

## Finding Religious Moderation in Pondok Pesantren: Religious Moderation Education at Pondok Pesantren in Central Kalimantan

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### Abstract

*This study aims to explore the role of Kyai and Ustadz in implementing religious moderation education at Pondok Pesantren in Central Kalimantan. The study was conducted at four Pondok Pesantren in Central Kalimantan, namely Pondok Pesantren Hidayatul Insan, Pondok Pesantren Hasanka, Pondok Pesantren Darul Ulum, and Pondok Pesantren Darul Amin Sampit. This study is a qualitative study with an interpretive paradigm. The study was conducted from April to September 2021. Data was obtained through observation, interviews and documentary studies. Informants in this study were educators in Pondok Pesantren, namely Kyai, Ustadz, and teachers who teach. The data obtained were then analysed using interactive qualitative analysis techniques: data collection, data reduction, data display, and conclusion drawing. This study found that there are five roles of Kyai and Ustadz in religious moderation education, namely the role of conservator, innovator, the role of transmitter, the role of a transformer, and role of organiser. Departing from these findings, it can be concluded that there is a connectivity between academic and managerial dimensions in implementing religious moderation education at Pondok Pesantren in Central Kalimantan. At this level, Kyai and Ustadz not only play a role in providing understanding and knowledge regarding religious moderation but also carry out managerial activities so that religious moderation education can be carried out and be successful.*

### Kata Kunci :

Moderasi  
Beragama;  
Pondok  
Pesantren;  
Kyai;  
Ustadz

### Abstrak

*Kajian ini bertujuan untuk mengeksplorasi peran Kyai dan Ustadz dalam pelaksanaan pendidikan moderasi beragama pada Pondok Pesantren yang ada di Kalimantan Tengah. Kajian dilakukan pada empat Pondok Pesantren di Kalimantan Tengah yaitu Pondok Pesantren Hidayatul Insan, Pondok Pesantren Hasanka, Pondok Pesantren Darul Ulum, dan Pondok Pesantren Darul Amin Sampit. Kajian ini merupakan kajian kualitatif dengan paradigma interpretif. Kajian dilakukan pada April sampai September tahun 2021. Data diperoleh melalui observasi, wawancara, dan studi dokumenter. Informan dalam kajian ini adalah pendidik di Pondok Pesantren yaitu Kyai, Ustadz, dan Guru yang mengajar. Data yang diperoleh kemudian dianalisis menggunakan teknik analisis kualitatif interaktif yaitu data collection, data reduction, data display, dan conclusion drawing. Kajian ini menemukan ada lima peran Kyai dan Ustadz dalam pendidikan moderasi beragama yaitu peran sebagai konservator, inovator, peran sebagai transmitter, peran sebagai transformator, dan peran sebagai organisier. Berangkat dari temuan tersebut dapat disimpulkan bahwa terdapat konektivitas antara dimensi akademik dan manajerial dalam pelaksanaan pendidikan moderasi beragama pada Pondok Pesantren di Kalimantan Tengah. Pada tataran ini Kyai dan Ustadz tidak sekedar berperan dalam memberikan pemahaman dan pengetahuan terkait moderasi beragama, tetapi juga melakukan aktivitas manajerial agar pendidikan moderasi beragama dapat terlaksana dan berhasil.*

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## INTRODUCTION

Religion in recent years has not only been associated with the practice of human rituality and spirituality. However, it has often been associated with extremist and violent acts in the name of religion. The emergence of various forms of violence is motivated by an understanding of textual religious teachings and denial of other perspectives in understanding religious teachings. This condition then gave birth to exclusivism in religion and gave rise to truth claims (Tajrid 2012; Firdausi 2013; Isnaini 2021; Yunaldi, Sobirin, and Muallimin 2021). In line with that, Jalil (2021) states that there are at least four characters behind violence and fundamentalism in the name of religion. First, a textualist understanding of religious doctrine. Second, the rejection of relativism in the interpretation of religious doctrine. Third, the rejection of historical and sociological approaches in understanding religious doctrine. Fourth, the monopoly of truth over religious interpretation. At the practice level, Dahlan (2012) in his study even found that the practice of violence in the name of religion also occurred in da'wah activities.

Responding to various violence and terrorism in the name of religion, the Ministry of Religion of the Republic of Indonesia then campaigned for moderate behaviour and understanding in religious life in Indonesia. The Ministry of Religion seeks, through religious moderation, to seek to maintain social harmony and minimise various forms of violence or terrorism in the name of religion (Taufiq and Alkholid 2021). To realise this goal, religious moderation has become a priority program within the Ministry of Religion of the Republic of Indonesia (Haitomi, Sari, and Isamuddin 2022; Sinaga et al. 2022). The implementation of religious moderation programs includes religious education institutions under the auspices of the Ministry of Religion, such as Madrasas and Pondok Pesantren (Rofik and Misbah 2021; Harmi 2022).

