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Pembentukan Kampanye Pemerintah  
Menghentikan Pernikahan Anak di  
Indonesia**

**Miftahul Huda**

**Poligami Dalam Islam dan Keadilan  
Gender: Studi Atas Pemikiran  
Mansour Fakih dan Faqihuddin Abdul  
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## **PESANTREN AND THE APPRECIATION OF RELIGIOUS MODERATION: AN IMPLEMENTATIVE REFLECTIVE STUDY**

**Sufyan Syaffi**

Jl. Panjang, Kebon Jeruk, Jakarta Barat

sufyansyaffi@gmail.com

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### **أبستراك**

فيسانترين تيروس دينيلاي سيباكاڤي ليمباكا كياكامان إسلام إندونيسياً. حال إيني سيباكاڤي چونتوه أونتوك فينديديكان دان إيسو-إيسو ميريغ سيريغ ديأراهكان قأادابا. فيسانترين ديتانتاغ أونتوك تيتاف بيرجالان دي زامان ياغ بيروباه ديغان چيقات. تيداك هابا فيروباهان ميتودي فيغاجاران ياغ فليكسيبيل، تيتافي نيلاي-نيلاي ياغ أدا جوڤا فيرلو ديتيغكاتكان ماكنابا. موديراسي بيرأكاما ياغ مينواركان كونسيغ نيلاي ديبرياكاڤي تيتيك داغات ميمبانغو ميمفركوات راسا إيدينتيتاس فيسانترين. ميلالواي أيفالواسي بيرباسيس تياوري أيمفليمينتاسي، فينيليتيان إيني مينچوبا ميغوكور سيبرافا بابك بينتوك أيمفليمينتاسي إيني دقات ميغاتاسي دان ميپيليسايمان ماسالاه سات إيني. توليسان إيني جوڤا بيرتوجوان أونتوك مينواركان بيبرافا ريفليكسي ياغ فواين-فواينبا داغات ديجاديكان أچوان دالام ميروموسكان كيبيجاكان أونتوك ميغيديفانكان نيلاي موديراسي بيرأكاما، خصوصيا دي ويلايه آدمينيستراسي دان إيمفلوسيف. داري سيڤي كواليتاتيف، سوده بابك بينتوك كاجيان ياغ ميمباهاس فيلاكسانان موديرقاسي بيرأكاما، نامون جاراغ ديتيموكان بينتوك فينوليسان ريفليكسي ياغ داغات مينجادي رواج جيدا أونتوك ميميتاكان فيرماسالاهن ياغ بيركيمباغ دي لافاغان. ماكلاه ديالوكيس إيني ميغكونكان باسيس داتا ديسكريفيف اناليتيك كواليتاتيف.

كاتا كونجى: فيسانترين، فيلاكسانان، موديراسي بيرأكاما

## Abstrak

Pesantren terus dinilai sebagai lembaga keagamaan Islam Indonesia. Hal ini sebagai contoh untuk pendidikan dan isu-isu miring sering diarahkan padanya. Pesantren ditantang untuk tetap berjalan di zaman yang berubah dengan cepat. Tidak hanya perubahan metode pengajaran yang fleksibel, tetapi nilai-nilai yang ada juga perlu ditingkatkan maknanya. Moderasi beragama yang menawarkan konsep nilai di berbagai titik dapat membantu memperkuat rasa identitas pesantren. Melalui evaluasi berbasis teori implementasi, penelitian ini mencoba mengukur seberapa baik bentuk implementasi ini dapat mengatasi dan menyelesaikan masalah saat ini. Tulisan ini juga bertujuan untuk menawarkan beberapa refleksi yang poin-poinnya dapat dijadikan acuan dalam merumuskan kebijakan untuk mengedepankan nilai moderasi beragama, khususnya di wilayah administrasi dan impulsif. Dari segi kuantitatif, sudah banyak bentuk kajian yang membahas pelaksanaan moderasi beragama, namun jarang ditemukan bentuk penulisan refleksi yang dapat menjadi ruang jeda untuk memetakan permasalahan yang berkembang di lapangan. Makalah dialogis ini menggunakan basis data deskriptif-analitik kualitatif.

