

Wasatiyyah Islam in The Pesantren Islamic Education Tradition Framework

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Abstract

Islamic boarding schools are religious institutions that not only teach religious problems to santri, but also relate to the role of pondok pesantren on community empowerment. Islamic boarding schools also have a role in national politics. In this context the role of the pesantren in dialogue and contextualizing Islamic teachings is not rigid and black and white. But Islamic boarding schools are able to display the teachings of Islam that are harmonious, peaceful, tolerant, and not radical. Islamic understanding initiated by Islamic boarding schools is far from the values of radical doctrines, or easy doctrine to state 'heresy' to other groups. This becomes the view and value championed by the pesantren community including the role of the *Kiai* (Islamic clergy) in developing modern and global life.

[*Pondok pesantren* merupakan lembaga keagamaan yang tidak hanya mengajarkan masalah keagamaan kepada santri, tetapi juga berkaitan dengan peranan pondok pesantren terhadap pemberdayaan masyarakat. Pondok pesantren juga memiliki peran dalam politik nasional. Dalam konteks ini peranan pesantren dalam mendialogkan dan kontekstualisasikan ajaran-ajaran Islam yang tidak kaku dan hitam-putih. Namun pondok pesantren mampu menampilkan ajaran Islam yang harmonis, penuh kedamaian, toleran, dan tidak radikal. Pemahaman Islam yang digagas oleh pesantren jauh dari nilai-nilai

doktrin radikal, atau doktrin yang mudah ‘membedahkan’ kelompok lain. Hal tersebut menjadi pandangan dan nilai yang diperjuangkan oleh masyarakat pesantren termasuk peran *Kiai* dalam mengembangkan kehidupan yang modern dan global.]

Keywords: wasatiyyah islam, tradition, pesantren islamic education

Introduction

Pondok pesantren in Indonesia have often been portrayed as rickety and unhygienic buildings,¹ and is also seen as overemphasizing traditional aspects and conservatism, which excludes its ability to develop itself in modern life. As a result, people who live and relate to the world of pesantren are always identified as “old-fashioned” Muslims.² One of the characteristics of this stupidity is their acceptance of syncretic elements that are contrary to Islam itself.³

However, it is ironic that this perceived conservative identification of Islam is directly proportional to what Cliffordz Geertz concludes about the characteristics of “abangan” which is a mixture of animistic, Hindu-Buddhist and Islamic religious life. In contrast, Alan Samson, who portrays the face of “old-fashioned” Islam in Indonesia, especially in Java before independence, is a follower of a religious system based on a mixture of elements of animism, Hinduism and Islam.⁴

This actually shows the confusion between the opinions of Geertz and Samson regarding the characteristics of “Islamic abangan” and “conservative Islam” itself. But what is clear, from the history that

¹ Azyumardi Azra, *Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium III* (Jakarta: Prenada Media, 2014), 47.

² Cliffordz Geertz, “Religious Belief and Economic Behavior in a Central Javanese Town: Some Preliminary Considerations”, *Economic Development and Cultural Change*, Vol. IV, No. 2 (1956): 10.

³ Mastuki HS dan Moh. Ishom el-Saha, ed. *Intelektualisme Pesantren Potret Tokoh dan Cakrawala Pemikiran di Era Pertumbuhan Pesantren* (Jakarta: Diva Pustaka, 2003), 8.

⁴ Alan Samson, “Islam in Indonesia Politics,” *Asian Survey*, No. 8 December (1968): 16.

has been passed shows that pesantren is not just an old institution and has a strong root in society, but also able to maintain survival from exposure to the times, and can take care of its development that continues to increase over time. According to available data, this institution was first established especially in Java in the 15th century by Maulana Malik Ibrahim and later developed by another Wali Songo.⁵ Resilience and sustainable development of the pesantren certainly cannot be separated from the scientific tradition developed which has a strong enough distinction. One of them is its transformative educational pattern.⁶

This makes pesantren not merely religious institutions that merely take part in the world of religious education for students, but at the same time have an active concern and role with the community in empowering themselves. In addition, pesantren also have a commitment to strengthening national politics.⁷

Results

Moderate or moderated in the perspective of Khaled Abou El Fadl in line with the terms modernist, progressive, and reformist. However, he chose the moderate term because it was more appropriate to describe the group he faced with puritans. According to him the term modernist implies a group that seeks to overcome the challenges of modernity, which is the problem of the present. Not only that, Khaled also claimed that the moderation attitude represented the religious establishment of the majority of Muslims today.

