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## Religious Moderation According to the Teacher's Perspective of Islamic Boarding School

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### ABSTRACT

*Exaggeration in religion is a dangerous disease. Exaggeration is forbidden and forbidden according to the Shari'ah. This attitude can bring bad consequences for each individual and society. Based on the above background, this study aims to identify and describe religious moderation at the Islamic Boarding School Darun Najah Karangploso Malang from the perspective of Kyai and Ustadz. This research uses a qualitative descriptive research type. Research data were collected using observation, interview, and documentation methods. In this study, the researchers used inductive data analysis, namely analyzing data based on specific facts to produce conclusions about the facts of the events that occurred. Teachers do not only rely on learning strategies, Kyai and Teachers also use the latest social media. Equipped with an understanding of religious moderation by Islamic boarding schools' Kyai and teachers, they can make students at the Darun Najah Islamic Boarding School have good social ethics with the community, make wise decisions, and be tolerant of anyone in accordance with the values of religious moderation.*

**Keywords:** Moderation; teacher's perspective; Islamic Boarding School;

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### INTRODUCTION

Islam is the religion of God who invites us to behave in the middle (moderate, *I'tidal*) in all aspects of life, that is, to be moderate in religion; in the aspects of belief, Sharia, worship, rules, attitudes, and morals (Zuhaili, 2005). Indonesia as a country with the largest Muslim population in the world is an important focus in terms of Islamic moderation. Moderation is a core tenet of the Islamic religion. Moderate Islam is a religious understanding that is very relevant in the context of diversity in all aspects of religion, customs, ethnicity, and the nation itself (Rosyada, 2017). An understanding of religious moderation must be understood contextually, not textually, meaning that moderation in religion in Indonesia is not moderated in Indonesia, but a moderate way of understanding religion because Indonesia has many cultures and customs (Wafa & Khusna, 2022).

Moderates in religion can answer various problems in religion and global civilization. It is no less important that moderate Muslims are able to answer aloud accompanied by peaceful actions against extremely radical and Puritan-based groups who did everything with acts of violence (Nisa *et al.*, 2023). Fostering the mentality and character to become a quality human being is also accompanied by faith and piety and mastery of science and technology in order to improve the quality of human resources so that they can overcome problems that occur. As with the many differences that we encounter in Indonesia in all aspects. In this case, there are many institutions that can guide people to the expected path, which include Islamic boarding schools.

Islamic boarding schools in Indonesia have a very big role, both for the progress of Islam itself and for the Indonesian nation as a whole. Based on existing records, religious education activities in the archipelago began in 1596. This religious activity became known as *Pondok Pesantren*. Even in the notes of Howard M. Federspiel, one of the Islamic scholars in Indonesia, towards the 12<sup>th</sup>-century study centers in Aceh (*Pesantren* were called *dayahs* in Aceh) and Palembang (Sumatra), in East Java and in Gowa (Sulawesi) had produced important writings and have attracted students to study (Irfan, 2000). Islamic boarding school is a traditional Islamic educational institution where students live together and study under the guidance of a teacher who is better known as a kiai and has a dormitory for students to stay. *Santri* is located in a complex which also provides a mosque for worship, space for study, and other religious activities. Islamic boarding schools can also be understood as religious education and teaching

institutions, generally in a non-classical way, where a *kiai* teaches Islamic religious knowledge to students based on books written in Arabic by medieval *Ulama*, and the students usually live in *Pondok* (Islamic boarding schools) in the *pesantren* (Prasodjo, 1982).

The development of Islamic boarding schools and their spread to remote villages is an integral part of the spread of Islam in Indonesia. From a social point of view, interest in entering Islamic boarding schools is increasing from year to year, so it is necessary to examine in depth the current development of Islamic boarding schools in accordance with their educational mission, namely to educate students with religious qualities (Lutfiyani. & Ashoumi, 2022).

Likewise with the Darun Najah PPAI Islamic Boarding School in Ngijo Village, Karangploso District, Malang Regency. The strong public interest in entering this Islamic boarding school is a positive sign among Muslims, especially the deepening of religious knowledge, as well as fortifying students with faith and piety so they don't make violent (extreme) decisions in society in the future.

