# AMPLIFYING THE RELIGIOUS MODERATION FROM *PESANTREN* A SKETCH OF *PESANTREN'S* EXPERIENCE IN KEDIRI, EAST JAVA

## Titis Thoriquttyas[1] and Farida Hanun[2]

[1]Universitas Negeri Malang
titisthoriq.fs@um.ac.id

[2] Center for Research and Development of Religious Education, The Ministry of Religious Affairs
farida_ridwan@yahoo.com

### *Abstract*

*One of the issues which has been attracted by Muslim scholars is the religious moderation mainstreaming. Pesantren, as the oldest and indigenous educational institution in Indonesia, is inseparable from such issue. This study examines the development of moderation a basic idea of pesantren. This paper is divided into three parts. First is introducing the articulation of moderation in pesantren from various perspectives. Second is discussing the idea of Arkoun and al Jabiri's ideas and its relation on moderation and pesantren. Third is elaborating the moderation of pesantren from its curriculum's and extracurricular activities. This paper concerned on how Islamic moderation has shaped and disseminated through the learning process in pesantren?. Furthermore, this research was conducted at five pesantren in Kediri, East Java by considering their typologies and management. By using the interview method, literature study and in-depth observation, this research has produced data related to the research theme. Then, the results of research are to explore the complexity and continuity of Islamic moderation in pesantren and to prove that moderation mainstreaming in the grassroot is not static but flexible and dynamic as well as being fluid and multi-dimensional through the learning process and the extracurricular activities.*

**Keywords**: *Islamic moderation, pesantren, learning process*

## Introduction

*Pesantren* is a traditional educational institution that proves itself able to synergizing with the local culture (Azra 1999; Azra et al. 2007a; Bisri 2019; Krisdiyanto et al. 2019). This institution, born and developed together with the spread of Islam in Java, is proof that *pesantren* able to accommodate differences, reduce social conflicts with local culture. Based on the age of emergence, *pesantren* is the oldest and indigenous educational institution of Indonesian society (Azra 1999; Azra et al. 2007a; Fauzi 2018; Suharto 2019).

As the previous authors said above, *pesantren* is a product of dialogue among civilizations in the archipelago that "traditionally" has a connection with the *mandala* (Hinduism learning institution)

educational institution which was born from the previous culture, Hindu-Buddhist (Azra et al. 2007b; Bisri 2019). There is a connection with the old tradition that makes *pesantren* easily accepted by the indigenous population, in the process of acculturation with the local culture, *Walisongo* (the nine saints of Islam in Java) did not necessarily impose Islamic teachings on the local culture, but through implementing the revelational text loosely i.e., accommodating local culture to develop and to incorporate with the Islamic values (Dhofier 1982; Suharto 2019).

In this case, *kyai* play a big role in preserving the teachings of *Walisongo* who always taught manners, tolerance and respect for local culture (Arif 2020; Dhofier 2011). Therefore, as stated by Dhofier, the face of Islam transmitted by the

*kyai* in the *pesantren* is inclusive and spreads the peace for universe (*rahmatan lil'alamin*), basically (Amar 2018; Arif 2020; Bakir and Othman 2017; Dhofier 2014). Factually, there are at least three typologies of *pesantren*s established in the community, namely *salafiyah* (traditional), *khalafiyah* (modern) and mixed model among traditional - modern (Ministry of Religious Affairs 2003). Martin van Bruinessen in his article titled "Traditionalist and Islamist *Pesantren* in Contemporary Indonesia" shown the shift of *pesantren* paradigm in several regions in Indonesia that is different from the mainstream *pesantren*. Some *pesantren* in this type as Martin referred are those that have a network with the *Jama'ah Islamiyah* or with the *Darul Islam* movement (Bruinessen 2008).

In the context for amplifying the religious moderation, the first step that needs to be taken by the *pesantren* is to strengthen the construction and narration of religious moderation in order to produce moderate-minded students by teaching tolerance and being open to other religious who live around (Billah 2018). In more detailed, the authors elaborate the research problem in accordance with the background i.e., the strengthening forms of Islamic moderation in *pesantren*. Based on these research considerations, it expects to find the formulation of religious moderation from *pesantrens*.

To uncover the reality, the authors took the samples at five *pesantrens* in Kediri, East Java. Kediri itself based on data in the Ministry of Religious Affairs is the "home" for Islamic education institutions consisting of 220 *pesantren* which are spread throughout Kediri region (Ministry of Religious Affairs 2018). This might be one of the many factors that formed Kediri into a city that loves peace, despite various religions and sects (Ministry of Religious Affairs 2018). This would be very unique if it could reveal the involvement of *pesantren* in the building of peace narrative in Kediri, more specifically on how the construction of the *pesantren* moderatism curriculum' and its internalization process.

The description above which at least illustrates the most basic orientation of this study is an attempt to explore what the background of the religious moderation developed by *pesantren* today towards the development of Indonesian post-colonialism's era which shows friendliness, openness and harmonious towards differences in the grassroots (Krisdiyanto et al. 2019). Moreover, Indonesia has been facing the contemporary challenges, one of which is the rise of radicalism and religious fundamentalism movements that are considered potential to damage and divide the fabric of Islam and democracy as one of the cultural foundation of "being Indonesian".

## LITERATURE REVIEW

### Pesantren and The Spirit of Moderation: a Literature Review

*Pesantrens* are Indonesian "independent" educational institutions rooted in the midst of Indonesian society (Bull 2004). Historically, *pesantren* had grown and developed earlier before Indonesia's independence. In fact, traditional *pesantren* has been established in several areas, such as: Surakarta, Bangkalan, Tremas Pacitan, Tebuireng Jombang, Surabaya, Gresik, Cirebon, Semarang, Kendal, Yogyakarta and other areas (Azra 2012).