Khaled also avoided the term progressive instead of being moderate because of the issue of liberalism and its relationship to reform and progress. Khaled stated that progressiveness and reformism are attitudes of the intellectual elite and do not represent the majority of

⁵ Mastuki HS, *Kebangkitan Kelas Menengah Santri: Dari Tradisionalisme, Liberalisme, Posttradisionalisme Hingga Fundamentalisme* (Tangerang: Pustaka Dunia, 2010), 70.

⁶ Abd. A'la, "Strategi Pesantren Menuju Pendidikan Internasional", in M. Hamdar Arraiyyah and Jejen Musfah, ed. *Pendidikan Islam: Memajukan Umat dan Memperkuat Kesadaran Bela Negara* (Jakarta: Prenada Media, 2016), 97.

⁷ Zainul Milal Bizawie, *Lasykar Ulama Santri dan Resolusi Jihad: Garda depan Menegakkan Indonesia (1945-1949)* (Tangerang: Pustaka Compass, 2014), 79. and MC. Ricklefs. *Sejarah Indonesia Modern 1200-2014* (Jakarta: Serambi, 2005), 259.

Muslims. Abou el-Fadl underlined that the moderate root had been implanted by the Messenger of Allah, which was narrated when he was faced with two extreme choices, the Prophet always chose the middle way.⁸

Because of this middle attitude, according to Khaled moderate Muslims are those who receive the treasure of tradition and modify some aspects of it to fulfill the moral goals of faith. They believe that God's will cannot be fully captured by limited and mortal humans. The moderate group argues that the role of humans in reading God's purpose is large enough, so that humans take responsibility for the results of their reading. Because of this, moderate groups believe that respect for the opinions of others is important to be upheld, as long as they are based on sincere and diligent attitudes. Furthermore, the moderate group according to Khaled Abou El Fadl is those who sort between the eternal law that is in the mind of God and human endeavors in understanding and implementing the eternal law. This means that the moderate group sees that Islamic law is a human product that does not escape the possibility of errors, changes, developments and cancellations regarding a legal provision.⁹

In some literature it is stated that, the word moderation (al-Wasathiyah) comes from a moderate word (*wasath*) which has a fair, good, middle, and balanced meaning. A fair person will be in the middle and maintain balance in the face of two situations or circumstances. The middle part of both ends of something in Arabic is called *wasath*. This word contains the meaning of "good" as the expression "the best of affairs is the middle" (*khairu umuuri awsatuha*). The logic is that those who are in the middle will be protected from blemishes or disgrace that usually affects the edges or edges.¹⁰

Another argument states that most good qualities are intermediate between two bad traits, such as the courageous nature of fear and recklessness, and the generous nature of stinginess and

⁸ Khaled Abou El Fadl, *Selamatkan Islam dari Muslim Puritan*, (Jakarta: Serambi, 2006), 27.

⁹ Khaled Abou El Fadl, *Selamatkan Islam*, 182-183.

