



ACTUALIZATION OF THE KHIDMAH PROGRAM IN IMPLEMENTING RELIGIOUS MODERATION VALUES IN STUDENTS AT THE LIRBOYO ISLAMIC BOARDING SCHOOL

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Abstract:

The aim of the research is to discuss the actualization of the khidmah program in instilling the values of religious moderation in students at the Lirboyo Kediri Islamic boarding school. religion, namely taking the middle path (tawasuth), tolerance (tasamuh), justice ('is), balance (tawāzzun). The approach to this research is qualitative and the type uses descriptive-qualitative field research. The results of the research state that the importance and effectiveness of the khidmah program in the current millennial era is in order to instill the values of religious moderation which have begun to be eroded by the times, through classroom learning using the classic yellow book and learning outside the classroom such as deliberations whose aim is to implement four pillar of the values of religious moderation.

Keywords: *Islamic Boarding School, Khidmah, Values of Religious Moderation.*

INTRODUCTION

Islamic boarding schools are traditional Islamic educational institutions that aim to provide understanding, learning and practice of Islamic religious teachings and emphasize the importance of religious morals as a guide to daily life (Mastuhu, 1994). Islamic boarding schools are an educational subsystem that has special characteristics. In accordance with Republic of Indonesia Law no. 20 of 2003 concerning the National Education System, the educational model used by Islamic boarding schools is legally recognized. In Islamic boarding school education, students are educated to become true believers – people who are devoted to Allah SWT, have noble dignity, complete personal integrity, are independent, and have intellectual abilities. They are also educated to learn to live in society, organize, lead and be led.

Islamic boarding school institutions have tried to respond and accommodate various current changes, as the flow of globalization becomes increasingly swift and rapid. This is very important to do so that Islamic boarding schools are not left behind or crushed by changes while maintaining their main values. For example, the adage "Al-muhaafadzotu "ala al-qodiimi al-shoolih wa al-akhdu bi al-jadiidi al-ashlah" recommends maintaining what is good and taking on new things. Taking better values and maintaining good values. Old values are still relevant. Since centuries ago, this adage has served as a foundation for the growth and empowerment of Islamic boarding school potential.

For centuries, Islamic boarding schools have attempted to address various needs and problems of society or people. To avoid becoming victims of world changes, Islamic boarding schools respond to all changes as a moral responsibility. However,

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the history of Islamic boarding schools has grown and developed according to the needs of society or humanity. Islamic boarding schools function as a moral fortress amidst the demoralization of society. Islamic boarding schools were founded as a form of reaction to certain patterns of life that were considered vulnerable. Therefore, in practice, Islamic boarding schools prepare moderate human resources through khidmah programs that are developed in accordance with the needs of the people in the future which are based on the values of religious moderation, namely taking the middle path (*tawasuth*), tolerance (*tasamuh*), justice (*'adalah*), balance (*tawāzzun*) (Kemenag, 2019).

The four pillars of religious moderation are expected to be able to strengthen students in society. This is because in the context of Islamic boarding schools, khidmah is a self-help service carried out by a student to the kyai as a form of respect and appreciation for the time, energy and thoughts that the kyai gives to his students at any time to provide knowledge and educate morals to his students, thereby producing students who are educated, polite, and have good morals in all their actions.

At the Lirboyo Islamic boarding school, the actualization of the khidmah program is very intensive because this program is a mandatory program that must really be carried out in order to instill the values of religious moderation which have begun to be eroded by the times, especially in the millennial era like today. This is of particular concern. So next, this also needs to be followed up to see whether continuity in service is truly effective in efforts to empower students in their future readiness in accordance with the values of religious moderation. For this reason, the author is very interested in discussing "**Actualization of the Khidmah Program in Instilling Religious Moderation Values in Santri at the Lirboyo Islamic Boarding School**"

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. Pondok Pesantren

Pondok and Pesantren are basically a series of two words that cannot be separated into "Islamic boarding school", which means the existence of a boarding school in an Islamic boarding school, it is a place for training, coaching and education as well as teaching science (M. Bakhri G., 2003). Thus, an Islamic boarding school is a residence that is simply built and intended for students to study religious and/or general knowledge.