As stated by Dhofier, *pesantren* means the place of the *santri* (Dhofier 1982, 2014). Meanwhile, according to Soegarda Purbakawarja, the term of *pesantren* comes from *santri* which means people who study Islam, so it can be interpreted that *pesantren* is a place where many people gather to study Islam (Anam 2017). More clearly, Imam Zarkasyi defines that *pesantren* is an Islamic educational institution with a dorm system where *kyai* is a central figure and mosque is the centre of activity, and the teaching of Islam under the guidance from *kyai* for students (*santri*) is the main activity (Dhofier 2011). Therefore, it implies that there are four elements in the *pesantren*, namely: *kyai*, mosque, Islamic teachings, and *santri*.

The education system in *pesantren* has an independent character (Dhofier 1980). It can reflect from the teaching's style of *sorogan*. *Sorogan* teaching means that a *kyai* teaches his students in turns from one *santri* to another *santri*. When it comes to their turn, the *santri* repeat and interpret the exact words of *kyai* had said to him (Dhofier 1982). This translation method was made so that they could easily understand both in terms of the meaning or function of words in a series of sentences in Arabic.

There is one characteristic of the tradition continuously maintained in *pesantren*, namely the reading of the traditional Islamic books or more commonly known as the *kitab kuning*. In Indonesian context, Islamic scholars in 19th century made the *kitab kuning* (classical Islamic books written in Arabic) as a dutiful curriculum to teach in *pesantren* (Anwar et al. 2016). The *kitab kuning* is a very valuable work of Muslim intellectuals (Dhofier 1982). However, each *pesantren* teaches different kinds of *kitab kuning*. Due to, the *kitab kuning* consists of many different branches of knowledge, while *kyais* are well-known for their specialization in certain studies because the *kyai* masters at that field (Baharun and Mahmudah 2018).

In fact, there are several of *pesantren* that had developed in society. As elaborated by Dhofier, there are three variants of *pesantren*; the traditional *pesantren* (*salafiyyah*); the modern *pesantren*; and the comprehensive *pesantren* (Dhofier 2014; Wiranata 2019). The division of *pesantren* typology above in particular that has been described by Dhofier is in line with the guideline from the Ministry of Religion Affairs regarding the division of *pesantren* typology in Indonesia that can be considered standard. In general, *pesantren* can be categorized into three forms, namely: a) *Salafiyah pesantren*, b) *Khalafiyah pesantren*, and c) Mixed/Combined *pesantren*. (Directorate General of Islamic Religious Institutions 2003). These three categorizations are considered by the authors to be still relevant in assessing the development of *pesantren* in Indonesia. For further information related with the categorizations of *pesantren* as follow:

***Firstly***, *Salafiyah pesantren*, *salaf* means "old", "formerly", or "traditional". Salafiyah Islamic boarding schools are Islamic boarding schools that carry out learning with a traditional approach, as it has been since its inception. Learning Islamic religious sciences is carried out individually or in groups with a concentration on classical books, in Arabic (Anwar et al. 2016). Grading is not based on units of time, but based on the end of book studied. With the completion of a certain book, students can move up the ladder by studying books with a higher level of difficulty and so on. This approach is in line with the principles of modern education known as the complete learning system. In this way, students can more intensively study a branch of science.

The characteristic that stands out usually is that in the *salafiyah pesantren*, learning is more emphasized on passive Arabic competence, namely the skills to read and translate classical Arabic texts. This Islamic boarding school still maintains its original form by merely teaching the Jurisprudence books using Arabic and implementing the *halaqah* system which is implemented in mosques or *surau*. The curriculum depends on the *kyai* (Syafe'i 2017).

***Secondly***, *khalafiyah* pesantren. *Khalaf* means "later" or "behind", while 'ashri means "now" or "modern". The *khalafiyah* Islamic boarding school is a boarding school with a modern approach, through formal education units both madrasa (MI, MTs, MA or MAK), or schools (SD, SMP, SMU and SMK), or other names, but with a classical approach. In this type, the *pondok* functions more as a dormitory which provides a conducive environment for religious education. In another form, the *khalafiyah* Islamic boarding school also remains in the form of a boarding school such as the *Salafiyah pesantren*, but it teaches general sciences and learning Arabic and English at the same time. Usually the emphasis of Arabic and English lessons is directed towards active mastery, by accustoming it to everyday life

as a means of communication. The curriculum used is the school or madrasa curriculum that applies nationally (Pernandi 2017; Samsudin 2020)

***Thirdly***, mixed/combined Islamic Boarding School. *Salafiyah* and *khalafiyah* Islamic boarding schools as described above are *salafiyah* and *khalafiyah* in their extreme forms. In reality, some of the existing Islamic boarding schools are Islamic boarding schools which are located between the two terms above. Most of the Islamic boarding schools that claim to be themselves *salafiyah pesantren*, in general, also provide classical and tiered education, although not under the name madrasah or school.

Likewise, the *khalafiyah pesantren*, in general, also provide education with a classical book recitation approach, because this *kitab kuning's* recitation system has been recognized as one of the Islamic boarding schools' identities. Without holding classical book recitation, it is rather strange to be called pesantren (Samsudin 2020). So, combined pesantren is a boarding school that uses the *kitab kuning* learning pattern and uses the classical system or not in the teaching and learning process. Usually, students are required to speak arabic and english actively in their daily interactions (Ma'arif n.d.). From this definition, *wasathiyah* is not merely an attitude of taking a middle position between two radical and liberal sides (Amar 2018; Arif 2020; Bakir and Othman 2017; Billah 2018). It is a method of thinking which has ethical implications to be applied as a framework for certain actions. The concept of Islamic moderation (*wasathiyyah*) has attracted the attention of many scholars in various fields such as socio-political, language, Islamic studies, socio-religious, and Islamic education (Arif 2020; Niam 2019).

