, 2) formulation of strategy, 3) implementation of strategy), and 4) evaluation and monitoring. Scanning the environment is done through a process of analysis of external and internal analysis; the formulation of the strategy is done through the process of determining the mission, objective determination, strategy, and policy determination; implementation of the strategy is through the creation of programs, the preparation of the program, and making procedures; evaluation and monitoring is through the performance measurement process.¹²
- c. Action, is strengthening pesantren as harmonization agent of the religious life through; frequent communication with community, Da'wah and the prayer among the community in Singkawang, and charity program together with local people. Data about the actions or activities of that zero communal conflict showed the existence of the social roles of individuals and institutions in the macro scale. The data found the existence of the social roles of individuals and institutions in the realm of macro. The findings are in line with the views of Mudji Sutrisno and Hendar Putranto that individual has micro-scale power expression manifested in the order of formation of perception and meaning systems,

¹¹ Imron Abdullah, *Studi Agama Kajian Empiris-Transendental* (Cirebon: STAIN Cirebon Press, 2006), 57.

¹² R Indrajit, R Eko, dan Djokopranoto, *Manajemen Perguruan Tinggi Modern* (Yogyakarta: ANDI, 2006), 15.

such as the habit of thinking, feeling, action and the system of value formation reflected from the sense of manners.¹³

- d. Materials that can deliver pesantren to be reinforced as harmonization agent of the religious life as the purpose of such harmonization are; materials of al Quran and al-Hadist, materials about brotherhood and community by telling the story of the Prophet and his companions, the meaning of Islamic brotherhood, and values of the state. Based on the data, it is found that the meaning of the conveyed materials is a blending or integration of the Islamic teachings values, values the national perspective, and universal socio-cultural values. In relation to character education, Zubaedi stated that planting values with this model is more likely to be processed and planted through an activity in which the values of life can be discussed and revealed.¹⁴
- e. Media for reinforcing pesantren as harmonization agent of the religious life are Al-Quran and al Hadist, as well as reference books from Islamic scholars. It strengthens the relations between religions and ethnics through harmonization activities in the form of social activity. The media used tend to be printed materials. Abdul Majid states that printed materials can be displayed in various forms. If the printed materials arranged well, then learning materials will bring several advantages.¹⁵
- f. Well-organized sequences or steps are conducted through some stages. The first stage, introducing the knowledge to the students by reviewing of al-Quran and al Hadist such as explaining the meaning of brotherhood and friendship associated with the story of the Prophet Muhammad and his companions and also introducing qur'an and Hadist by studying together, and holding *halal bi halal*. The second stage, planning the harmonization strategy (by planning social charity activities), then practicing, and realizing the plan in the surrounding communities. Based on the data, it is found that there is regular steps or sequences in

¹³ Mudji Sutrisno dan Hendar Putranto, *Teori-Teori Kebudayaan*, 2 (Yogyakarta: Kanisius, 2005), 74 - 75.

¹⁴ Zubaedi, *Desain Pendidikan Karakter: Konsepsi dan Aplikasinya dalam lembaga Pendidikan* (Jakarta: Kencana Prenada Media Group, 2010), 245.

¹⁵ Abdul Majid, *Perencanaan Pembelajaran Mengembangkan Standar Kompetensi Guru* (Bandung: PT Remaja Rosdakarya, 2009), 175.

reinforcing pesantren Al-Fatah as harmonization agent of religious life, starting from understanding the meaning of the brothers, silaturrahiim, introducing Al-Quran-and Hadist. Then the next step is awakening and exemption by holding Islamic reviews, study together with the community, and *halal bi halal*. The exemption means an Islamic community reconstruction. The next stage is the institutional process implemented in the form of field practice like social charity program in the communities.