Pondok Pesantren is an educational institution that significantly contributes to Indonesia's diversity and progress (Nugroho 2016). This is because Pondok Pesantren does teach not only religious knowledge but also general knowledge like other formal educational institutions. Moreover, by 2022 there will be at least 29 thousand Pondok Pesantren in Indonesia (dataindonesia.id 2022). In addition, the diversity of the socio-cultural background of the students makes Pondok Pesantren a potential educational institution to instil moderate behaviour and understanding of differences. This condition indirectly makes Pondok Pesantren play a significant role in creating harmony and social harmony in Indonesia (Astuti, Ayatina, and Makfi 2020; Budi and Chintya 2017). At this level, Pondok Pesantren, harmony, and moderation of religious life in Indonesia cannot be separated and are related to one another (Ridlwan 2019; Rosyidah 2021).

Studies on the relationship between Pondok Pesantren and religious moderation in Indonesia have been carried out before. Hannan (2022), in his study, found that Pondok Pesantren, as a religious and educational institution, has a reasonably significant role in forming religious reality in a society. At the same time, Pondok Pesantren also has a crucial role in strengthening religious moderation. Juhaeriyah, Jamaludin, and Ilmiah (2022) found that Kyai has a significant role in internalising religious moderation for students in Pondok Pesantren. Likewise, Maskuri, Maarif, and Fanan (2020) found that Kyai and Ustadz played a significant role in providing an understanding of religious moderation for students. Besides that, the curriculum in education in Pondok Pesantren also has a significant role in internalising religious moderation. In line with this, Ismail (2022) found that the curriculum of Pondok Pesantren, educators, learning processes, and the literature used in education in Pondok Pesantren have enormous implications for the formation of attitudes and understanding of religious moderation. The study of Rambe, Sabaruddin, and Maryam (2022) further emphasises the importance of the curriculum in understanding religious

moderation in Pondok Pesantren. His study found that cultivating awareness of religious moderation through education can be done by internalising religious moderation values through contextual learning by directing students to behave and behave moderately.

The previous studies emphasised the dominant factors in cultivating the understanding and behaviour of religious moderation in Pondok Pesantren. In other words, there is still a void in studies related to religious moderation education in Pondok Pesantren and the values of religious moderation internalised in Pondok Pesantren in Central Kalimantan. Therefore, this study aims to fill the void in this study.

This study is a qualitative study with an interpretive paradigm. The study was conducted at four Pondok Pesantren in Central Kalimantan, namely Pondok Pesantren Hidayatul, Pondok Pesantren Hasanka, Pondok Pesantren Darul Ulum, and Pondok Pesantren Darul Amin. The study was conducted from April to September 2021. Data was obtained through observation, interviews and documentary studies. Informants in this study were educators in Pondok Pesantren, namely Kyai, Ustadz, and teachers who teach. The data obtained were then analysed using interactive qualitative analysis techniques: data collection, data reduction, data display, and conclusion drawing.

## RESULTS AND DISCUSSION

### **Integration and Interconnection: The Role of Kyai and Ustadz in Religious Moderation Education**

Kyai and Ustadz play a crucial role in internalising religious moderation at Pondok Pesantren. This role is important because Kyai and Ustadz are responsible for guiding, coaching, and educating students while studying at Pondok Pesantren (Lutfiyani and Ashoumi 2022; Jauharoh 2020; Muhaini 2022). This role causes a reasonably emotional solid bond between the santri and the Kyai or Ustadz. So that even though they are no longer studying at Pondok Pesantren, Kyai and Ustadz are often asked for their opinions on various problems and the realities of life faced by these students. At this level, there is a patronage relationship between Kyai and Santri where the Kyai is the opinion leader of his students (Hidayat 2017; Misbah 2019; Siswanto and Yulita 2018).

The data obtained in this study shows that Central Kalimantan, Kyai and Ustadz have a crucial role in religious moderation education at Pondok Pesantren. There are five essential roles of Kyai and Ustadz in religious moderation education at Pondok Pesantren in Central Kalimantan. First, the role of the conservator. Religious moderation is familiar for Kyai and Ustadz at Pondok Pesantren in Central Kalimantan. This is as stated by the informant TQ:

"Religious moderation, in my opinion, is not much different from religious tolerance. In the past, we knew PPKN lessons. It already exists, but with a new name, all the desired values have been given to the students. In my opinion, the existence or existence of this religious moderation includes all aspects of fiqh, creed, interpretation, thought, and preaching. As an Ustadz, I maintain the values of moderation through morning gatherings before class. That is why we do it every evening, on that occasion when I conveyed how important the values of religious tolerance or moderation are".

