

Religious Moderation in The Industrial Era 4.0: Deradicalization Through The Development of Intellectual Traditions at Fadhlul Fadhlul Islamic Boarding School Semarang

Nurul Azizah^{1✉}, Erry Nurdianzah², Mirza Mahbub Wijaya³, Tomi Azami⁴, Anas Rohman⁵

^{1,2,5}Universitas Wahid Hasyim, Semarang, Indonesia

³Politeknik Negeri Jakarta, Depok, Indonesia

⁴Universitas Pancasakti Tegal, Tegal, Indonesia

ABSTRACT

Purpose – The Industrial Revolution 4.0, which facilitates open internet access, has presented an era of disruption in human life. The impact is the rapid dissemination of news and information in society. Using religious issues in Indonesia, the radicalism (radical movements) use this situation to spread provocations through social media. This study aims to examine deradicalization efforts through the development of intellectual traditions at the Fadhlul Fadhlul Islamic Boarding School Semarang (Pondok Pesantren Fadhlul Fadhlul Semarang).

Design/methods/approach – This research is a qualitative field research with a case study approach. Field data were obtained through observation, documentation, and interview techniques on two groups of resource persons, boarding school caregivers (Kiyai, Bu Nyai) and 20 students.

Findings – Deradicalization efforts at the Fadhlul Fadhlul Islamic Boarding School are carried out without any social frictions, namely by developing digitalization of pesantren traditions, such as creating content for yellow book recitation, halaqah, and seminars. These activities can be accessed not only by students but also by the general public through Pesantren's digital media like YouTube and Facebook.

Research implications/limitations – This study provides a scientific contribution that has a significant impact on the learning development in Islamic boarding schools in the disruption era. However, some limitations still exist, such as limited research places, namely only conducted in one Islamic boarding school. Therefore, similar research needs to be carried out in other Islamic boarding schools to strengthen or develop deradicalization models in Islamic boarding schools.

Originality/value – Digital technology has a significant role in the dynamics of Salaf Islamic boarding schools (pesantren salaf). These findings contribute to the discourse of education in Islamic boarding schools that can adapt to modern educational paradigms. From this discourse, it was found that the integration of Islamic boarding schools with modern technology can be a means of massive deradicalization.

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CONTACT: ✉ nuza_azizah@unwahas.ac.id

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Introduction

The development of human civilization that arrived at the Industrial Revolution 4.0 has given birth to the phenomenon of the digital revolution. This condition changes old values into new values and encourages various innovations that can facilitate society toward better changes (Anwar, 2017). In addition to having a positive impact, this condition also has a negative effect when someone cannot make good use of it. Therefore, it requires the cultivation of Islamic educational values since in the educational values lie social values that regulate social life and also divine values that regulate human relationships with Allah SWT (Nurdianzah, 2020). It can be a foothold in counteracting radical ideas, which nowadays have been widely spread on various social media platforms.

The spread of radicalism and terrorism has rapidly grown through digital platforms, including YouTube, Instagram, Facebook, and the like. The aim is to seek sympathy and recruit new members. According to research conducted by Brian Levin, a Professor in the field of criminal justice, Salafi extremist groups use social media as a tool to inculcate radical ideas among various levels of society, especially among young people (Kusuma & Azizah, 2018). This phenomenon shows the enormous and rapid impact of the spread of radical ideology through digital space, which can significantly affect one's mindset and attitude.

The spread of radical ideas does not only stop at cyberspace but also has targeted the realm of education. Jordi Castellvi (2018) also affirms that in many cases, these discourses and ideologies arise through the media and the internet, which subsequently are transferred into an educational context (Castellvi, 2018). It shows that harmful ideologies spread with their negative impacts can penetrate various sectors of society, including the education system.