¹⁰ Muchlis Hanafi, *Peran alumni Timur Tengah dalam mengusung wasathiyat al-Islam*, 29.

wastefulness. This view is corroborated by Aristotle's saying that the nature of virtue is midway between two despicable qualities.¹¹ So attached is the word "wasath" with kindness that the perpetrator of goodness itself is also called the term "wasith" which means "fair person", who must be fair in giving decisions and testimonies.¹²

The word *wasath* is then absorbed into Indonesian into "referee" which means mediator, intermediary (trade), determinant, leader (match), and separator or divorce (conflict). The word *wasath* and its derivation are mentioned five times in the Al-Qur'an with an understanding that is in line with the meaning above. In the beginning, Abu al-Su'ud (an expert of interpretation) wrote, the word *wasath* by referring to something which was the meeting point of all sides like the center of the circle. Then the meaning develops into the virtuous qualities possessed by humans, because these qualities are in the midst of reprehensible traits.¹³ In Sura Al-Baqarah (2:143), muslims are said to be mentioned in it as *ummatan wasathan* because they are people who will be witnesses and or witnessed by all humanity, so it must be fair to be accepted, or must be in the middle, because they will be witnessed by all humanity. The interpretation of the word *wasath* in the verse was narrated by Abu Sa'id al-Khudri of the Prophet Muhammad.

Furthermore, the meaning of the word *wasath* has been widely explained, especially referring to the Nabawy Hadith, apart from the above Al-Qur'an explanation. Ibn al-Atsir (expert of *hadith* vocabulary) explains the word *wasath* from the sentence of a Hadith which reads *Khayru umuuri awsathuha* as a praiseworthy character that has two despicable sides, which includes qualities such as generous or brave. Generosity is considered to be intermediate between stingy and wasteful, while bravery is regarded as the middle between cowardice and recklessness. Humans are commanded by God to stay away from all despicable traits, namely by freeing themselves from that nature.

¹¹ Yusuf Qardawi, *Al-kahasha'is al-ammah li al-Islam*. Kairo: Maktabah Wahbah. H. 221 (2001). *Al-shahwah al-Islamiyyah bain al-jumud wa al-tatharuf* (Kairo: Dar al-Syuruq, 1996).

¹² Al-Najjar, *Mu'jam alfazh al-Qur'an al-karim* (Kairo: Majma'ul Lughoh al-Arabiyah, 1996), 248.

¹³ Al-Su'ud Abu al-Su'ud, *Irsyad al-Aql al-Salim*, 123.

The farther away from these traits, he will be freed from the reprehensible nature. The farthest position from either side or end is the one in the middle, with the hope that something in the middle will be farthest from the despicable sides.¹⁴

In summary, from the above understanding it appears that the word *wasath* (middle) has the meaning of “good” and “commendable”, which is basically very contrary to the word *tharf* (edge) which has a negative connotation. The reason is that people who are on the edge or edge will easily slip. Because the word *wasath* (middle) refers to something that is the meeting point of all sides such as the center of the circle (middle), the word *tharf* (edge) clearly points to something that is the most extreme and far side of the circle .

Moderate terror in Islam is known as *wasathiyyah*.¹⁵ which means truth in the midst of two falsehoods, justice in the midst of two injustices, and the middle attitude between two extremes and rejecting excessive attitude. Moderate in Islam tends to be fair. Fair to the situation by sticking to the truth he believes in. It also means rejecting the excessive attitude in giving or refusing, and is between permissive hedonic attitudes and Christian monastic attitudes. The Wasathiyyah in Islam is far from being unclear in facing complex problems and problems. It is also a middle attitude that is far from pragmatic by only siding with one of the poles.¹⁶

The root of *wasathiyyah* in Islam is often found in the verses of the Qur'an.¹⁷ and the Prophet's traditions. saw. In one hadith narrated that is Aisha said: “The Messenger of Allah (*Rosul*) did not choose two cases in Islamic matters unless he took the easier one between the two, as long as it was not a sin. If the case is a sin, then he is the person who is the farthest from the case.”

Still in connection with the explanation above, Muslims are not permitted to follow the paths of the exaggerated people (*ghuluw*). But it is commanded to follow the moderate path which is straight and not deviant. At least, seventeen times a day (in the Qur'an Al-Fatihah verse

¹⁴ Al-Atsir, *Jaami al-Ushul fi Ahaditsi al-Rasul*, 399.

