

# Revitalization of Islamic Boarding School Management to Foster the Spirit of Islamic Moderation in Indonesia

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## **Abstract**

*Islamic moderation-based boarding school management is vital to be carried out amidst the negative stigma of radicalism. This study aims to analyze the management revitalization of Islamic boarding schools conducted by Islamic boarding schools in Bengkulu, Indonesia, i.e., Miftahul Jannah, Hidayatullah, Ar-Rahmah, Muhammadiyah, and Al-Hijaaz Islamic boarding schools, in order to foster a spirit of Islamic moderation in Indonesia. This study used a qualitative method. The researchers were actively involved in managerial activities in Islamic boarding schools as a part of uncovering phenomena that occur in Islamic boarding schools. The results showed that the revitalization of boarding school management in order to have a significant role in preventing radicalism was done by creating commitment and not giving the slightest opportunity to the emergence of radicalism, returning the position of the existence of boarding schools as tafaquh fiddin and boarding school managers committed to not engage in practical politics, to monitor strictly all boarding school programs to be free from radicalism. The spirit of Islamic moderation is used as a foothold in the practice of religious life so that Islamic boarding schools become a driving force in fostering the spirit of Islamic moderation.*

**Keywords:** Management, Islamic Boarding Schools, Islamic Moderation, Radicalism, Character Education.

### **Abstrak**

*Manajemen pondok pesantren berbasis moderasi Islam penting dilaksanakan di tengah stigma negatif radikalisme. Penelitian ini bertujuan untuk menganalisis revitalisasi manajemen pondok pesantren yang dilakukan pondok pesantren di Bengkulu, Indonesia, yaitu pondok pesantren Miftahul Jannah, Hidayatullah, Ar-Rahmah, Muhammadiyah, dan Al-Hijaz dalam rangka menumbuhkan spirit moderasi Islam di Indonesia. Penelitian ini menggunakan metode kualitatif, peneliti terlibat secara aktif dalam kegiatan manajerial pondok pesantren sebagai bagian dalam mengungkap fenomena yang terjadi di pondok pesantren. Hasil penelitian menunjukkan bahwa revitalisasi manajemen pondok pesantren agar memiliki peran yang signifikan dalam mencegah radikalisme dilakukan dengan cara menciptakan komitmen dan tidak memberi peluang sedikit pun terhadap munculnya paham radikal, mengembalikan posisi eksistensi pondok pesantren sebagai tafaqquh fiddin dan pengelola pondok pesantren berkomitmen tidak terlibat politik praktis, memantau secara ketat semua program pondok pesantren agar bebas dari paham radikal. Spirit moderasi Islam dijadikan pijakan dalam praktik kehidupan beragama, sehingga pondok pesantren menjadi penggerak dalam menumbuhkan spirit moderasi Islam.*

**Kata Kunci:** Manajemen, Pondok Pesantren, Moderasi Islam, Radikalisme, Pendidikan Karakter.

### **Introduction**

Several cases related to intolerance have occurred in recent years. Some parties strongly condemned the act of intolerance towards religion because it was considered to tarnish diversity and harm the face of democracy in Indonesia. A number of these cases include a case of vandalism against a temple in Lumajang by unknown perpetrators, an attack on a cleric in Lamongan, vandalism against a mosque in Tuban, a bomb threat at the Kwan Tee Koen temple in Karawang, an attack on Santa Lidwina church in Sleman, persecution of a monk in Tangerang, and two brutal attacks against Islamic leaders<sup>1</sup>.

Meanwhile, the Islamic boarding school is closely related to the theory of management revitalization as a continuous improvement effort to ensure

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<sup>1</sup> Hanni Sofia, "Presiden Jokowi Diminta Tegas Tegakkan Toleransi Antar-Umat Beragama," 3, 2020. 2020. <https://bengkulu.antaranews.com/nasional/berita/1162512/Presiden-Jokowi-Diminta-Tegas-Tegakkan-Toleransi-Antar-Umat-Beragama>.

the implementation of a more optimal management function<sup>2</sup>. Along with the era of globalization and modernization today<sup>3</sup>, Alhifni (2017) states that the functions of Islamic Boarding Schools as educational, and religious and social broadcasting institutions increasingly led to socio-economic and educational functions<sup>4</sup>.

Islamic boarding school is the only structured educational institution, so this education is very prestigious. In this institution, Islam is studied by Indonesian Muslims to become the fundamental doctrine of Islam, especially regarding the practice of religious life<sup>5</sup>. The main problem that becomes an interesting issue of this study is whether the existing boarding school management is not yet optimal. Therefore, there is a question of whether this becomes an opportunity to grow the seeds of radicalism. This is because we know that the adagium of 'small cities with big problems'<sup>6</sup> is still common to occur in various cities in Indonesia. For this reason, this study was conducted so that the revitalization of Islamic boarding school management and fostering the spirit of Islamic moderation can ward off radical ideology in Islamic boarding schools<sup>7</sup>.

