



## Tolerant Worldview and Deradicalism in Pesantren (Case of Pesantren Al-Baqiyatush Shalihat Tanjung Jabung Barat - Jambi)

This article reveals the contribution of Islamic Boarding School (Pesantren) Al-Baqiyatush Shalihat Tanjung Jabung Barat – Jambi in instilling tolerance and preventing radicalism. This pesantren remains upright with the teachings of tolerance and is not fanatical when the surrounding environment is so plural with many religions other than Islam. Likewise, when the area around the pesantren began to attract public interest as a basis for radicalism and terrorism, this pesantren continued to instill friendliness, anti-radicalism, and anti-terrorism. This Islamic boarding school cooperates with the local government in the fight against radicalism and terrorism. The main question is how does this pesantren instill the values of tolerance in deradicalization or anti-terrorism efforts? This research is a qualitative research with the main instrument of the research was observation and strengthened by interviews, both with Kyai, Ustadz, students, and residents around the pesantren. This research reveals that the Pesantren Al-Baqiyatush Shalihat naturally has the potential to counteract radicalism through the awareness of tolerance that always adorns the teaching and learning process in it. Cultivation of values that take place by itself in this pesantren, among others; tolerance and lack of fanaticism, humble and non-authoritarian culture, friendly and not arrogant, pluralism and tolerant attitude towards Non-Muslims.

**Keywords:** Tolerant, Pluralism, Pesantren, Fanaticism, Radicalism, Terrorism

Artikel ini mengungkap kontribusi Pesantren Al-Baqiyatush Shalihat Tanjung Jabung Barat – Jambi dalam menanamkan toleransi dan mencegah radikalisme. Pesantren ini tetap tegak dengan pengajaran toleransi dan tidak fanatik ketika lingkungan sekitarnya begitu plural dengan banyaknya agama selain Islam di wilayah itu. Demikian juga ketika wilayah di sekitar pesantren ini mulai diminati untuk persinggahan radikalisme dan terorisme, pesantren ini tetap menanamkan keramahan, anti-radikalisme, dan anti-terorisme. Pesantren ini bekerjasama dengan Pemerintah Tanjung Jabung Barat di dalam memerangi radikalisme dan terorisme. Pertanyaan utamanya adalah bagaimana pesantren ini menanamkan nilai-nilai toleransi dalam upaya deradikalisasi ataupun anti-terorisme? Instrumen utama penelitian adalah observasi dan diperkuat dengan wawancara, baik kepada Kyai, Ustadz, santri, dan warga sekitar pesantren. Penelitian ini mengungkap bahwa secara natural Pesantren Al-Baqiyatush Shalihat memiliki potensi menangkal radikalisme melalui kesadaran toleransi yang selalu menghiasi proses belajar mengajar di dalamnya. Pembudayaan nilai-nilai yang berlangsung dengan sendirinya di dalam pesantren ini antara lain; toleran dan ketiadaan fanatisme, budaya rendah hati dan tidak otoriter, ramah dan tidak arogan, pluralisme dan sikap toleran terhadap Non-Muslim.

**Keywords:** Toleran, Pluralisme, Pesantren, Fanatisme, Radikalisme, Terorisme

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## Introduction

The radicalism that is often the trigger for the birth of terrorism is one of the problems now faced by countries in the world, including Indonesia. Radicalism poses a threat to security and destroys civilization. Based on data from the Global Terrorism Index in 2020 shows that Indonesia ranks 37th out of 138 countries with the influence of terrorism in the world.<sup>1</sup> This means an increase from 2019 which at that time was in the 38th position.<sup>2</sup> Surveys conducted by Wahid Institut showed that radical understanding in Indonesia has increased where there are about 600 thousand people or 0.4% of the total population of Indonesia exposed to terrorism.<sup>3</sup> Terrorism is a crime against humanity and has nothing to do with any religion.

There have been many efforts made by the government in overcoming radicalism in the country, ranging from deradicalization efforts of terrorist prisoners, publishing anti-terrorism laws, to establishing the National Counterterrorism Agency (BNPT) as the leading sector of combating terrorism.<sup>4</sup> But repressive efforts alone are not enough to solve this problem. If examined more deeply, the act of terror stems from a lack of understanding of religion as a whole (kāffah) especially on the concept of jihad. In addition, the delay of the apparatus in detecting indicators of radicalism often causes radical extremist doctrine to flourish in Indonesia.

This article departs from research on how the Islamic paradigm in educational institutions such as Islamic Boarding School or 'Pesantren' contributes greatly in preventing and combating

radicalism. Pesantren studied is Pesantren Al-Baqiyatush Shalihah located in the district of Tungkal Ilir, District Nibung River, Tanjung Jabung Barat District - Jambi. Pesantren Al-Baqiyatush Shalihah is a Islamic Boarding School that is favored by the community. This Pesantren is in a plural environment because it is adjacent to several other religious places of worship such as Buddhism, Hinduism, Confucianism, Catholic Christianity, and Protestant Christianity. In addition, this Pesantren is actively involved in efforts to prevent radicalism by synergizing with the government. Through the Pesantren Coordination Forum (FKPP) of West Tanjung Jabung Regency, this Pesantren together with the Government of Tanjung Jabung Barat District had made an anti-terrorism declaration that "rejects intolerance, radical understanding, and terrorism and supports all government efforts to maintain the unity of nation."