Leonard M. Niehoff (2019), in his research *Policing Hate Speech and Extremism*, is more likely to propose repressive solutions to overcome these ideologies on the internet. This approach involves using punishment as a means to tackle the harmful ideology spread. One of the proposed steps is, among others, by adapting to the existing laws or developing new regulations that can provide a legal basis for repressive measures against online activities that support or spread the ideology (Niehoff, 2019). Addressing radicalism through adjustments to laws and regulations, as proposed by Niehoff, seems to view that radical movements are always organized or institutionalized. However, the fact is that many radical movements today have sprung up without being organized on freely accessible social media. Therefore, it calls for concrete steps in forming anti-radical ideology through Pesantren ideological movements as one of the Islamic educational institutions.

In tackling radicalism, pesantren have a unique way. It teaches *Ahlussunnah wa al-Jama'ah* as a moderate Islamic doctrine that refers to the Qur'an, hadith, and classical ulama' books. However, some pesantren are found to instill radical ideas in their students, making it contrary to the function of the real pesantren. This phenomenon reminds us that pesantren have a big task in instilling *Wasathiyah Islam* and counteracting radical ideas that develop in Indonesia, especially in the digital era. It is because the emergence of digital

technology breakthroughs has now become part of people's lives (Savitri, 2019). As there is an increasing connection between people's lives and social media, the potential for the spread of radical ideas will tend to be faster.

Pesantren Soko Tunggal has stated that radical movements in the name of religion are a form of religious misunderstanding. Radical groups are generally based on a Wahabi understanding that accordingly influences their attitudes and behaviors. According to Wahhabis, heresy in religion is a form of blasphemy and rejection that must be fought (Muhammad et al., 2015). Mukodi stated that during the period of leadership of KH. Fuad Habib and Lukman Hakim, Pesantren Tremas is actively involved in religious deradicalization efforts. This approach is embodied by implementing various cultural aspects in the daily life of the pesantren community, including scientific, religious, social, and political cultures (Mukodi, 2015).

Deradicalization efforts and the cultivation of moderate attitudes are also carried out by the Annuqayah Islamic Boarding School through living aswaja. This teaching is seen through the attitude and behavior of the Kiai, both inside the pesantren and outside in community social activities. Kiai and santri apply the teachings of *Ahlussunnah wa al-Jama'ah* in their thinking and action, such as moderation (tawassut), balance (tawazun), tolerance (tasamuh), and justice (ta'adul), both in pesantren and in the community (Rofiq, 2019). Pesantren with pluralism-based religious education is an effective basis for internalizing pluralism values to have an attitude of tolerance and inclusivity to prepare students to live in a pluralistic society (Rohman, 2017).

Pondok Pesantren Fadhlul Fadhlun is an Islamic boarding school that was born to create quality education for the community. The establishment of this pesantren is under the auspices of the Syauqi Foundation, founded by Dr. KH. Fadlolan Musyaffa', Lc, M.A. The educational pattern applied by pesantren is bilingual based on *salaf* characters. The characteristics of *salaf* are built through scientific and *amaliah* aspects. Santri in this Islamic boarding school consists of students and university students. For the latter, they are allowed to bring mobile phones and other electronic devices such as laptops. Due to these circumstances, it does not rule out the possibility that information they receive from the media is always positive. Accordingly, it requires a strong foundation so students are not consumed by hoax news and, especially are not influenced by the circulating radical ideas.

Previous studies related to deradicalization have been widely conducted. However, in line with the times, new problems arise that need to be addressed. Some earlier studies on pesantren and deradicalization have not fully responded to the new rising challenges. The question is, what if radicalism develops through the internet? Therefore, this study is designed to fill the knowledge gap in previous studies, focusing specifically on the theme of Religious Moderation in the Industrial Revolution Era 4.0.

Methods

This research method comprises several things to describe, including:

- (1) Types and Approaches of Research

This study is qualitative research with a case study approach (Cresswell, 2014). Namely, a study that directly understands cases that occur at the research location in the form of deradicalization through the development of intellectual traditions at the Fadhlul Fadhlun Islamic Boarding School Semarang

(2) Place and Time of Research

This study took place at the Fadhlul Fadhlun Islamic Boarding School Semarang, located in the Pesantren Village, Mijen District, Semarang City. Then, the study ran from August to October 2023