Currently, the Islamic boarding school is faced with many challenges, including the modernization of Islamic education<sup>8</sup>. Besides, the implementation of the Islamic boarding school management and the

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<sup>2</sup> Irwan Fathurrochman, "Implementasi Manajemen Kurikulum dalam Upaya Meningkatkan Mutu Santri Pondok Pesantren Hidayatullah/Panti Asuhan Anak Soleh Curup," *Tadbir* 1, no. 01 (2017): 85-104.

<sup>3</sup> Anas Alhifni et al., "WAQF an Instrument of Community Empowerment in Islamic Boarding School Daarut Tauhiid in Indonesia," *Journal of Islamic Economics, Banking and Finance*, 2017. Vol.13 No. 2: 76-88.

<sup>4</sup> Murat Somer, "Moderate Islam and Secularist Opposition in Turkey: Implications for the World, Muslims and Secular Democracy," *Third World Quarterly* 28, no. 7 (2007): 1271-89, doi:10.1080/01436590701604888.

<sup>5</sup> Syaiful Bahri, "Peran Pondok Pesantren dalam Mencegah Paham Radikalisme di Kabupaten Rejang Lebong," *Jurnal Pendidikan Sejarah dan Riset Sosial Humaniora (KAGANGA)* 1 1, no. 2 (2018): 107-21..

<sup>6</sup> Nuraan Davids, "Islam, Moderation, Radicalism, and Justly Balanced Communities," *Journal of Muslim Minority Affairs* 37, no. 3 (2017): 309-20, doi:10.1080/13602004.2017.1384672..

<sup>7</sup> Ris'an Rusli, Aflatun Muchtar, and Afriyanto, "Islamic Moderation in Higher Education," *Opcion* 35, no. 89 (2019): 2899-2921, doi:10.1017/CBO9781107415324.004.

<sup>8</sup> Faridatul Mardlotillah, "Implementasi Kebijakan Sekolah dalam Upaya Pengembangan Pendidikan Karakter melalui Program Pembiasaan Membaca Al-Qur'an," *Jurnal Kebijakan dan Pengembangan Pendidikan* 1, no. 2 (2013): 150-55.

institutional system has been modernized<sup>9</sup> and adapted to the demands of development, especially in the institutional aspect<sup>10</sup>, which will automatically influence the determination of the curriculum that refers to the institutional goals of the institution<sup>11</sup>. However, along with the era of industrialization, Islamic boarding schools have a problem that whether Islamic boarding school in determining curriculum must merge with the demands of the present, or instead they must be able to maintain it as a characteristic of Islamic boarding school which in many cases are better able to actualize their existence amidst the demands of society<sup>12</sup>.

In a previous study, Abdullah (2019) reveals the classical and modern Islamic boarding school education model by referring to the concept of religious moderation. The significance of this article lies in tracing the teaching model based on religious moderation that is applied in classical Islamic boarding school/salaf and modern Islamic boarding school by using empirical documentation. The method used in this study is a qualitative approach to the type of documentary literature research. Scientifically, this study takes a philological approach in which historical aspects of the past classical Islamic boarding school are discussed primarily on the concept of religious moderation. Some of the results of empirical studies are presented as primary references to support content validity.

This article concludes that since its establishment, classical Islamic boarding school established itself to apply religious moderation as seen from the concepts of *washatiyah* and *al-ghulu* taught through the books of Turats. Also, students are taught the theory of preventive radicalism as preachers in a society based on the four schools of *fiqh*; *fiqh al-waqi*, *fiqh al-auwlawiyyat*, *fiqh al-Alam*, and *fiqh al-Maqasid*. To ground religious moderation, the *Kiai*

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<sup>9</sup> Muhammad Kristiawan et al., *Inovasi Pendidikan*, Wade Group, 2018.

<sup>10</sup> Hasan Basri and A. K. Siti-Nabiha, "Accounting System and Accountability Practices in an Islamic Setting: A Grounded Theory Perspective," *Pertanika Journal of Social Sciences and Humanities* 24, no. May (2016): 59-78.

<sup>11</sup> Ahmad Darmadji, "Pondok Pesantren dan Deradikalisasi Islam di Indonesia," *Millah* XI, no. 1 (2011): 235-51.