¹⁵ Ibnu Mandzur, *Lisan al-Arab*, 426.

¹⁶ Muhammad Imarah, *Ma'rakatul Musthalahat, Bayna al-Gharbiy wa al-Islam*, 269.

¹⁷ al-Qur'an, Surat al-Furqan: 67, al-Israa': 26, al-Baqarah: 185

6-7), Muslims are told to follow a straight path between the paths that deviate from the goal. The straight path is the path taken by the Prophets, shiddiqin, shuhada and shalihin, which is not the way of those who are wrathed by Allah and neither the way of those who are in error. The Messenger of Allāh (*Rosul*) himself pointed out that among those who were wrathed by God were Jews, and those considered to be strayed were Christians.

Hanafi further elaborates on the characteristics of *tawassuth* and *tatharuf* in the previous explanation. According to him, the attitude of diversity in the middle (*tawassuth*) is the opposite of the one on the edge (*tatharruf*).¹⁸ In Arabic, the word *tatharruf* connotes excessive, extreme, and radical meanings. The word *tatharruf* in the Qur'an is expressed by the word *ghulluw* (exaggeration) which is explained in the Letter of Al-Maidah (5: 77). In this verse text, God reminds the Ahlul Kitab (Jews and Christians) not to be excessive (*ghuluw*) in religion and to act in daily life. The attitude of *the ghuluw* of the Jews seemed to be in a way of transgressing by killing the Prophets, as well as being excessive in forbidding some things that had been legalized by God, even their tendency to be excessive in material things. The excessive nature of the Christians is to do things that are contrary to the Jews, namely by obeying the Prophet, justifying something that has been forbidden by God, and tends to put forward spiritual things.¹⁹

As long as the word *ghuluw*, or what is commonly known as excessive action, is used twice in the Al-Qur'an with the meaning *mujawazat al-hadd* (transgressing). Rasulullah SAW himself connotes this attitude with the term *tanaththu* (excessive or transgressing). In his words narrated by the Muslim Imam from Abdullah bin Mas'ud, the Messenger of Allāh mengingatkan reminded that those who have the character of *tanaththu* will be destroyed and perish. The sentence *halaka al-muthanatu* has a more special meaning, which is aimed at people who will get destruction when they do excessive actions, and people go beyond the limits in every word and deed or action. As the last and universal religion, the teachings of Islam are moderate in

¹⁸ Muchlis Hanafi, *Peran alumni Timur Tengah dalam mengusung wasathiyyat al-Islam*, 56.

¹⁹ Yusuf Qardawi, *Al-kahasha'is al-ammah li al-Islam* (Kairo: Maktabah Wahbah, 1996).

character (*wasath*) which always strives to avoid excessive attitude, and actions that transcend the limits.

The attitude *ghuluw* sometimes starts from the smallest things. The Messenger of Allāh mengingatkan also reminded people of the dangers of this “ghuluw” attitude which was motivated by a simple event experienced by him and his companions, namely when he finished throwing Jumrah Aqabah on the tenth day of Dhu al-Hijjah. In this incident, the Messenger of Allāh W asked his friend and cousin, Ibn Abbas to get some small pebbles for the purpose of throwing. Ibn Abbas then gave a small pebble to the Prophet and at that time he said to be aware of the *ghuluw* attitude. The relevance of the warning with the *small pebble* given to him was because throwing it was a “symbol” of throwing a demon, as was done by Prophet Ibrahim, then there might be people who thought that throwing with large stones would be more important than small pebbles. With this statement, the Messenger of Allāh had anticipated from an early age the excessive attitude in religion that would arise from among his people.²⁰

While Yusuf Qaradhawi defines moderation as an attitude that implies fairness, *istiqamah*, the realization of security, unity and strength. Therefore, he saw that to achieve it all, a person must have a comprehensive understanding of the religion of Islam, believe and believe that the Qur’an and sunnah are a source of Islamic law, understand the true meaning and values of divinity, understand about the *sharia* charged to humans and able to put in their position, also upholds moral and moral values as emphasized by Islam. In addition, moderate also requires reform of Islam from within, basing fatwas and laws on the most alleviating, improvising in *da’wah*, and emphasizing aspects of *da’wah* to the balance between the world of the *akhirat*, physical and mental needs, and balance of mind and heart.