## Theoretical Framework

### Tolerance

Tolerance in Arabic is often referred to as "tasamuh" which means mutually allowing, facilitating, and being generous.<sup>5</sup> In Latin, 'Tolerance' comes from the word 'tolerare' which means to patiently give something. In English tolerance means 'tolerance' which means to acknowledge and respect the beliefs of others without the need for consent.<sup>6</sup> While in the large dictionary of Indonesian, the meaning of 'tolerance' is a tolerant nature or attitude that appreciates differences in full with the limits of

<sup>1</sup> Institute for Economic and Peace, *Global Terrorism Index 2020 Measuring The Impact of Terrorism*, (Sydney: University of Maryland, 2020), p. 8.

<sup>2</sup> Nur Paikah, "Kedudukan dan Fungsi Badan Nasional Penanggulangan Terorisme (BNPT) dalam pemberantasan Terorisme di Indonesia," *Jurnal Al-'Adalah*, Vol. 4. No. 1. 2019, p. 2.

<sup>3</sup> Raden Mas Jerry Indrawan, "Bela Negara sebagai Metode Pencegahan Ancaman Radikalisme di Indonesia," *Jurnal Pertahanan dan Bela Negara*, Vol. 7, No. 3, 2017), p. 3.

<sup>4</sup> Septiana Chandra Dewi, "Upaya BNPT dalam Menghadapi Ancaman Keamanan dari Kelompok Radikal ISIS," *E-Journal Ilmu Hubungan Internasional*. Vol. 6. No. 1. 2018), p. 319.

<sup>5</sup> A.W. Munawir, *Kamus Al-Munawir Arab-Indonesia Terlengkap* (Surabaya:Pustaka Progressif, 1997), p. 657.

<sup>6</sup> Salma Mursyid, "Konsep Toleransi (Al-Samahah) Antar Umat Beragama Perspektif Islam," *Jurnal Aqlam: Jurnal of Islamy and Plurality*, Vol. 2, No. 1. 2016, p. 39.





addition, subtraction, or deviation that are still acceptable.<sup>7</sup> According to Soerjono, 'tolerance' is an 'attitude' which means an understanding in oneself of the attitudes of another person or group.<sup>8</sup> This theory is corroborated by Zaidan who states that 'tolerance' is a recognition of the freedom of every citizen to follow something that is his belief.<sup>9</sup> From some of these definitions, it can be concluded that tolerance is a human attitude or behavior that does not deviate from the rules, where one can give permission, allow, legitimacy, license, forgiveness, chest spaciousness, generous and respect every other person's actions and beliefs.

Broadly speaking, Indonesians usually recognize the phrase tolerance in social, cultural, and religious contexts that prohibit discrimination against different individuals or groups in society. For example, tolerance between religious people allows everyone to have their own beliefs and beliefs without disturbing and interfering with religion in personal matters. Thus, each believer can practice his religious beliefs with a sense of security and will further create harmony between religious people who are harmonious, away from fights and hostility.<sup>10</sup>

Islam states that disrespectful, disrespectful behavior and even harassing other religious people includes reproach and unsealed actions that will only send on hostilities, as stated in the Qur'an Surah Al-An'am verse 108; *And do not abuse those whom they invoke besides Allah, lest they squeal towards Allah in enmity without knowledge. So We make every people think of their work. Then to the Lord, they returned, and He told them what they had done.* (Q.S.: Al-Ma'un: 108).

From the above verse, it is clear that every individual should respect and not curse the teachings and beliefs of others. Mutual

strengthening and mutual tolerance is an inevitability to avoid actions and doctrines that will only mislead. Therefore, as Muslims, it is required to maintain and build an attitude of tolerance among religious people, especially in Indonesia which is rich in diversity. As for some efforts that can be made to strengthen tolerance especially in religious people, among others; (1) do not interfere with the beliefs of others, (2) do not impose religion with each other, (3) do not harass or talk badly about other religions, (4) respect every worship and practice of other religions, (5) hold firm to the principles of *Bhinneka Tunggal Ika* and, (6) foster the spirit of nationalism and patriotism.

If a nation wants to remain whole, strong, and united then we are commanded not to be scattered, not hostile, and to remain united to realize national resilience and harmonious relations between each other. This is already stated in Surah Ali-Imran verse 130: *"And hold all of you to the rope of Allah, and do not separate, and remember Allah's blessing upon you when you were enemies."*

M. Quraysh Shihab in his commentary *Al-Mishbah* explained "If you are caught off guard or there is one who deviates, then the balance will be chaotic and discipline will be broken, therefore unite together and do not scatter and remember the blessings of Allah to you. If it is understood, if a country whose citizens are scattered and not united, then the stability of the country will be chaotic and slowly destroyed. Therefore we are required to keep unity and unity intact, even more so in the face of the radical doctrine that is a threat to all countries of the world.

### Radicalism

The word radical is used as a form of indicator of total rejection of all ongoing conditions. But now the meaning of radicalism is directed to religious

<sup>7</sup> Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia Pusat Bahasa Edisi Ke IV*, (Jakarta: Gramedia Pustaka Utama), p. 1378.

<sup>8</sup> Soerjono Soekanto, *Sosiologi Suatu Pengantar* (Jakarta: PT Raja Grafindo Persada, 2002), p. 518.

<sup>9</sup> Zaidan Djauhar, *Hasil Musyawarah Antar Umat Beragama* (Jakarta: Proyek Pembinaan Kerukunan Hidup Beragama Departemen Agama, 1983), p. 120.

<sup>10</sup> Salma Mursyid, "Konsep Toleransi," p. 40





groups that like violence. Radicalism is defined as the understanding that wants change and renewal in a hard and drastic way.<sup>11</sup> It is a natural thing to do even have to be done to lead to a good future. Revolutionary change, however, often takes more toll, while its success is not comparable. Therefore some social scientists suggest change is made slowly but continuously and systematically, rather than revolutionary but hasty.<sup>12</sup> Radical Islamist groups are mostly narrow-minded and rigid in understanding the teachings of Islam and are closed in looking at the teachings of other groups, in their study in theory to prevent radicalism commonly referred to as deradicalization.