<sup>12</sup> Saad et al., "Construction and Validity of Module to Empower Bully Handling of Wardens and Students in Boarding Secondary Schools in Malaysia"; *International Journal of Recent Technology and Engineering*. 2019. Vol. 7, no. 6: 2071-2077. Wang and Mao, "The Effect of Boarding on Campus on Left-behind Children's Sense of School Belonging and Academic Achievement: Chinese Evidence from Propensity Score Matching Analysis."

divided the students into three groups; intellectual students who are focused on studying in Islamic boarding schools, preacher students who are focused on doing Islamic *syi'ar*, and business students who are focused on improving the community's economy. However, the model of religion moderation in new boarding schools is seen from several aspects—the aspect of the curriculum that is emphasized on market needs, and the aspects of teaching staff brought in from abroad intending to learn firsthand how to have moderate behavior<sup>13</sup>.

According to Yahya (2018), academic anxiety in their study is related to the emergence of Islamic boarding schools which is indicated to teach radicalism in recent times to create a negative stigma to the character of Islamic boarding schools in Indonesia, which has become the character of *Rahmat Lil 'Alamin*. The focus of this article is on ethical issues, where radicalism is incompatible with the ethical teachings of Islam and contradicts the face of Islam today in Indonesia. Therefore, the first problem formulation is to express the moderation values contained in Islamic ethics with a philosophical approach, and the second is to offer a model of ethical education in an Islamic boarding school with an education management approach. From the formulation of the first problem, it is concluded that the values of moderation in Islamic ethics are reflected in the way of thinking and acting of someone who always refers to *maqaasid al-shariah* and considers aspects of the ummahat al-fad} ail in the actualization space including *tadbir al-nafs*, *tadbir al- manzil*, and *tadbir al-mudun*. However, the second problem formulation offers a comprehensive model of Islamic ethics education in Islamic boarding schools by reconstructing and developing a curriculum with an approach to the field of study and a reconstruction approach<sup>14</sup>.

Furthermore, following Nurdin and Naqqiyah (2019), their study is to understand and describe the moderation model of religion developed and implemented in *Al-Anwar*. The results of their descriptive-qualitative study indicate that the religious moderation model carried out in *Al-Anwar* is a model of applying the education system based on the Salaf curriculum, where

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<sup>13</sup> Mukhammad Abdullah, "Mengurai Model Pendidikan Pesantren Berbasis Moderasi Agama: dari Klasik ke Modern," *Prosiding Nasional 2* (December 18, 2019): 55–74.

<sup>14</sup> Fata Asyrofi Yahya, "Meneguhkan Visi Moderasi dalam Bingkai Etika Islam: Relevansi dan Implikasi Edukatifnya," *Proceedings of Annual Conference for Muslim Scholars*, no. Series 1 (2018): 466–78.

the message material is based on books of turāth. This model, together with the energetic creativity of the *Kiai*, became an effective medium in instilling moderate attitudes for '*santri*' and the community. The implementation of religious moderation in Islamic boarding school can be done through the attitudes and behaviors of *santri*, which are always guided by two Islamic boarding school principles of thought. First, '*santri*' must have specialized knowledge as provisions for themselves and general knowledge to face their community. Second, '*santri*' in solving social problems must always refer to the four pillars of the nation<sup>15</sup>. Rofiq et al. (2019), in their study, stated that their study reveals a superior moderate Islamic model from Trimurti (three Darussalam leaders) and explains the factors that cause it to be moderate in responding to issues of Islam, nationality, and education. This study is classified as qualitative research and uses a descriptive analysis method. In this study, the researchers concluded that the Gontor Islamic Boarding School had made a significant contribution to the moderate Islamic model. In the Islamic aspect, this educational institution applies the principle of standing on and for all groups. Gontor's moderation of Islam with the theological model of *Ahlus Sunnah wal Jama'ah* is not fanatical on specific schools of Islamic thought so that it becomes a bridge and intermediary for all groups. In political matters, Gontor's policy is to accept Pancasila as the basis of the Indonesian state and support the Unity of the Republic of Indonesia. In the field of education, Gontor's education applies the modernization of the education system to create many broad-minded Muslim scholars<sup>16</sup>.

Based on the above problems and reviews of previous studies, this current study analyzes the revitalization of boarding school management conducted by Islamic boarding schools in Bengkulu, Indonesia—which are the following Islamic boarding schools: Miftahul Jannah, Hidayatullah, Ar-Rahmah, Muhammadiyah, and Al-Hijaaz—in order to foster a spirit of moderation Islam in Indonesia. This study uses a qualitative method. The researchers are actively involved in managerial activities in Islamic boarding schools as a part of uncovering phenomena that occur in Islamic boarding

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<sup>15</sup> Ali Nurdin and Maulidatus Syahrotin Naqqiyah, "Model Moderasi Beragama Berbasis Pesantren Salaf," *Islamica: Jurnal Studi Keislaman* 14, no. 1 (2019): 82–102.