(3) Data collection methods

Data in this study were obtained using interviews, observations, and documentation to answer problems theoretically and practically. Theoretically, it included several questions, like What is the meaning of radicalism and deradicalization efforts? And, What is the intellectual tradition of pesantren? While in practice, it encompassed several questions, such as, What are the intellectual traditions found at Fadhlul Fadhlun Islamic Boarding School? What are deradicalization efforts through the development of intellectual traditions at the Fadhlul Fadhlun Islamic Boarding School? In interviews, this study had four (4) main speakers, namely Kiai (1), Bu Nyai (1), ustadz (3), and also santri or students of Fadhlul Fadhlun Islamic Boarding School (20). Meanwhile, observation was performed to photograph the general picture of the pesantren and the pattern of interaction and communication occurring in and around the Fadhlul Fadhlun Islamic Boarding School. Documentation was used to see documents about pesantren from time to time, allowing the possibility to answer research questions

(4) Data Analysis Methods

Data analysis in this study included several stages, namely coding, categorizing, comparing, and discussing (Matthew & Huberman, 1984). The first is coding the data according to the type of data. Second, grouping or categorizing per data type, namely, what are the intellectual traditions and deradicalization efforts through intellectual tradition development in the Fadhlul Fadhlun Islamic Boarding School? Third, combining the collected data. Fourth, analyzing the data and concluding according to the type of research

Result and Discussion

This study theoretically has discussed radicalization and what deradicalization efforts can be made. It turns out that these efforts correlate with what Islamic boarding schools do through their scientific traditions. Moreover, in practice, this study also showed that the classical scientific tradition of Pesantren Fadhlul Fadhlun has been seeking the involvement of social media as a means of deradicalization.

1. Radicalism and Deradicalization Efforts

The term radicalism has its roots in the English word of radical. Radicalism is a movement or understanding with a textual view and is often harsh in teaching its beliefs. Radicalism has three levels - radical in thinking, radical in behavior, and radical in acting (Muhaimin, 2019).

Abdullah Saeed explained that four factors caused the emergence of radicalism. *First*, the response to Western colonialism against Islamic territories. *Second*, the limitation and control of the economic resources of Muslim countries to remain weak, and the prevention of Muslim forces to resist Western hegemony. *Third*, the feeling of powerlessness in the face of Western countries. *Fourth*, double standard politics applied by Western countries and restrictions on Islamic da'wah (Saeed, 2006). Although radicalism initially emerged from political factors, subsequent developments of this understanding developed in other fields, especially religion (Harapah, 2017).

Etymologically, deradicalization consists of the root word *radical*, beginning with the prefix *de* which in English means to eliminate, remove, or erase something. Referring to the meaning of radical has been explained earlier, deradicalization thus can be interpreted as an effort to remove, eliminate, and eradicate radical actions (Umar, 2014).

The efforts of pesantren in deradicalizing are by providing understanding to students about all forms of extremism and radicalism and fostering an attitude of openness and flexibility in understanding religion while maintaining the substance of the teachings of the Qur'an (Khojir, 2020). Pesantren is known for its distinctive characteristic, namely the study of the Yellow Book. This learning can directly build students' habits to think openly and thoroughly (Putro et al., 2019). The cultivation of *Wasathiyah Islam* to students and the community is given through all learning materials in an Islamic boarding school, centered on materials in the form of *turath* books (Nurdin & Syahrotin Naqqiyah, 2019). The understanding of the book of *turath* must be based on mastery of sciences that are *fardhu 'ain* or the main sciences (proposals) of religion. Mastery of this knowledge still always requires support from the science of tools, namely language. It supports preventing student's understanding of the contents of the yellow book or *turath* from being wrong (Taqiyuddin, 2021).

At the Annuqayah Islamic Boarding School, for example, deradicalization efforts are carried out through several activities, namely deepening anti-radicalism, re-actualizing learning resources, improving literacy skills, student discussions, applying the principle of *wasathiyah*, strengthening the spirit of nationalism, doing *halaqa* with the community and *ulama'*, and building solid friendship and brotherhood (Saleh et al., 2020). The understanding of deradicalization reflected in moderation in pesantren is seen in the forms of national commitment, tolerance, non-violence, and accommodating to local culture (Massoweang, 2020).