Etymologically deradicalization is formed from the root of the word 'radical' which begins with the prefix 'de' which means 'eliminate', 'eliminate' or 'remove' something.<sup>13</sup> Deradicalization is an attempt to prevent radical ideology.<sup>14</sup> In the view of the ICG (International Crisis Group), deradicalization is the process of convincing radical groups to abandon the use of force. The program is also concerned with the process of creating an environment that prevents the onset of radicalism by responding to the "root causes" that trigger the growth of this movement.<sup>15</sup> Deradicalization is a follow-up work after the roots of radicalism are known. But deradicalism can also be intended for anticipatory steps before radicalism is formed.<sup>16</sup> Etymologically, 'radical' means 'rooted' or 'deep.' Thus deradicalization is an effort or strategy that can be started directly

from the elements and roots of radicalism, both through prevention and utilizing moderate Islamic maintenance so that deradicalization efforts are more proactive and do not wait until terrorism occurs.

Radicalism of Islam is generally considered a threat. The path of violence they use, both in the form of systematic, actual, and symbolic violence, makes them the mental terror that threatens other Islamic groups. The inherent character of radical Islamists is an understanding that it is their religious understanding that is the absolute truth.<sup>17</sup> The implication of this kind of understanding is the absence of a space for constructive dialogue, to discuss various issues of life. If some people or groups are unwilling to accept, they will use various means to be accepted. It's not uncommon for them to use misleading terms to accuse other groups. 'Kāfir' is a term that they often pin for others whom they consider deviant, so it is obligatory to be fought. In this context radicalism of Islam is seen as justifying various ways including violent means to impose its beliefs.

On the other hand, acts of radicalism are caused by a mistaken understanding of the meaning and function of jihad in Islam.<sup>18</sup> The assumption that jihad has always been synonymous with taking up arms is untrue. In Arabic, 'jihād' comes from the words 'jahada-yajhadu-jahdan/juhdan' which means 'al-ṭāqah', 'al-mutsaqqah', and 'mubalaghah' which means 'earnestness, strength, and spaciousness'.

<sup>11</sup> Arif Muzayin Shofwan, "Pandangan Hizbut Tahrir terhadap Radikalisme gerakan ISIS dalam mencegah Daulah Khilafah," *Jurnal Abidin*, Vol. 10, No. 1. 2016, p. 145.

<sup>12</sup> Pior Stompka, *Sosiologi Perubahan Sosial* (Jakarta: Kencana Prenada Media Group, 2009), p. 223.

<sup>13</sup> Nasruddin Umar, *Deradikalisasi Pemahaman Al-Qur'an & Hadits* (Jakarta: Rahmat Semesta Center, 2009), p. 6.

<sup>14</sup> Zainal Fikri, "Narasi Deradikalisasi di Media Online Republika dan Ar-rahmah," *Jurnal Lektur Keagamaan*, Vol. 11, No. 2, 2013, p. 270. Irfan Idris, *Membumikan Deradikalisasi: Soft Approach Model Pembinaan terorisme dari Hulu Ke hilir Secara Berkesinambungan* (Jakarta: Daulat Press, 2016), p. 46.

<sup>15</sup> Internasional Crisis Group, "Deradikalisasi dan Lembaga Pemasyarakatan di Indonesia," *Jurnal Asia Report*, Vol. 19, No. 142, 2007, p. 1.

<sup>16</sup> Abu Rokhmad, "Radikalisme Islam dan Upaya Deradikalisasi Faham Radikal," *Jurnal Wali Songo*, Vol. 20. No. 1, 2012, p. 1.

<sup>17</sup> Ngaimun Naim, "Pengembangan Pendidikan Aswaja sebagai Strategi Deradikalisasi," *Jurnal Wali Songo*, Vol. 23, No. 1, 2015, p. 72.

<sup>18</sup> Badarus Syamsi, "Perbedaan Corak Pemahaman Agama Antara Fundamentalisme Dan Liberalisme Serta Dampaknya Bagi Timbulnya Konflik Keagamaan," *Al-Tahrir: Jurnal Pemikiran Islam* 14, no. 1 (2014): p. 80.





Etymologically, 'jihad' means tireless effort. Thus, 'jihad' is the earnestness of the heart in exerting all the ability to ground Islamic values in life.

One of the verses of the Qur'an that is often misunderstood and used as a basis in jihad is Surah al-Mumthanah verse 1: "*O believers, do not make my enemies and your enemies faithful friends so that you convey to them (the news of Muhammad), out of compassion; yet they have disbelieved in what is being told to you. They expelled the Messenger because of you because you believed in Allah and your Lord. If you are going out to fight in my way, seek my good (not to do that).*" (Q.S.: Al-Mumtahanah: 1).

In the commentary of Ibn Kathir, it is explained that the cause of the beginning of this glorious epistle is the story of Haṭīb ibn Abi Balta'ah. Haṭīb was one of the Muhajirins who was also among those who participated in the Battle of Badr. In Makkah, he had several children and he was not a Quraysh, but he was an ally of Uthman 'ibn 'Affān. When Muhammad (peace be upon him) determined to conquer the city of Makkah after its inhabitants broke the promise, he ordered the Muslims to carry out jihad, namely to wage war openly.<sup>19</sup> But on the contrary, the Prophet's entourage came with a mission of peace and not until there was a 'bloodbath', as always identified with jihad. Thus it is clear that 'jihad is not always synonymous with violence' but 'jihad can also be with peace'. Another type of jihad that needs to be realized today is jihad against corruption, lust, and poverty.

