LEARNING THE ISLAMIC MODERATION IN PESANTREN:
The Construction of *Kiai's* Thought about Islamic Moderation and Its Implication on The Students' Behavior

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ABSTRACT

The study of Islamic moderation in pesantren needs to be considered as an effort to prevent radicalism and extremism, because besides having historical legitimacy as indigenous Indonesian education, pesantren since its inception have affirmed itself as a moderate education. This study aims to explore the construction of Islamic moderation thought in Islamic pesantren and its manifestation in the students' behaviour. By using a qualitative approach, the research which was carried out in four Islamic boarding schools in Madura resulted in the construction of the kiai's moderation thought is in the neo-modernist type. Islamic moderation is instilled by promoting exemplary and learning from walisongo, as well as being given understanding through studying the turats book. It is manifested in tolerant behavior and openness to *ikhtilaf*. The implication for the santri's diversity is the growth of respect for religious differences and opinions within their own religion.

ABSTRAK

Kajian moderasi Islam di pesantren perlu diperhatikan sebagai ikhtiar mencegah tindakan radikalisme dan ekstrimisme, karena di samping memiliki legitimasi historis sebagai pendidikan *indigenous* Indonesia, pesantren sejak awal berdirinya menegaskan diri sebagai tipe pendidikan moderat. Penelitian ini bertujuan mengeksplorasi konstruksi pemikiran moderasi Islam di pesantren dan manifestinya dalam perilaku santri. Dengan menggunakan pendekatan kualitatif, penelitian yang dilaksanakan di empat pesantren di Madura, menghasilkan konstruksi pemikiran moderasi kiai bertipe neo-modernis. Moderasi Islam ditanamkan dengan mengedepankan keteladan dan belajar dari walisongo, disamping diberikan pemahaman melalui kajian-kajian kitab turats. Manifestasinya diwujudkan dalam perilaku toleran dan terbuka terhadap ikhtilaf. Implikasi terhadap keberagamaan santri tumbuhnya sikap menghargai terhadap perbedaan agama dan pendapat dalam agamanya sendiri.

Introduction

The phenomenon of religious based radicalism and terrorism movements lately is quite concerning. Attacks launched by radicalism Islamic groups not prioritize mercy values,[1] will threaten national security stability and social integration. Various stigmas are attached to Islam, namely that Islam is identical to violence, terrorism, fundamentalism, radicalism, and so on, are difficult to be eliminated. This stigmatization seems to justify the several Western thinkers views who believe that Islam become a threat after the Soviet Union collapse, such as Samuel Huntington with his thesis "the clash of civilizations," eventhough Islam is a love and compassion (*rahmah*) religion. [2] In accordance with the mission of the Prophet Muhammad, Islam gives universal human rights, not only to Muslims, but also to non-Muslims. [3] Islam teaches more about peace, harmony, tolerance, and openness. Uniquely, the violence carried out by a part of Muslims that invite negative-pejorative attention from the international community, then it is justified as characteristics of Islam. [4] This will also bring forth to the religious exclusivism attitude.[5]

The exclusivist attitude that encourages the emergence of violent behavior carried out in the name of religion stems from the misinterpretation of the Qur'an[6] and literal thinking in understanding religious doctrine.[7] Religion is reduced to the basis of primordial and sectarian

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[1] Darlis, "Peran Pesantren As'adiyah Sengkang dalam Membangun Moderasi Islam di Tanah Bugis (Sebuah Penelitian Awal)," *al-Misbah* 12, no. 1 (Juni 2016): 111–40, https://doi.org/10.24239/al-mishbah.Vol12.Iss1.68.

[2] Nurul Faiqah dan Toni Pransiska, "Radikalisme Islam vs Moderasi Islam: Upaya Membangun Wajah Islam Indonesia Yang Damai," *Al-Fikra : Jurnal Ilmiah Keislaman* 17, no. 1 (3 Juli 2018): 33–60, https://doi.org/10.24014/af.v17i1.5212.

[3] Mazlan Ibrahim dkk., "Wasatiyyah Discourse According to Muslim Scholars in Malaysia," *Advances in Natural and Applied Sciences* 7, no. 1 (2013): 9.

[4] Mujamil Qomar, "Islam Nusantara: Sebuah Alternatif Model Pemikiran, Pemahaman, dan Pengamalan Islam," *El-Harakah* 17, no. 2 (2015): 198–217, https://doi.org/10.18860/el.v17i2.3345.

[5] Nanang Hasan Susanto, "Menangkal Radikalisme Atas Nama Agama melalui Pendidikan Islam Substantif," *Nadwa, Jurnal Pendidikan Islam* 12, no. 1 (2018): 65–80, http://dx.doi.org/10.21580/nw.2018.12.1.2151.