**Kata Kunci:** *Pesantren, Pelaksanaan, Moderasi Beragama*

## Abstract

The Pesantren continues to be highlighted as an Indonesian Islamic religious institution. It is highlighted as both an example for education and the harmful issues that are frequently directed towards it. Pesantren Islamic boarding schools are challenged to continue operating in the rapidly changing times. Not only the change in flexibility of teaching methods, but existing values also need to have their meaning enhanced. Religious moderation that offers the concept of value at various points can help to strengthen the pesantren's sense of identity. Through implementation theory-based evaluation, this study tries to measure how well this form of implementation can address and resolve current issues. This paper also aims to offer some reflections on which points can be used as references in formulating policies to promote the value of religious moderation, particularly in the administrative area and impulsivity. In term of quantitative, there have been many forms of study that have discussed the implementation of religious moderation, however, it is rare to find a form of reflection writing that can serve as a space for respite to map the growing problems in the field. This dialogical paper makes use of a qualitative descriptive-analytic database.

**Keywords:** *Pesantren, Implementation, Religious Moderation*

## A. INTRODUCTION

**P**esantren has a strategic function as a center for understanding religious values and practices. Through the formulation of pesantren activities, formal/non-formal education, character management, as well as soft skills, pesantren continues to fulfill the needs of the public. There is also a need to strengthen the spirituality of the pesantren residents through *Suluk* and *Riyadloh Mujahadah* training. During that time, the purpose is to have the ability to synergize the spiritual with the cognitive, affective, and psychomotor. Thus, the santri will have enough skills, be mentally tough, and have character. All of them are important steps in the hope that one day every santri will be successful in this world and the hereafter.

Along the way, various approaches have colored the emergence of pesantren. Many pesantren present themselves with traditionalist or modernist approaches, as well as eco-pesantren and pesantrenpreneurs. In fact, it seems that this variety is still evolving in response to the changing times. Everything stems from the awareness of the founders that the establishment of a Pesantren for the strengthening of Islamic character is important and relevant

to the times. This development at least demonstrates the patterns-based benefits of the Pesantren system. The Pesantren are also recognized as having made a significant contribution to the history of the country.<sup>1</sup>

The pattern and variety of pesantren, which are growing, have given rise to our new perspective on pesantren in general. In a way, Pesantren is no longer just a school that is frequently associated with underachievement and underdevelopment. However, it is also a need for parents as a way to protect their children from various dangers as they grow. Pesantren are increasingly becoming a solution-based institution

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<sup>1</sup> Haedari and H. Amin. *Transformasi Pesantren*. (Jakarta: Media Nusantara, 2007). Page. 3

and – not infrequently – an alternative institution in order to better serve the needs of parents.

However, the proliferation of the emergence of pesantren has caused problems to arise. Regulations and consolidation processes to carry out the spirit of movement integration that is in line with religious and national education appear to be difficult to achieve. Many factors can cause this to happen. Both because of widespread interests and internal problems, differences in viewpoints with pesantren, and funding support from other parties whose origins are not clear.

Despite the fact that the pesantren served as an inclusive environment from the beginning, this inclusion is frequently misunderstood and abused along the way by irresponsible parties, especially in personal and group interests. The creation of regulation after regulation as a safeguard to ensure that the inclusion space upholds the proper ideals (on the track) is only logical. The regulation also aims to preserve its spirit and dignity as an institution that produces ulama and mujahid (*tafaquh fiddin*). The creation of *Law Number 18 of 2019* about Pesantren serves as the climax and will allow for widespread supervision.<sup>2</sup>

The abuse of Pesantren can be seen in two problematic slices that are frequently repeated: administrative processes and impulsive problems. For the administrative process, we can find it in the process of establishing a pesantren that has fake administrative support to obtain operational aid or deviant behavior such as that which should not be done. The impulsivity that often occurs, for example, is the lack of an Islamic boarding school that has a great vision of Islam or nationality. This has also sparked several pesantren to deviate from the main tasks of a pesantren.

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<sup>2</sup> The birth of this law originated from a series of unrest experienced by Pesantren. So far, Law Number 20 of 2003 concerning the National Education System (UU Sisdiknas) so far has not accommodated the aspirations and local wisdom of Pesantren as educational institutions whose number—according to the data from the Ministry of Religion in 2018—reached 28,194 units. Copied from *Law Number 18 of 2019 on Pesantren, Untuk Siapa?* <https://kemenag.go.id/read/uu-nomor-18-tahun-2019-tentang-pesantren-untuk-siapa-zeo68>