Pesantren Al-Baqiyatush Shalihat and Radicalism

Pesantren Al-Baqiyatush Shalihat Tanjung Jabung Barat is one of the Islamic Boarding School in Indonesia located in Tanjung Jabung Barat District, Tungkal Ilir District of Nibung River. The educational institution that was established since 1994 continues to experience significant

development so that this Pesantren becomes a favorite Islamic Boarding School until now.

Based on the results of initial observations made by researchers, Pesantren Al-Baqiyatush Shalihat West Tanjung Jabung is a Islamic Boarding School that is favored by the community because of its role as an Islamic educational institution that is seen as credible in producing graduates who are knowledgeable and noble personalities, which is certainly the hope of most parents.

The plurality of religions and cultural customs of the people around the Pesantren Al-Baqiyatush Shalihat area became one of our interests in researching this Pesantren. It is strengthened by the location of Pesantren adjacent to several places of worship of other religions such as Buddhism, Hinduism, Confucianism, Catholic Christianity, and Protestant Christianity. The absence of tensions and conflicts between religions in the region shows the strong sense of tolerance among its adherents. Pesantren Al-Baqiyatush Shalihat is quite serious in preventing radicalism and answers and denies all oblique accusations addressed to learning activities in the Pesantren environment. In the past, Pesantren was accused as a place to teach radical doctrines and seed radical seeds.

The existence of people in West Tanjung Jabung Regency who like and follow radical understanding requires the West Tanjab Regency Government to cooperate with the police and related parties to more seriously prevent the outbreak of radicalism in the community. The seriousness of the West Tanjab Government is evident from some activities carried out by the West Tanjab Police and Dandim 0419. They tightened the security of The Lasdap Kuala Tungkal port,<sup>20</sup> the entire West Tanjab entrance, and the Riau Jambi border after an operation to

<sup>19</sup> Abdullah, *Tafsir Ibnu Katsir Jilid 9* (Jakarta: Pustaka Imam Asy Syafi'I, 2013), p. 478.

<sup>20</sup> Tim Editor, "Polisi Perketat Keamanan Jambi Setelah Penangkapan 3 Terduga Teroris di Riau," accessed December

09, 2020, <https://kumparan.com/jambikita/polisi-perketat-keamanan-jambi-setelah-penangkapan-3-terduga-teroris-di-riau-1tfBOu25Ghw/full>.





arrest three suspected terrorists on June 21, 2020, in Riau which is very close to the West Tanjab region. Previously there was also a case of a young man who uploaded pictures and writings of ISIS on social media such as Facebook.<sup>21</sup>

More worryingly in one of the sub-districts in West Tanjab Regency there is a night gathering in which discusses and teaches the seeds of radicalism. This warning became evident by the operation to arrest 3 terrorists in West Tanjab by Densus 88 on August 16, 2021. The three terrorists were arrested in two different areas of the West Tanjab region, and after further questioning, it turned out that these three people were a group of radical organizations JI Indonesia.<sup>22</sup>

Some of the above phenomena show that Boarding School Al-Baqiyatush Shalihat West Tanjung Jabung is in a vulnerable position because on the one hand it is in a plural environment, while on the other hand it is in an area that is vulnerable to radicalism. This fact is what makes this Pesantren so vigilant and participate with elements of government to prevent radicalism.

### **Cultivating the Values of Tolerance and Deradicalization in Pesantren Al-Baqiyatush Shalihat Islamic Boarding School**

In accordance with the main theme of this study, the important findings in this study reveal how exactly the understanding of Pesantren in fostering students so that traditionally the students in this Pesantren are accustomed to tolerance and harmony so as to avoid radical and intolerant understandings. The understanding of Pesantren that we found in Pesantren Al-Baqiyatush Shalihat West Tanjung Jabung is not a written and voiced formally, but this understanding has cultured and integrated integrally in the mindset and attitude of

the leaders, ustadz, and students of Pesantren Al-Baqiyatush Shalihat.

### **Tolerance and Lack of Fanaticism**

Fanatical mindset is often the trigger for the birth of intolerant attitudes that lead to conflict and infighting. In this context, almost the entire academic community of Pesantren Al-Baqiyatush Shalihat has never been involved in a dispute due to dissent in believing in the school. When we asked about the school followed by the academic community of Pesantren, one of the students named M. Fauzan said that "the school taught and guided in Boarding School Al-Baqiyatush Shalihat is shafi'iyyah school. We, the students, receive the Shafi'i School from the books taught by our ustadz and Kyai."<sup>23</sup>

When worshiping, the entire academic community of Al-Baqiyatush Shalihat follows what Pesantren has been taught without any additional strange or different rituals. According to the teachers and Kyai of Pesantren Al-Baqiyatush Shalihat, the basics of Islamic teachings on every practice and teaching of Imam Shafi'i are considered logical and rational. The student family of Pesantren Al-Baqiyatush Shalihat also follow the same school. If traced, in general the people in Tanjung Jabung Regency follow the Shafi'i School. When interviewed, Kyai Umar Husin – one of Kuala Tungkal's scholars and senior teacher at Pesantren Al-Baqiyatush Shalihat – stated the following:

*"Adherents of Islam in West Tanjung Jabung, including Pesantren Al-Baqiyatush Shalihat, have the same school view in practicing islamic teachings, namely shafi'i school, hence the teaching in Pesantren Al-Baqiyatush Shalihat much about the Shafi'i School, therefore, the teaching in Pesantren Al-Baqiyatush Shalihat is*

<sup>21</sup> Redaksi, "Polres Tanjabbar Amankan Pemilik Instagram Unggah Konten Berbau PKI," accessed Juni 01, 2020, <https://lintastungkal.com/polres-tanjabbar-amankan-pemilik-instagram-unggah-konten-berbau-pki/>.