<sup>16</sup> Achmad Choirul Rofiq et al., "The Moderation of Islam In The Modern Islamic Boarding School of Gontor," *Analisis : Jurnal Studi Keislaman* 19, no. 2 (2019): 227–50.

schools. Therefore, this study becomes essential to be carried out, where the Management of Islamic Boarding School is the essence of maintaining the spirits of peace and harmony among religious communities.

## Islamic Boarding School Management and Islamic Moderation

Osborne and Gaebler (1996) explained that revitalization in government and state administration is absolute<sup>17</sup>. Likewise, the writings of Naisbitt and Aburdene (2001) emphasize that the new role of managers in their leadership is more pressing on participation through networking (people's style of management)<sup>18</sup>. Revitalization itself is necessary in the management of Islamic boarding school because Islamic boarding school has a meaning of a place to live and experience the education process—or in other words, improving morale and training intellectuals<sup>19</sup>. Hidayat and Machali explained that the management steps that can be taken at the Islamic boarding school are similar to those of modern management in general<sup>20</sup>.

Abdurrahman Wahid explained that the Islamic boarding school is a unique life, a complex with a location that is generally separated from the surrounding life, which consists of a caregiver, a prayer room, or a mosque, where teaching is provided (Madrasa), and a dormitory where students live<sup>21</sup>. Besides, "moderation" means there is no strength and no deficiency<sup>22</sup>. The word also means self-control (from extreme strengths and weaknesses)<sup>23</sup>. If it is said, "this person is moderate," then the sentence means that the person is

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<sup>17</sup> Moh. Sulhan, Hasbiyallah Hasbiyallah, and Dadan Nurul Haq, "Prophetic Bases of Islamic Moderation of State Islamic Higher Education (PTKIN)," *International Conference on Islamic Education (ICIE 2018)* 261, no. ICIE (2018): 52–57, doi:10.2991/icie-18.2018.10.

<sup>18</sup> Muhammad Naveed Jabbar and Fauzi Hussin, "Quality Management as a Strategic Tool to Enhance the Relationship between Leaders' Behavior and Lecturers' Job Satisfaction," *International Journal of Higher Education* 8, no. 3 (2019): 36–46, doi:10.5430/ijhe.v8n3p36.

<sup>19</sup> Dina Hajja Ristianti et al., "The Development Of Group Counselling Assessment Instruments," *International Journal of Scientific & Technology Research* 8, no. 10 (2019): 267–72.

<sup>20</sup> Imam Machali and Ara Hidayat, *The Handbook of Education Management* (Jakarta: Kencana, 2018).

<sup>21</sup> Abdurrahman Wahid, *Menggerakkan Tradisi, Esai-Esai Pesantren* (Yogyakarta: LKIS, 2001).

<sup>22</sup> Somer, "Moderate Islam and Secularist Opposition in Turkey: Implications for the World, Muslims and Secular Democracy."

<sup>23</sup> Muhammad Aminul Haq, "يدوعسلا عمتجملا يف اه رهاظمو تيملا سلا تديقعلا تيطسو," *Journal of King Abdulaziz University Arts and Humanities* 26, no. 2 (2018): 1–19, doi:10.4197/Art.26-2.1.

normal, mediocre, and not extreme<sup>24</sup>. This explained that, in Indonesia, moderation is often elaborated through three pillars, i.e., moderation of thought, moderation of movement, and moderate action<sup>25</sup>. However, in the context of religion, a moderate attitude is interpreted as a choice to have a perspective, an attitude, and behavior in extreme choices. At the same time, religious extremism is a way of looking, an attitude, and behavior outside the limits of moderation in religious understanding and practice<sup>26</sup>. History has recorded that the Muslims are called as *ummatan wasatan* (a just and balanced community)<sup>27</sup>. This means that the community lives side by side with other communities (Christians and Jews)<sup>28</sup> in specific ways that are defined by balance, justice, humility, and peace<sup>29</sup>. Tezcür explained that moderation in Islam is closely related to the principles of democracy<sup>30</sup>.

## Revitalization of Islamic Boarding School Management in Indonesia: A Practice

Saifuddin (2019) stated that Indonesia became the central axis in developing the spirits of religious moderation; this was not a secure form of struggle<sup>31</sup>. In addition to making it the perspective of every religious

<sup>24</sup> Kementerian Agama Republik Indonesia, "Moderasi Beragama," in *Moderasi Beragama*, ed. Tim Penyusun Kementerian Agama RI, 1st ed., vol. 1 (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI Gedung Kementerian Agama RI Jl.MH. Thamrin No.6 Lt. 2 Jakarta Pusat, 2019), 1-162, doi:10.1017/CBO9781107415324.004.

<sup>25</sup> Ibrahim Ibrahim, Zaenuddin Hudi Prasajo, and S. Sulaiman, "Preventing Radicalism: Islamic Moderation and Revitalization in the Border," *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* 4, no. 1 (2019): 1-15, doi:10.15575/jw.v4i1.4400.