Etymologically, Islamic boarding school comes from the word santri which has the prefix *pe-* and the suffix *-an* so that it becomes Islamic boarding school which means the word "shastri" which means student. While C.C. Berg. believes that the term pesantren comes from the word shastri which in Indian means a person who knows the sacred books of the Hindu religion, or a scholar who is an expert in the sacred books of the Hindu religion. The word shastri comes from the word shastra which means holy books, holy religious books or books about science (Yasmadi, 2002).

From this definition, it means that Islamic boarding school and Islamic boarding school are two identical words (having the same meaning), namely the dormitory where the students are or where the students/students recite the Koran. Meanwhile, terminologically, the meaning of Islamic boarding school can be stated from the opinions of experts, including:

- a. K.H. Imam Zarkasy, he gave a general description of Islamic boarding schools as Islamic educational institutions with a dormitory system, the kyai as the central figure, the mosque as the central point that animates it (Sekretariat Pondok Modern Darussalam Gontor Ponorogo, 1997).
- b. Mastuhu (1994) believes that Islamic boarding schools are Islamic educational institutions for studying, understanding, deepening and practicing Islamic teachings by emphasizing the importance of religious morals as daily guidance.
- c. M. Arifin (1993) defines an Islamic boarding school as an Islamic religious educational institution that is growing and recognized by the surrounding community, with a dormitory system (complex) where the students receive religious education through a recitation system or Madrasah which is completely under the sovereignty of one's leadership. or several kyai with distinctive characteristics who are charismatic and independent in all matters.
- d. Mujamil Qomar (2007) defines Islamic boarding school as a place of education and teaching that emphasizes Islamic religious studies and is supported by a dormitory as a permanent place for students to live.

The function of Islamic boarding schools from time to time runs dynamically, changing and developing following the social dynamics of society. Although the initial function of Islamic boarding schools is limited to social institutions and religious broadcasting, as society's demands develop, the function of Islamic boarding schools will increasingly follow society's demands as well.

According to Azyumardi Azra (1994) in his book entitled essays on Muslim intellectuals and Islamic education, there are three functions of Islamic boarding schools, namely:

- a. Transmission of Islamic knowledge
- b. Maintenance of Islamic tradition

c. Reproduction of ulama

According to Ma'shum, the function of Islamic boarding schools originally included three aspects, namely religious function (*Diniyyah*), social function (*ijtimaiyahi*), and educational function (*tarbawiyah*). These three functions still exist today. The religious function (*Diniyyah*) of Islamic boarding schools functions as a place of religious learning and worship for the students and the surrounding community. Kiai, ustads and senior students generally preach outside the boarding school to broadcast Islamic law. The social function (*ijtimaiyah*) of Islamic boarding schools is as an institution for social and cultural development, Islamic boarding schools act as a moral guarding fortress, especially with regard to maintaining noble Islamic boarding school traditions with exemplary values, whether demonstrated by the kiai or the religious values taught in Islamic boarding schools.

The educational function (*tarbawiyah*) of Islamic boarding schools provides formal education (Madrasah, public schools and universities) and non-formal education which specifically teaches religious knowledge (Mastuhu, 1994).

The pattern of Islamic boarding school life is manifested in the term "pancajiwa" which contains the "five souls" which must be realized in the education process and character development of students. These five souls are sincerity, simplicity, independence, ukhuwah Islamiyah, and freedom. "Sepi ing pamrih" is a term that refers to the spirit of sincerity, which means the feeling of simply worshiping without being driven by the desire to obtain certain benefits. People in Islamic boarding schools, from kiai, ustadz, to santri, have this soul. In this way, an atmosphere driven by love and respect is created between respected kyai and obedient students, thus encouraging the students' desire to simply practice blessings (ed. Javanese: seeking blessings) after being trained and gaining knowledge from their kyai and then serving accordingly. with the composition obtained (Abd. Halim S., 2013).

2. Khidmah

The pattern of Islamic boarding school life is manifested in the term "pancajiwa" which contains the "five souls" which must be realized in the education process and character development of students. These five souls are sincerity, simplicity, independence, ukhuwah Islamiyah, and freedom. "Sepi ing pamrih" is a term that refers to the spirit of sincerity, which means the feeling of simply worshiping without being driven by the desire to obtain certain benefits. People in Islamic boarding schools, from kiai, ustadz, to santri, have this soul. In this way, an atmosphere driven by love and respect is created between respected kyai and obedient students, thus encouraging the students' desire to simply practice blessings (ed. Javanese: seeking blessings) after being trained and gaining knowledge from their kyai and then serving accordingly. with the composition obtained (Ridho H., 2023).