<sup>22</sup> Tim Editor, "Tiga Terduga Teroris di Tangkap Densus 88 Pagi ini diterbangkan Ke Jakarta," accessed Agustus 16,

2021, <https://jamberita.com/read/2021/08/15/5969038/tiga-terduga-teroris--ditangkap-densus-88-di-tanjabbar-pagi-ini-diterbangkan-ke-jakarta/>.

<sup>23</sup> M. Fauzan, Student of Pesantren Al-Baqiyatush Shalihat, Interview in Jambi, Juni 23, 2021.





*much about the Shafi'i School, we also when giving material or preaching Inshaallah always convey learning about the Shafi'i School, but also do not consider other schools wrong. Because all schools, both Shafi'i, Maliki, Hanafi and Hambali are true."*<sup>24</sup>

We also found that the relationship between the academic community of Pesantren Al-Baqiyatush Shalihat in interacting internally and externally also looks very good, harmonious, harmonious without any disagreements with friends, family or with anyone even with Non-Muslims. As already mentioned, Pesantren Al-Baqiyatush Shalihat is surrounded by different religious communities such as Buddhism, Catholic Christianity, Protestant Christianity, Confucianism as well as immigrant communities of Chinese, Arab, Indian and other ethnicities. In an interview with Mr. Abyat, he explained the following:

*"There has never been any conflict from the establishment of Pesantren Al-Baqiyatush Shalihat standing until now.. The name of the radical was never at all, even We the community around Pesantren Al-Baqiyatush Shalihat became an example in religious harmony in Jambi Province, and once received an award from the Vice President of The Republic of Indonesia when inaugurating our village into a religious village. Indeed, around here many business houses owned by various types of people, but food or whatever is served to us, surely the Non-Muslims say and guarantee the authenticity of the food served."*<sup>25</sup>

In several lectures, the head of Pesantren Al-Baqiyatush Shalihat is KH. Abdul Hakim, We heard directly the advice and teachings that emphasize to moderate nature, mutual respect, and peace with differences, whether differences in understanding, differences of trust, or differences

in faith that exist in society. In his speech, Kyai Abdul Hakim stated the following:

*"The students of Pesantren Al-Baqiyatush Shalihat, in the face of an era of globalization in which all the information of life is very easy to find, but the bad effects of the 21st century are the many misleading schools, the many hate speeches and mutual anarchy due to worldly desires. Therefore, let's equally instill a sense of peace, mutual respect, mutual respect. Never assume that we are the truest, more than anyone. Never feel that we are the strongest faith and science, learn to strengthen adab so that the soul grows mutual respect for each other despite different beliefs."*<sup>26</sup>

We also saw some teachers of Pesantren Al-Baqiyatush Shalihat conveying harmony between Pancasila and Bhinneka Tunggal Ika if connected in the teachings of Islam so that it appears to be whole and there is no contradiction in it. Therefore, the academic community of Pesantren Al-Baqiyatush Shalihat has a personality that is not easily influenced by radical or misleading ideas. This we witnessed firsthand when the teacher of Citizenship Education subjects, Ustad Husnaini who is also the Deputy Head of Student Affairs provides teaching in the classroom:

*"If you look at the struggle of our country's heroes who are willing to be covered in blood and fall on the battlefield, of course until now the spirit of the struggle must still be stirred, considering our country that upholds Pancasila with the motto Bhinneka Tunggal Ika as the ideology and philosophy of the state. All of this must be applied in religious life. If we refer to the Qur'an, then we will find that the command of mutual love and respect among the same differences with the meaning of Pancasila and Bhinneka Tunggal Ika predated the ideology and philosophy of our country. It's just that we have to be more careful*

<sup>24</sup> Umar Husin, Kyai of Pesantren Al-Baqiyatush Shalihat, Interview in Jambi, July 13, 2021.

<sup>25</sup> Abyat, The staff of the Sungai Nibung Village Head Office in charge of the Religious Harmony section, Interview in Jambi, July 01, 2021.

<sup>26</sup> Abdul Hakim, Kyai of Pesantren Al-Baqiyatush Shalihat, Observation, Juni 22, 2021.





*on information that compares between Pancasila and Religion. In essence, the two are in synergy and cannot be separated from our nation Indonesia.”<sup>27</sup>*

According to Mr. Karim as a member of the community around Pesantren Al-Baqiyatush Shalihat, so far there is almost no academic community of Pesantren Al-Baqiyatush Shalihat who is at odds in the community for reasons of maintaining their own opinions that are considered true. That is because when learning with the 'Salafi Curriculum' or general curriculum learning, students are always taught to dare to argue, discuss, and ask questions but still with the characteristics of ethical and civilized santri in conveying something. We once interviewed M. Zaki as one of the members of the community related to morals and ethics. In this case he said the following:

*“If the schedule of student of Pesantren Al-Baqiyatush Shalihat out of the cottage area to buy necessities or follow religious and social activities, usually must wear gloves and peci as a characteristic. The most interesting is the santri who are very simple, polite, and friendly to the surrounding community. How can we disagree or other things that are rude, see the face and adab santri and santriwati we are very happy. There is almost no frustration or hatred for any of the students in Pesantren Al-Baqiyatush Shalihat.”<sup>28</sup>*

We also had the opportunity to pay attention and at the same time ask some respondents about the Islamic organization Nahdlatul Ulama which is so thick in Pesantren Al-Baqiyatush Shalihat because almost all teachers and educators and students have the belief of Ahlu Sunnah wal Jamaah. We then got an answer:

*“Although most of the academic community of Pesantren Al-Baqiyatush Shalihat has a direction of Nahdlatul Ulama or Ahlu Sunnah wal Jamaah, but the entire academic community agreed to maintain brotherhood because of religious differences is each other's personal affairs and we must still respect each other”.<sup>29</sup>*

Good manners and mutual respect shown by the entire academic community of Pesantren Al-Baqiyatush Shalihat brought change to the world of education, especially in West Tanjab to be more colorful. Especially with the characteristics of santri that does have its own color.