Inhibiting the growth of radicalism can also be done through a movement of return to Indonesian Islam. That is when radical groups carry the Arabization of Islam, moderate Islamic groups can balance it with the face of Islam that has become a culture (Muhaimin, 2019). The Indonesian culture in question is inseparable from the ideology of Pancasila,

which is the foundation of the Indonesian state (Arif, 2018). The characteristics of the Indonesian nation that can be developed as deradicalization efforts include empathy, respect, tolerance, justice, helping each other, and self-control (Fathurrochman & Apriani, 2017). Likewise, Nurdianzah said that the characteristics of the Indonesian nation, such as tolerance, empathy, unity, and brotherhood can be strengthened through the examples given by the adults (Nurdianzah et al., 2023). Therefore, through those characteristics, deradicalization efforts can be carried out, since the fundamental character of the Indonesian nation - tolerant, empathetic, unity, and brotherhood - is already possessed.

This deradicalization is crucial for all groups, not only for former terrorists or specific groups, but especially also for the families of terrorists (Idris, 2018). It is just like what the Al Hidayah Islamic Boarding School has done, deradicalizing the children of former terrorists. This effort is also balanced by considering several things, namely strengthening the quality of teachers, designing deradicalization subjects and other subjects to be integrated, and compiling school success indicators (Harahap et al., 2019).

2. Intellectual Tradition of Pesantren

According to KBBI, tradition is a hereditary custom still preserved and carried out in the community (Kemendikbud, 2020). Abid Al Jabiri defines tradition as something that accompanies and is always present in consciousness and unconsciousness. Tradition is also the past that colors the present, where tradition is also sometimes left behind by the present and only becomes a sacred monument due to the lack of spirit in maintaining it. Referring to the definition, pesantren tradition can be interpreted as a thing or condition that always accompanies pesantren. Every time pesantren undergoes any changes, the tradition will also change. The change leads to the direction of development or will even disappear along with the change itself, making the old tradition only become the history of the pesantren.

The origin of the Pesantren's intellectual tradition can be seen in the development of Islamic sciences since its first appearance in society (Wati, 2016). One of the scholars who became a reference in this case was Imam Nawawi Al Bantani (Rachman, 1996). There was also a famous cleric (ulama') in East Sumatra named Kiai Zainal Arifin Abbas (Dahlan, 2020). The intellectual tradition in pesantren is a form of complete and extensive learning process where the knowledge taught by the kiai is sourced from the previous kiai and continued by the students, then subsequently taught by other students, continuously, like a chain that never breaks (Shiddiq, 2015). Such a tradition is called the scientific sanad of pesantren.

One example of the sanadan mechanisms carried out by the Al Hasaniyah Islamic Boarding School in Tangerang is chanting certain books determined by the Kiai. At the end of each year, students who graduate and recite books are granted a diploma. This tradition is still rarely done by other pesantren in general. Most sanad gifts are only personal or temporary. The provision of sanad is a characteristic of maintaining scientific transmission in Islamic boarding schools (Suhendra, 2019). A strong intellectual tradition among the Kiai-santri, it provides provisions to the students after graduation and obtaining a diploma from

the Kiai in mastering the yellow book and practicing the good deeds or practices taught by the Kiai.

We can see the development of the Pesantren's intellectual tradition from the many book verses written by scholars. The book of *Syarah* is one form of creative thinking of scholars in writing books. Through the writing of the book of *Syarah*, the tradition of the book of *turath* developed very rapidly (Suwarjin, 2018). The development of the *turath* tradition in the Pesantren realm must be balanced with the contextualization of learning methods and paradigmatics. The purpose is that the tradition of *turath* or learning the yellow book in pesantren still has relevance to the increasingly complex problems of the people (Satria, 2019). In the realm of learning methods, the tradition of *wetonan*, *sorogan*, and *bandongan* can be combined with online methods, as is done at the Langitan Islamic Boarding School, Widang, Tuban (Azizah, 2020). Whereas in the paradigmatic realm, the study of the yellow book plays a role in dialoguing Islamic teachings that are not rigid or simply black and white. The study of the Yellow Book is expected to be able to display harmonious, moderate, tolerant, and peaceful Islamic teachings (Mohammad, 2018).