The Procedure of Reinforcement

There are some approaches for the procedure of pesantren reinforcement as an agent of harmonization of religious life:

1. Material approach by using al-Quran and al-Hadist, then a social approach (harmonization) based on religious values and values of the State. The approach is done through mastery of the Quran, by increasing the understanding of religion related to the theme of silaturrahim, through an introduction to the Qur'an, such as Al-Anfaal Q.S., verses 4-5, At-Tawba Q.S., verses 111-112, and Q.S. Ali Imran, verses 101 - 105. Similarly, an introduction to the Prophet's hadist related to ukhuwwah, aqidah, and muslim resource. Another approach is through praying together. Every Saturday night, there is Islamic study, Ta'lim jiran (home visit), and marriage. More benefits will be gained through home visit such as helping each other. For children, there's Quran memorization program (WM1/PP/25-5-2013). Another approach is through the national perspective, strengthening the values of unity, and cultural cooperation as follows: the 4 pillars: Constitution, Pancasila, Bhineka Tunggal Ika and NKRI, by socializing them through the orientation of new students in 2009, 2010, and 2011. In 2012 material about the religious character was given with Mudir and studentship leader as the speakers. While the speaker from another country was Urai Salam, M. Col, p.HD. In addition each Islamic study on Saturday night for the student's parents have always given the strengthening of the need for togetherness, mutual assistance, ukhuwwah, and unity in realizing a unified and helpful community. Strengthening the message of unwillingness to be divided.

Creating a working culture every Friday and togetherness in building houses, schools, and dormitories (WM3/PP/25-5-2013).

The above data show the existence of a psychological, integrated, socio-cultural approach, and the character education/values education approach. These approaches according to Abdul Majid mean:

First, the psychological approach is an approach that needs to be considered due to the psychological aspects of human beings that includes aspects of rational/intellectual, emotional aspects, and aspects of memory. All aspects are resurrected to be used for the welfare and happiness of living in the world and in the afterlife. Second, the socio-cultural approach is an approach that sees human dimension not only as individuals but also as socio-cultural creatures that have a range of significant potential for the development of a society, and being able to develop the system of culture that is useful for the welfare and the happiness of life.¹⁶

Whereas according to Abdul Majid, integrated approach tends to have 5 approaches in religious life harmonization, namely;

- 1) Faith, develop an understanding of the existence of God as the source of universal life,
- 2) Practice, gives the opportunity to the students to practice and feel the results of the practice of worship and morals in facing the tasks and problems in life,
- 3) Conditioning, good attitudes and behavior that comply with Islamic teachings and culture of the nation to face the problems of life,
- 4) Rational, understand and differentiate the various learning materials as well as standard of good behavior and bad behavior in the earthly life, and
- 5) Emotional, living up behaviors in accordance with the teachings of the religion and culture of the nation.¹⁷

In the context of educational value, it can also be considered in implementing character education under the clarification of Superka as quoted by Zubaedi (2010:209) namely: 1) approach to planting value, 2)

¹⁶ *Ibid.*, 200.

¹⁷ *Ibid.*,

cognitive moral development approach, 3) value analysis approach, 4) approach of learning, doing, and 5) approach of values clarification.¹⁸

2. The method used was practical and applicative methods, which was: planning and then implementing in the surrounding communities. Practical methods such as: relationship between students, and between religious communities in a manner of mutual respect. Based on empirical data on the strategies, procedures, and methods of strengthening pesantren as an agent of harmonization of the religious life, it was discovered the use of example method, the method of collective searching, the method of clearing value through active dialogue, dogmatic methods, reflective method, the method of positive and negative reinforcement, practice of community life, methods of proof, and the principle affirmation method. These findings means in the implementation of the method.

Reinforcing pesantren as the harmonization agent of religious life tend to use methods in character education and values education, but not forgetting the psychomotor and affective domains, in addition to the cognitive domain. In the context of the approach and method in character education, some experts such as Jamil Suprihatiningrum outlines:

Example method, and method positive and negative strengthening is carried out by asking students to know and accept the value as well as implement it in everyday behavior. Methods of proof, the principle affirmation method demands a student to use the logical and scientific thinking ability in analyzing social issues related to certain value. Social-living methods aim to cultivate students' ability in conducting social activities as well as encourage students to see themselves as social beings. In this research, students are pesantren stakeholders.¹⁹

¹⁸ Zubaedi, *Desain Pendidikan Karakter: Konsepsi dan Aplikasinya dalam lembaga Pendidikan*, 245.

¹⁹ Jamil Suprihatiningrum, *Strategi Pembelajaran Teori & Aplikasi* (Yogyakarta: Ar-ruzz Media, 2013), 271-72.