<sup>26</sup> Golnar Mehran, "Khatami, Political Reform and Education in Iran," *Comparative Education* 39, no. 3 (2003): 311-29, doi:10.1080/0305006032000134391.

<sup>27</sup> Syamsul Ma'arif, "Reinventing Pesantren's Moderation Culture to Build a Democratic Society in the Post-Reform Republic of Indonesia," *Pertanika Journal of Social Sciences and Humanities* 27, no. 3 (2019): 1739-51.

<sup>28</sup> Somer, "Moderate Islam and Secularist Opposition in Turkey: Implications for the World, Muslims and Secular Democracy."

<sup>29</sup> Davids, "Islam, Moderation, Radicalism, and Justly Balanced Communities" *Journal of Muslim Minority Affairs*.2017. Vol. 37, no. 3: 309-20; Ma'arif, "Reinventing Pesantren's Moderation Culture to Build a Democratic Society in the Post-Reform Republic of Indonesia" *Pertanika Journal of Social Sciences and Humanities*. 2019. Vol.27, no. 3: 1739-51; Mehran, "Khatami, Political Reform and Education in Iran."

<sup>30</sup> Güneş Murat Tezcür, "The Moderation Theory Revisited: The Case of Islamic Political Actors," *Party Politics* 16, no. 1 (2010): 69-88, doi:10.1177/1354068809339536.

<sup>31</sup> Kementerian Agama Republik Indonesia, "Moderasi Beragama"; Davids, "Islam, Moderation, Radicalism, and Justly Balanced Communities."



community, this effort must also be accompanied by making it integrated into Indonesia's medium-and-long-term development planning systems so that the implemented programs have the support of all parties<sup>32</sup>.

The implementation of Islamic moderation is very closely related to emotional and spiritual intelligence, which is one particular strategy or technique to achieve a goal<sup>33</sup>. Likewise, Aziz Shah's study concluded that in terms of Islamic moderation strategies in Islamic boarding schools, it is a mental skill that can help individuals to identify and understand their feelings and the feelings of others<sup>34</sup>. Therefore, the implementation of management revitalization and implementation of Islamic moderation in Indonesia can run well.

The Ministry of Religion of the Republic of Indonesia states that relying on the idea of 'Agreeing in Disagreement' for example, the ministry implements policies to encourage religious believers to believe that their respective religion is the best<sup>35</sup>. However, every religious community recognizes that amongst these religions, there are two sides to one with the other—differences and similarities<sup>36</sup>. This recognition will lead to mutual respect for one religious' group with other religious groups<sup>37</sup>. If this is realized, then non-violence in religious life will also be realized, peace will be a benchmark in every step of the life of religious communities.

Islamic boarding schools should implement management revitalization, as explained in the literature review above. Modern management must be carried out in the management revitalization stage. Based on the results of a

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<sup>32</sup> Abdul Haris Fatgehipon and Saidna Zulfiqar Bin-Tahir, "Building Students State Defending Awareness in Preventing the Radicalism," *International Journal of Scientific & Technology Research* 8, no. 10 (2019): 3536–39.

<sup>33</sup> Saad et al., "Construction and Validity of Module to Empower Bully Handling of Wardens and Students in Boarding Secondary Schools in Malaysia."

<sup>34</sup> Syed Sofian Syed Salim et al., "Construction And Validity Testing Of Content Specialist Encouragement Of Emotional Intelligence Module (EeiM)," *International Journal of Academic Research in Business and Social Sciences* 8, no. 4 (2018): 853–60, doi:10.6007/ijarbss/v8-i4/4065.

<sup>35</sup> Kementerian Agama Republik Indonesia, "Moderasi Beragama."

<sup>36</sup> Davids, "Islam, Moderation, Radicalism, and Justly Balanced Communities."

<sup>37</sup> Fariz Alnizar, "Mass Rallies : An Overview of Santri Rejection on the Five-Day School Policy in Indonesia," *Jurnal Pendidikan Islam* 8, no. June (2019): 51–68, doi:10.14421/jpi.2019.81.51-68.

study in the Bengkulu district, the process of implementing the revitalization of Islamic boarding schools must be carried out in order to achieve the goal of making Islamic boarding schools as a contra-radicalism institution.

Observation of the material on the implementation of learning both in the extracurricular and extracurricular learnings, or Islamic boarding school's curriculum, is continuously monitored as an effort to prevent deviation from the context of the Qur'an, the hadith, and to prevent the understanding of radical thoughts that can potentially foster misconceptions and result in embryos of radicalism<sup>38</sup>. Therefore, such a pattern will erode any momentum that has the potential to cause radicalism<sup>39</sup>.

