

The Construction of Religious Moderation Values in Islamic Boarding Schools (*Pesantren*): Efforts to Prevent Radicalism in Indonesia

Zubaedi, Zulkarnain S, Mus Mulyadi, Alfauzan Amin, Zulkarnain Dali, Asiyah, Ahmad Walid

Institut Agama Islam Negeri Bengkulu

Raden Patah Street, Pagar Dewa, Selebar, Pagar Dewa, Bengkulu City, Bengkulu 65144, Indonesia

Corresponding Address: zubaedi@iainbengkulu.ac.id

ABSTRACT

The emergence of radical Islam phenomena in Indonesia lately is connected to the weakening of Islamic moderation practices and understanding. Therefore, the active roles of Islamic figures (*Kiai*) in instilling the Islamic moderation values as a counterbalance toward the spreading of Islamic radicalism are needed. This study tried to reveal three main points: (1) the values of religious moderation embedded in three boarding schools (Darussalam, Hidayatul Mubtadi'in, and Hidayatul Hasaniah) in reducing radicalism and extremism; (2) the influence of the state in the construction of moderation in Islamic boarding schools, and (3) the methods of instilling religious moderation values to prevent radicalism. The data analysis employed in this study was qualitative-inductive methods through field observations, in-depth interviews, and documentation as the data collecting techniques. This study discovered three important findings. First, Darussalam, Hidayatul Mubtadi'in, and Hidayatul Hasaniah Islamic Boarding Schools have instilled religious moderation values to their students through the study of *Kitab Kuning* (Yellow Book) of *fiqh*, *tawhid* (monotheism), Sufism, and *tafsir* (interpretation) by emphasizing the values and thoughts of the simple life, honesty, tolerant (*tasamuh*), moderation (*tawasuth*), and balance (*tawazun*). Secondly, this research proves that there is a role for the state in developing the religious moderation concepts even though the mainstream of the Islamic boarding school has internally been aware of this matter for a long time. Thirdly, the religious moderation values have been instilled through the learning of the Yellow Book, modeling, guidance, caring, supervision, and daily habituation

Keywords: moderation, deradicalization, Islamic boarding school (*Pesantren*), *Kiai*, and *Kitab Kuning* (Yellow Book)

INTRODUCTION

Islamic boarding schools are tasked to instill religious moderation values to the community. The values of religious moderation that need to be taught to students include peacefulness, friendliness, politeness, tolerance, mutual respect, and respect for other parties. Islamic boarding schools need to avoid indoctrination of radical notions, easily spreading hatred and religious extremism. Unfortunately, these tasks have not been carried out by all Islamic boarding schools. Lately, there has been a worrying phenomenon which is the emergence of radicalism that is most likely has penetrated the life of the Islamic boarding schools.

This is interesting to see because the radical-terrorism understanding is now suspected to have entered the boarding schools, colleges, and *majelis ta'lim* given the large number of studies developed by certain deviant groups. According to the Head of the National Counterterrorism Agency (BNPT), Saut Usman Nasution, 19 Islamic boarding schools are indicated to foster radicalism. Based on the results of the BNPT team's profiling process, the 19 boarding schools were seen supporting and propagating the teachings of radicalism in Indonesia (Armenia, 2016). A creative and systematic response is needed so that the radicalism cannot spread freely in society. The peaceful future of Indonesia might only be awakened if the Islamic moderation understanding is developed in society. At this point, Islamic boarding schools in the city of Bengkulu became one of the institutions expected to make an important contribution to the spread of Islamic moderation as a counterbalance to the spread of radical Islamic understanding. It is assumed that the emergence of the phenomenon of Islamic radicalism in Indonesia lately is related to the weakening of understanding and practice of religious moderation in society. Some people often exploit religious teachings to fulfill their personal interests of passion, the interests of groups, and not infrequently also to legitimize

their political desires. Exploitative actions in the name of religion have caused unbalance in the religious life and tend to cause extreme and excessive behaviors.