Zubaedi insists on example and value clearing methods, through active dialogue, collective searching methods, dogmatic method, and reflective method as follows.

Example method is done by placing themselves as Idol and role model for children. Educators can guide children to form positive attitudes. Educators required sincerity, firmness, and consistency in life. Value clearing method through active dialogue in form of sharing or deep and intensive discussions as accompaniment so that children are not subjected to the bending of the value of life. Learners were invited to critically look at the values of life that exists in society and behave towards those situations. Collective searching methods emphasized on shared searches involving educators and learners. The dogmatic method is a method for teaching the value to the learners by showing the values of goodness and truth that must be accepted without questioning the nature of goodness and truth itself. Reflective method is a combination of the use of inductive and deductive methods, such as teaching values by giving general concept about the values of truth, then see it in everyday cases based on theoretical concepts.²⁰

3. The practical and realized techniques used are: studying al-Quran and al-Hadist together with the society led by muslim clerics who understand the contents. These techniques consists of two; first, non-formal technic which is unscheduled and unstructured like greeting students and other people when they meet each other. Second, formal technics like dialog, commemorating Islamic days and holding Islamic studies.

The empirical data showed the existence of clarification and internalization techniques. Abdul Majid explained clarification technique can be conducted through observation and involving students in real activities.²¹ Internalization technic, from transformation, value transaction, to transinternalization techniques. Transinternalization technique is communication between two active personalities of teachers and students.

²⁰ Zubaedi, *Desain Pendidikan Karakter: Konsepsi dan Aplikasinya dalam lembaga Pendidikan*, 247 and 231-232.

²¹ Majid, *Perencanaan Pembelajaran Mengembangkan Standar Kompetensi Guru*, 163-64.

Assessment

The assessment towards pesantren reinforcement as harmonization agent of religious life shows very good result. But in general, there isn't a procedure of assessment yet, and the assessment is still based on material approach which are values of quran and hadist and national values and Pancasila (WMS/PJMAZ/24-9-2013). Holistic assessment means assessment on the strategy and procedure of the implementation. Therefore, according to Indrajit and Djokopranoto, evaluation can touch SWOT analysis which is not sharp and incomplete and needs fixing.²²

The Impact of Pesantren Reinforcement as Harmonization Agent of Religious Life

1. The Emergence of Cultural Values of Harmonization of Religious Life

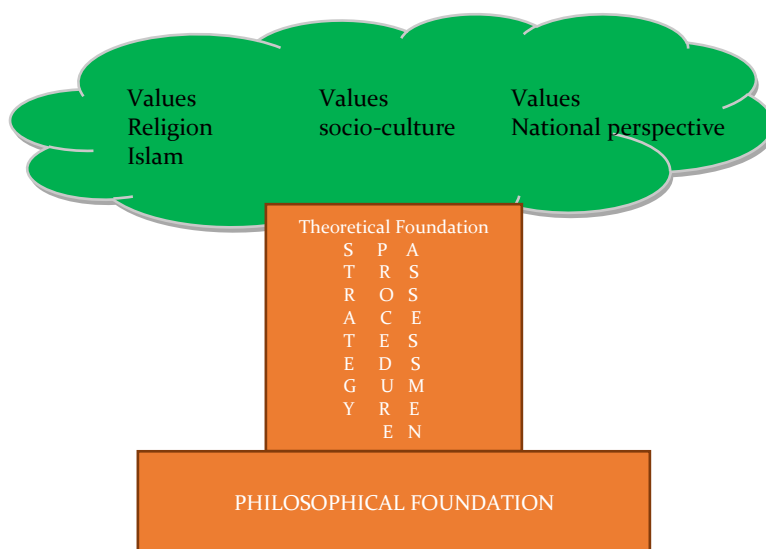
The impacts of this, are: First, the growth and the development of cultural values of harmonization of religious life, such as loving Allah and this universe with all its contents, religious, honest, responsible, care of Islamic brotherhood, unity and integrity, togetherness, love, social care, efficient, cooperation, empathy, social solidarity, respect, love, and protect each other, get used to the language of sunnah, keep the ethics of eating, etc. Second, the creation of security culture by establishing security post and schedule of night patrol. Third, the improvement of welfare through business unit and BMT. These cultural values of harmonization can minimize conflicts or zero conflict. Amya Dahya confirmed that conflicts disturb harmony. Vanishing conflict of soul is the real key to create our potency to achieve our happiness, success, and all of our needs, and eternal journey of spirituality. I believe zero conflict will help us to bring peace and happiness in many people's life.²³

²² Indrajit, Eko, dan Djokopranoto, *Manajemen Perguruan Tinggi Modern*, 77.