3. Intellectual Tradition at Fadhul Fadhlan Islamic Boarding School

Pondok Pesantren Fadhul Fadhlan is an Islamic boarding school founded by KH Fadhlan Musyaffa'. On 16 Shawwal 1437 H, coinciding with July 16, 2016, was the laying of the first stone by Almaghfurlah KH. Hashim Muzadi, endowed with prayers by KH. Maimun Zubair and KH. Ahmad Daroji. KH. Mustofa Bisri (Gus Mus), even though he was not present directly at the event, participated in praying and advising that when he is 50 years old he will sit peacefully, watch, and take care of his students.

At the beginning of the Pesantren establishment, the Kiai only had a 60-million budget. If calculated by human math, the amount is only enough to buy the structure iron. However, having a strong determination, accompanied by prayers from the Kiai, rizki came from unexpected directions in various ways. Among others, those were from taking debt, drawing savings, and gifts from varied circles, allowing them to purchase land around the pesantren. The process of building pesantren was not instantaneous. As the saying goes, "No Pleasure except after Exhaustion." Various obstacles from funding, the pesantren location, and the condition of the surrounding community also accompanied.

The construction of pesantren, in which the Kiai was the sole fund source, sometimes had to be stopped due to the lack of funds. As for the location, Fadlu Fadhlan Islamic Boarding School is not located next to the highway or in the crowds of residents but is in the middle of the forest. It is located in the Pesantren Village in Mijen, about 600 meters from the Ngaliyan-Boja highway. Before becoming an Islamic boarding school, the land was a mere forest. Starting from tripe and opening road access to the highway, the beginning of the road construction was still in the form of rice fields. Accordingly, the Kiai had to buy land for road access to the pesantren. Its remote location makes the pesantren still quiet and does not have right-left neighbors. Such "blessing in disguise" conditions make Fadlu Fadhlan Islamic Boarding School a conducive learning place for the students to study thoroughly and extensively.

The intellectual tradition of pesantren is a form of complete and extensive learning process. Kiai Fadholan develops intellectual traditions at Pesantren Fadhlul Fadlan to form *alim* (pious) students. *Alim* here is not only for himself but also *alim* for the environment. It means how the knowledge mastered can provide benefits to broader community. "Be a pious person with a high social spirit, making the knowledge gained is always oriented for the benefit of the people" (interview, 2022). Among the intellectual traditions developed are yellow book recitation, seminars or *halaqoh*, foreign language learning, book writing, student rooms, and pesantren scientific networks. *First*, the yellow book recitation. This study consists of *fiqh*, *tafsir*, *akhlaq* (morals), and Sufism using *sorogan* and *bandongan* methods. Among the books studied are *Tafsir Jalalain*, *Al Yaqutun Nafis*, *Fath Al Jawad*, *Ta'limul Muta'alim*, and *Mauidhotul Mu'minin*. In addition to the yellow book, students are also taught Nahwu Shorof and the intensive study of the Holy Qur'an. Not only are students who attend some of the yellow book studies at Fadhlul Fadlan Islamic Boarding School since it is also opened publicly in the "Sunday Morning" recitation, namely studying the book of *Tafsir Jalalain*. Moreover, pesantren provides online recitation through Pesantren's YouTube and Facebook platforms (Observation, 2022).

Second, seminar or *halaqa*. The seminar is conducted to provide additional insight for students. Among the seminars given are about nationality, entrepreneurship, health, student self-reliance, and skills. *Third*, foreign language learning. This program is the first step for pesantren to equip students to have an international outlook, following the vision of the pesantren "to create students with local character and international insight." Apart from routine learning, students are also required to speak foreign languages, namely Arabic and English, in their daily practice. *Fourth*, book writing. Not only as a scholar, preacher, and lecturer, Kiai is also known as a writer who has produced many works, especially on *fiqh* studies and national content. During their routine *ngaji* activities, kiai often motivates students to practice writing. *Fifth*, the student room. This space is a platform for students to develop creativity. For example, creating videos or stories (Interview, 2022b).

