



THE EXISTENCE OF THE ROLE OF ISLAMIC BOARDING SCHOOLS AS COMMUNITY SELF-HELP IN REALIZING RELIGIOUS MODERATION IN THE DIGITAL ERA

Muhammad Rizqi Mubarok^{1*}, Hidayatul Maslakha²

^{1,2,3}Universitas Islam Tribakti Lirboyo Kediri
Email : rizqialabor12@gmail.com, hdyhhilma@gmail.com

Abstract:

The aim of the study is to discuss the existence of the role of the boarding house as a private society in the digital age by preserving the tradition of training in order to prepare a moderate generation in accordance with the values of religious moderation. The approach in this investigation is qualitative and uses field research that is descriptive-qualitative. The results of the research indicate that the important role of the hostel in the digital age in order to instill the values of religious moderation that have begun to flourish, through attitudes of tolerance toward each other, so that in society, the hosts can be moderate as they are in religious values moderation to maintain the existence of hostels in a role in the surrounding environment.

Keywords: *Islamic Boarding Schools, Religious Moderation Values, and The Digital Age*

INTRODUCTION

Education is a form of discourse on how someone has knowledge. One of the milestones in a country's progress is supported by the educational context. Several researchers found that educational institutions that have a large role in producing young people who are able to become role models and leaders for their community armed with religious knowledge are Islamic boarding schools. In this case, Islamic boarding schools are able to create generations who are militant in the educational aspect and have good morals in accordance with Islamic teachings to face the challenges of today's digital era.

The public's perspective on Islamic boarding schools in the world of education has recently seemed to attract attention, this is shown by the public's opinion that the diplomas issued by Islamic boarding schools are not recognized by government and private institutions. However, this statement is not completely justified. As time goes by, Islamic boarding schools must be updated in accordance with the demands of the times. People are increasingly getting wider opportunities to connect with the outside world in order to gain as much knowledge as possible, especially after the independence period. Islamic boarding schools also do the same thing, namely making contact with the outside world of science. That way, more insight will be gained so that Islamic boarding schools can progress and develop. Even though they still implement the old teaching system, namely sorogan, ngajibandongan, halaqoh and syawir, many Islamic boarding schools are starting to establish or provide formal education such as madrasah ibtdaiyyah, tsanawiyah, aliyah and even up to high school level.

The current 4.0 era has brought quite big changes to society, both positive and negative. In response to this, of course Islamic boarding schools themselves have new formulas for aspects of the Islamic boarding school education curriculum. Judging from the term Islamic boarding school is a traditional educational institution in Indonesia which plays an important role in educating and forming the character of the students, along with developments in time and technology, the challenges in maintaining the existence of the boarding school and maintaining its relevance as a learning center are very much taken into consideration.

Meanwhile, Islamic boarding school education is faced with various challenges for future graduates so that they can face and take advantage of the opportunities that exist when they enter society. This is of particular concern to researchers. So next, it is necessary to follow up on whether the continued existence of Islamic boarding schools can play an active role as community self-help in accordance with the values of religious moderation. It is for this reason that the author is very interested in discussing "The Existence of the Role of Islamic Boarding Schools as Community Self-Help in Realizing Religious Moderation"

RESEARCH METHODS

Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behaviour (Sulaiman S., et al., 2020). The type of research is field research which is descriptive-qualitative in nature. The descriptive method is defined as a problem-solving procedure that is investigated by describing, depicting the current state of the subject/object of research (a person, institution, society, etc.) based on facts that appear as they are (Hadari N., 2005). Which aims to describe a set of events or current population conditions (Sudarwan D., 2002). The presentation of data using the descriptive method generally concerns the variables contained in the research, so that a complete presentation of information regarding each variable is obtained based on predetermined categories. Explanation of the characteristics or nature of a phenomenon that is the subject of generally used if the researcher wants to explain information about the problem being researched (Sonny . E. Z., 2020).

RESULTS AND DISCUSSION

1. PondokPesantren

a. History of PondokPesantren

Regarding the beginning of Islamic boarding schools in Indonesia, historically, Islamic boarding schools as Islamic educational institutions have experienced quite a long journey. Islamic boarding schools were born not only to fulfill the need for the importance of education but also have a role in spreading the teachings of the Islamic religion. In history, Islamic boarding schools have made a lasting contribution to realizing the nation's educational ideals which not only improve the quality of human resources but also mold the nation's noble morality and spirituality. Then, ShaykhMaulana Malik Ibrahim or usually called Sunan Gresik was the first person to establish a recitation institution which was the forerunner to the establishment of Islamic boarding schools as a place to educate and train students. The aim is for the

students to become skilled preachers before they are deployed directly in the wider community (Wahyu N. H., 2023).