This was also conveyed by the Katib PBNU (Nahdlatul Ulama Executive Board), KH Reza Ahmad Zahid (Gus Reza) quoting Sayyid Muhammad bin Alawi Al-Maliki, that "In order for their knowledge to be blessed, students must do mudzakaroh, serve in society and gain the approval of teachers. (<https://www.nu.or.id/nasional/khidmah-di-masyarakat-tanda-ilmu-yang-berkah-f2ADM>)".

Teachers have a strong desire to convey their knowledge to their students and students. So, his heart was truly solemn. So, ustadz, don't just be discouraged, because this is a noble job. It is a very noble desire to be able to teach young children alif ba ta, as dreamed of by Hadratussyekh KH M Hasyim Asy'ari, said Gus Reza, his nickname. Therefore, al-khidmah is something that must be underlined when transforming knowledge to students and students in madrasas or Islamic boarding schools. In accordance with the well-known maqolah, "Al-ilmu bi ta'allum wal barakah bil khidmah", which means knowledge is obtained through learning, and the blessings of knowledge are obtained through devotion.

To become a khodim or khodimah figure, as a bearer of knowledge who will bridge the needs of society, especially in the education sector, it seems necessary to be equipped with several attitudes that can reflect a figure who can be relied upon and trusted in society in the future. It is hoped that this effort will ensure that the students contribute with the knowledge they have gained at the Islamic boarding school in accordance with the values of religious moderation, namely taking the middle path (tawasuth), tolerance (tasamuh), justice ('adalah), balance (tawāzzun).

3. Values of Religious Moderation

Religious moderation in Islam is better known as Islam *Wasathiyah* which means Islam as a mediator or Islam in the middle. If we look at various information in the Al-Qur'an, the verse that forms the basis of wasathiyah Islam is found in Surah Al-Baqarah verse 143;

"And so (also) We have made you (Muslims), a middle (just) people so that you can be witnesses to human (deeds) and so that the Messenger (Muhammad) is a witness to your (deeds)..."

Historically, the origin of the word wasathiyah comes from Arabic which is related to several series of letters, namely waw, siin and tho. The word wasathiyah has the meaning of (justice) and khiyar in religion, but it also does not overestimate religion. He did not go to the extreme of glorifying religious texts without paying attention to reason/reason, nor did he exalt reason excessively to the point of ignoring the text. There are two principles: fairness and balance. Being fair means putting everything in its place while carrying it out well and as quickly as possible. Meanwhile, a balanced attitude means always being in the middle between two poles. The middle position makes members of society impartial to the left and right, which leads people to act fairly.

Moderation is a core teaching of the Islamic religion. Moderate Islam is a religious understanding that is very relevant in the context of diversity in all aspects, including religion, customs, ethnicity and the nation itself. Inevitably, various religious understandings are a historical fact in Islam. This diversity, among other things, is caused by the dialectic between the text and reality itself, and the way of viewing the position of reason and revelation in solving a problem. Religious moderation emphasizes an attitude, so this form of moderation can differ from one place to another, because the parties facing each other and the problems faced are not the same in one country and another. In Muslim-majority countries, the attitude of moderation at a minimum includes: recognition of the existence of other parties, having a tolerant attitude, respecting differences of opinion, and not imposing one's will through violence. This is based on verses from the Koran, including respecting diversity and the willingness to interact (QS. al-Hujurât: 13),

expressing religion wisely and politely (QS. al-Nahl: 125), the principle of ease according to ability (QS. al-Baqarah: 185, al-Baqarah: 286 and QS. al-Taghâbun: 16).