Regarding the second point, we can see it in pesantren who continue to view differences as a problem. As a result, the pesantren, which had previously been an organic community institution, now poses a threat to the environment and has even been called a "*terrorist nest*." This insistence on differences leads to what Gus Dur refers to as "*chaos in the pesantren education system*."<sup>3</sup> This stance, which was still in Gus Dur's opinion, was the result of the next problem that occurred. Specifically, the inability of pesantren to meet modern-day demands.<sup>4</sup>

Pesantren frequently encounters the denial of moral progress itself in other situations as a framework for moral development. There were numerous instances linking pesantren to immoral and criminal behavior. Pesantren are once more characterized as fortified institutions that are hard to manage and even unwelcoming to young children. Generally speaking, we cannot actually give a full description of one problem. However, we also need to consider this as an assessment of the two questionable intersections we previously covered. Thus, it is important that the discourse on pesantren and the issues of the present and future have a place in public dialogue. Pesantren can re-grow alongside the community, as they were once the personification of the community's and people's needs.

There are other issues that are on top of the previously mentioned issues, especially in this day and age where everyone has easy access to information. Inability to initiate and implement effective change will only lead pesantren deeper into the pit of public distrust. In addition, a bad reputation will spread, harming the pesantren's reputation as a whole. It is therefore feared that pesantren will only develop into large, broad structures that are uninhabited.

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<sup>3</sup> Abdurrahman Wahid. *Menggerakkan Tradisi: Esai-Esai Pesantren* (Yogyakarta: LKiS, 2001). Page.38

<sup>4</sup> Pairin. *Gagasan KH Abdurrahman Wahid tentang Modernisasi Pesantren di tengah Arus Globalisasi*.(Tesis). (Jakarta: Pascasarjana UMJ, 2004). Page. 131-132.

Even if there are inhabitants, globalization and materialization have stolen their essence.

The potential of pesantren to promote stable values is one of the alternatives that has to be reinforced. In addition to the internalization of Islamic values, which have become the core values of the pesantren itself, the internalization of other values also needs to be encouraged, including Religious Moderation. There are a number of key steps that can be taken to strengthen the pesantren that are described in religious moderation. In particular, reminding the pesantren of the spirit and identity of the pesantren, that the pesantren were born and grew through a long journey of diversity. As well as a spearhead of the values of Islamic moderation and upholding the noble values of peace sent by the Prophet Muhammad.

As a result, it is also necessary to consider how quickly pesantren are developing as well as the idea of religious moderation in light of what has been researched at numerous pesantren and religious institutions. Of course, this provision has been written with the implementation guidelines in mind. As stated in the *Decree of the Director General of Islamic Education number 7272 of 2019 concerning Guidelines for the Implementation of Religious Moderation in Islamic Education*. The foundation for this piece is the implementation guidelines that were passed in 2019. In order for it to be properly implemented, both the implementation guideline design and the follow-up discussion/evaluation flow are required.

## **B. RESEARCH APPROACH AND METHOD**

This paper aims to analyze and review the extent to which religious moderation guidelines are being followed in Pesantren. The Implementation Method method by Edwards III was used for measurement and approach. According to Edwards, a policy or concept will not be successfully implemented unless it goes through a sequence of effective implementation concepts. Implementation is a policy that comprises efforts to manage inputs in order to achieve

outputs or outcomes for the larger community.<sup>5</sup>

Reflection Implementation is a task that must be completed in a concept policy. Every policy requires a reason for its implementation. Each implementation needs to have a strong capacity for reflection in order to continue to be able to offer the appropriate stimulus. That's why carrying out policies is crucial, perhaps even more so than creating them. Policies are simply good plans that are neatly archived in the archives if they are not implemented.

The implementation, as described in a memoir by Eugne Bardach, "is enough to develop a general policy and program that looks good on paper. Even more challenging is to construct it and implement what has been created into practice in a way that pleases everyone".<sup>6</sup>

The Pesantren in this study are broad in nature and are positioned as studies through exploratory studies of qualitative data. Descriptive-analytical writing is used to describe this paper.

## **C. DISCUSSION**

### **a. Pesantren and Religious Moderation**

The contextualization of Pesantren and the concept of religious moderation have a great deal of historical, sociological, legal, and Islamic teaching-based credibility. Therefore, rather than falling under the category of things that require moderation, pesantren serve as agents for instilling the value of religious moderation. In summary, the agent's role is to contribute significantly to a concept and foster a positive outlook in order for the anticipated change to occur in accordance with the changes of time.<sup>7</sup>

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<sup>5</sup> Edwards III, George C (Edited). *Public Policy Implementing*. Jai Press Inc. London. Goggin, Malcolm L. Et al. 1990. Page 1.