²³ Amyn Dahya, *Towards Zero Conflict: Begins with You* (Malaga: Impoweren Living Publications, 1957), lx and p. 54.

2. The Implementation Model of Pesantren Reinforcement as an Agent of Harmonization of Religious Life

The implementation model of P₃AHKB is a finding based on discussion result of psychological, theoretical foundations, strategies (objectives, planning, action, material, steps, and media), procedures (approach, method, and technic), and assessment. It can be described as follow:



Picture 1.

Tree of Implementation Model of Pesantren Reinforcement
As an agent of Harmonization of Religious Life (MI-P₃AHKB)

The picture above is named tree of implementation model of P₃AHKB. It means the aspects of the model can be implemented in other pesantren through R and D₂ research method, as a try out of the model. The model is analysed based on tree philosophy. A tree consists of roots, tunks, twigs, leaves, flowers, and fruit. This philosophy can be transformed into the result of integration of the four theories of Islamic education, socio-cultural theory, conflict theory, and character educational theory. The relationship between this model and pesantren Al-Fatah is:

First, the roots symbolize the philosophical foundation of P3AHKB: theology, Quran and hadist, and national perspective (the four pillars; Pancasila, the 1945 Constitution, NKRI, and Bhineka Tunggal Ika).

Second, the trunks symbolize theoretical foundation, strategy, procedures, and assessment. The theory used is theory of Islamic education, socio-cultural theory, conflict theory, and character educational theory. The strategies used are objectives, planning, action, material, steps and media. The procedure are approaches, methods, and techniques. The assessment is holistic assessment.

Third, twigs and leaves symbolize developed values, Islamic values, many national perspective values, and socio-cultural values.

Fourth, flowers, and fresh, sweet fruit symbolize the growth and the development of values such as loving Allah and the universe with all its contents, religious, honest, responsibility, care of Islamic brotherhood, unity and integrity, togetherness, love, social care, effective, care and cooperation, empathy, social solidarity, respect, love, and protect each other, get used to the language of sunnah, keep the ethics of eating, etc.

The tree philosophy supports the conflict theory with sub theory of education, peace, and justice which emphasize harmonic life with other people in this world and focus on the change of knowledge, attitude, and skills.

Conclusion

Harmonization of religious life is the key for peaceful, civilized, cultural, and progressive life (local, national, and international) in all aspects of life. This harmonization can be conducted through pesantren reinforcement as an agent of harmonization of religious life. The result of the research found the foundation of harmonization, strategy, procedures, and assessment process. The analysis of those aspects found the cultural impacts of religious life harmonization and the implementation model of pesantren reinforcement. The findings of this study are:

First, harmonization of religious life is based on the integration and interconnection of philosophical foundation of Islamic values (Islamic

brotherhood/*ukhuwwah Islamiyah*, cross-marriage, collective/*jama'ah* system), foundation of national perspectives (*Pancasila*, the 1945 Constitution, *NKRI*, and *Bhineka Tunggal Ika*) and theoretical foundation (Islamic education, social culture, character education and the theory of conflict). Second, the strategy of harmonization through the achievement of the objectives, planning, the realization of activity in the form of concrete action, the existence of material, media, sequences, and well-managed steps. Third, Procedures of harmonization was applied through approach of techniques and methods, as reinforcement of pesantren as harmonization agent of religious life. Fourth, The process of harmonization assessment has not been carried out properly. The foundations, strategies, procedures and process of assessment have impacts on the emergence of *P3AHKB* culture and its model of implementation. *P3AHKB* culture is the growth and the development of religious/spiritual values, honesty, responsibility, Islamic brotherhood, cooperation, empathy, social solidarity, respect, love, protect each other, get used to the language of the sunnah, keeping ethics, the formation of cultural security, and rising prosperity with its business units and BMT. The implementation model is named "MI-*P3AHKB* tree."

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