Charity does not always have to be money, property, or other treasures. Students can do *jariyah* charity through writing. Both are equally good and provide enormous benefits. "Write something! Even after your death, your writing will always be eternal. People can still read and get benefits from them. Your writing is your charity. They will always flow rewards even in the afterlife" (Interview, 2022a).

4. Deradicalization through the Development of Intellectual Traditions at Fadhlul Fadlan Islamic Boarding School

The emergence of Industry 4.0 is marked by the so-called digital development. This era has resulted in the easy spread of radical ideas to the broader community. Fadhlul Fadlan Islamic Boarding School is no exception since students are allowed to use mobile or smart phones. Pesantren, as an Islamic Education Institution, has long played a role in shaping the mindset, understanding, knowledge, and religious behavior of the Indonesian

Muslim community. Through a distinctive tradition, pesantren acts as a forum for instilling a sense of brotherhood, mutual assistance, and unity (Mukhibat, 2016).

Deradicalization at Fadhlul Fadhlul Islamic Boarding School is performed through strengthening the intellectual tradition that develops in the pesantren. It is an effort to fortify students so as not to be exposed to radical understanding. The composition of the yellow book learning has been formulated in a balanced manner, namely, there is a fiqh content (*Al Yakutun Nafis*) as a provision for students to understand Islamic law that is contextual and non-rigid. In instilling creed (*aqidah*), morals (*akhlaq*) and Sufism materials are given as guidelines for how the attitude and behavior of students before God and relate well to others.

In the study of Tafsir, Pesantren uses the book of *Tafsir Jalalain* by Imam As Suyuti and Imam Mahalli. Apart from the students, the wider community can follow this recitation offline and online via YouTube and Facebook. The study held at the Fadlu Fadhlul Islamic Boarding School has been able to invite ordinary people who were initially primitive about religious problems, especially Islamic teachings, to become religious society. Kiai's principle, which always prioritizes the people's interests, has attracted the community to participate in the recitation. People, who are thirsty for knowledge, feel fulfilled by the presence and delivery of religious knowledge from the Kiai. He, in every *ngaji* moment, frequently inserts the basics of love for country and the value of peace, as in the explanation of Q.S an-Nisa verse 59 (Kemenag, 2018).

The verse explains the ethics of statehood. If there is a dispute in a country, then go back to the Qur'an and hadith. However, we cannot understand the Qur'an and hadith outright. To be able to understand these two sources comprehensively, it takes a lot of knowledge. Therefore, as incapable laymen, we need to focus on the explanations of scholars, such as Imam Shafi'i, Imam Bukhari, and others.

This explanation can be used as a guideline for preventing someone from easily interpreting the verse freely (wildly) or too rigidly. If society does not have these guidelines in thinking, then what happens is the emergence of radical attitudes and thoughts. The Kiai also teaches openness to other ideas and groups, specifically in the recitation of *Fath Al Jawad*. The book explains that Islam is an easy religion. Accordingly, the content of the Qur'an and hadith can be contextualized according to the circumstances that occur in society, especially in the field of *fiqh*.

In addition to the yellow book study, Pesantren enforces deradicalization efforts through seminar activities, namely "Deradicalization Seminar" and "Nationality Seminar." At those seminars, Kiai explained to the students the importance of having strong religious provisions and knowledge, so they cannot be easily influenced by radical ideas. Kiai explained the characteristics of radical groups and related places to make students more vigilant and take care of themselves. Apart from giving seminars to students, Kiai also often becomes a speaker outside Islamic boarding schools in collaboration with government agencies. Besides being able to be listened to by the public and audience, seminars conducted outside the pesantren can also be attended by the pesantren students. Technically, each event is also broadcasted via Pesantren's Facebook

and YouTube channels. Likewise, if the students can't join it offline, they can still listen to it online. The recitation conducted by Kiai inside and outside pesantren seems to synergize and collaborate (Observation, 2022).