Islamic boarding schools are traditional Islamic educational institutions for understanding, appreciating and practicing the teachings of the Islamic religion (*tafaquhfiddin*) by emphasizing Islamic religious morals as a guideline for everyday social life. Etymologically, the term *pesantren* comes from the word *santri*, which with the prefix *pe* and suffix *an* means the place where students live. The word "*santri*" is also a combination of the syllables *sant* (good person) and *tra* (likes to help), so that the word *pesantren* can be interpreted as a place to educate good people (Dr. H. M. Hadi Purnomo, 2017).

In Indonesia, the term Islamic boarding school is more popular as Islamic boarding school. *Pondok* comes from the Arabic *funduq*, which means hotel, dormitory, house and simple residence. This is different from Islamic boarding school, Islamic boarding school which comes from the word *santri*, with the prefix *pe* in front and ending with *an*, meaning the place where the students live. Then Dhofier mentioned that according to Professor Johns, the term *santri* comes from Tamil which means teacher of the Koran, while CC. Berg believes that the term comes from the term *shastri* which in Indian means a person who knows the sacred books of Hinduism, or a scholar who specializes in Hindu religious scriptures. The word *shastri* comes from the word *shastra* which means sacred books, religious books or books about science (Zamakhsyari D., 1994).

b. Various Kinds of PondokPesantren

Islamic boarding schools as one of the classical Islamic educational institutions that exist in society have an important role in improving the quality of human resources. Islamic boarding school education not only instills moral and religious values, but also knowledge and skills to face the challenges of the times. As time goes by, Islamic boarding schools are required not only to provide religious education, but Islamic boarding schools are also expected to be able to act as social institutions. The 4.0 era brings rapid influences and developments, requiring Islamic boarding schools to be able to compete in the outside world, and to enable students and alumni to keep up with the current changes. In this case, according to Dhofier's view, there are two types of Islamic boarding schools capable of providing influence from the pre-independence era to the modern era.

1) Salafi Islamic boarding school

The existence of Islamic boarding school education in historical records is said to be an educational institution that is still classical. Thus, education itself is directed towards a person gaining knowledge, by looking at the nature of a person's own obligation to seek knowledge. Thus, Salaf educational institutions entered Indonesia against the historical background of the country as a form of struggle of the *ulama* in the midst of colonialism. One form of clerics and students making a contribution to a country is still fighting for it in ignorance.

The existence of ulama in the pre-independence period was very underestimated. With the discrimination by the colonial civil government against indigenous people, this caused a lack of entry into the world of education. This was diagnosed by the civil government towards indigenous people as having the view that the existence of a cleric was a factor for indigenous people to rely on. One of the ulama's own efforts in forming a strategy to fight colonialism was traditional, because they used more religious sentiments than rational considerations.

In this case, colonial era Islamic educational institutions attracted people to deepen their religious knowledge. Salaf Islamic boarding school education whose orientation still maintains classical methods lies in the learning system using the yellow book, bandongan, deliberation and halaqoh (forming discussion forums). This is due to the view of religion in delivering education to form a soul that has a religious, spiritual and intellectual personality. The Islamic boarding school education system whose components consist of kiai, santri, curriculum, surau/prayer room, books makes educational integrity in achieving a goal.

2) Modern Islamic Boarding School

Islamic boarding schools have existed in society since the 13th century during the time of Sheikh Maulana Malik Ibrahim or known as Sunan Gresik. As time progresses and develops, Islamic boarding school education needs changes to the learning system within it. This is because the existence of Islamic boarding schools as Islamic educational institutions in facing changing times is able to adapt to future social needs in society. Modern developments have brought the education system to prioritize the quality of the products it produces, viewing the sustainability of educational institutions as teaching religious education.

Current developments require the education system to pay more attention. The Islamic boarding school education system combines classics with the inclusion of formal education such as foreign languages, science and technology, and vocational education to integrate the results achieved from these educational institutions. Thus, the value of the existence of Islamic boarding schools makes society focus on the competitiveness of Islamic boarding school graduates with formal graduates who are able to position their presence in the midst of society.

c. The Role of Kyai and Santri

1) Kyai

Kyai means Islamic religious leaders or Islamic boarding schools and teaches various types of classical books (kitabkuning) to their students. Kiai in Islamic boarding schools are likened to small kingdoms that have

absolute power and authority in the Islamic boarding school environment. No santri or other person dares to oppose the authority of the Kyai (in the Islamic boarding school environment), except for other Kiai who have greater influence.

As previously mentioned, the figure of the kyai-ulama is a special attraction for Islamic Boarding Schools. Therefore, their existence must continue to follow the rhythm of the older kyai in the Islamic boarding school environment. Compared with the average Javanese rural population, kyai's relative influence more of their economic, political, and religious behavior (Zamakhsyari D., 1994). Not only do Islamic boarding school leaders or caretakers receive the title kyai, but this title is also given as a tribute to clerics who are skilled in religious sciences, even though they do not own a boarding school. Da'i or preachers who often give religious lectures also often use this title kyai.