In addition, Qaradhawi also saw that moderation means raising social values such as deliberation, justice, freedom, and human rights as well as minority rights.²¹ While to see the concept of moderation or moderation, it is necessary to understand by comparing it with the term

²⁰ *Al-shahwah al-Islamiyyah bain al-jumud wa al-tatharuf* (Kairo: Dar al-Syuruq, 2001), 25.

²¹ http://www.qaradawi.net/site/topics/static.asp?cu_no=2&lng=0&template_id=119&temp_type=42, (accessed August 2, 2017).

puritan. This term first appeared in England in the 16th century. It comes from the word pure which means pure. Puritans were originally a movement that wanted the purification of the church from secularism and paganism.²² Puritan terminology in the sense of purification teaching is the same as the traditional term used by Harun Nasution.²³

He saw that traditional Islamic groups understood religion by being very attached to the meaning of *lafzhi* (utterances) from al-Qur'an and hadith texts. In addition, they also cling to the teachings of the results of the *ijtihad* of classical scholars who are numerous. This is why traditionalists find it difficult to adapt to modern developments as a result of philosophy, science and technology. Because the role of reason is not so decisive in understanding the teachings of the Qur'an and Hadith.²⁴

Puritan discourse initially emerged from traditional ideas motivated by religious problems in the form of fundamentalist movements. This movement ultimately led to social change. This fundamental group positions itself as the side that defends historical continuity, which as a "traditional" society and opposes the "modern" society which can be regarded as corrupt, alienated, Western, or other symbols.²⁵ Thus, the puritan group is actually also a fundamental group that has intersected and cared about the reality of its era so it tried to purify religious teachings. The emergence of fundamentalism in the Middle East itself is actually a reaction to the modernization introduced by the West which is considered to have distorted their traditional authority. Fundamentalism is a reaction to modernization, including its isms. Especially when the modernization product fails to offer a better solution, the appeal of fundamentalism is even stronger. Even some

²² <http://www.britannica.com/EBchecked/topic/484034/Puritanism> (accessed August 12, 2017).

²³ Harun Nasution, *Islam Rasional; Gagasan dan Pemikiran* (Bandung: Mizan, Bandung, 1996), 7.

²⁴ *Ibid.*, 9

²⁵ Aysegul Baykan, *Perempuan antara fundamentalisme dan modernitas*, dalam Bryan Turner, *Teori-teori sosiologi modernitas posmodernitas*, Penerjemah Imam Baehaqi dan Ahmad Baidhowi (Yogyakarta: Pustaka Pelajar, 2008), 229-232.

writers see economic factors, arid nature, and the like become triggers for the emergence of this fundamentalism movement.²⁶

Abou El Fadl used puritans with the same intentions as the term fundamentalist, militant, extremist, radical, fanatical, ignorant and extremist. Abou El Fadl prefers to use the term puritan, because according to him, this group contains the characteristics of being intolerant, characterized by fanatical reductionism, literalism and viewing pluralist reality as a form of contamination of true truth.²⁷

According to him, although many people use the term fundamentalist or militant to represent this puritan group, this is actually problematic. Because all Islamic groups and organizations, even liberals, have expressed their faith in carrying out the fundamental teachings of Islam. Therefore many muslim researchers consider that the fundamental term is not appropriate for the Islamic context. This term in Arabic is known as ushuli which means people who rely on things that are basic or basic.