<sup>6</sup> Mazmanian, Daniel A and Paul A. Sabatier. *Implementation and Public Policy*, Scott Foresman and Company, USA, 1983, page 141.

<sup>7</sup> Winardi, J. *Manajemen Perubahan (The Management of Change)*. (Jakarta: Kencana, 2008). Page. 96-97.

If we look at the historical arguments of Pesantren and the embodiment of religious moderation, of course we will recognize the term "statesman santri of Majapahit before the Walisongo era". Adipati Aryo Panular III, Raden Banteng, Prince Demang, Abdul Mursyad, and Ki Ageng Tukum are a few of them. They are part of historical facts proving that pesantren were not created in inhabited areas. Despite having been born under a different hegemony, Pesantren is able to accept and stand against diversity.<sup>8</sup>

According to a different perspective, the Islamic educational system has actually existed since the Prophet Muhammad's lifetime. The fact that the *Ahlussuffah* community existed while the Prophet was still alive supports this. *Ahlussuffah* are those who choose to practice Zuhud, doing prayer and worship day and night and pursuing religious knowledge. They chose to live in the courtyard of the mosque near the house of the Prophet. Because of their closeness to Allah's Messenger, they were able to acquire spiritual guidance and become hadith narrators.<sup>9</sup>

In a different viewpoint, in terms of terminology, the use of the word "Pesantren" would have been a basic part of Religious Moderation. According to linguistic analysis of the phrase "Pondok Pesantren," "Pondok" is an Arabic term that means "lodge" or "simple residence".<sup>10</sup> While "Pesantren" is derived from the word "santri." According to the Indonesian dictionary, this word has two meanings: people who worship with sincerity are pious, or people who study Islam

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<sup>8</sup> The stories and lives of these figures are an important part of the mosaic of the Majapahit Kingdom. As well as interesting, it was proven by the archaeological evidence, where there are many Muslim tombs in the area known as part of Majapahit around Trowulan, Mojokerto. More details can be seen in Haris Daryono Ali Haji. *Menggali Pemerintah Negeri Doho: Dari Majapahit Menuju Pondok Pesantren, Sebelum Walisongo dan Babad Pondok Tegalsari*. (Yogyakarta: Elmatara, 2016).

<sup>9</sup> The construction of this argument can be found in an opinion, for example: Sulthan Fatoni. *Peradaban Islam: Desain Awal Peradaban Konsolidasi Teologi Konstruksi Pemikiran dan Pencarian Madrasah*. (Jakarta: Elsas, 2007).

<sup>10</sup> Manfred Ziemek. *Pesantren dalam Perubahan Sosial* (Cet. I; Jakarta: P3M, 1986). Page. 98-99.

by traveling a great distance.<sup>11</sup> If we look at affixes, the basic word "santri," which is affixed with the prefix "pe" and the suffix "an," or "Pesantren," becomes the santri's place of residence.<sup>12</sup>

Historical facts serve as yet another source of support for the idea of religious moderation in Pesantren. There is always a cultural undertone to the Islamic teachings that evolved in Indonesia. A number of terms, like Pesantren, Dayah, Tajug, Surau, Kobong, and others, seem to highlight the variety of Pesantren that take cultural aspects into account. Although there were limitations on its growth throughout the Colonial era, this institution still managed to expand. This notion is proved by the Dutch colonial government's regulations and oversight of Islamic education, particularly Pesantren, like Stadsblaad 1925 No. 219 and Stadsblaad 1932 No. 494 concerning Private Schools, as well as other policies that are clearly implied in the Teacher Ordinance (Stadsblaad 1905 No. 550).<sup>13</sup>

Nonetheless, if you look at the curriculum, the openness of the times, and the involvement of pesantren in the national aspect, the laws set are sufficient to increase the importance of Diverse Moderation. There are three points of recommendation from the local regional management of the seven points that must be filled in to ensure whether the pesantren is in accordance with the culture and needs of the people there or not.<sup>14</sup> Of course, this will lead to filters that may not be in accordance with the basic regulations.

## **b. Internalization Vis a Vis of Reality Learning Media**

In this sub-theme, the emphasis is on learning tools, teaching

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<sup>11</sup> *Team Penyusunan Kamus Besar*. (Pusat Pembinaan dan Pengembangan Bahasa Indonesia, 1990), Page. 677

<sup>12</sup> Zamakhsyari Dhofier. *Tradisi Pesantren*. (Jakarta: LP3ES, 1994). Page. 18.