Besides, according to Amin and Badrussalam (2018), Islamic boarding school students are not impossible to have a sense of radicalism, in dealing with differences in Indonesia<sup>40</sup>. Radicalism must be addressed carefully by fostering and guiding those who, if possible, already have a sense of radicalism by providing enlightenment, understanding, and inviting them to think broadly<sup>41</sup>. On the other hand, for those who have not been detected to show symptoms of radicalism, preventive efforts are needed because the principles of the Islamic religion are better than cure, which is the duty of the scholars to provide enlightenment. This is because Islam does not teach radicalism, but Islam teaches to invite people to goodness (hikmah) wisely, and Islam teaches compassion and provides protection, warmth, peace to all beings on the surface of this earth (*rahmatan Lil 'Alamin*) "<sup>42</sup>.

Based on this study, the data obtained that Islamic boarding schools in Bengkulu Province, i.e., Miftahul Jannah, Hidayatullah, Ar-Rahmah, Muhammadiyah, and Al-Hijaaz Islamic boarding schools, in terms of the curriculum, they apply a somewhat similar adaptation curriculum, i.e.,

<sup>38</sup> Ali Murfi, "Bias Gender dalam Buku Teks Pendidikan Agama Islam dan Kristen," *Jurnal Pendidikan Islam* 3, no. 2 (2014): 267, doi:10.14421/jpi.2014.32.267-288.

<sup>39</sup> Syamsun Ni'am, "Pesantren: The Miniature of Moderate Islam in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 5, no. 1 (2015): 111-34, doi:10.18326/ijims.v5i1.111-134.

<sup>40</sup> Interview with the Leader of Hidayatullah Islamic Boarding School (BS), Ar-Rahmah (MA). 2018.

<sup>41</sup> Yahya, "Meneguhkan Visi Moderasi dalam Bingkai Etika Islam: Relevansi dan Implikasi Edukatifnya."

<sup>42</sup> Eka Apriani, Irwan Fathurrochman, and Hendra Harmi, "The Role of Islam Rahmat Lil 'Alamin as the Solution For Exclusive Life in Indonesia," *AJIS: Academic Journal of Islamic Studies* 3, no. 2 (2018): 192, doi:10.29240/ajis.v3i2.599.

curriculum integration of the Ministry of Education and Culture and the Ministry of Religion's curriculum. By integrating the two curricula, the Islamic boarding schools conduct a character education pattern for their students by conducting a strict discipline education pattern, monitoring all intracurricular and extracurricular programs and activities. This policy is carried out in order to anticipate the emergence of activities that are not monitored or detected both in the implementation of the learning curriculum in existing subjects and extracurricular activities<sup>43</sup>.

The author concludes that the Islamic boarding schools in Bengkulu Province, i.e., Miftahul Jannah, Hidayatullah, Ar-Rahmah, Muhammadiyah, and Al-Hijaz, have significantly contributed to the model of moderate Islam<sup>44</sup>. In the aspect of Islam, these educational institutions apply the principle of standing above and for all groups. The moderation of the Islamic boarding school in Bengkulu has identical characteristics, i.e., applying the theological model of *Ahlul Sunnah wal Jama'ah*, not fanatical to individual Islamic schools of thought, and becoming a bridge and mediator for all groups. In political matters, the policy of Miftahul Jannah, Hidayatullah, Ar-Rahmah, Muhammadiyah, and Al-Hijaz Islamic Boarding Schools is becoming an educational institution that accepts Pancasila as the basis of the Indonesian state and supports the Unity of the Republic of Indonesia, as the basis and steps of organizational management. In the field of education, the education in Miftahul Jannah, Hidayatullah, Ar-Rahmah, Muhammadiyah, and Al-Hijaz boarding school is continuously modernized, and each school implements a modern education system to create many *ahlul 'ilmi* and Muslims who are broad-minded, moderate, and stand above all groups.

Miftahul Jannah, Hidayatullah, Ar-Rahmah, Muhammadiyah, and Al-Hijaz Islamic boarding schools have a vision of becoming a futuristic Islamic boarding school. Of course, this is primarily determined by managerial factors. This is where the role of the revitalization of Islamic boarding school board management is very influential in guiding the steps of Islamic boarding school board leaders in order to make the Islamic boarding school grow and develop significantly. By bringing professionalism in managing the modern

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<sup>43</sup> Interview with the leaders of Miftahul Jannah (AM), Hidayatullah (BS), Ar-Rahmah (MA), Muhammadiyah (JA), dan Al-Hijaz (MS) Islamic boarding schools. 2018.