[6] Mukhibat Mukhibat, "Deradikalisasi dan Integrasi Nilai-nilai Pluralitas dalam Kurikulum Pesantren Salafi Haraki di Indonesia," *Al-Tahrir: Jurnal Pemikiran Islam* 14, no. 1 (1 Mei 2014): 181–204, https://doi.org/10.21154/al-tahrir.v14i1.121.

[7] Achmad Zainal Arifin, "Defending Traditions, Countering Intolerant Ideologies, Re-energizing the Role of Modin in Modern Java," *Al-Jami'ah: Journal of Islamic Studies* 55, no. 2 (2017): 265–92, https://doi.org/10.14421/ajis.2017.552.265-292; Muhammad Turhan Yani dkk., "The Religious Construction of Kiai on Pluralism and Multiculturalism," *El Harakah* 20, no. 2 (29 November 2018): 175–90, https://doi.org/10.18860/el.v20i2.5074.

group consciousness.[8] They construct exclusive and intolerant theology through partial reading of the verses of the Qur'an. Consideration of moral ideas and their historical context is separated from generic meaning.[9] If the interpretation is carried out openly (open-minded) and contextually, it will produce a different understanding, and is relevant to moderate values. Islam as a mercy religion, has a lot of excellences, that is the teachings are balanced (moderate). Islam always prioritizes moderation and tolerance as substantive teaching values, [10] which are full of peace and tolerance and have no problems when dealing with modernity, human rights, and democracy. [11]

In accordance with this, the study of Islamic moderation in *pesantren* (literally *pesantren* refers to an Islamic boarding institution that teaches Islamic sciences such as classical Islamic textbooks and also general sciences) must be attended as an effort to prevent radicalism and extremism. The study of Islamic moderation in pesantren is very interesting, because beside having historical legitimacy as indigenous Indonesian education, pesantren have since their inception asserted themselves as a type of moderate education. Pesantren is a simulation place to transform the Islamic thought. However, since the reformation era, the radicalism view in pesantren has begun to emerge. It is suspected that there are several Pesantren that are indicated to spread radicalism, such as the Ngruki Solo, Ma'had al-Zaitun Indramayu, and the Hidayatullah in Balikpapan. All of this pesantren is suspected of implementing radical methods in upholding Islamic law, and establishing an Islamic state as the mission of several of the pesantren above.[12]

Such pesantren condition can lead to the public's perspective on pesantren as a base for terrorists, so that radical, intolerant and exclusive issues are often directed at the majority of

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[8] Syamsul Arifin, *Merambah Jalan Baru dalam Beragama* (Yogyakarta: Ittaqa Press, 2000).

[9] Mun'im Sirri, *Tradisi Intelektual Islam, Rekonfigurasi Sumber Otoritas Agama* (Malang: Madani, 2005).

[10] Hasbiyallah Hasbiyallah, Moh Sulhan, dan Heri Khoiruddin, "Transformation of the Education of Moderate Muslim Society: A Thought Study of Nahdlatul Ulama," *Jurnal Pendidikan Islam* 6, no. 1 (6 Juni 2017): 25–50, https://doi.org/10.14421/jpi.2017.61.25-50.

[11] Ilyya Muhsin, Nikmah Rochmawati, dan Muhammad Chairul Huda, "Revolution of Islamic Proselytizing Organization: From Islamism to Moderate," *QIJIS: Qudus International Journal of Islamic Studies* 7, no. 1 (3 Juni 2019): 45–70, https://doi.org/10.21043/qijis.v7i1.5076; Eka Prasetiawati, "Menanamkan Islam Moderat untuk Menanggulangi Radikalisme di Indonesia," *Fikri : Jurnal Kajian Agama, Sosial dan Budaya* 2, no. 2 (27 Desember 2017): 523–70, https://doi.org/10.25217/jf.v2i2.152; Toto Suharto, "Indonesianisasi Islam: Penguatan Islam Moderat dalam Lembaga Pendidikan Islam di Indonesia," *Al-Tahrir: Jurnal Pemikiran Islam* 17, no. 1 (24 Mei 2017): 155–78, https://doi.org/10.21154/altahrir.v17i1.803.