According to Khaled Abou El Fadl, the use of term "moderate" is clearly contrasted with puritanism which is the spirit to restore Islam in the form of its pure understanding and experience, according to the context of the past. The purity of Islam is meant by the absence of

Islam with the concept of *ijtihad* and sociological influences (Abou El Fadl 2006; Vann 2011). A moderate Muslim, said Khaled, is people who believe in Islam as the right belief, who practice and believe in the five pillars of Islam, accept the legacy of Islamic tradition, but at the same time modify certain aspects of it. They do not position Islam as a frozen monument and instead place it in the perspective of a dynamic and active faith. Consequently, they value past achievements but they (consciously) live in the present (Abou El Fadl 2006). The keyword to understanding Khaled's conception of Islamic moderatism lies in a Muslim's awareness to the doctrinal beliefs and realities where and when he lived.

Azyumardi Azra explained that the understanding and practice of a moderate Muslim have the following characteristics, such as Table 1 (Azra 2005):

**Table 1.** Characteristics of Islamic Moderates

| No. | Characteristic | Explanation |
|---|---|---|
| 1. | *Tawassuth* (moderate) | A religious understanding that is not *ifrath* (excessing the religious teachings) and *tafrîth* (reducing the religious teachings) |
| 2 | *Tawâzun* (balance) | A balanced religious understanding covering all aspects of life, both worldly and *ukhrawi* (hereafter) |
| 3 | *Tasâmuh* (Tolerant) | A tolerant attitude into the issues of *ikhtilaf* (differences) |
| 4 | *Musâwah* (egalitarian) | *Egalitarian*, which is not discriminatory towards others due to differences in beliefs, traditions and origins of a person |
| 5. | *Syûra* (deliberation) | Every problem is solved by deliberation to reach a consensus with the principle of putting benefit above all |
| 6 | *Ishlâh* (reform) | Prioritizes reformative principles to achieve better conditions that accommodate the changes and advancements of the times by grounding in public benefit (*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 implementing new things that are more relevant) |

| 7 | *Aulawiyah* (prioritizing the priority | The ability to identify matters that are more important must be prioritized to be implemented compared than the lower interests |
| 8 | *Tathawwur wa Ibtikâr* (dynamic and innovative) | The openness on making changes in accordance with the times and create new things for the benefit of humanity |
| 9 | *Tahadhdhur* (civilized), | Upholding the noble character, and the integrity as *khairu ummah* (the noble community) in the life of humanity and civilization |

Some of the *wasathiyyah* meanings above show that this terminology is very dynamic and contextual. This terminology also not only stands on one aspect, but also involves a balance between mind and revelation, material and spirit, rights and obligations, individualism and collectivism, texts (Al Quran and Sunnah) and personal interpretation (*ijtihad*), ideal and reality, permanent and while (Qardhawi 1996). All of them are integrated. Thus, Hanafi called *wasathiyyah* as the comprehensive and integrated approach (Hanafi 2015).

Apart from the various meanings above, Hilmy identifies several characteristics of the use of the concept of moderation in the context of Indonesian Islam, including; 1) ideology without in spreading Islam violence; 2) adopt a modern way of life with all its derivatives, including science and technology, democracy, human rights and the like; 3) use of rational thinking; 4) a contextual approach to understanding Islam, and; 5) the use of *ijtihad* (intellectual work to make legal opinions if there is no explicit justification from the Qur'an and Hadith) (Hilmy 2012, 2013). The five characteristics can be expanded into several other characteristics such as tolerance, harmony and cooperation between religious groups (Arif 2020; Billah 2018; Nur 2016).

*Wasathiyyah* actually asks Muslims to practice Islam in a balanced and comprehensive way in all aspects of community life by improving the quality of human life related to the development of knowledge, the economic and financial system, the political system, the

education system, the equality between races, and others (Amar 2018). No wonder the *ummah wasath* (moderate Muslim) is a model that will be witnessed in front of others (Nur 2016; Tambunan 2019; Yaakub and Othman 2017).

From some of the above indicators of moderation, the authors underline the concept of Islamic moderation as a perspective or worldview that is positioning itself to be at the midpoint between the stronghold of the "right" or the "left". Moderate attitudes are represented through the understanding that Islam is a religion that emphasizes openness, humanism, equality and tolerance.

## Pesantren and The Ideas of Al Jabiri and Arkoun: an Alternative's View

Muhammed Abid al Jabiri and Muhammad Arkoun, are both of these figures represent the spirit of renewal of thought that developed in the history of Islam. The selection of these two figures in this study was based on two considerations. *First*, their ideas emerged from the intellectual curiosity of Muslims, both locally and globally; *Secondly*, the idea of "Islamic reasoning" from the two figures is able to represent the development of Islamic moderation's values that occur in *pesantren* through several holistic approaches.

Al Jabiri offers the idea of Islamic logical structure, namely *Bayani*, *Burhani* and *Irfani*. The word *Bayan*, consisting of *ba-ya-nun* letters, literally contains five meanings; l) *al-washl* (continuity), 2) *al-fashl* (isolation), 3) *al-zuhur* and *al-wudhuh* (clear and bright), 4) *al-fashahah* and *al-qudrah* (eloquence and power), 5) humans who has the ability to speak eloquently and impressive (al Jabiri 1990). *Al-'Irfan* in Arabic is derived from the word '*arafa* and *ma'rifah*, one meaning to' *Irfan*. The word *'Irfan* that emerged from the Sufi Muslim refers to a form of high intuitive knowledge. It takes root from the heart of intuition (Al-Jabiri 1991). Intuition is not in the sense of prophetic, but it is an instant intuition that is usually generated by spiritual practices. *Burhani* as system of thought

is very different when compared to the *Bayani* which a priori has made the reality of revelation (the Quran and the Hadits) which is encapsulated in language and religious discourse as the basis for gaining knowledge. It is also different from *'Irfani's* reasoning, which bases the knowledge on direct experience. *Bayani*, *Irfani*, and *Burhani* as a mapping framework of Islamic scholarship presumably are powerful enough to be used as the analysis tool of sciences as manifested in the traditional Islamic books taught in various *pesantren* in Indonesia.