Based on the description above as explained, it is very clear that the understanding of religious moderation in society is lacking. Therefore the researcher is interested in raising the title "Religious Moderation According to the Teacher's Perspective". From here it is expected to be able to find solutions to problems so that they can achieve the goals as expected. As with previous researchers, among others: Fichri Husain Rafi (2021) in a scientific journal entitled "Implementation of an Attitude of Religious Moderation in *Santri* of the Miftahul Ulum Islamic Boarding School Susukan East Ungaran Semarang Regency in 2021", Ratna Sari Istahiriah (2020) in a scientific journal entitled "The Concept of Religious Moderation from the perspective of interpretation of al-Misbah (Work: M.Quraish Shihab),

This study aims to discuss the views of figures who are considered to have special views on religious moderation from the perspective of Muhammad Quraish Shihab, Muhammad Abror (2020) in the journal *Islamic Thought* Vol-1 No-2 (2020) entitled "Religious Moderation Within a Frame of Tolerance". With the existence of studies like the above, the discussion here is about Religious Moderation from the Perspective of Teachers at the PPAI Islamic Boarding School Darun Najah Karangploso Malang. This study aims to find out more about religious moderation from the teacher's perspective and can be understood by all groups.

## **METHOD**

The type of research used in this research is to use a qualitative approach with a descriptive research type. Qualitative research is a research method used to research on natural object conditions, where the researcher is a key instrument, data collection techniques are carried out by triangulation, data analysis is inductive, and qualitative research results emphasize meaning rather than generalization (Abdussamad, 2022). The descriptive method is a method of researching the status of human groups, an object, a condition, a system of thought, or a class of events in the present (Rukajat, 2012). Sources of data in this study included primary sources, namely interviews with teachers at the PPAI Darun Najah Islamic boarding school, and secondary sources in the form of photos of related activities. The data source used in this study is the subject from which the data can be obtained. Meanwhile, qualitative data sources are data sources that are presented in the form of two parameters, namely primary and secondary data sources. Data collection techniques used in this study include Observation, Interview, and Documentation.

## **RESULT AND DISCUSSION**

After conducting research related to Religious Moderation, the researcher will present the following description:

- Religious moderation according to the perspective of Gus H. Abu Yazid. MA as a teacher at the PPAI Darun Najah Karangploso Islamic boarding school in Malang.

Religious moderation in Arabic is also called *Wasathiyyah* which means we have to be able to understand what they use as a guide/foundation on the extreme right and what they do on the extreme left so that we can take a middle path. In looking at Islam, do not be too extreme, both extreme right and left. Referring to the statement from the Ministry of Religion, the attitude of religious moderation for us Indonesian people is translated into 4 things: love for the motherland, having a high tolerance for differences within the nation and state, anti-violence, and accommodating local culture. On 25 Ramadhan 1437 H / 29 July 2016 Gus H. Abu Yazid MA published a book with name *Taisirul Kholaq Wa Adilaul Akhlaq* which contains, among other things: the arguments of Pancasila, how to socialize in society, behaviors in society, the way we moderate religion, the principles of religious moderation, how to love

the country and much more in his book. Religious moderation from perspective Gus. H. Abu Yazid is very much in accordance with the moderation criteria itself which is based on adhering to the truth but his attitude includes *Tasamuh* (full of tolerance), *Tawasuth* or *I'tidal* which adheres to justice, and *Tawazun* which means balanced.

- Religions moderation according to the perspective of Ahmad Fauzi as a teacher at the PPAI Darun Najah Karangploso Islamic Boarding School in Malang

Religious moderation is a way of behaving that is neither extreme to the right nor extreme to the left nor too fanatical about anything. Religious moderation can also be realized by every human being who has extensive knowledge because broad knowledge can make humans not too extreme in taking a decision because with extensive knowledge humans will be more in-depth about a decision (*tabayyun*) that will be made. There are several examples of religious moderation from Ahmad Fauzi, one of which is, he is not fanatical about anything either in organizations or others and is also a scholar with broad knowledge. Ahmad Fauzi has achieved various kinds of achievements, from the sub-district level, between schools / Islamic boarding schools to national ones. This shows that knowledge is very important in religious moderation.

- Religious moderation according to the perspective of Hj. Luluk Farida as a teacher at the PPAI Darun Najah Karangploso Islamic boarding school in Malang

Religious moderation is a people in the middle, people who side with goodness and truth wherever they come from. Religious moderation also means we have tolerance for fellow Muslims and non-Muslims, create peace, uphold justice, and also invite others to do good to anyone by speaking good words (*mauidzoh khasanah*). We must apply the principles of moderation in religion to our daily life, such as creating happiness for all elements, truth must be upheld and falsehood must be stopped in various ways, through *da'wah* in a bil wisdom (wise, considering the situation and condition) and *hasanah* (by soft speech). H.J.'s life. Luluk Farida does not only socialize with other religions, even around the environment where she lives there are lots of people of different religions. HJ. Luluk Farida's way of preaching moderate religious teachings is not only from *tausiyah*, lectures, or others but HJ. Luluk Farida also broadcasts through the latest media, both from radio broadcasts (radio madinah FM), Facebook, YouTube, and others.