<sup>44</sup> *Ibid.* 2018.

scale Islamic boarding school, Islamic boarding schools will become easier to progress and will grow bigger<sup>45</sup>. In contrast, advanced Islamic boarding schools will experience a setback when management is not well organized. If the Islamic boarding school ignores management revitalization, an Islamic boarding school will be quickly closed down in dealing with multidimensional issues. The patterns of kiai's leadership in Islamic boarding schools, which have been less conducive to face the challenges of modernization, even need to be changed into patterns of leadership that are more responsive to the demands of times. The pattern must lead to activities that involve more people in the leadership ranks, to jointly run the Islamic boarding school organization towards excellent and steady conditions, both in terms of the institutional, educational system, learning process, and quality of students.

In brief, the management revitalization of Islamic boarding school by Islamic boarding school leaders in Bengkulu Province, i.e., Miftahul Jannah, Hidayatullah, Ar-Rahmah, Muhammadiyah, and Al-Hijaaz Islamic Boarding School, in order to have a significant role in preventing radicalism and fostering the spirit of Islamic moderation is done by the following points below:

1. Creating Commitment and Not Giving Opportunity to the Emergence of Radicalism

The education developed at Miftahul Jannah, Hidayatullah, Ar-Rahmah, Muhammadiyah, and Al-Hijaaz Islamic Boarding Schools is a pattern of education with an integration of national curriculum and curriculum developed by the Islamic boarding schools, by understanding that Islam is the religion of *rahmatan li al-Alamin*. A lack of in-depth understanding of Islamic teachings causes misunderstanding in making meaning out of Islam. This even leads to anti-Islamicism. Islamic boarding schools strictly control the instructors by providing teaching training following the Islamic principles of the *rahmatan li al-Alamin*, not being self-righteous, and blaming other understandings, which results in the radicalism of the students' thinking.

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<sup>45</sup> Observation on the leaders of Miftahul Jannah, Hidayatullah, Ar-Rahmah, Muhammadiyah, dan Al-Hijaaz Islamic boarding schools. 2018.

The studies of Nurdin (2019), Rofiq (2019), and Yahya (2018) explain that in the course of Islamic history, several groups have shown extreme attitudes, for example; Khawārij group who in their time disbelieved other Muslims who had different views and opinions from them<sup>46</sup>. There are also Murji'ah groups who have a looser understanding of the teachings and are not rigid<sup>47</sup>. The rigid Khawārij ideology is identical to the radical group, while the Murji'ah group is more inclined towards the liberal group's attitude<sup>48</sup>. By looking at the results of the above studies, we take into a meeting point. The point explains that the taken steps are planting and strengthening the values of Islamic teachings as the basis of the philosophy of life in society and forming a strong Islamic scientific tradition, distancing dichotomous thoughts, and strengthening in the *wasathiyah* approach. These three steps provide strong reasons that Islamic boarding school is one of the most appropriate media as a reference for Muslims in developing a moderate attitude in religion<sup>49</sup>. The distinctive features of religious understanding developed at Islamic boarding school are the understanding of *ahlussunnah wa al-jamah*, which is moderate, displays polite, peaceful, and non-coercive Islamic patterns, neither extreme right or extreme left and colors the development of Islamic da'wah in Indonesia. This in line with the commitment of the management in the Miftahul Jannah, Hidayatullah, Ar-Rahmah, Muhammadiyah, and Al-Hijaz Islamic boarding schools in Bengkulu province who committed not to give the slightest opportunity for the emergence of radicalisms in the practice of education and scientific practice developed by Islamic boarding schools.

## 2. Restore the Existential Position of Islamic Boarding School as *Tafaqquh Fiddin*

The managerial top leader's decision to use the curriculum integration method at Miftahul Jannah, Hidayatullah, Ar-Rahmah, Muhammadiyah, and Al-Hijaz Islamic boarding schools in Bengkulu province made the Islamic boarding schools develop and expand even

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<sup>46</sup> Nurdin and Naqqiyah, "Model Moderasi Beragama Berbasis Pesantren Salaf."

<sup>47</sup> Rofiq et al., "The Moderation of Islam In The Modern Islamic Boarding School of Gontor."

<sup>48</sup> Yahya, "Meneguhkan Visi Moderasi dalam Bingkai Etika Islam: Relevansi dan Implikasi Edukatifnya."

<sup>49</sup> Nurdin and Naqqiyah, *Ibid.* p. 95.

more with the addition of knowledge which still includes elements of the subject materials taught in the early stages of their growth. There are some benefits from the subject materials, which from the Qur'an with *tajwid* and *tafsir*, *aqa'id* and *kalam* science, *fiqh* with *ushul fiqh* and *qawaid al-fiqh*, *hadith* with *mushthalah hadith*, Arabic with the tools of science such as *nahwu*, *sharaf*, *bayan*, *ma'ani*, *badi*, and *'arudh*, *Tarikh*, *mantiq*, Sufism, morals and for some who have an interest in astronomy, are given the basics of understanding astronomy. Teachers at these Islamic boarding schools teach the knowledge strictly. By implanting the knowledge of tools in the Islamic boarding school curriculum structure above, the ideals to make Islamic boarding schools as the basis for the creation of competent Muslim scientists are in line with the vision of Islamic boarding schools to always be able to make existence as the frontline in *tafaqquh fiddin*.