4. Actualization of the Khidmah Program in Instilling Religious Moderation Values in Santri at the Lirboyo Islamic Boarding School

The Lirboyo Kediri Salafiyah Islamic Boarding School is an Islamic educational institution implementing the Salafiyah education system; one of the Islamic boarding schools that is highly trusted by the public because of the quality of its science which is growing and developing very rapidly. The Lirboyo Kediri Salafiyah Islamic Boarding School uses the Salaf curriculum as a model of religious moderation which is instilled in the students and the community through all Islamic boarding school learning materials which are focused on materials in the form of turâth books. The credibility of the caregiver (kyai) makes him a respected scholar who becomes a reference for the community. NU has become a reference guide in preaching, with its Aswaja understanding, which really prioritizes moderation in religion. The implementation of religious moderation at the Lirboyo Kediri Salafiyah Islamic Boarding School is carried out through the students' moderate behavior and attitudes in dealing with various problems of religious thinking, muamalah and other dimensions of social life. The actualization of the khidmah program that has been established and implemented is an effort made by the Lirboyo Kediri Salafiyah Islamic Boarding School in producing student cadres who always instill the values of religious moderation. This program is a mandatory program for pre-graduates to get involved directly and contribute to instilling the values of religious moderation.

To see how the values of moderation are applied in Islamic boarding schools, the researcher will describe the values of religious moderation in Islamic boarding schools through the actualization of the khidmah program which has been described in the discussion of the previous study, namely:

- a. Tawassut (middle way) Tawassut means moderate understanding and practice (ifrat) in religion and reducing religious teachings (tafrit). In the process, Islamic boarding schools maintain the value of tawassut and avoid radicalism by instilling a deep and comprehensive understanding of Islam in the students. The understanding of Islamic scientific treasures comes directly from classical books which are kept directly by the entire Mustahiq council / teachers who are in the process of solemnization.
- b. Tawazun (Balanced) The principle of tawazun also requires balance in worship which is directly related to Allah SWT. (hablu mina Allah) or relationships with others (hablu mina al-nas). Hablu mina Allah is education that is oriented towards the spiritual development of students to get closer to Allah SWT through the development of worship such as congregational prayers, tadarus, sunnah fasting, and so on. Meanwhile, hablu mina al-nas is education that is oriented towards cultivating good character in order to establish good relationships with fellow human beings such as respecting other people, helping.
- c. I'tidal (fair) One application of justice in education is the existence of wisdom from teachers to students during learning. Students who obey the rules in learning will be given rewards, and those who break the rules will be given punishment in accordance with the agreement that has been made. Likewise, in

the learning process, even though each student has a different background in terms of religion, race, language, different economic background, and so on, a Mustahiq / Teacher still provides feedback to the diverse students. The principle of equality in the concept of justice can also be seen in deliberation activities which are held twice a week. The students are taught to be fair and wiser when expressing opinions/arguing with other students.

- d. Tasamuh (Tolerance) Within the Muslim community itself there are various sects, groups and religious sects, so tolerance is needed to address these differences. This type of tolerance believes in the existence of differences but gives freedom to people with different views to carry out the beliefs of their sect or school of thought. This attitude of tolerance is maintained well if it is surrounded by bonds of brotherhood among Muslims, meaning that even with different schools of thought and views we can still coexist peacefully. This attitude is strongly emphasized by the Mustahiq towards their students/students, because Islamic boarding schools have thousands of students from various different ethnic and cultural backgrounds, this gives rise to a bit of polemic friction between one student and another. Therefore, the Mustahiq council's instilling the attitude of tasamuh in its students is highly emphasized in the learning process.

The moderate attitude was born as a result of the forging of education in Islamic boarding schools which instills the character and personality of students who have self-awareness, and must have special knowledge for themselves and general knowledge for their community. Apart from that, as the next generation of the nation, santri must firmly adhere to the four pillars formulated by namely; Pancasila, Bhinneka Tunggal Ika, the Unitary State of the Republic of Indonesia (NKRI), and the 1945 Constitution (Kemenag, 2019).

CONCLUSION

The conclusion of this article discusses the importance of actualizing the service program organized by the Lirboyo Kediri Islamic boarding school in instilling the values of religious moderation through the four important pillars contained therein such as taking the middle path (tawasuth), tolerance (tasamuh), justice ('adalah), balance (tawāzzun). These four pillars are implemented through sermons in classes when teaching and learning activities take place (in the classroom) and outside the classroom which are realized through deliberation programs. This moderate attitude was born as a result of the forging of education in Islamic boarding schools which instills the character and personality of students who have self-awareness, and must have special knowledge for themselves and general knowledge for their community. Apart from that, as the next generation of the nation, santri must firmly adhere to the four pillars formulated by namely; Pancasila, Bhinneka Tunggal Ika, the Unitary State of the Republic of Indonesia (NKRI), and the 1945 Constitution.

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