This statement shows that significant religious moderation is the translation of civics education in the context of religious life. Because Kyai and Ustadz only need to translate it and relate it to various Islamic teachings related to religious moderation. Apart from that, in their role as conservators, Kyai and Ustadz provide tangible examples of moderate behaviour in religion. This is as stated by the informant RM:

"Ustadz must be able to provide understanding and understanding regarding

religious moderation. After that, he gave an example of how to behave with people of different religions, gave a fair attitude and did not offend, and released students to play together, even though they have different religions, to feel together".

Second is the role of the innovator. Kyai and Ustadz are responsible for carrying out education and coaching and designing relevant programs for educating and fostering students. At this level, religious moderation education at Pondok Pesantren, Kyai and Ustadz should be able to design programs correctly. In the context of Central Kalimantan, this innovation is found in various programs integrated into the education system at Pondok Pesantren. This is as stated by the informant TQ:

"We innovate with programs outside of class hours, yes, we do the prayer practice, dhuha in the congregation and we carry out every PHBI (Celebration of Islamic Days). Even when we coordinate when carrying out religious guidance, other religions also have guidance".

Third, the role of the transmitter is to transfer knowledge and understanding regarding religious moderation to Santri. Efforts to transfer knowledge and understanding can be made in various ways. This is as stated by the informant TQ:

"With Islamic stories, I share those inspirational stories. Even my own experiences I sometimes share with the students. So motivating it with Islamic stories can be outside of class hours at Pondok Pesantren and outside Pondok Pesantren".

The information put forward by TQ is in line with the information submitted by the informant SL:

"Motivating by always giving understanding, directly or indirectly, will motivate the students because inspirational stories can also support it. Every morning there are also frequent gatherings before entering, giving announcements, and there are always announcements about maintaining good manners with fellow human beings and with the Kyai or Ustadz".

Likewise, the statement put forward by the informant RT:

"As far as I can see, students do not only study their religion but are also taught to adopt moderate behaviour in the Pondok Pesantren environment. Especially in religion, tolerance is quite high. The Ustadz's role can also make them respect the teachings of each other's religions".

Fourth, the role of the transformer. The program's design for fostering religious moderation that Kyai or Ustadz has made is then transformed into various forms of actual activities. In addition, Kyai and Ustadz, as transformers of religious moderation, are to provide motivation and examples of moderate behaviour to students. The actual example shown will have implications for the positive imitation of students at Pondok Pesantren. This is because Kyai and Ustadz are role models for Santri. This is as stated by the informant TQ:

"For example, Friday is clean with faith, we as ustadz do not just order, "Bring a broom, yo! we sweep together!", but also while doing. Children will easily understand when we explain, take notes, listen and see".

This TQ informant's statement is in line with the NF informant's statement:

"Yes, Ustadz TQ, always participates in every order, it is like mingling with friends of different religions, disposing of trash in its place, and if he does gymnastics, he also participates".

The same statement was also put forward by SL regarding the importance of transforming and exemplifying the values of religious moderation through concrete actions:

"For example, in learning practice as a role model, the ustadz must show fairness to students because at this Pondok Pesantren, there are no religious teachers for non-

Muslims yet, so I give opportunities to non-Muslim students to learn on their own or ask teachers who share the same faith to teach".

Fifth, the role of an organiser. Innovation in fostering religious moderation requires an organisation that can positively impact the understanding and behaviour of moderate students. Therefore, one of the roles of the ustadz is as an organiser for various educational activities and fostering religious moderation in Pondok Pesantren. This is as stated by the informant TQ:

"For the religious moderation program, we have prepared a particular day, the first Sunday for Aliyah. The Second week for class IX Tsanawiyah. The third week of class VIII and class VII Tsanawiyah".

Education programs and fostering religious moderation are carried out by involving various parties and communities outside Pondok Pesantren. The program aims to be successful so that religious harmony can be realised. This is as stated by the informant HS:

"We involve many parties to foster religious moderation. We hope that with religious moderation education, religious harmony can be realised. Alhamdulillah, what we feel the difference does not reduce our sense of togetherness".

Specifically, the involvement of parties outside Pondok Pesantren, for example, by involving parents in fostering religious moderation. This is as stated by the informant SL:

"All ustadz are obliged to guide students to be moderate in religion. However, sometimes there are also ustadz who play an active role, and some are passive. Therefore we also involve parents of students. This relationship influences the collaboration, togetherness and cohesiveness of the ustadz with the parents of the students".