As a postmodernist thinker, Arkoun has unique views in terms of his epistemology. Arkoun stated that he is a user of historical-critical methodology who tried to respond to his curiosity in a modern way (Arkoun 1997; Völker 2016). For him, such the methodology can offer the exploration of religious knowledge that is not only limited by the old mentality. The reasoning concept as stated by Arkoun, namely the epistemological criticism, is used at the building of religious scholarship as a whole, which Arkoun sees it as a historical product related to a particular space and time (Arkoun 2002; Zuhri 2015).

Arkoun offers the five heuristic lines of thinking proposed to recapitulate Islamic science and confront it with contemporary science, as follows (Arkoun 1994, 1997; Völker 2016): **First**, in society, humans use a variety of changing ways, which are transformed into a sign, where the sign system is displayed through language. The problem of signs in language is an issue in the structuralist-semiotic approach of the anthropological linguistic methodology (Arkoun 1997). According to Zuhri, religion is a fertile ground for semiotic analysis, because signs will play an important role within it. Semiotics in this case can be considered as a science of significance that only emphasizes certain aspects of the science of sign (Zuhri 2015).

**Second**, all human semiotic results in the process of historical and cultural appearance are the targets of social change to which Arkoun called historicity (Arkoun 1997). As an articulation of meaning for social and cultural tools, the text of the Quran is also the target of historicity. This second line of thought is the deconstructionist post-structuralist approach to critical linguistics. In it there is demystification and *demithologization* of the phenomena of the scriptures from all the sacralization and interpretations that are born of theological reason (Arkoun 1989).

**Three**, discourse is an ideological articulation of reality as perceived and used by groups. Thus, Arkoun assesses that faith is a crystallization of dreams, appearances, and ideas generally given by each group in historical experience (Arkoun 1994). From this line, it can be seen that Arkoun's approach is a sociocritical semiotic post-structuralist and it reflect to the necessary to know that the word discourse demands a speaker who conveys a message (sender), the recipient of the message reacts to the message conveyed in accordance with the situation (context) of the conversation.

**Four**, Arkoun assessed that Islam is experiencing a crisis of legitimacy because the traditional legitimacy system proposed by the *Ushul ad-Din* and *Ushul al-Fiqh* has no historical relevance (Arkoun 1994). There is no new legitimacy system that has been unanimously established among the ummah. Even so, according to Arkoun, we are currently challenged to propose a system of legitimacy for science, especially for Islamic thought by using the principles of critical epistemology (Völker 2016). **Five**, according to Arkoun, we have a responsibility towards the realization of critical reasoning. Therefore, it is our responsibility to seek a better understanding of the relationship between meaning and reality (Arkoun 1994).

From several explanations of the concept of reasoning presented by Arkoun, it asserts that the central point of Arkoun's thought lies in the keyword epistemological criticism. Epistemological criticism is aimed at the scientific building of religion as a whole, which is seen by Arkoun as a historical product related to

a certain space and time. Arkoun thoughts about the reason and the deconstruction of critical epistemological will be used by authors as a basis for observing social and religious phenomena found in *pesantrens* with a core on the dimensions of the *kyai*, religious texts (books) and the environment of *pesantren*. The details are as follows in Table 2:

**Table 2.** The Ideas of Arkoun and Its Relationship on the research

| No. | Arkoun's Ideas | Contextualisation on the Research |
|---|---|---|
| 1. | Structural-semiotic approach in the religious and social studies | *Pesantren,* as one of the Islamic institutions, is a "fertile ground" of semiotic analysis, which is includes the *kyai* intellectual network, religious texts (the book) and the learning messages. |
| 2 | Text of the Quran is also the target of historicity | *Pesantren* need dimensions of demystification and demythologization from all the sacralisations and the interpretations of theological reasoning. This is useful for displaying a critical epistemological spectrum. |
| 3 | The approach offered by Arkoun is post-structuralist semiotic and socio critical with linguistic methodology | *Pesantren* can be assessed from the concept of a *discourse*, it consisting from a speaker, a recipient and the situation (context) of the conversation |

Where are number 4 and 5 that relate arkoun and *pesantren* anyway?

## RESEARCH METHOD

### Research Types and Approaches

This paper employs the sociological-phenomenological through qualitative approach, therefore the data collected is mostly qualitative data (Bogdan 1982). Qualitative research is also characterized using data collection methods in the form of participant observation and independent interviews as the main data collection methods, so that qualitative research tends to examine characteristics.

## Research Objects and Settings

The reasons of Kediri as a research site are based on, at least two arguments. *First*, it becomes a historical and social reality that Kediri is a "epicentre" of *kyais* with 220 more *pesantren* institutions (MORA 2018). This makes it more varied place for presenting data. *Second*, Kediri, in addition to, having religious diversity as well as having ethnic diversity that tends to eliminate the primordial friction. It plurality shows as miniature of social, economic, cultural life and religion of East Java Province. Kediri is one of the cities in the province of East Java that has a "glorious" historical record in arranging religious harmony and harmonization of every religious movement therein involving several ethnic groups, both indigenous and others. Kediri is a "home" for several religious-based mass organizations that developing on a national scale, for example the Indonesian Islamic Propagation Institute (*LDII*), *Wahidiyyah*, *Nahdhatul Ulama*, *Muhammadiyah* and even the Indonesian *Ahmadiyah* Movement.