Image 1. Seminar on Nationality seminar with the theme “Stage of Democracy” (Documentation, 2021)

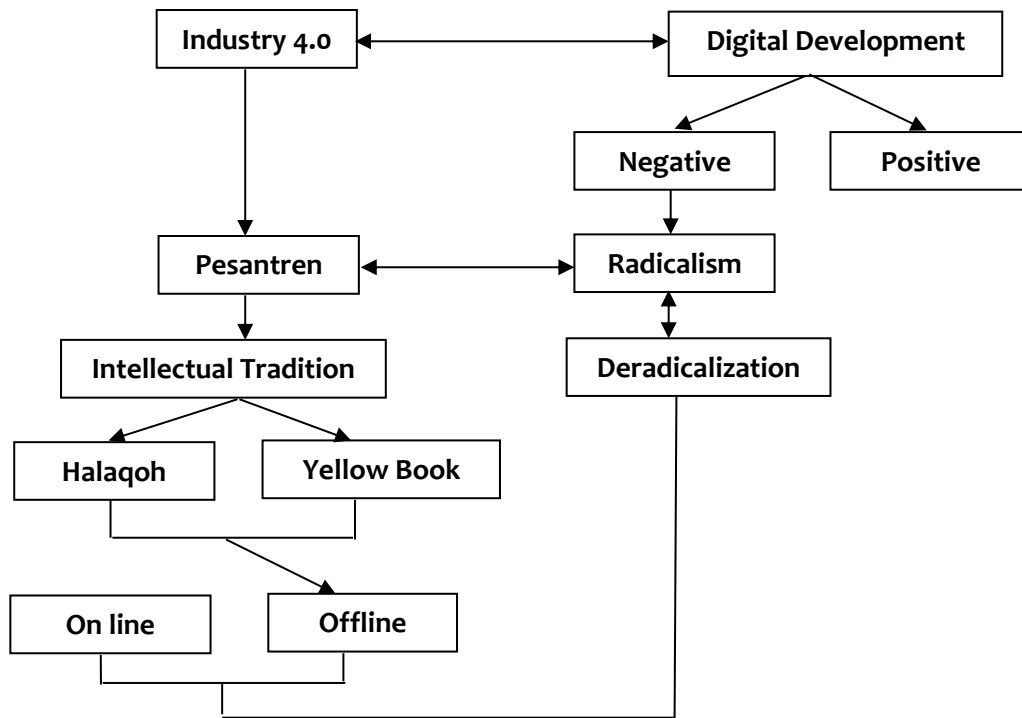
Kiai's advice conveyed in the recitation can also be recalled by opening Pesantren's YouTube and official website. They are a means of the pesantren development program to accommodate pesantren da'wah in deradicalization efforts can expand.



Image 2. Pesantren Fadhlul Fadhlun's YouTube Platform (Documentation, 2022)

Fadhul Fadhlun Islamic Boarding School has shown its role in deradicalization efforts, not only for students but also for the wider community. This effort is conducted by developing intellectual traditions through the yellow book recitation and halaqa or seminars. The learning is held in person and also online. The purpose is to make pesantren da'wah increasingly widespread and as an adaptation effort. The following scheme summarizes the analysis.

Table 1. Deradicalization through Pesantren's intellectual development



Conclusion

Based on the study results entitled "Religious Moderation in the Industrial Era 4.0: Deradicalization Through the Development of Intellectual Traditions at the Fadhul Fadhlan Islamic Boarding School in Semarang," it can be concluded that digital development has an increasingly rapid effect on pesantren. There is a high possibility that students are exposed to hoaxes and radical ideas from online media. Therefore, it calls for early deradicalization efforts, both directly and digitally. Moreover, Pesantren can expand their da'wah activities in deradicalization efforts to the broader community. Deradicalization efforts at Fadhlu Fadhlan Islamic Boarding School have been upheld by strengthening the intellectual traditions developed in the pesantren. Among the intellectual traditions used as deradicalization efforts are the yellow book recitation and halaqa (seminars). Not exclusively for students, the wider community can follow these activities through Pesantren's digital media, YouTube and Facebook.

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