<sup>13</sup> 13 Uka Tjandrasasmita. *Arkeologi Islam Nusantara*. (Jakarta: Kepustakaan Populer Gramedia, 2009). Page. 269

<sup>14</sup> <https://ditpdpontren.kemenag.go.id/daftarkeberadaanpesantren/>

tools, and strengthening synergy. The application of religious moderation in learning tools is carried out in the study of the sources used and studied. The Qur'an, Tafsir, Hadith, Islamic Cultural History, Aqidah, and Morals are some examples. All of them must start out being dominantly and clearly demonstrated, for instance in the unity values of compassion, cooperation, and tolerance.<sup>15</sup> These knowledge were imparted not only in terms of conforming to the normativity of religious rites that had existed for generations, but also in terms of their practice and forms of challenge. This balance will produce a large number of santri with a broad range of religious knowledge (humanist piety).<sup>16</sup>

To check whether the pattern adheres to the principles of religious moderation or the contrary, there must be supervision as well as oversight because the meaning of these sources is likely to change over time. It is also necessary to assess how significant the change was and how accurately it reflected modern life. Since Islam ultimately teaches about many different facets of human life rather than just one.<sup>17</sup>

Additionally, the sources used must be able to find qualified teachers. As a knowledge mediator, the teacher sometimes has opinions that diverge from those being delivered. Full teaching authority requires that teachers possess a sufficient level of fundamental religious understanding. The teacher/ustaz plays a crucial

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<sup>15</sup> Sumarto, Emmi Kholilah Harahap. Mengembangkan Moderasi Pendidikan Islam Melalui Peran Pengelolaan Pondok Pesantren. *Riayah : Jurnal Sosial dan Keagamaan*. July. 2019. Page. 21-30

<sup>16</sup> This term was referred by Gus Dur. Describing the need for contextualization and interpretation to coexist in harmony. Look up Ahmad Junaidi. *Gus Dur Presiden Kyai Indonesia; Pemikiran Nyentrik Dari Pesantren Hingga Parlemen Jalanan* (Surabaya: Diantama, 2010). Page. 88

<sup>17</sup> Many cases occur due to shallow understanding of Islamic sources. This aspect is crucial since the measure of comprehension of the source will affect the attitude and behavior. As this concern was addressed by Nasaruddin Umar. *Deradikalisasi Pemahaman Al-Qur'an dan Hadis*. (Jakarta: PT Elex Media Komputindo, 2014). Page. XI.

role in fostering the santri (qudwah) characteristics.<sup>18</sup> Through the teacher, the santri can be observed and assessed for their character and growth. Santri gain not only knowledge but also the willpower to achieve their goals from their teachers and learning environments.<sup>19</sup>

It goes further than that. The necessity of synergy between pesantren and parents is another pesantren 'instrument' that receives a lot of attention. Many pesantren, who have already developed strong managerial and institutional qualities, are then forced to deal with the santri's home environment, which causes the santri to revert to his or her old behaviors. As a result, the next stage involves monitoring and collaboration among institutions, parents, and santri (parents, in this case, have to fulfill their role in communicating with local government institutions to create conducive community life). It is also thought to be crucial to enhance the foster care system, communication networks, and primordial communities. Furthermore, modern communication methods have made communication between institutions and parents easier.<sup>20</sup>

#### **D. TRADITION ACCOMODATION**

According to Clifford Geertz, pesantren constantly disseminate

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<sup>18</sup> There are various roles of the teacher; 1) Teachers as educators, 2) Teachers as instructors, 3) Teachers as trainers, 4) Teachers as advisors, 5) Teachers as reformers, 6) Teachers as models and role models, 7) Teachers as researchers. As written on: Imam Wahyudi. *Mengejar Profesionalisme Guru: Strategi Praktis Mewujudkan Citra Guru Profesional*. (Surabaya: PT Prestasi Pustaka Raya, 2012). Page. 120.

<sup>19</sup> Uzer Usman, *Menjadi Guru Profesional* (Bandung: Remaja Rosdakarya, 2000), page. 1. The regulations related to teachers have been stated in a Law, in the Republic of Indonesia Law No. 14 of 2012 concerning Teachers and Lecturers.