By considering the three types of *pesantren* above, the authors took the research location which included the three typologies. However, the authors admit that extracting data from Salafiyyah *pesantrens* requires more effort, especially in the longer research duration and considerable research funding. Thus, the five *pesantren* as research locations are *khalafiyyah* and mixed, namely Pesantren al Amien, Pesantren Al Fath, Pesantren Syarif Hidayatulah, Pesantren ar Roudhah dan Pesantren Avisenna

## Data Collection Techniques and Data Analysis

Methods for collecting data were interviews, observation and documentation. Interviews were conducted with educators, *santris* to get the comprehensive data. Method of observation is used by authors to observe the patterns of Islamic

moderation in curriculum and how it can be internalized for students which are manifested in the learning process.

## RESULT AND DISCUSSION

### Strengthening the Moderation through Learning Activities

This study examines several components of education in *pesantrens* that contain religious moderation, such as the learning books (Islamic manuscripts), learning methods, learning environment, curricular and extra-curricular activities, and educators. These components start from teaching material books (*kitab kuning*), learning methods, evaluation systems and learning environments. The mapping of Islamic moderation reason has its own urgency in this research because the moderation structure carried by each *pesantren* as the final estuary of the learning components as explained above.

Pesantren Al Amin is one of the khalaf's *pesantren* which located on Jl. Raya Ngasinan No. 2 Kediri. This *pesantren* was founded by K.H. Anwar Iskandar. While, Pesantren Syarif Hidayatullah was located on Jl. Sunan Ampel 1 No. 85 C Rejomulyo, Kediri. The learning method used by Pesantren al Amin and Syarif Hidayatullah are likely to provide different variants in implementation of learning process. *Bandongan* learning method and is used in conjunction with the *sorogan* consider the types of books and learning time. The *bandongan* learning method is carried out during the class for general *kitab kuning* after the *Maghrib* and *Fajr* prayer, while the *sorogan* method which is carried out by giving meaning and followed by discussion, is carried out in the *diniyah* recitation (after the *Asr* prayer).

As the result of observation is the implementation of learning there were spaces for two ways direction that took place simultaneously between *kyai*/*ustadz* and the students. The existence of adequate communication space will, at least, reduce the exclusivity of religious understanding which tends to be rigidly and authoritatively. The open communication patterns (inclusive) will have implications for the awareness to be willing accept other people's arguments that are different from oneself (Asrori 2009).

The learning method used by the Pesantren Syarif Hidayatullah, is a method of discussion, interactive lectures and *sorogan* and presentations. At the time of *Qur'an* teachings, *ustadz* and *kyai* use the discussion method that begins by explaining one of the chapters in the *kitab kuning*, then interpreting it per word accompanied by an explanation and interpretation. Then, he opens a question & answer session to the students. The unique learning method applied by the pesantren Syarif Hidayatullah, namely the presentation method. As a presentation at the level of formal education (especially higher education), this *pesantren* applies the model which is expected to be open the horizons of *santri*'s thinking and understanding.

In addition, at the pesantren Syarif Hidayatullah, the learning process was optimizing Arabic and English languages, as well as the briefing on technological capabilities. Openness with English language curriculum and technology in the form of IT training are the significant proofs that the pesantren Syarif Hidayatullah has opened and classified into the inclusive with contemporary developments. As stated by KH. Anwar, the students gain knowledge of IT and English which are expected to be additional knowledge to deal with increasingly complex needs in the future. Based on these findings, it is increasingly proven that the curriculum at the pesantren Syarif Hidayatullah nuances of openness to changing the times.

In the learning process, Pesantren al Amin indirectly implements an inclusive learning system that supports the creation of a moderate Islamic learning environment. The implications of a moderate learning environment will give opportunity to students who are accustomed to

facing and accepting the differences that they will encounter in the context of community life. Whereas in the observations of authors regarding the types of learning resources used at the pesantren Al Amien and Syarif Hidayatullah, they cover the widely disciplines of the Islamic science, such as *hadith*, *tajwid*, *akhlak*, *fikih*, *shorof* (Arabic Grammar) and *balaghah*.

From the explanation above, the authors can draw the conclusion that with learning models and narratives based on moderatism, it will produce an attitude of nationalism for every *santri*. In the study of *fiqih*, the Pesantren al Amien and Syarif Hidayatullah uses the books of *Safinatussholah*, *Sulam Taufiq*, *Risalatul Mahid*, *Fathul Qarib* and *Fathul Mu'in*. While in the study of *Nahwu*, *Balaghah* and *Shorof*, the books used by the Pesantren al Amien are *Jurumiyah*, *Fushulul fikriyah, Al I'rob, Imrithi* and *Alfiyah*.

In the *kitab* of *Sulam Taufiq,* particularly in the chapter on differences of *Fikih*, there is an explanation that describes the differences in Islamic school of thoughts and the choice of conditions in making legal decisions. This is a sign that identification and habituation of differences is something that has been taught through the *kitab kuning*. Based on the authors analysis of the list of books used in the learning process found that the learning material used in the pesantren al Amin and Syarif Hidayatullah was the most of majority, was also used by others *pesantren*. In addition, the authors did not find any content in the books used by *Pesantren* al Amin, which indicated the existence of intolerance values and the exclusiveness of religious understanding.

Regarding the organizational model in *pesantren,* al Amin is a distributive model, where there is a board administrator to help *kyai* in carrying out the activities and the regulation of *pesantren*. But as Dhofier's opinion, regarding the authoritative nature *kyai* that he leads (Dhofier 2011), that the position of the *kyai* is still very authoritative in the scope of the pesantren al Amin. This was conveyed by Ustadz Ainun Naim that, when Kyai Anwar Iskandar instructed or

decided on something, then it became the rules and regulations in the Pesantren al Amin (Naim 2019). Based on field observations, in the learning process carried out by Pesantren al Amin, the authors found that KH. Anwar Iskandar often slipped a spirit of nationalism and tolerance in a study that involved a large number of students from Thursday to Saturday after the evening prayers.