[12] Fata Asyrofi Yahya, "Meneguhkan Visi Moderasi dalam Bingkai Etika Islam, Relevansi dan Implikasi Edukatifnya," dalam *Proceeding The 2nd Annual Conference for Muslim Scholars* (Kopertais Wilayah IV Surabaya, 2018), 466–78.

pesantren. In fact, the image of Indonesian pesantren has so far been known as institutions that teach Islam as *rahmah li al-'alamin* and comprehensive, which has a moderate perspective and humanistic, inclusive and tolerant in character. Since in beginning, Pesantren have been a center in developing the moderate thinkers, and this is be actually the authentic character of pesantren. Pesantren always display their tolerant and peaceful. As an Islamic educational institution in Indonesia, pesantren have emphasized the importance of spreading a peace culture. The concepts of *tasamuh, tawasuth, tawazun*, and *i'tidal* are inherent in pesantren community. It proves that pesantren is an institution that sow the peace values and anti-radicalism.[13]

The study of Islamic moderation has become an object of research with various perspectives.[14] Hasan found the dynamics of Hasyim Asy'ari's thoughts known as a follower of the Gazali's traditional thought and agreed with modernism although he still adhered to certain schools of thought and Ahmad Dahlan as a reformer who contextualized Islamic teachings with social and cultural conditions. Meanwhile, Mutawali researched Islam Wasatiyah in the context of Islam Nusantara. He found the dialectic and dynamics between sharia texts and local realities and traditions in Lombok have brought the concept of Islam Nusantara which has the characteristics of *wasathiyah, tasamuh, syura*, and *i'tidal*. Islam Lombok described harmonious inter-religious coexistence, a pluralistic society consisting of various religions, tribes, cultures and describes *Islam rahmah li al-'alamin*.[15]

The research results by Hasan, et.al. confirmed that pesantren are able to present Islamic teachings that are harmonious, peaceful, tolerant, and anti-radical. The understanding of Islam initiated by Pesantren is far from the radical doctrine values, or doctrines that easily 'heresy' other groups. Several other researchers also emphasize that the content of material in Pesantren is emphasized on Islamic discourse that contains a peaceful, tolerant educational mission, prioritizes human values, and respects differences as a blessing.[16]

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[13] Mohammad Muchlis Solichin, "Pendidikan Islam Moderat dalam Bingkai Kearifan Lokal (Studi pada Pondok Pesantren Al-Amin Prenduan Sumenep Madura)," *Mudarrisuna* 8, no. 1 (2018): 174–94.

[14] Mohammad Hasan, "Islam Wasathiyah di Kalangan Ulama Nusantara (Studi Pemikiran KH. Hasyim Asy'ari dan KH. Ahmad Dahlan dan Relevansinya dengan Pendidikan Islam di Indonesia)" (Disertasi, UIN Sunan Ampel Surabaya, 2018).

[15] Mutawali, "Moderate Islam in Lombok: The Dialectic between Islam and Local Culture," *Journal of Indonesian Islam* 10, no. 2 (1 Desember 2016): 309–34, https://doi.org/10.15642/JIIS.2016.10.2.309-334.

[16] Moh. Abdul Kholiq Hasan, Kamila Adnani, dan Moh. Mahbub, "Konstruksi Pemikiran Keagamaan tentang Nilai-Nilai Nasionalisme pada Penceramah di Masjid Agung Surakarta dan Sukoharjo," *al-Ulum* 18, no. 2 (Desember 2018): 481–500, https://doi.org/10.30603/au.v18i2.660.

Other researchers studied moderate Islamic education in Islamic educational institutions (universities and Pesantren). The results of their research showed that Islamic education that develops moderate values in universities always equips students with an understanding of Islamic teaching holisticly and comprehensively. The curriculum is developed through a corelated curriculum approach, namely grouping related courses and containing anti-radicalism curriculum and learning. The material content is emphasized on Islamic discourse that contains a peaceful, tolerant educational mission, prioritizing human values, and respecting differences as a blessing. Meanwhile, the development of internalization of Islamic moderation values in Pesantren is oriented towards efforts to take the process of taking Islamic moderation values to be manifested in daily behavior. The implementation of internalization of Islamic moderation values to students aimed to create a generation of *ulu al-albab* with pesantren perspective, noble moral and care in society so that they have a faith stability, high spirituality, and noble moral. [17]

With the emergence of pesantren that are indicated to teach and spread radical ideology as mentioned above, the views of Pesantren has shifted its meaning and its characteric as *rahmah li al-'alamin* has begun to fade. Therefore, it is considered very important to present again the study of Islamic moderation today as an effort to place Pesantren as institution that prioritize the Islamic moderation values, by looking at the construct of the kiai's thoughts and their implications for the students' religiosity.

To obtain data, the researcher used a qualitative research approach with a phenomenological type, which seeks to understand the meaning of an event or incident and its relation to the people in certain situations naturally. This study seeks to uncover a phenomenon and context experienced by individuals to the level of their beliefs.