Puritan groups according to Abou El Fadl are those who are identical with destructive, spread destruction on the pretext of self-defense war. This group also justifies aggression against other groups and utilizes the doctrine of jihad for certain purposes. In addition, puritan groups are those who behave patriarchally aggressively towards women by utilizing a number of theological concepts.²⁸

Discussion

Implementation of Moderate Values in Religious Practices

Understanding and practicing religious practices of a moderate Muslim has the following characteristics:

1. *Tawassuth* (taking the middle way), namely understanding and practice that is not *ifrâth* (exaggeration in religion) and *tafrîth* (reducing religious teachings);

²⁶ Muhammad Asfar (ed.) *Islam Lunak Islam Radikal; Pesantren, Terorisme dan Bom Bali* (Surabaya: JP Press Surabaya, 2003), 67.

²⁷ Abou El Fadl, *Selamatkan Islam dari Muslim Puritan*, 29-32.

²⁸ *Ibid.*, 300.

2. *Tawâzun* (balance), namely balanced understanding and practice of religion that covers all aspects of life, both worldly and ukhrawi, firm in stating the principle that can distinguish between inhiraf, (deviation,) and ikhtilaf (difference);
3. *I'Tidâl* (straight and firm), namely placing something in its place and exercising rights and fulfilling obligations proportionally;
4. *Tasâmuh* (tolerance), namely recognizing and respecting differences, both in religious aspects and various other aspects of life;
5. *Musâwah* (egalitarian), which is not discriminative towards others due to differences in beliefs, traditions and origins of a person;
6. *Syûra* (deliberation), that is, each issue is resolved by way of deliberation to reach consensus by the principle of putting benefit above all;
7. *Ishlâh* (reform), which prioritizes the reformative principle to achieve a better state that accommodates changes and progress of the times by relying on the common good (mashlahah 'ammah) by sticking to the principle of *al-muhafazhah' ala al-qadimi al-shalih wa al -akhdzu bi al-jadidi al-ashlah* (preserving old traditions that are still relevant, and applying new things that are more relevant);
8. *Aulawiyah* (prioritizing priority), namely the ability to identify things that are more important must be prioritized to be implemented compared to those with lower interests;
9. *Tathawwur wa Ibtikâr* (dynamic and innovative), which is always open to make changes in accordance with the times and create new things for the benefit and progress of humanity;
10. *Tahadhdhur* (justice), namely upholding noble character, character, identity and integrity as khairu ummah in humanity and civilization life.²⁹

Islamic Wasatiyyah in the Tradition of Islamic Education

Historical recognition of pesantren's work shows that pesantren religious scholarship - to a certain degree - fulfills certain qualifications, in which it is left to the attitude of pesantren which in addition to

²⁹ Afrizal Nur dan Mukhlis, "Konsep Wasatiyyah dalam Al-Qur'an", *Jurnal An-Nur* Vol. 4 No. 2 (2015): 212-213.

emphasizing the mastery and scientific competencies that are cognitive intellectual are also very concerned with practical aspects. In addition, the oldest educational institution in Indonesia is also very committed in affirming spiritual and affective intelligence and has a very high appreciation of local wisdom.³⁰ In other words. Pesantren is not just concerned with the transfer of knowledge alone, but it is also important to do transformation in the form of efforts to make changes towards the growth of strong personality integrity and strengthening of identity,

Such a pesantren education pattern seems to have originated in the Sufism tradition which emphasized loyalty and total obedience to the Sharia, and at the same time advocated activism through involvement in concrete life issues.³¹ Contextualization and dialogue between religion and reality make Islamic pesantren not look at life in a dichotomy, white, rigid and easy to judge. Precisely Islamic pesantren react as they are. A life filled with rich dynamics. The implications of such attitude will give birth to a cool, protective and responsive religious pattern. To a certain extent, Islam with such a pattern is the forerunner and growth of Indonesian Islam which has a very promising comparative advantage. In such pesantren intellectual traditions also developed noble values of pesantren in the form of *zuhud*, *wara'i*, *khusyu'*, *tawakkal*, *sabra*, *tawadhu'*, *ikhlas* and *sidiq*.³²

Furthermore, the pesantren has been identified as a party that constantly transmits and transforms its citizens into a form of Islamic understanding that is friendly, peaceful, tolerant, respectful and not radical. Far from the doctrine of terrorism, mutually infidel make *bid'ah* (heresy or lie), let alone justify the outbreaks of suicide bombings. These values were originally a life view of the kiai who were then earthed and became the leaders of pesantren and their citizens. These values are very strong advantages to be developed in modern and global life. The need for the contemporary world for the morality that enlightens humanity and life becomes the dream of all people.