<sup>20</sup> The dialogue between the two is purely needed to support the development of the potential of santri in terms of attitude, creativity, and mental. As the results of research conducted by Anis Pusitaningtyas of *Pengaruh Komunikasi Orang Tua dan Guru Terhadap Kreativitas Siswa. Proceeding of ICECRS*. International Seminar on Generating Knowledge Through Research, UUM-UMSIDA. 2016.

culturally relevant themes while also incorporating religious beliefs. In addition to respecting tradition, pesantren does not defy modernity or the demands of the times. Pesantren is capable of doing this because it can adapt to both tradition and reality. According to this viewpoint, the author thinks the occurrence is because pesantren is a cultural construct. The idea is that the birth of pesantren starts in an occupied place and represents the needs of the community. So, it is an obligation for pesantren to always involve the community in the process.

Tradition can also be accommodated by socialization of the meaning of the tradition itself. Of course, this socialization can be incorporated into learning materials, recitation materials, and visual aids. The meaning of the tradition is not limited to the understanding of tradition in a ritualistic or ceremonial manner, but also the scientific tradition and the productivity of the pesantren. In a sense, if what is referred to as a tradition is merely a form and ceremonial culture, then the pesantren will only be exposed to one tradition and not be provided knowledge of how other forms developed. For example, the championship, work, and other improving traditions.

### ***'Political Will' of Pesantren***

A kiai is solely responsible for the idea of pesantren educational institutions. A charismatic leader who is respected and well-liked not only by santri but also by the surrounding community.<sup>21</sup> The implementation of religious moderation in this sub-theme is based on the necessity for a vision that is consistent with the theme. In general, a kiai holds the entire estafeta of the pesantren system; consequently, the kiai must be willing to incorporate the issue of religious moderation into every educational process. Despite the fact that it is

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<sup>21</sup> Martin van Burinnesen, *Rakyat Kecil, Islam dan Politik* (Yogyakarta: Yayasan Benteng Budaya, 1985),

acknowledged, religious values can fully embrace the idea of religious moderation points.

Following that, there is a need for collaboration among Kiai, government institutions, parents, and other religious groups. It is only done to ensure that the pesantren consistently receives support from other religions and develops into a home for all citizens. Pesantren serves as a good reminder of the main notion of Religious Moderation, where the brotherhood is not just between those who share the same beliefs (*ukhuwah Islamiyah*), but also between people (*ukhuwah basyariyah* and *ukhuwah insaniyah*), and between fellow countrymen (*ukhuwah wathaniyah*).

The goal of Pesantren leaders to disseminate religious moderation values is also a major factor in limiting divergence from these values. Without the support of the pesantren leader, national commitment, tolerance, anti-radicalism, and violence, as well as acculturation to local culture, will not occur. However, every pesantren leader also needs to be involved in bridging communication with parents. Because every parent who entrusts their children to pesantren comes from very different backgrounds. An essential component of the implementation process is having the ability to suppress any negative possibilities while discussing these values with the parents.

## **E. CLOSING**

In the end, this executive summary is an introduction to great expectations. Namely, the implementation of religious moderation values in pesantren, which are consistently developed through an accommodative and moderate approach to santri, in order to prepare them for the dynamic, ever-changing nature of the life of the people and of the nation. The characteristics of moderate Islamic understanding in the form of internalizing Islamic and Indonesian values have been rooted in the pesantren tradition.

In relation to the reality of nationality, religious expressions that arise from the basis of pesantren education do not contradict the values of national diversity. This condition cannot be separated from the

depth and breadth of the Islamic scientific development tradition of Pesantren as a center for tafaquh fi al-din. The characteristics of pesantren education do not just emphasize classical Islamic learning in the form of blandongan and sorogan. Furthermore, pesantren also has another main characteristic, namely as a driver of an independent and independent civil society.<sup>22</sup>

There is a great hope in the process of writing the paper introduction that Pesantren can continue to be an authoritative center of Islamic education. Pesantren can continue to serve as a place for the development of honorable and resilient character in upholding peaceful Islamic values. Pesantren also continues to be an enjoyable discourse space for santri in completing their *riyadhoh mujahadah*. As a result, the balance of spirituality and intellect can be achieved and go hand in hand. This is an example of the full implementation of the quote, “*Bangunlah jiwanya, bangunlah badannya, untuk Indonesia Raya..*” (Let us build its soul, Let us build its body, For the Great Indonesia).

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<sup>22</sup> Ali Muhtarom, et al., *Moderasi Beragama: Konsep, Nilai, dan Strategi Pengembangannya diPesantren*. (Talibuana: Jakarta, 2020).

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