This research was conducted in four Pesantrens in Madura, namely Pesantren al-Ishlah in Sumenep, pesantren al-Syahidul Kabir in Pamekasan, Pesantren Darul Ulum in Karangbaru Pamekasan, and pesantren Darul Islam al-Munawwir in Sampang. The research data collection was conducted through in-depth interview, observation, and documentation techniques. The determination of informants used purposive sampling. The researcher used an interview

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[17] Mohammad Muchlis Solichin, "Pendidikan Islam Moderat dan Dampaknya terhadap Perilaku Mahasiswa (Studi atas Institut Agama Islam Negeri (IAIN) Madura" (Laporan Penelitian Pengembangan Program Studi, IAIN Madura, 2018); Mochamad Chairudin, "Aspek Pengembangan Internalisasi Nilai Moderasi Islam pada Santri (Studi Kasus di Pondok Pesantren Qomaruddin Gresik)," dalam *Proceeding The 2nd Annual Conference for Muslim Scholars* (Kopertais Wilayah IV Surabaya, 2018), 683–90.

technique with a semi-structured interview type and an "informal-interviewing" method, so that informants could be more open in providing the information and research data needed.

Results and Discussion

The Kiai's Thought Typology about Islamic Moderation

The construction of Islamic thought can be categorized into four types, namely Salafi textualists, traditionalist schools, modernists, neo-modernists. Salafi textualists try to understand the teachings and values contained in the Qur'an and the Sunnah. The ideal society that is desired is the Salaf society, namely the prophet Muhammad SAW era and his companions. While the traditional schools try to understand the teachings and values contained in the Qur'an and the Sunnah through the classical Islamic thought treasures, but often do not consider the socio-historical situation of the local community. The ideal Muslim society is the classical era Muslim society, where all religious issues are thoroughly discussed by previous Muslim scholars or intellectuals. Their mindset is always based on the results of the ijtihad of previous scholars, the classical book become main reference and it is difficult to get out of the Islamic thought school was formed several centuries ago.

Meanwhile, modernists try to understand the teachings and values contained in the Qur'an and Sunnah by considering the socio-historical conditions and cultural challenges faced by contemporary Muslim society (the science and technology and modernity era) without paying attention to the contents of the classical era intellectual treasures related to religious and social issues. Meanwhile, neo-Modernists try to understand the teachings and values contained in the Qur'an and Sunnah by considering and including the classical Muslim intellectual treasures and observing the difficulties and conveniences offered by the modern technological world. The jargon that is often uttered is "*al-Muhafadzah 'ala al-qadim al-shalih wa al-akhdzu bi al-jadid al-ashlah*", which means maintaining good things that already exist while developing new values and it is better.

In the kiai view of four pesantrens in Madura, Islamis teaching is comprehensive and *rahmah*, broad and flexible, easy and simple, so that pesantren in Madura in understanding and applying Islamic law in daily life and making the law a program of the pesantren, always take the middle path between two extreme paths, namely first, the pesantren program which only has the principle that the *mashadir al-syar'iyah* is only the Qur'an and Hadith which are understood textually so that reason and tradition are not given the opportunity to play a role so that radical

ideologies emerge. Second, it is too loose in prioritizing reason and tradition, so that both become the benchmark for the pesnatren rules and programs. The Qur'an and Hadith are only used as tools or arguments to justify the arguments of reason or tradition that apply, so that liberal ideologies emerge which multiply into secular, plural and so on. Islamic moderation in pesantren in Madura prioritizes ijtihad to unite and accommodate the two poles above. Its means that the Qur'an and Hadith are still prioritized as the main resource. Reason and tradition or custom are not set aside but play a role in it.

The kiai in Madura viewed that Islamic moderation leads the concept taught by the Qur'an and hadith, and exemplified by the early scholars in the *al-wasath* attitude as shown in the Qur'an, which is neither extreme to the right nor to the left. In other words, it is not excessive and goes beyond the limits or is too loose.

In this context, kiai built knowledge based on the reality he seen and refers to the knowledge structure has been obtained previously. Thus, the reality of the kiai's response and his adaptation regarding the religious thought of Islamic moderation is not formed by itself, but because of social construction. According to Peter L. Berger and Thomas Luckman, the occurrence of social construction of reality goes through three stages: namely externalization, objectivation and internalization. These three stages occur simultaneously and dialectically between the self and socio-cultural. The substance of the theory and social construction approach on the realities undergoes a natural and simultaneous process through language in a primary and semi-secondary community in daily life. [18]

If the moderation meaning is drawn to the pesantren world, Islamic moderation is based on the pesantren's classical motto, namely *al-muhafazhah 'ala al-qadim al-shalih wa al-akhdz bi al-jadid al-ashlah.* This means that pesantren must be able to be open to developing further and be ready to face the challenges of the present where Islamic boarding schools are required to be able to adapt to the modern world, but also not abandon the legacy of the *ulama' salaf al-shalih*, namely with the inherited educational culture namely in learning classical books and their guidance in moral and directing them more towards the hereafter affairs.