- Religious moderation according to Muslih Mustofa's perspective as a teacher at the PPAI Darun Najah Islamic boarding school Karangploso Malang

Religious moderation is thinking objectively, not too right and not too left. An objective way of thinking is to look at things from all points of view. The principles of religious moderation are contained in 4 things: *Tawasuth*, namely taking the middle way, not too right (fundamentalist) and not too left (liberalist), *Tawazun*, which is balanced, *I'tidal*, which is straight and firm/fair, and *Tasamuh*, namely tolerance. Attitudes that can be included in the category of religious moderation include a person not being fanatic about anything. Because if we already have a fanatical sense of anything/anyone, all of these principles of moderation will not be implemented. Logically it's like you can be fair to two people equally if you don't have an inclination towards one of them.

## **Discussion**

The understanding of religious moderation from the perspective of teachers at the Darun Najah PPAI Islamic Boarding School that I interviewed in order to achieve the research objective is very relevant to the meaning of religious moderation itself, not only from understanding religious moderation, but they also apply religious moderation to their daily lives -day (moderate).

To increase the understanding of religious moderation for students at the Darun Najah Islamic Boarding School, he always disseminates (indoctrinates) understandings of moderation during meetings with students, recitations, and assemblies of all pesantren residents which include the nature of *tawasuth* (taking the middle), *tawazun* (balanced), *i'tidal* (straight and firm), *tasamuh*, and shura (deliberation), tolerance for anyone, not fanatical about anything, and greeting when meeting with others.

After conducting Research on Religious Moderation at the Darun Najah Islamic Boarding School, there is a lot of new knowledge and insights from the Darun Najah Islamic Boarding School starting from how to spread the doctrine of Religious Moderation, how to Moderate ourselves, how to moderate others, as well as researchers can see and ask directly to the teachers at the Darun Najah Islamic Boarding School about how to protect the community, protect the students, religious moderation towards different religions, how to provide an understanding of religious moderation to the surrounding community, how to make decisions that are not extreme and tolerance to all circles. This research is in accordance with the

meaning of religious moderation itself which puts forward the principle of Tasamuh (full of tolerance), Tawazun which means balanced, Tawasuth, and I'tidal which adhere to justice.

Found from previous research studies which are almost the same as this research, including research conducted by Fichri Husain Rafi (2021) in a scientific journal entitled "Implementation of Religious Moderation Attitudes in Miftahul Ulum Susukan Islamic Boarding School Students, Ungaran Timur Semarang Regency in 2021" the similarities in the research here is equally discussing religious moderation. While the difference here is that the research is more specific in the implementation section, while this research explores more deeply what religious moderation means from the perspective of teachers at the PPAI Darun Najah Islamic Boarding School, then Ratnasari Attahiriyah (2020) in a scientific journal entitled "The Concept of Religious Moderation from the perspective of al-Misbah interpretation (Work: M.Quraish Shihab). Similarities: both research about religious moderation in more depth and use data collection techniques. Difference: This research uses the perspective of figures who are considered to have a special view of religious moderation, then Dedi Wahyudi (2021) in a moderation article (2021) entitled "Religious Moderation Literacy as a Re-actualization of Millennial Jihad". Equation: both discuss about religious moderation. Difference: this research focuses on literacy in the 4.0 era which utilizes advances in knowledge and information technology, while this research focuses on the perspective of religious moderation.

## **CONCLUSION**

The results of the research that the researchers conducted showed that the understanding of religious moderation at the Darun Najah Islamic Boarding School which was disseminated by *Kyai* and teachers did not only lie in learning strategies, *Kyai* and Teachers also utilized the latest social media. Equipped with an understanding of religious moderation by Islamic boarding schools' *Kyai* and teachers, they can make students at the Darun Najah Islamic Boarding School have good social ethics with the community, make wise decisions, and be tolerant of anyone in accordance with the values of religious moderation. So that the results of understanding religious moderation obtained by the students can be realized in everyday life.

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