*Pesantren* Al Amin and Syarif Hidayatullah have already held a *national santri* day ceremony. This was conveyed by Ustadz Ainun Naim as proof that Pesantren Al Amin has a deep-rooted understanding of nationalism. Based on field observations, the authors also found a national flag located in the middle of the main boarding school and several national symbols in the *pesantren* main hall.

Based on the parameters of religious moderation proposed by Hilmy (2013), the availability of nationalism symbols including the national flags, photos of the president and vice president of RI along with the *Garuda* logo, it sufficiently represents the argument that the pesantren al Amin and Syarif Hidayatullah are one of the *pesantren* that teach Islamic moderation in the learning process through non-curriculum (hidden curriculum). Although it must also be acknowledged that in the curriculum that appears (real curriculum) does not explicitly include nationalism, moderatism and tolerance, but the effort to embody the value of Islamic moderation carried out by Pesantren al Amin should get appreciation from the others.

In the pesantren Al Amin, the authors observed that the academic ecosystem that had been built could be said an inclusive environment. This is based on field findings that the *pesantren* is open up to contemporary technology, for example allowing the use of portable computers and mobile phones for students. The willingness to open up the information in *pesantren* is one of the parameters of religious moderation, especially in the attitude of inclusiveness towards technology (Hilmy 2013).

Furthermore, based on field observations, in the learning process conducted by Pesantren ar Roudhoh and Avicenna, the authors found that KH. Mu'min, as a *kyai*, often injects a spirit of nationalism and tolerance in a learning process that involved a large number of students from Thursday to Saturday after the Maghrib prayer. Other findings, in the *diniyah* class conducted by other *ustadz*, there is also an internalization of national values through a question & answer process involving students, even though quantitatively, it is not as massive as when administered by *kyai*.

The Pesantren ar-Roudhoh and Avicenna are among of the *khalaf* pesantrens in Kediri that has held a National *Santri* Day ceremony. This was conveyed by Ustadz Munif that the Pesantren ar Roudhoh teaches a high understanding on nationalism. Also, *Pesantren* Avicenna is one of the *khalaf pesantren* located in Ngronggo, Kediri. The learning method used by the Avicenna, Kediri is a method of discussion, interactive and classical lectures

Regarding the *pesantren* milieu of ar Roudhoh and Avicenna, the authors observes that the academic ecosystem that has been built can be said to be an inclusive environment. This is based on field findings that the *pesantrens* are open to contemporary technology, for example the use of laptops and cellphones for students is permitted, even the *pesantren* provides a wi-fi network for students. The willingness to open up the information in *pesantrens* are one of the parameters of religious moderation, especially in the attitude of inclusiveness towards technology (Hilmy 2013).

Furthermore, Pesantren Sabilul Huda also teaches the spirit of nationalism by involving all of its students to attend National *Santri* Day (*Hari Santri Nasional*) by using the unique attributes of the hut, namely sarong and black *kopyah* (traditional Muslim identity for hat) for students and white headscarves and black skirts for female students. On the other hand, regarding the milieu of the *pesantren* Sabilul Huda, the authors observe that the academic ecosystem that has been built can be said to be an inclusive environment. This is based on field findings that the *pesantren* is open to contemporary technology, for example the use of laptops and cellphones for students is permitted, even the *pesantren* provides a wifi network for students.

## Strengthening the Moderation through Extracurricular Activities

In this sub-discussion, the authors will focus more on the form of strengthening Islamic moderation through extracurricular activities that have been held in *pesantren*. Extracurricular activities are the target of authors because the implementation of the learning model can infiltrate moderation understandings to students through activities that are sometimes unnoticed by them.

One of the extracurricular activities with national nuances at Pesantren al Amin Kediri is a scouting activity for students or *santri*. The scouting activity is held every Friday and is attended by most of the students studying at the vocational school level under the auspices of the Al Amin Islamic Boarding School. Apart from involving vocational students, this activity is also open to participation for students. In scouting activities, *santri* wear the scout uniform attributes with their usual neck grips.

This, according to the observations of authors, are closely related to the efforts of the *pesantren* to spread nationalism to students. This concrete effort is proven by organizing scouting activities which always begin with a flag ceremony and scouting ceremonies that have the nuances of love for the country, for example singing the song "Indonesia Raya" and holding a silent moment for national fighters and heroes.

From the perspective of extra-curricular activity, as stated by Rizal, one of the Scout organizers at the Pesantren Al Amin, explained that scouting activities are indeed one of the

favorite activities at the Al Amin Islamic Boarding School with a fairly high level of student and *santri* participation. This is a suitable platform for strengthening the understanding of nationalism and love for the nation for students. This activity, according to Rizal, also received support from the *ndalem* (a polite Javanese word version to denote a home of kyai) family (*kyai* and *gus*). Several times, even *kyai* immediately give lectures/ sermons in the scouting activity.

According to the authors analysis based on the results of the explanation above, it can be grasped that the Al Amin Islamic Boarding School uses the instrumentation of extracurricular activities to disseminate nationalism and nationalism for students and students. The instrumentation, according to the authors, is one of the optimal platforms because it uses a soft approach in building religious moderation constructs for *santri* and students. Support from kyai and gus, is also one of the effects of evidence of the active involvement of the *ndalem* family to spread religious moderation at the grassroots level.