### **Teaching humble and non-authoritarian traits**

Authoritarian religious mindsets are often the trigger for tensions and even religious conflicts.<sup>30</sup> Therefore, this attitude needs to be reduced so that what should be highlighted in religion is a humble and tolerant mindset. Like students in other boarding schools, in Pesantren Al-Baqiyatush Shalihat there is no academic community that feels an obligation in giving directions or reprimanding others who feel they are not in accordance with Islamic teachings. The obligation and authority to give direction and reprimand is only the authority of the ustadz and Kyai.

Although Pesantren Al-Baqiyatush Shalihat is a foundation school and not a school funded by the government, the academic community of Pesantren Al-Baqiyatush Shalihat continues to blend and synergize in the field of religion, social and education in the community. Some other examples when the community and academic community of Pesantren Al-Baqiyatush Shalihat synergize in religion are during the activities of the General Monthly Study of the Community and the academic community of Pesantren Al-Baqiyatush Shalihat, jama'ah prayer 5 Times, Friday Prayers,

<sup>27</sup> Husnaini, the Deputy Head of Student Affairs of Pesantren Al-Baqiyatush Shalihat, Interview in Jambi, Mei 29, 2021.

<sup>28</sup> M. Zaki, the members of the community around of Pesantren Al-Baqiyatush Shalihat, Interview in Jambi, Mei 29, 2021.

<sup>29</sup> Abd. Rozak, the members of the community around of Pesantren Al-Baqiyatush Shalihat, Interview in Jambi, Mei 30, 2021.

<sup>30</sup> Badarussyamsi, “Pemikiran Abdulkarim Soroush Tentang Persoalan Otoritas Kebenaran Agama,” *ISLAMICA: Jurnal Studi Keislaman* 10, no. 1 (2015): p. 64.







Eid Prayers, Eid Al-Adha Prayers, Eclipse Prayers, or when dislodging bodies from the surrounding community.<sup>31</sup>

The social activities that are often carried out are compensation for orphaned santri and santriwati, then compensation for santri and santriwati memorization of the Qur'an, donations for the purposes of mosques and dormitories of Pesantren Al-Baqiyatush Shalihah. Wilda who is the Administrative Staff of Pesantren Al-Baqiyatush Shalihah said:

*"Usually Pesantren Al-Baqiyatush Shalihah has a lot of activities, but because of this covid pandemic there are some activities that are eliminated. These activities include religious, social and courtesy activities on the student memorization of the Qur'an."*<sup>32</sup>

Social and religious activities carried out by the academic community of Pesantren Al-Baqiyatush Shalihah is a form of special education that aims to emphasize the social care of students to everyone. Social activities aimed at fostering a sense of care and togetherness are in accordance with the vision and mission of the establishment of this Boarding School, namely *Faith and Fear to Allah, Noble Morality, Skilled in Religious and General Sciences and Religious and National Insight*. As for the Mission of Pesantren Al-Baqiyatush Shalihah among others; (1) Fostering The Life and Practice of Islam, (2) Instilling Wisdom in Acting and Politeness in Speaking, (3) Improving the Quality of Education, (4) Skills in the Field of Religion and General Knowledge, and (5) Carrying out Learning and Guidance optimally, according to their potential.

From the results of Focus Group Discussion that we did with teachers and some students of Pesantren Al-Baqiyatush Shalihah during recess, some santri stated that he and others did not have

the courage to do the act of asking, reprimanding or telling someone to do something that is not his obligation. When asked why they behaved this way, Zahroni replied thus:

*"Because we feel that we are still not knowledgeable, and still far from being qualified in religious or general knowledge, we do not dare to give teachings or understanding to friends or others, except on the orders of our teachers or what we want to say we have previously conveyed to our teachers."*<sup>33</sup>

The recognition shows the existence of humble nature in the sense of not feeling better or not feeling more right. According to Harun as one of the Ustadz, this is because the students of Pesantren Al-Baqiyatush Shalihah have decency and adab and wisdom towards others to keep the hearts of others from being hurt.

Based on the results of Focus Group Discussion, observations and several interviews that we conducted, it was found that there are several factors behind the students of Pesantren Al-Baqiyatush Shalihah has a nature that is not authoritarian and does not impose an understanding on others, or does not command anything to others or to others. Some of these factors include:

- a. The students feel that the science is still the age of corn which means it is not qualified in any case. Thus it is impossible to oblige others to do something, moreover it is not yet clear the provisions in religion.
- b. The students feel that the knowledge currently gained and studied is not enough to brag and impose personal will over the common interest.
- c. The students still do not have enough authority and position to influence, invite,

<sup>31</sup> Observation The author who witnessed firsthand that the surrounding community or outside, were allowed to perform the 5 daily prayers and other prayers, or just rest in the area of the Masjid Pondok Pesantren Al-Baqiyatush Shalihah Tanjung Jabung Barat. Observation, April 22, 2021.