³⁰ Yusuf al-Qaradawi, "al-Wasatiyah wa al-I'tidal", dalam *Mu'tamar Wasatiyah: Mukhtarat min Fikr al-Wasatiyah*. <http://www.wasatia.org/wp-content/uploads/2010/05/book.pdf> (accessed Agustus 12, 2017).

³¹ Azyumardi Azra, *Jaringan Ulama Timjr Tengah dan Kepulauan Nusantara Abad XVII dan XVIII* (Bandung: Mizan, 1994), 294.

³² Zamakhsyari Dhofier, *Tradisi Pesantren: Studi tentang Pandangan Hidup Kiyai* (Jakarta: LP3ES, 1982), 164-165.

The tradition developed above by pesantren is actually oriented to the following:³³ first, Islamic Education at the pesantren teaches nationalism. History proves that the Unitary Republic of Indonesia was championed by scholars. The kiai and santri have large shares in forming this nation and state. Since the beginning, nationalism has been firmly planted in the bosom of students. Therefore not one un-pesantren rejects Pancasila, the 1945 Constitution, the NKRI and Bhineka Tunggal Ika. If there is a pesantren that rejects Pancasila, the 1945 Constitution, NKRI and “unity in diversity”, then it is certain that this is not a pesantren, at least an “impromptu pesantren” that has no historical roots in Indonesia. Second, pesantren education implements tolerant Islamic teachings. Islamic boarding schools always respect differences of opinion and are far from single truth claims. Third, Islamic education in pesantren teaches moderate Islam, not extreme extremes and not liberal extremes. This balance and strengthening of tawadzun values has become a peculiarity of pesantren education institutions. Fourth, pesantren respect cultural diversity (multiculturalism), religious, cultural and ethnic diversity is directed in the framework of *lita'arafu* (to recognize each other) and not *litabaghadu* (mutual and hostile). Fifth, pesantren education teaches Islam that is inclusive not exclusive. Pesantren is open and accepts anyone including non-Muslims.³⁴

Wasatiyyah Islam in the Dynamics of Pesantren Education

It is very reasonable and logically understandable if pesantren seem to experience some kind of “awakening” or at least find a new “popularity”, where quantitatively, the number of pesantren has recently increased, various new pesantren are now emerging in Indonesia, and interesting from quantitative developments this is a symptom of the growth of new pesantren in urban areas.³⁵

³³ Suwendi, “Kiprah dan tantangan Jaringan Intelektual Pesantren”, M. Hamdar Arraiyyah dan Jejen Musfah, ed. *Pendidikan Islam: Memajukan Umat dan Memperkuat Kesadaran Bela Negara* (Jakarta: Prenada Media, 2016), 119.

³⁴ Suwendi, “Kiprah dan tantangan Jaringan Intelektual Pesantren”, M. Hamdar Arraiyyah dan Jejen Musfah, ed. *Pendidikan Islam: Memajukan Umat*, 119.

³⁵ Azyumardi Azra, *Pendidikan Islam*, 47.

Such phenomena, on the one hand indicate the increase in self-help and self-financing of Muslim communities as a result of the economic progress of Muslims in development, and on the other hand, the increase in pesantren - which turned out to quickly become popular - on a slightly broad scale seems to be one additional indication about the intense progress of what is called “santrinisasi” Indonesian Muslims.