2) Santri

According to English, "Santri" comes from two syllables, "sun" and "three", which means "three suns". During the day, the sun, a gas-filled ball of gas, is the central point of the solar system that produces light and heat on Earth. As we know, the sun is not only an unlimited source of energy, but also the source of life for all plants. Besides, the sun does everything sincerely. However, the words "three suns" refer to the three obligations that a santri must have: Faith, Islam, and Ihsan. All knowledge about Faith, Islam and Ihsan is of course learned in Islamic boarding schools in order to become a student who can truly believe in Allah, adhering firmly to the rules of Islam. And can do kindness to others.

In his book entitled *Bilik-bilik Pesantren: A Portrait of a Journey* (1999), Nurcholis Madjid said that the word "santri" probably comes from the word "cantrik" in Javanese, which means "a person or student who always follows his teacher." As explained by Fajriudin Muttaqin et al. in their book *History of the National Movement* (2015), "santri" can be interpreted as "maintain three things", namely "obedience to Allah, obedience to His Messenger, and maintaining relationships with leaders." The term "santri" also comes from Arabic. According to the book *Kiai Are Also Human: Unraveling the Pluses and Minuses of Islamic Boarding Schools* (2009), the word "santri" consists of four Arabic letters, sin, nun, ta', and ro'. These letters have a special meaning and should reflect the attitude of a student. Pandeglang Ulama, Banten, K.H. Abdullah Dimyathy said that the letter sin refers to *satrul al 'awroh*, which means "covering the private parts", the letter nun comes from the term *na'ibululama*, which means "representative of the ulama", and the letter ta' refers to *tarkul al 'awroh*, which means

"covering the private parts".The letter nun comes from the letter ta' from tarkul al ma'ashi, which means "abandoning disobedience", and the letter "ro" from ra'isulummah, which means "leader of the people".Therefore, Islamic boarding schools are expected to be able to maintain their existence in acting as community self-help by preparing the next generation of ulama according to the values of religious moderation.

2. The role of Islamic boarding schools as community self-help in the frame of religious moderation in the digital era

The phenomenon of globalization has given rise to increasingly thickened individualism and materialistic lifestyles. This is the uniqueness of Islamic boarding schools which are still consistent in providing an education system that is able to bridge the physical (physical) needs and spiritual (spiritual) needs of humans. The existence of Islamic boarding schools in responding to current developments, of course, has a commitment to continuing to provide an educational pattern that is capable of producing reliable human resources (HR). The power of the brain (thinking), heart (faith) and hands (skills) is the main capital for forming students who are able to keep up with the times.

To face the progress of an era, Islamic boarding school education in Indonesia should not only study religious issues, but education that will be able to face problems in society such as economic, vocational, professional and science and technology education. The biggest barometer for Islamic boarding school graduates lies in the quality and potential of the students in the future when they finish Islamic boarding school education. Thus, the form of Islamic education that developed in the early days in Indonesia was a continuation of existing forms of education, and became the property of the community by adding Islamic content and features to it.

Islamic boarding schools have an important role and are a moral reference in the surrounding community. The community views Islamic boarding schools as institutions that support religious teachings. Because the obligation of da'wah is not limited only to ulama, but is more emphasized on knowledgeable people who can convey knowledge about Islam, laws, knowledge, issues of ijtihad, ushul and so on.

In general, the aim of education in Islamic boarding schools is to educate independent products. Even though the aims of education in Islamic boarding schools have not been detailed and spelled out in a complete and consistent education system, systematically, Islamic boarding schools clearly want graduates who are independent and have good morals and piety by clearly separating the aspects of education and teaching, both of which complement each other. others, ultimately the educational dimension in the

sense of fostering character towards students in addition to the teaching dimension which builds and develops cognitive abilities for students. With harmonization between educational dimensions and teaching dimensions, the goals of education in Islamic boarding schools become clear.

The instilling of the principle of religious moderation must be proclaimed and implemented thoroughly. Not only limited to conceptual research, but also more focused on application. Therefore, in today's heterogeneous society, many parties can act as drivers to take action that supports religious moderation. Islamic boarding schools also have the responsibility to improve and strengthen religious moderation. In an Islamic boarding school, there is a Kyai figure who functions as a role model and the advice he gives will always be of concern to both the students and the wider community as a whole. In this way, character and religious moral development will run well and strengthening religious moderation will be successful (Fauziah N., 2021).