<sup>32</sup> Wilda, the Administrative Staff of Pesantren Al-Baqiyatush Shalihah, Interview in Jambi, April 15, 2021.

<sup>33</sup> Focus Group Discussion with teachers and students of Pesantren Al-Baqiyatush Shalihah, July 18, 2021.





- or force new things that are not appropriate.
- d. The students feel they do not have the authority and desire to interfere in the affairs of others let alone to manage their lives.
  - e. The students are accustomed to association with family, friends and homogeneous communities with both having certain obligations in accordance with the science and teachings that have been received in Pesantren Al-Baqiyatush Shalihat.
  - f. The students are used to mingling with societies that have multi-cultural, ethnic, religious, so that their nature is more tolerant than authoritarian.<sup>34</sup>

### Friendly and not arrogant

The friendly and arrogant attitude shown by the academic community of Pesantren Al-Baqiyatush Shalihat is the result of a good family upbringing and then strengthened by a good education also in Pesantren Al-Baqiyatush Shalihat. When we interviewed Muhtadin as one of the Ustadz, he said not all students who entered Al-Baqiyatush Shalihat of Boarding School had a friendly nature since the beginning. There are some santri who do have stubborn and rude nature since the first entry. In this case Zikri explained:

*"First enter the Pesantren Al-Baqiyatush Shalihat, not all students already have good behavior. There are some students who are indeed excessive (misbehaving) in behaving. Well, this is the kind of santri that we have to learn more seriously. But over time with the learning given, God willing the children who are entrusted to Pesantren Al-Baqiyatush Shalihat will be educated in accordance with islamic sharia, we also do not deny there are some children who can not be advised so choose to*

*quit Pesantren Al-Baqiyatush Shalihat. On the other hand there are also children who cannot continue their education because they cannot be separated from their parents."*<sup>35</sup>

Over time, bad tempers can change with the upbringing of teachers and the good environment in Pesantren Al-Baqiyatush Shalihat. The teachers also agreed that if the child is educated with the environment and with good people, then the results will be good as well. Parents must believe in the education of children who have been given by Pesantren Al-Baqiyatush Shalihat, but parents also can not only depend in the boarding school alone to educate their children, the parents must also play a role in their children's education and future.

On the other hand, we once interviewed Mr. Yusni one of the parents of Pesantren Al-Baqiyatush Shalihat about the reason he sent his son to this boarding school. He hopes his son will be a better boy and have good behavior.

*"The reason I entrusted the child's education to this boarding school is because of the direction of the extended family and also friends whose children are now undergoing education at Pesantren Al-Baqiyatush Shalihat. Hopefully there will be a good change for my son, yes the hope is quite moral and his behavior improves, like students in general, for science let it run as it is in accordance with his ability."*<sup>36</sup>

This was then corroborated by the statement of Mr. Rifa'i who is the parent of Humairah whose son has graduated. He stated that his son who used to have a stubborn and arrogant disposition has now changed for the better after completing his education at Pesantren Al-Baqiyatush Shalihat. Rifa'i stated the following:

*"Thank God, actually I want to say a big thank you to the teachers and all those involved in helping my child's education at Pesantren Al-Baqiyatush*

<sup>34</sup> Analysis and general conclusions on interviews and observations that the author conducted on several respondents at Islamic boarding schools in the period from April to July 2021.

<sup>35</sup> Muhtadin, Teacher of Pesantren Al-Baqiyatush Shalihat, Interview in Jambi, Mei 30, 2021.

<sup>36</sup> Yusni, Parents of Rafli as student at Pesantren Al-Baqiyatush Shalihat, Interview in Jambi, Juni 10, 2021.





*Shalihah, now my child's change is obvious. The good morals and what makes me most must be that my son now routinely performs worship according to the demands of Islamic sharia, even now my son has memorized some qur'an some juz.*"<sup>37</sup>

The teacher who often handles the problems of students of Pesantren Al-Baqiyatush Shalihah Ustadzah Nurbayah once stated that for several years Pesantren Al-Baqiyatush Shalihah stood up, rarely heard and received complaints about criminal behavior, violence, and other crimes committed by his students. Considering because the students are very ta'dzim (respectful) in front of Kyai, ustadz and ustadzah, teachers, even to the guests who visited Pesantren Al-Baqiyatush Shalihah. The students always give respect by greeting, bowing their heads, and being polite like a santri. In this regard, Kyai Muhammad Harun explains as follows:

*"Let alone radical, fight against teachers during learning or other activities in Pesantren Al-Baqiyatush Shalihah alone there are no students who dare. If walking then meet with the teacher, the students must give a smile and greeting to every teacher he meets. So if the question is whether any of our children are radical, we expressly state that no one has a radical nature let alone that leads to terrorism."*<sup>38</sup>

The academic community of Pesantren Al-Baqiyatush Shalihah understands that a tough and arrogant attitude that is not in place will lead to criminal acts and even radicalism. When we look at the conditions in the field, in the daily life of students, we do not find at all students that has behavioral characteristics or actions that indicate the existence of radicalism. This is because the students already have good habituation. If there are students who have behavior that violates order, security, cleanliness, and even commit acts of violence that lead to radicalism, then the

students will get some sanctions from their own actions. The sanctions can vary, whether the punishment given by teachers or social sanctions, even more serious will be directly brought to the security forces.

Thus, it can be concluded that the academic community of Pesantren Al-Baqiyatush Shalihah does not have students that are indicated to have radical attitudes. The friendly nature shown indicates that the vision and mission of Pesantren Al-Baqiyatush Shalihah has been achieved, including instilling wisdom in acting and polite in speaking.