This pesantren life can be used as a barometer in implementating Islamic moderation. Furthermore, pesantren in Indonesia is known by a pluralist humanist concept and not contrast

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[18] Karman, "Konstruksi Realitas Sosial Sebagai Gerakan Pemikiran (Sebuah Telaah Teoretis terhadap Konstruksi Realitas Peter L. Berger," *Jurnal Penelitian dan Pengembangan Komunikasi dan Informatika* 5, no. 3 (3 Maret 2015): 11–23.

with the Pancasila values at all. In the nation and state context, the Islamic character that must be built is an accommodative Islam. Namely, Islam that is friendly to tradition, this view is known as the term *al muhafadzah ala al-qadim al-shalih wa al-akhdz bi al-jadid al-ashlah*. This effort can reduce religious radicalism. Because by not abandoning good traditions and adopting traditions that are considered good, it will become a fortress for Muslims from radicalism.

Pesantren as a basis in instilling moderate understanding is to fulfill the Muslim characteristic that have been mentioned in the Qur'an, namely *ummatan wasathan.* The *wasatiyah* Islam paradigm is able to differentiate in overcoming all the diversity of opinions amidst the flow of socio-cultural differences in Indonesia. The *wasatiyah* attitude must be able to be implemented in the faith, shari'ah, and Sufism behavior. Pesantren is a miniature implementation of implicit religious moderation. Pesantren as an Islamic educational institution that adheres to the teachings and beliefs of *ahl al-sunnah wa al-jama'ah* ensures that all students in it have been equipped with basic knowledge regarding the concept of moderate Islamic teachings. In addition, students can emulate the attitudes and daily behavior of kiai and ustadh as caretakers of pesantren who are known as moderate figures.

The construction of the kiai thoughts in Madura is categorized into the Neo-modernist thought, namely a thought school to understand Islamic teachings by adhering to the context of the Qur'an and Hadith, the study of classical ulama science to accepting new discoveries as references for Islamic education.[19] The Islamic moderation thought in the Neo-modernist concept do not discard the arguments produced by the minds of Muslim intellectuals in the past. All are related as a reference in building Islamic moderation thought, then if something new appears as a discovery it will be taken as a new reference.

This typology emphasizes the understanding of the basic teachings and values contained in the Qur'an and Hadith by linking the classical Muslim scientific treasures in harmonizing with the various conveniences offered by the modern technological world.[20] In this typology perspective, in overcoming the problems in the society, it used the classical Islamic intellectual treasures and combined with modern Islamic intellectuals, namely maintaining good things that have been running in the society and developing new teachings and values that are better. Based

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[19] Muhaimin, *Rekonstruksi Pendidikan Islam dari Paradigma Pengembangan, Manajemen Kelembagaan, Kurikulum hingga Strategi Pembelajaran* (Jakarta: RajaGrafindo Persada, 2009).
[20] Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam di Sekolah, Sekolah, dan Perguruan Tinggi* (Jakarta: RajaGrafindo Persada, 2009).

on this description, it can be stated that the thought concept about moderation in Islam can be seen in a broad scope and general meaning so that it can be used in religious situations and focus on a particular condition. [21]

This typology is in accordance with the character of Indonesian Islam which highly upholds the noble values of humanity and culture.[22] This Islamic pattern is the embryo of the Indonesian Islam development which has some competitive and comparative advantages. In the pesantren tradition, the noble values of such as *zuhud, wara', tawadhu',* and *ikhlas* also develop.[23] Likewise, the commitment to strengthening emotional-spiritual and affective intelligence and appreciating local wisdom. [24]

The Internalization of Islamic Moderation Value

The internalization pattern of Islamic moderation values in four Madurese pesantrens implemented by kiai varies greatly depending on each thought level. In pesantren al-Syahidul Kabir Pamekasan, the internalization pattern of Islamic moderation values to students is reflected in its educational pattern. As in pesantren education, students are introduced to various differences that occur among scholars through the classical books as literature. From here, students are indirectly taught to accept differences and be opened mind. Being opened mind means respecting all other people's opinions, not discriminating against them, being responsive, sympathetic, showing a friendly and understanding the difference.

This condition requires Muslims to prioritize similarities over differences. A moderate religious attitude can be demonstrated by a thought pattern and acts by taking a moderate path (*tawassuth*), balance (*tawazun*), middle path (*i'tidal*),[25] and tolerance (*tasamuh*), in accordance with

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[21] Wan Kamal Mujani, Ermy Azziaty Rozali, dan Nor Jamaniah Zakaria, "The Wasatiyyah (Moderation) Concept: Its Implementation in Malaysia," *Mediterranean Journal of Social Sciences, MCSER Publishing, Rome-Italy* 6, no. 4 (Juli 2015): 6, https://doi.org/Doi:10.5901/mjss.2015.v6n4s2p66.