From the explanations above, the authors formulate the conclusions about the forms and models of strengthening Islamic moderation through both the intra-curricular and extra-curricular curriculum through the Table 3:

**Table 3.** Forms and Models of Strengthening Islamic Moderation in *Pesantrens*

| No. | *Pesantrens* | The Forms and Models |
|---|---|---|
| 1. | Pesantren al Amien | The involvement of *kyai* in the FKUB (*Forum Kerukunan Umat Beragama*, Interfaith Harmony Forum), Kediri actively. The implementation of the National Memorial Day (Peringatan Hari Besar Nasional – PHBN) for *santris* and *kyais* to wear the typical attributes of *pesantren* (cap, sarong and a white shirt) The implementation of FKUB activities by inviting religious figures from other religions to attend the *pesantren* environment The involvement of *pesantren* administrators as technical committee of FKUB activities |
| 2 | Pesantren Syarif Hidayatullah | The learning process in Islamic studies (tafsir and *takhrijul* hadith) that use the platform and technology applications (*software*). *Santris* are equipped with Arabic and English language skills The implementation of the National Memorial Day (Peringatan Hari Besar Nasional – PHBN) for *santris* and *kyais* to wear the typical attributes of *pesantren* (cap, sarong and a white shirt) |
| 3 | Pesantren ar Roudhoh | The implementation of the National Memorial Day (Peringatan Hari Besar Nasional – PHBN) for *santris* and *kyais* to wear the typical attributes of *pesantren* (cap, sarong and a white shirt) Strengthening national identities in the *pesantren* area (for example the national flag, the symbol of Pancasila, images of the President and Vice President of the Republic of Indonesia) |
| 4 | Pesantren Avisena | The implementation of the National Memorial Day (Peringatan Hari Besar Nasional – PHBN) for *santris* and *kyais* to wear the typical attributes of *pesantren* (cap, sarong and a white shirt) Strengthening national identities in the *pesantren* area (for example the national flag, the symbol of Pancasila, images of the President and Vice President of the Republic of Indonesia) |
| 5. | Pesantren Sabilul Huda | The lack of national identities in the *pesantren* area (for example the national flag, the symbol of Pancasila, images of the President and Vice President of the Republic of Indonesia) |

The nature of moderation nature of pesantren in Kediri is colored by the intervention and the educational culture as well as the learning components which strengthening through the historical and sociological context. Discourse of religious moderation does amplify not only in the textual dimension, but also in the contextual one of pesantren.

## CONCLUSION

Research findings show that the construction of Islamic moderation curriculum in the *pesantren* of Kediri is rooted in the Islamic moderation's idea that was built by them and it has deep roots in the history of its establishment and development. The *pesantren* curriculum, educators (*kyai*, administrators and *ustadz*), *santri* and learning processes as well as various books used in the learning process are the main components in the authors efforts to trace the Islamic moderation structure. The contribution of this findings is the strengthening effort the identity of religious moderation as the core of pesantren in Kediri.

Discussing the process of strengthening Islamic moderation carried out by the *pesantren*, at least can be mapped into two types, namely through the intra-curricular curriculum (learning in the classroom) and the extra-curricular curriculum (learning that is carried out as the supporting of intra-curricular curriculum). The extracurricular curriculum, became an interesting study in this study, is to organize student activities in the form of scouts, *OSIS* etc. The need for cross-sectoral involvement which includes relevant ministries and government agencies along with *kyai* and *pesantren* administrators to strengthen the narrative of Islamic moderation through the formulation and implementation of the learning curriculum. Mainstreaming the Islamic moderation implicitly or explicitly is an urgent matter to be realized. The need to mainstreaming the religious moderation in a structured and integrated manner with the *pesantren* curriculum is an urge. The religious moderation curriculum should appear in the real curriculum and other supporting education documents. Thus, the process of strengthening religious moderation does not only move sporadically and spontaneously, but it is carried out regularly and systematically in line with learning activities in *pesantren*.

## ACKNOWLEDGEMENT

## REFERENCES

Abou El Fadl, K. 2006. *Selamatkan Islam dari Muslim Puritan*. Penerbit Serambi.

Amar, A. 2018. Pendidikan Islam Wasathiyah ke-Indonesia-an. *Al-Insyiroh: Jurnal Studi Keislaman 2*(1): 18–37.

Anam, S. 2017. Karakteristik dan Sistem Pendidikan Islam: Mengenal Sejarah Pesantren, Surau dan Meunasah di Indonesia. *JALIE: Journal of Applied Linguistics and Islamic Education 1*(1): 146–167.

Anwar, R., Darmawan, D., and Setiawan, C. 2016. Kajian Kitab Tafsir dalam Jaringan Pesantren di Jawa Barat. *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya 1*(1): 56–69.

Arif, M. K. 2020. Moderasi Islam (Wasathiyah Islam) Perspektif Al-Qur'an, As-Sunnah Serta Pandangan Para Ulama dan Fuqaha. *Al-Risalah 11*(1): 22–43.

Arkoun, M. 1989. The Concept of Authority in Islamic Thought: Lā Hukma illā li-llāh.". *Islam: State and Society*: 40–59.

Arkoun, M. 1994. Rethingking Islam. *USA: Westview Press Inc.*

Arkoun, M. 1997. Religion and Society: The Example of Islam. In *Islam in a World of Diverse Faiths*. Springer: 134–177. .

Arkoun, M. 2002. Islam, Europe, the West, Meaning at Stake and the Will to Power," dalam Islam and Modernity Muslim Intellectual Respond, ed. *John Cooper, London: IB. Tauris.*

Azra, A. 1999 *Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru.*

Logos Wacana Ilmu.

Azra, A. 2005. Islamic Thought: Theory, Concepts and Doctrines in the Context of Southeast Asian Islam. *Islam in Southeast Asia: Political, Social and Strategic Challenges for the 21st Century*: 3–21.

Azra, A., Afrianty, D., and Hefner, R. W. 2007a. Pesantren and madrasa: Muslim Schools and National Ideals in Indonesia. *Schooling Islam: The Culture and Politics of Modern Muslim Education*: 172–198.