The characteristics of a moderate Muslim are as follows: (1) *tawassuṭ* (taking the middle path); (2) *tawāzun* (balanced); (3) *i'tidāl* (straight and firm); (4) *tasāmuḥ* (tolerance); (5) *musāwah* (egalitarian); (6) *syūrā* (deliberation); (7) *iṣlāḥ* (peace/reform); (8) *aulawiyah* (putting priorities first); (9) *tatawwurwaibtikār* (dynamic and innovative); and (10) *tahaḍḍur* (civilized) (A. ZainnalAbidin, 2018).

Islamic boarding schools are present in society not only as educational institutions but also as institutions that broadcast religion and social religion. Islamic boarding schools will be the right institutions to instill the values of religious moderation in their students, so that the students become part of society and become agents of religious moderation for the nation's future generations.

Through applying the values of moderation in religion, not only with Muslim people but also with people with different beliefs, ethnicities and opinions. Therefore, ethnic, cultural and religious diversity can be a strength if we can unite for the same goal. As is known, Islam is a religion that brings mercy, or *rahmatanlil'amin*, to the universe. As one of Allah SWT's revelations, being a wise person who handles all differences without contradiction is a way to maintain the benefit of humanity as expected.

Moderation does not mean having an attitude or behavior that can compromise the basic principles of worship of each adherent of the religion in which he or she believes, but moderation is a tolerant attitude towards other religions in interpersonal relationships. In moderation, commitment is what it is, without being reduced or exaggerated, namely being in the middle and not centered on egoism (Ashif Az Zafi, 2020).

The most prominent value of religious moderation that can be instilled in education at Islamic boarding schools is tolerance. Tolerance is a humble attitude shown by respecting and appreciating the diversity that exists in the environment. They also don't bother each other and don't blame each other for their respective opinions or beliefs. Tolerance allows every religious community to apply the teachings of their religion. As a result, religious harmony helps maintain social stability. In this case, the ulama argue that the law provides freedom for every religious follower to practice their religious teachings, and even helps the growth of religious life in the development of the country.

CONCLUSION

Islamic boarding schools as one of the classical Islamic educational institutions that exist in society have an important role in improving the quality of human resources. Islamic boarding school education not only instills moral and religious values, but also knowledge and skills to face the challenges of the times. As the oldest educational institution in Indonesia, Islamic boarding schools play an important role in increasing religious moderation in society with the aim of uniting the Indonesian nation and preventing division. Cooperation between various parties is needed to realize religious moderation in Indonesia. In this way, Islamic boarding schools have demonstrated their existence as educational institutions that not only teach religion but also help unite the nation. Through their education and da'wah, Islamic boarding schools play an important role in increasing the religious moderation of Islamic boarding school students in society. Islamic boarding schools can instill principles of religious moderation such as tolerance, respect and preservation of local culture and national commitment. So, awareness to implement religious moderation will work well.

REFERENCE

- Achmad Zainal Abidin, "Nilai-Nilai Moderasi Beragama Dalam Permendikbud NO. 37 Tahun 2018," JIRA: Jurnal Inovasi dan Riset Akademik, 2021, <https://doi.org/10.47387/jira.v2i5.135>.
- Ashif Az Zafi, "Penerapan Nilai-Nilai Moderasi al-Qur'an Dalam Pendidikan Islam," Jurnal Studi Ilmu Al-Qur'an dan Hadis, 2020, <https://doi.org/10.14421/qh.2020.2101-02>.
- Dr. H. M. Hadi Purnomo M. Pd, *Managemen Pendidikan Pondok Pesantren*, (Perpustakaan Nasional; 2017), 23.
- Fauziah Nurdin, "Moderasi Beragama Menurut Al-Qur'an Dan Hadist," Jurnal Ilmiah Al-Mua; Ashirah 18, no. 1 (2021), 59–70.
- Hadari Nawawi, *Metode Penelitian Bidang Sosial*, (Yogyakarta:GadjahMada University Press, 2005), 63.
- Sonny Eli Zaluchu, *Strategi Penelitian Kualitatif Dan Kuantitaif didalam Penelitian Agama, Sekolah Tinggi Baptis Indonesia (STBI) Semarang*, 2020.
- Sudarwan Danim, *Menjadi Peneliti Kualitatif*, (Bandung: Pustaka Setia, 2002), Hal. 41.
- Sulaiman Saat, Dan Sitti Mania, *Pengantar Metodologi Penelitian*, Pustaka Almaida, Cet. 2, Oktober 2020.
- Wahyu Nur Huda *Optimalisasi Peran Pesantren dalam Lembaga Pendidikan Islam di Era Modern*, (IAIN Ponorogo: 2023), 104.
- Zamakhsyari Dhofier, *Tradisi Pesantren, Studi tentang Pandangan Hidup Kyai* (Jakarta: LP3ES, 1994), 18.