[22] Sauqi Futaqi, "Konstruksi Moderasi Islam (Wasathiyyah) dalam Kurikulum Pendidikan Islam," dalam *Proceeding The 2nd Annual Conference for Muslim Scholars* (Kopertais Wilayah IV Surabaya, 2018).

[23] Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai* (Jakarta: Lembaga Penelitian, Pendidikan, dan Penerangan Ekonomi dan Sosial, 1982).

[24] Abd. A'la, "Strategi Pesantren Menuju Pendidikan Internasional," dalam *Pendidikan Islam: Memajukan Umat dan Memperkuat Kesadaran Bela Negara*, dalam M. Hamdar Arraiyah dan Jejen Musfah (Jakarta: Prenada Media, 2016).

[25] Ma'mun Mu'min dan Fathul Mufid, "The Challenge of Islam Nusantara Against Terorism: Analysis Study of Islamic Nusantara of Ulama NU Movement in Central Java," *Addin* 12, no. 1 (2018): 31–62, https://doi.org/10.21043/addin.v12i1.4185.

the mission of Islam, namely *rahmah li al'alamin*, whose existence is currently being questioned along with the spread of radical actions in the name of religion.

This attitude is begun with a good understanding to religion so that it can implicate in daily practice. If the religion understanding is not complete, then they conduct this life also be unfair. No less important, we must be able to see the reality of society life as a whole, so that we do not decide based on what is seen without seeing the reality, because that is not wise. The Islamic moderation concept in the religious attitudes and behavior of society according kiai's opinion, as long as it does not related on the faith affairs, the kyai in Madura can be categorized as moderate. However, if it relate on the faith, affairs, the Madurese will not tolerate anyone, because the Madurese society can be said as a firm one.

The Pesantren Darul Ulum Karang Baru Pamekasan instilled the moderation value through providing an understanding the history of the Islam entrance in Indonesia by Wali Songo. Then, kiai taught the students three concepts related to moderation, namely *tawasuth, tasamuh* and *tawazun*. Furthermore, he taught the history of *Nahdlatul Ulama*, because NU is one of the organizations that continues and preserves the Wali Songo's preaching. This is taught through the pesantren education curriculum which consists of religious subjects and books that are moderate, both in the fields of *aqidah, sharia,* morals, and social one. In addition, peantren included the *aswaja al-nahdhiyah* subject at several class levels, because the *aswaja al-nahdhiyah* explanation is refered the implementation of Islamic moderation values in the Indonesia context. In addition, it is also through a community culture approach such as *koloman* in the village, NU's *lailatul ijtima'* and the preservation of preaching through arts and culture.

Meanwhile, Pesantren Darul Islam al-Munawir Sampang instilled the Islamic moderation value through four steps, namely: firstly, explaining to students about the moderation meaning in Islam. Then students will be encouraged to always live in society friendly. Secondly, by telling the history of the beginning of Islam in Indonesia, students will understand that a moderate is an attitude that must be carried out in their life. Thirdly, by including lessons that lead to the understanding and practice of Islamic moderation. Fourthly, by explaining to them about the understanding of *aswaja* as adopted by NU, because NU is an organization that preserved the preaching way of Wali Songo, where they are known with their moderation in conveying Islamic teachings to society.

Meanwhile, pesantren al-Ishlah Sumenep applied the internalization pattern of Islamic moderation values to students, starting from the kiai's behavior or attitude himself. He was

disciplined, firmed, had good morals, being a servant and his students' protector and be responsible. Secondly, good relations with the extended pesantren family, with the management and students must be shown or demonstrated in front of the students as an example and role model for them. Thirdly, religious teachings and pesantren traditions must be poured into a pesantren programme which then becomes the student's character and their behavior and even becomes an habit in their daily life. Fourthly, changing the pesantren education system so that it is not rigid and monotonous. Pesantren can provide religious insight that is in accordance with Indonesian traditions in general and Madurese in particular. Fifthly, in religious terms understanding, the religious teachers in general and specifically in pesantren are able to combine religious understanding in pesantren and outside of pesantren. The religion understanding limited to textual understanding must be changed into contextual one, especially *maqashid al-syar'iyah*.

Thus, in the internalization process, the objective world of social reality is drawn back into the individual. This withdrawal process involves social institutions such as religious institutions, pesantren and other social institutions. With these institutions, individuals will be identified inside.[26] This stage will result in the identification of individuals as part of a religious organization, so that emerge the fundamentalist, traditional, liberal, moderate Islam, and so on.