#### **Awareness of Pluralism and tolerance towards Non-Muslims**

From the results of our discussions with non-Muslim religious leaders, we found that since The Pesantren Al-Baqiyatush Shalihah was established until now, there is no academic community of Pesantren Al-Baqiyatush Shalihah who has the nature of justifying that people who are different from Islam as 'Kāfir' people. People who have diverse tribes, religions, races and ethnicities in the Pesantren Al-Baqiyatush Shalihah region have never been at all considered infidels despite having different beliefs and different faith.

*"All religions teach goodness in their own way. What we worship is different from what you worship. The God that Muslims believe in is different from the God we believe in, so we both maintain this tolerance. When it comes to houses of worship or about religious beliefs, we are never hostile. Similarly, when we ourselves are attending socialization activities or there are other religious activities, we are never booed for being a minority. Nor have we heard of saying that we non-Muslims are Kāfir. Yes, thank God we are very proud because in the Nibung River Village area, religious tolerance is very good."*<sup>39</sup>

<sup>37</sup> Rifa'i, Parents of Humairah as student at Pesantren Al-Baqiyatush Shalihah, Interview in Jambi, Juni 11, 2021.

<sup>38</sup> Nurbayah, Teacher of Pesantren Al-Baqiyatush Shalihah, Interview in Jambi, July 11, 2021.

<sup>39</sup> Gultom, A Catholic Christian religious leader, Interview in Jambi, July 13, 2021.





Awareness of plurality that leads to a spirit of tolerance is commonplace for the academic community of Pesantren Al-Baqiyatush Shalihah. They are used to living in society and living at peace with all levels of society that are very diverse. Students also imitate and follow the nature of their ustadz and Kyai who show a pluralist nature, open even with Non-Muslims. They also have a good heart in everyone who intends to know more about Pesantren Al-Baqiyatush Shalihah.

From the explanation of the teacher and also the students of Pesantren Al-Baqiyatush Shalihah above it can be concluded that no one from the academic community of Pesantren Al-Baqiyatush Shalihah fell or engaged in radicalism based on the four indicators that have been conveyed. We appreciate and witness firsthand that the rules and regulations made have been implemented by the entire academic community of Pesantren Al-Baqiyatush Shalihah. This order becomes a guide that sets boundaries, where one thing can be implemented and should not be implemented with the aim of creating orderly, conducive and orderly conditions.

Pesantren is naturally proven to have a learning system that contains tolerance, friendliness, humility, respect, and pluralism. In several studies that the author has carried out, these values have become the characteristics of pesantren. Pesantren does not need to proclaim that the learning system and curriculum already support to the principles of tolerance. Since its establishment until now, Islamic boarding schools that are scattered throughout the Indonesian archipelago cannot be separated from these noble values. The emphasis of education on the formation of commendable morals and wisdom is a characteristic contained in the learning and teaching process in Islamic boarding schools. Thus, Islamic boarding schools have strong immunity in warding off negative values that are contrary to the noble values they already have, including radicalism or terrorism.

Based on the findings above, it can be analyzed that the tolerant worldview and the deradicalization process at the pesantren Al-Baqiyatush Shalihah Jambi are caused by three main important factors. The three factors include; (1) social plurality, (2) Kyai's example, and (3) tolerant learning culture. These three factors are interrelated and influence each other. The social plurality has fostered a tolerant and pluralistic nature among all residents of pesantren; from Kyai, teachers, and students. Tolerant learning culture is recognized as very supportive for the growth of tolerance and pluralist traits. Meanwhile, the examples of Kyai and teachers have fostered practical understanding and awareness among all residents of pesantren to do the same and uphold the direction and example of attitudes from Kyai and teachers.

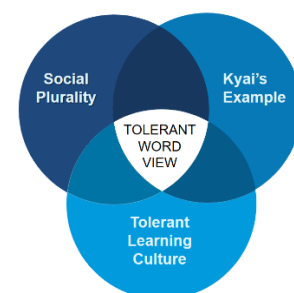


Figure: Tolerant Worldview Scheme

## Conclusion

Al-Baqiyatush Islamic Boarding School Shalihah Tanjung Jabung Barat – Jambi keeps important notes in the context of cultivating noble human values such as tolerance among others. At a time when the discourse of radicalism and terrorism is too quickly linked to Muslims, this pesantren shows its existence as an Islamic educational institution that teaches tolerance and pluralism. Likewise, when cases of inter-religious conflict are rampant, this pesantren actually shows its harmony with various adherents of other religions around it. This pesantren is located in an area inhabited by various religious adherents and based on several cases, this pesantren is also in an





area that is prone to the spread of seeds of radicalism and terrorism. This fact is actually a test for this pesantren to always have a tolerant perspective of multiculturalism and not fanaticism. The leaders and teachers at this pesantren have consistently succeeded in instilling the values of tolerance and preventing the institution from radicalism. Tolerance and anti-fanaticism are important values that have been instilled by this pesantren to its students. Cultivation of values that take place by itself in the pesantren, among others; first, tolerance and lack of fanaticism; both humble and not authoritarian cultures; the third is friendly and not arrogant; and fourthly pluralism and tolerance towards Non-Muslims. The cultivation of tolerant and friendly values has received sympathy from the community around the pesantren, both fellow Muslims and non-Muslims. This research reveals that pesantren naturally have the potential to ward off radicalism through the awareness of tolerance that always adorns the teaching and learning process in it.

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### Author's Contributions

All listed authors contribute to this article. B.B. wrote the original draft and conceptualized the study. F. A managed the project administration, reviewed and edited it. S. M was responsible for the methodology and validation. E.E wrote the formal analysis, and compiled the resources.

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This article followed all ethical standards for research, without direct contact with human or animal subjects.

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