The study conducted by Mukit (2020) illustrates that the combination of tool science with general science is prevalent in some Islamic boarding schools in Indonesia. Several other Islamic boarding schools set different combinations of knowledge because there is no standardization of the Islamic boarding school curriculum at local, regional, or national scale<sup>50</sup>.

Curriculum standardization has probably never been successfully established throughout the Islamic boarding school because of the background of each Islamic boarding school in every activity held. This was also revealed in Darlis' (2016) study that the As'adiyah Sengkang Institution instills the concept of moderation, which is its trademark to this day. This is depicted from three basic concepts of Islam, i.e., *tauhid*, *Syariah*, and *tawasuf*. While in spreading the concept of moderation, As'adiyah, in its history, has gone through quite a variety of dynamics, so the existence of *tafaqquh fiddin* Islamic boarding schools must be the

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<sup>50</sup> Abd Mukit, "Praktek Moderasi Islam dalam Pendidikan Pesantren (Studi pada Pesantren Ainul Yaqin Kecamatan Ajung Kabupaten Jember)," *Prosiding Konferensi Integrasi Interkoneksi Islam dan Sains* 2, no. 2 (2020): 499–505.

main characteristic of Islamic boarding schools in instilling religious moderation in Indonesia<sup>51</sup>.

3. Islamic Boarding School Management is Committed to Not Engage in Practical Politics, Strictly Monitoring All Boarding School Islamic School Programs to be Free from Radicalism.

Islamic boarding school has a strategic position in the national political arena, especially in the general election events in Indonesia in mid-2019, which held simultaneous elections, the election of members of the Regional House of Representatives (DPRD) regencies/cities, provinces, the House of Representatives of the Republic of Indonesia (DPR-RI) and the election of President and Vice President. The movements that have taken place are quite massive, one of which is the Islamic boarding school, which incidentally has an extensive mass base. This has become a phenomenon in Indonesia. Likewise, as experienced by Islamic boarding school Miftahul Jannah, Hidayatullah, Ar-Rahmah, Muhammadiyah, and Al-Hijaz in Bengkulu province, many offers arrived to support one of the candidate pairs in the general election. The occurring reality is that the managerial elements of the Islamic boarding schools are committed to not engage in practical politics. This was done to facilitate the implementation of close monitoring of all Islamic boarding school programs, which did not support one of the candidates in the general election. This is also done so that the Islamic boarding school leaders can be neutral and not easily influenced so that each Islamic boarding school program will run well. Then, this is done so that the entire Islamic boarding school academic community can become a person who is moderate and has a moderate mindset so that they are free from radicalism in acting, and they apply the knowledge gained from learning in an Islamic boarding school. Islamic boarding school in Bengkulu province makes Pancasila ideology as the primary basis for the state. This is based on the background that Islam and nationalism are considered mutually supportive because Islamic beliefs will encourage attitudes to maintain the integrity of the Indonesian people.

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<sup>51</sup> Darlis, "Peran Pesantren As'adiyah Sengkang dalam Membangun Moderasi Islam di Tanah Bugis (Sebuah Penelitian Awal)," *Al-Misbah* 12, no. 1 (2016): 111-40.

## Conclusion

Revitalizing the management of Miftahul Jannah, Hidayatullah, Ar-Rahmah, Muhammadiyah, and Al-Hijaz Islamic boarding schools in Bengkulu province by adopting a modern organizational management system in managing the organization's wheels has a very significant role in rejecting all forms of radicalism, extremism, and acts of terror that damage the joints of harmony and peace of humankind. Integration of the curriculum in the process of instilling knowledge is one form of how the role of Islamic boarding school develops Islamic moderation through the process of teaching and learning in intracurricular activities, extracurricular activities, and community services in the Islamic boarding school environment in Bengkulu province. In brief, to have a significant role in preventing radicalism, the revitalization of the management of Islamic boarding schools is done by creating commitment and not providing the slightest opportunity for the emergence of radicalism, restoring the existence position of Islamic boarding schools as *tafaqquh fiddin*, and the managing board of Islamic boarding school committed not too involved in practical politics and closely monitoring all Islamic boarding school programs to be free from radicalism. The spirits of Islamic moderation are used as a foothold in the practice of religious life so that the Islamic boarding school becomes a driving force in fostering the spirits of Islamic moderation.

In the future, the need to develop learning models that integrate knowledge and science will be in line with the development of Islamic boarding schools as institutions that uphold science and develop civilization within the framework of Islamic moderation developed in Indonesia.

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