The Manifestation of Islamic Moderation Thought

Based on the kiai view, the manifestation of Islamic moderation in daily life is actually quite simple, namely by being tolerant, not to blame anyone even to whom has different views and beliefs because we live in a pluralistic country, which is wrapped in one bond, namely Bhineka Tunggal Ika. Islam moderate is position itself in its true place, namely as Islam *rahmah li al-alamin*. In this context, the brotherhood concept is not only in religion (*ukhuwwah Islamiyyah*), but brothers among humans (*ukhuwwah basyariyyah*) and brothers among the homeland (*ukhuwwah wathaniyyah*). This is what needs to be made the student's commitment in their daily life.

The Islamic moderation values are expected to be able to create Islamic brotherhood in a larger meaning, namely Islamic brotherhood, not just brotherhood between Muslims as has been

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[26] Margaret M. Polomo, *Sosiologi Kontemporer* (Jakarta: Rajawali Press, 2010).

understood so far, but also able to build brotherhood between each other, and able to form personal piety as well as social piety. [27]

In more detail, the manifestation of Islamic moderation values based on the in the Madurese kiai's view in Madura includes prioritizing unity and ignoring differences, upholding noble morals, prioritizing the nation interests, state and people in every situation and condition, establishing *mashlahah* as a barometer in every movement, prioritizing texts (nash) over others by basing them on the Qur'an and Hadith as well as the earlier scholars books.

In the sociology of knowledge perspective, the manifestation of Islamic moderation values is in the process of externalization, where social reality is drawn out of the individual. The externalization process is an individual's expression in real life. In this process, social reality is formed because of the process of adjustment to the sacred text outside of the human self. And in the kiai's thought construction, the externalization process will involve the process of adaptation between texts and their socio-cultural world in the field of language, actions and traditions. The social order is formed starting from the externalization process, namely the outpouring of oneself in the form of physical or mental activities continuously to the outside world. [28] Through the externalization process, the kiai will be able to do objectivation and can produce a new objective social reality construction.

In Madura, moderate characters have been manifested in the daily life of kiai and santri. The politeness culture, mutual respect, and solving problems ways have been manifested in the pesantren community movement. So, it can be said peantren is a manifestation of the moderation movement in life that will create peace and tranquility.

In the Indonesian Islamic life context, Hilmy identified the characteristics of moderation in several aspects, namely: 1) prioritizing the ideology of non-violence in preaching Islam; 2) adopting a modern lifestyle including in the fields of science and technology, democracy, human rights and so on; 3) Using rational thinking; 4) understanding Islam with a contextual approach; 5) Traditionizing the use of ijtihad if no explicit justification is found from the Qur'an and

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[27] Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam di Sekolah, Sekolah, dan Perguruan Tinggi.*
[28] Aimie Sulaiman, "Memahami Teori Konstruksi Sosial Peter L. Berger," *Jurnal Society* 6, no. 1 (Juni 2016): 15–22.

Hadith. These five characteristics can be expanded and developed into several other characteristics. Such as, tolerance, harmony and cooperation between religious groups.[29]

The Student Religiosity Pattern: The Ptactice Implication

The diversity in pesantren is a plus value, namely every student who comes bringing different diversity. Various cultures and characters, all unite under one roof of pesantren. This is an extraordinary medium of moderate education for students. From here, students can think and appreciate every diversity of culture brought by each student from their regions. In turn, they can appreciate the different culture in society. They can uphold the diversity values, and can be open-minded towards differences in ethnicity, tribe, culture, and even religion.

According to Quraish Shihab, differences in Islam are inevitable and natural, the *sunnah of Allah*, and even a blessing. He stated that diversity in life is an inevitability based on Allah's will. This includes differences and opinion diversity in the scientific field, even the respons diversity in regarding the holy books truth, the interpretation of their contents, and the forms of their experience.[30]

The internalization of Islamic moderation value will also have implications on: firstly, producing students who understand the history of Islam the entrance by Wali Songo in the archipelago who are full of tolerance. Secondly, they will have a moderate behavior, tolerant attitude, upholding local cultural values that not contrary to sharia. Thirdly, producing students who love their country and nation, and have the principle of *hubb al-wathan min al-iman.*

Students will respect and honor each other, because they feel like one brother with one parent, namely kiai. They will understand that tolerance is an attitude that is so needed in community life, because they also know that Islam is spread in a peaceful and tolerant way, especially as exemplified by Wali Songo as the Islam spreaders in Indonesia.

Substantially, Islam has a high spirit of tolerance, moderation and justice.[31] This principle must be used as the foundation of Muslims in building a harmonious life system, both between Muslims and non-Muslims. A tolerant attitude can contribute significantly to creating peace in

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[29] Masdar Hilmy, "Whither Indonesia's Islamic Moderatism? A Reexamination on the Moderate Vision of Muhammadiyah and NU," *Journal of Indonesian Islam* 7, no. 1 (1 Juni 2013): 24–48, https://doi.org/10.15642/JIIS.2013.7.1.24-48.