Azra, A., Afrianty, D., and Hefner, R. W. 2007b. Pesantren and madrasa: Muslim Schools and National Ideals in Indonesia. *Schooling Islam: The Culture and Politics of Modern Muslim Education*: 172–198.

Baharun, H., and Mahmudah, M. 2018. Konstruksi Pendidikan Karakter Di Madrasah Berbasis Pesantren. *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam 8*(1): 149–173.

Bakir, M., & Othman, K. 2017. Wasatiyyah (Islamic Moderation): A Conceptual Analysis from Islamic Knowledge Management Perspective. *Journal of Islamic Thought and Civilization 1*(7): 13-30.

Billah, A. M. 2018. Formulasi Konsep Maslahah 'Ammah Menurut Perspektif Nahdlatul Ulama dalam Konteks Kehidupan Berbangsa dan Bernegara. *Wasathiyah 2*(1): 83-96

Bisri, H. 2019. Eksistensi dan Transformasi Pesantren dalam Membangun Nasionalisme Bangsa. *Al-Wijdã N: Journal of Islamic Education Studies 4*(2): 101–115.

Burga, M. A., Arsyad, A., Damopolii, M., and Marjuni, A. 2019. Akomodasi Pesantren terhadap Kebijakan Pendidikan Nasional. *At-Tarbawi: Jurnal Kajian Kependidikan Islam 4*(1): 62.

Bruinessen, Martin van. 2008. "Traditionalist and Islamist Pesantren in Contemporary Indonesia." in Farish Noor, Yoginder Sikand, Martin van Bruinessen. *The Madrasa in Asia: Political Activism and Transnational Linkage*. Amsterdam: Amsterdam University Press

Dhofier, Z. 1980. Kinship and Marriage among the Javanese Kyai. *Indonesia 29*: 47–58.

Dhofier, Z. 1982. *The Pesantren Tradition: The Role of the Kyai in the Maintenance of Traditional Islam in Java*. Monograph Series Press, Program for Southeast Asian Studies, Arizona State.

Dhofier, Z. 2011. *Tradisi Pesantren: Studi Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia*. LP3ES.

Dhofier, Z. 2014. *The Pesantren Tradition: A Study of the Role of the Kyai in the Maintenance of the Traditional Ideology of Islam in Java*.

Fauzi, A. 2018. Transkulturasi Social Capital Pesantren. *Proceedings of Annual Conference for Muslim Scholars*: 751–765.

Hilmy, M. 2012. Quo-Vadis Islam Moderat Indonesia? Menimbang Kembali Modernisme Nahdlatul Ulama dan Muhammadiyah. *Miqot: Jurnal Ilmu-Ilmu Keislaman 36*(2): 262-281.

Hilmy, M. 2013. Whither Indonesia's Islamic Moderatism? A Reexamination on the Moderate Vision of Muhammadiyah and NU. *Journal of Indonesian Islam 7*(1): 24–48.

Krisdiyanto, G., Muflikha, M., Sahara, E. E., and Mahfud, C. 2019. Sistem Pendidikan Pesantren dan Tantangan Modernitas. *Tarbawi: Jurnal Ilmu Pendidikan 15*(1): 11–21.

Ma'arif, S. (n.d.). *The Revitalization of Pesantren: Philosophical Thinking to Direction Universalization of Islamic Values*.

Niam, Z. W. 2019. Konsep Islam Wasathiyah Sebagai Wujud Islam Rahmatan lil 'alamin: Peran NU dan Muhammadiyah dalam Mewujudkan Islam Damai di Indonesia. *Palita: Journal of Social Religion Research 4*(2): 91–106.

Nur, A. 2016. Konsep Wasathiyah dalam Al-Quran (Studi Komparatif Antara Tafsir Al-Tahrir Wa At-Tanwir dan Aisar At-Tafasir). *Jurnal An-Nur 4*(2).

Pernandi, I. 2017. *Pola Komunikasi Pendidikan*

*Pesantren Salafiyah Studi Kajian Interaksionisme Simbolik Pondok Pesantren Misbahulkhoir Bojong Purwakarta* [PhD Thesis]. Unpas.

Samsudin, M. 2020. Pola Pendidikan Pesantren Tradisional dan Modern. *Alashriyyah 6*(1): 18–18.

Suharto, B. 2019. Islam Profetik: Misi Profetik Pesantren sebagai Sumber Daya Ummat. *Tadris: Jurnal Pendidikan Islam 14*(1): 96–114.

Syafe'i, I. 2017. Model Kurikulum Pesantren Salafiyah dalam Perspektif Multikultural. *Al-Tadzkiyyah: Jurnal Pendidikan Islam 8*(2): 127–143.

Tambunan, A. 2019. Islam Wasathiyah to Build a Dignified Indonesia (Efforts to Prevent Radical-Terrorism). *Adi Journal on Recent Innovation (AJRI) 1*(1): 54–61.

Vann, B. A. 2011. *Puritan Islam: The Geoexpansion of the Muslim World.* Prometheus Books.

Völker, K. 2016. The Humanisti Heritage of Muhammad Arkoun. *In The Name Of*: 203.

Wiranata, R. R. S. 2019. Tantangan, Prospek dan Peran Pesantren dalam Pendidikan Karakter di Era Revolusi Industri 4.0. *Journal Al-Manar 8*(1): 61–92.

Yaakub, M. B. B. H., and Othman, K. B. 2017. A Conceptual Analysis of Wasatiyyah (Islamic Moderation-IM) from Islamic Knowledge Management (IKM) Perspective. *Revelation and Science 7*(1).

Zuhri, H. 2015. Sejarah dan Nalar Humanisme Islam Perspektif Mohammed Arkoun (1928-2010). *Refleksi: Jurnal Filsafat dan Pemikiran Islam 15*(1): 45–56.