Even further, the emergence of urban pesantren is at the same time a longing for Muslim parents to get good Islamic education, but at the same time be competitive for their generation’s children, or it may be - on the contrary - indicates “resignation” of Muslim parents - especially in urban areas - who feel they are no longer able to educate their children in an Islamic way or “not sure” their children get adequate religious education from schools that have been there, and therefore, they entrust their children to the pesantren. Furthermore, because the pesantren with its educational process which lasted twenty-four hours in full, parents were seen as being able to tame their children from social dislocations that emerged as excesses of globalization.

Therefore, with the diversification of community expectations and the increasingly diverse characteristics of the community, it has influenced the development of the pesantren world. Some come in the form of modern boarding schools, in addition to traditional pesantren, with each maintaining its tradition. Modern modern boarding schools are characterized by a formal education system, the implementation of education with a new curriculum that adopts the latest education system that uses social media that is also modern, so that embryo scientists emerged from the Rahim pesantren. In Karni’s view, we have not counted the number of superior students, pesantren graduates have contributed significantly throughout the history of this country.³⁶ So much is the contribution of the pesantren to Indonesia.³⁷

Starting long before this country was formed until the anti-colonial confrontation, the drafting stage of the draft of independence, the precarious period before independence, the consolidation period of their new State, amid the threat of separatism, the period of

³⁶ Asrori S. Karni, *Etos Studi Kaum Santri* (Bandung: Mizan Pustaka, 2009), 51.

³⁷ Zainul Milal Bizawie, *Masterpiece Islam Nusantara Sanad dan Jejaring Ulama Santri (1830-1945)* (Tangerang: Pustaka Kompas, 2016), 19-24.

development until now, so that it is very naive when ignoring it. Marzani Anwar further wrote that thousands of pesantren in the archipelago have been instrumental in opening up access to millions of children, from the most marginal, both economically and intellectually to undergo the learning process. Islamic boarding schools have undergone innovation, in a variety of styles, some remain with their salafist systems, some adopt or mix tradition and modernity, and some hanya memjam the name pesantren to show as Islamic schools and santri who board.³⁸

The manifestation of the development of modern Islam which brought the principle of Islamic moderation in Indonesia was the spread of the teachings of *al-wasathiyah* from Islamic leaders in the Middle East, both those who came to their homeland or were brought by Indonesian students studying in the Middle East, who developed among the community Islam in Indonesia to date. In fact, the spread of influence and understanding had taken place long before the independence period. In general, as observed in certain areas in Indonesia, what develops there is a phenomenon of a more conservative salafism, which in the end leads to radicalism. The phenomenon in the field shows that in addition to inhibiting the rate of salafism movement, the role of ulamas in various regions in Indonesia with a religious background from the Middle East continues to develop the concept of Islamic moderation, especially among students in the pesantren education environment.

Conclusion

From the explanation above, Islamic *wasatiyyah* in the educational tradition in Islamic boarding schools can be concluded as follows: First, Islamic education at the pesantren teaches nationalism. History proves that the Republic of Indonesia was championed by scholars. The kiai and santri have large shares in forming this nation and state. Second, pesantren education implements tolerant Islamic teachings. Islamic boarding schools always respect differences of opinion and are far from single truth claims. Third, Islamic education in

³⁸ Marzani Anwar. "Pesantren Melestarikan Ahlus Sunnah wal Jama'ah" in M. Hamdar Arraiyyah and Jejen Musfah, ed. *Pendidikan Islam: Memajukan Umat dan Memperkuat Kesadaran Bela Negara* (Jakarta: Prenada Media, 2016), 111-112.

pesantren teaches moderate Islam, not extreme extremes and not liberal extremes. This balance and strengthening of *tawadzun* values has become a peculiarity of pesantren education institutions. Fourth, pesantren respect cultural diversity (multiculturalism), religious, cultural and ethnic diversity is directed in the framework of *lita'arafu* (to recognize each other) and not *litabaghadu* (mutual and hostile). Fifth, pesantren education teaches Islam that is inclusive not exclusive. Pesantren is open and accepts anyone including non-Muslims.

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