Expectations regarding the implications of the program for fostering religious moderation were also conveyed by informant RM:

"I hope that inter-religious harmony will increase more than before. Then religious differences in everyday life are not too much of a problem. I also hope that there will not be divisions between the communities themselves",

These findings indicate that religious moderation education at Pondok Pesantren in Central Kalimantan is integrated and connected between academic and managerial roles. The role of the educator is represented through the role of conservator, transformer and transmitter. Meanwhile, managerial roles are represented through roles as innovators and organisers. Integration and connectivity between academic and managerial dimensions are essential for specific programs or visions to be achieved in educational institutions (Alifah, Maarif, and Sumertajaya 2022). This integration and interconnection have even become an influential agenda to be realised in several Islamic educational institutions in Indonesia (Suyadi et al. 2022; Efrinaldi, Andiko, and Taufiqurrahman 2020). The findings of several studies also show that the integration and interconnection between academic and managerial dimensions determine the sustainability and quality of educational institutions (Saifudin 2017; Hayati 2015).

### **Internalised Religious Moderation Values in Pondok Pesantren**

Religious moderation education at Pondok Pesantren in Central Kalimantan has its character. The socio-cultural background of the people in Central Kalimantan causes this ha. The most prominent value in religious moderation education in Central Kalimantan is related to fair and balanced societal attitudes and behaviour. This is as stated by the informant TQ:

"As I said before, religious moderation, in my opinion, is not much different from religious tolerance. So, how important it is that the values of tolerance or

moderation in religion must be spread, including acting and behaving in a fair, balanced, firm stance in religion, brotherhood and upholding differences and unity, according to the promise of the students every Monday we recite. The appropriate form is done by santri but not choosing friends, then balancing in friendship always keeping the limits of reasonableness, do not overdo it in knowing the religion of friends and do not even follow it, unity and brotherhood are usually we remind that if there is a friend who is sick we have to visit and pray".

This information is in line with the information from other informants. However, this information also found that the value of religious moderation at Pondok Pesantren in Central Kalimantan is also related to respecting differences. Respect for these differences then creates an attitude not to discriminate socially. This is as stated by the informant SL:

"Religious moderation is moderate Islam, that is, it can adapt to being in the middle. This means that it can accept various circles even though they are different. I model values such as fairness and balance in class to all students, both Muslim and non-Muslim. We also teach students not to discriminate against friends of different religions".

This study also found unity and brotherhood essential values in religious moderation education at Pondok Pesantren in Central Kalimantan. This was stated by the informant HS:

"I feel that the values at the Pondok Pesantren are that children are always taught to be fair to others, to be balanced in everything just like before. Continuing brotherhood and unity, we must uphold it. For example, some fellow students are sick, they visit and pray too".

The data shows five values found in religious moderation education at Islamic boarding schools in Central Kalimantan. These values are fair, balanced, egalitarian, unity, and brotherhood. These five values are fundamental in realizing a moderate religious life in a heterogeneous society. Therefore, it becomes necessary if these five values are internalized in religious moderation education. Internalization of the values of fairness, balance, unity and brotherhood can even be found in Islamic religion textbooks, which are taught in various educational institutions, both formal and non-formal ([Ainina 2022](#); [Hermawan 2020](#); [Qowim, Suprpto, and Nur 2020](#); [Pujati 2021](#)).

The values found in various moderation education at Islamic boarding schools in Central Kalimantan boil down to the social dimension of humanity. This dimension is crucial in realizing the life of a moderate religious community. This is because religious moderation does not aim to integrate religious doctrines, but its main aim is to integrate a society through awareness of the importance of social harmony. At this level, the aspects that are highlighted in religious moderation education must lead to social dimensions of humanity ([Subhan and Abdallah 2021](#); [Riyadi and Syafaat 2019](#); [Kementerian Agama RI 2019](#)).

## CONCLUSION

This study found five important roles of Kyai and Ustadz in education and fostering religious moderation at Pondok Pesantren in Central Kalimantan. First, the role of a conservator. In this role, the Kyai and Ustadz play a role in reformulating the values of religious moderation that already exist in other subjects to become a unit. Second, the role of an innovator. In this role, Kyai and Ustadz design various programs and curriculum innovations that support implementing religious moderation education. Third, the role of a transmitter. In this role, Kyai and Ustadz act as transmitters of concepts, ideas, and values of religious moderation to Santri. Fourth, the role of a transformer. This role requires Kyai

and Ustadz to transform the values, concepts and ideas of religious moderation into actual behaviour. At this level, Kyai and Ustadz act as role models who provide real-life examples of religious moderation. Fifth, the role of an organiser. In this role, Kyai and Ustadz teach and design religious moderation education programs and make various efforts to implement the program correctly. Therefore, Kyai and Ustadz can collaborate with various parties to obtain material and immaterial support through this role.

Departing from these findings, it can be concluded that there is a connectivity between academic and managerial dimensions in implementing religious moderation education at Pondok Pesantren in Central Kalimantan. At this level, Kyai and Ustadz not only play a role in providing understanding and knowledge regarding religious moderation but also carry out managerial activities so that religious moderation education can be carried out and be successful.

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