[30] M. Quraish Shihab, *Secercah Cahaya Ilahi, Hidup Bersama Al-Qur'an* (Bandung: Mizan, 2007).

[31] Muhamad Ali, "The Muhammadiyah's 47th Annual Conference and 'Islam Berkemajuan,'" *Studia Islamika* 22, no. 2 (2 September 2015): 377–84, https://doi.org/10.15408/sdi.v22i2.1978.

society. [32] But on the contrary, an intolerant attitude contributes to creating religious and social conflicts. [33]

The above condition show that Islam is a religion carried a vision of humanity. There are at least three things that can strengthen this statement. Firstly, Islam is a religion that is based on the concept of "*fithrah*". By *fithrah*, humans are ready to know their God and develop their humanity because they have been equipped with many spotential since they born. Secondly, Islam is a religion has a high spirit of tolerance. Islam is moderate, just, and a middle way. This principle should be the foundation of Muslims in building a harmonious way of life, both in the context of intra-religious and inter-religious, in the national or global scope. Thirdly, Islam is a religion that prioritizes welfare and avoids harm. The welfare here is the welfare of the public order, the welfare of all humans without discrimination.

Another very urgent implication in the religiosity of students is the commitment to hold fast to two principles, namely in religion, holding fast to the principle of *lakum dinukum wa liya diin*, while in socializing, holding fast to the principle of justice "*I'dilu huwa aqrab li al-taqwa*" and *tawasuth*, meaning that in terms of belief and religion, students remain steadfast in their stance on what is believed by Islam in practicing Islamic teachings as taught by the Prophet SAW, including in society life.

Regarding the differences in the practice of Islamic teachings, students are tolerant and respect each other and do not impose their will. Specifically, Madurese students are very sensitive when talking about religion, the relationship between teachers and students, because the socio-cultural of Madurese society cannot be separated from the instillation of understanding and the traditions of pesantren themselves. So, everything that come and obtained from teachers and pesantren according to them is religion and morals, which they must carry out. According to the students view, the teachers and pesantren are part of religious symbols. They carried out religion will not be separated from their teacher's respective and even their pesantren so that if the implementation of religion is not in accordance with what is obtained in pesantren and its teachers, it is considered to be contrast the sharia.

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[32] Amal M. Khusna, "Counter-Radicalism and Moderate Muslim in Jember," *Al-Ulum* 16, no. 2 (2016): 311–29.

[33] Adam J. Fenton, "Faith, Intolerance, Violence and Bigotry: Legal and Constitutional Issues of Freedom of Religion in Indonesia," *Journal of Indonesian Islam* 10, no. 2 (1 Desember 2016): 181–212, https://doi.org/10.15642/JIIS.2016.10.2.181-212.

For that reason, Islamic moderation is always be efforted can be present in the society life in order to realize peace and compassion between humans and nature. A peaceful life will emerge if Muslims believe in and obey the teachings of the religion they embrace, truly become a guide for Muslim behavior in conducting relationships between humans and understand the various differences that exist in human life. A Muslim will be categorized as a moderate person if he understands and practices moderate religious practices (*tawassuth*), balance (*tawazun*), straight and upright (*i'tidal*), tolerance (*tasamuh*), egalitarian (*musawah*), deliberation (*shura*), reform (*ishlah*), prioritizing (*awlawiyyah*), dynamic and innovative (*tathawwur wa ibtikar*) and civilized (*tahadhdhur*).

Conclusion

Based on the description above, the typology of kiai's thoughts on Islamic moderation is categorized as neo-modernism. The construction of kiai's thoughts is based on the existence of Islam as a *kaffah* and *rahmah* religion, Islam is broad and flexible, easy and simple. In order to construct the student's knowledge, the Islamic moderation values built by kiai to their students are carried out in three stages. The first stage is value transformation, namely introducing the Islamic moderation values to students. The second is the value transaction, namely the appreciating the Islamic moderation values to students. Students make the Islamic moderation values be a character in themselves. The third is transinternalization. At this stage, the Islamic moderation values are applied in daily life, especially in social interactions.

The manifestation of Islamic moderation in daily life is shown by being tolerant, not liking to blame even those who have different views and beliefs. They respect the differences and diversity of thought patterns of each individual. The attitude of tolerance is applied to every pesantren activities and daily behavior. The instillation the Islamic moderation value implicated to students who have a moderate, tolerant attitude, uphold local cultural values that do not contrast with sharia and produce students who love their country and nation, and have the principle of *hubb al-wathan min al-iman*.

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