So far, studies on the inculcation of religious moderation values in Islamic boarding schools tend to look at deradicalization programs through multicultural-inclusive Islamic education (Muqoyyidin, 2012). It is revealed that the radicalization in certain Islamic boarding schools is affecting the acts of terrorism in Indonesia in the context of the development of the transnational Islamic movement due to various existing world developments (Darmadji, 2011). Islamic boarding school's roles are instilling values, thoughts, and lives that are simple, honest, tolerant (*tasamuh*), moderate, (*tawasuth*), balanced (*tawazzun*) with the notions of inclusivity (*infithariyyah*) and a plurality (*ta'addudiyyah*). These values put Islamic boarding school into the *ummatah wasathan* (moderate). These values and thoughts will be very helpful in the process of deradicalizing religion in the context of combating terrorism (Rustan et al., 2018). Other studies are inclined to understand that the deradicalization is not intended as an attempt to convey a new understanding of Islam nor weakening the Islamic faith, but rather as an effort to restore and realign the understanding of Islam (Budi & Chintya, 2017)

The purpose of this study is to complete the lacking aspects of previous studies of religious moderation that tend to separate religion from the State in the development of moderation concepts and practices. Therefore, three questions can be formulated: (a) how are the values of religious moderation instilled in Islamic boarding schools in reducing radicalism and extremism; (b) how does the state influence the concepts of moderation instilled in Islamic boarding schools, and (c) how the method of instilling moderation values influences the prevention of radicalism and extremism. The answers to these three questions are the objectives of this paper. These three questions influence the understanding of the construction of religious moderation values, the influence of the state in the construction of religious moderation, and the steps (methods and approaches) in comprehensively embracing religious moderation values which are assumed to prevent the understanding of radicalism among students.

This paper is based on three arguments. First, the inculcation of religious moderation values by accommodating the spirit of nationalism and defending the country is believed to be able to prevent the understanding and practice of radicalism. Islamic boarding school as one of the community-based educational institutions can foster the values of religious moderation as part of the deradicalization activities through a soft approach (Naim, 2017). Second, there is state influence in the conception of moderation instilled in Islamic boarding schools, besides due to internal factors, which have made moderate views a principle that is believed and practiced by the majority of Islamic boarding school communities and Muslims in the nation. Third, the inculcation of the values of religious moderation will be successful if it presents the appropriate material and curriculum, appropriate learning methods and steps through modeling, supervision, care, and guidance.

LITERATURE

Radicalism and Extremism

Radicalism refers to "the belief that there is a vital need for an awareness of the root causes and character of things, by which one can recognize and superficial or false appearance penetrate (Potgieter & van der Walt, 2014). Meanwhile, according to Arifianto (2019), radicalism is the maintenance of the ideology and anti-systemic goals of a group and the rejection of the democratic political process in pursuing these goals. Since radicalism is a broad concept that can be linked to various anti-systemic ideas and strategies, radicalism can be further divided into two categories: (1) radicalism without violence; (2) radicalism with violence (Arifianto, 2019). Extremism has many definitions, although some literature just equates both definitions. Although both concepts are linked to political thought, according to Schmid (2013), radicalization is considered open-minded while extremism shows a close-minded and a desire to use violence against civilians. The relationship between the two in social movements is described by (Joffé, 2010) : "social movements are usually the domain of radicalism, whereas networks often reflect a progression toward extremism.". Not all fundamentalists are extremists, nor are all extremists involved in terrorist activities aimed at harming large numbers of people (Ghosh et al., 2017). Radicalization can be followed by terrorist acts but all terrorists are extremists, whereas all extremists are not always terrorists (Ghosh et al., 2017). This is in line with a statement by Bötticher (2017) that the relationship between radicalism and terrorism is far weaker than

the relationship between extremism and terrorism. Wibisono, Louis, & Jetten (2019) write that one of the prominent definitions of extremism as a motivation for terrorism is that extremism consists of ideological beliefs about the obligation to return the political system to the form suggested by religious norms through violence.

Wibisono et al., (2019) sees that religious extremists are divided into several dimensions based on how they expressed their religion to achieve their goals. This is seen through separate political, theological, ritual, and social dimensions. According to him, religiosity in Muslims can be moderate in one dimension and radical or extreme in another dimension. Various studies try to see various aspects of relevance that can be a factor in radicalism and extremism, for example, how family or education plays a major role either in developing radical individuals or preventing individuals from becoming radical (Ghosh et al., 2017; Harris-Hogan, 2014; Riany et al., 2019). Also, there are many studies on radicalism and extremism which focus on one organization or community (Josefsson et al., 2017; McCoy & Knight, 2017). Recently, there have been studies related to the relationship between the internet and extremism and radicalism (O'Hara & Stevens, 2015; Watney, 2015). Extremists and radicals, according to Watney (2015) express their extreme views through social media which has the potential to reach millions of people globally.

Religious Moderation

The concept of moderation in religion has a broad spectrum. When aspects of religion are associated with religious symbols and practices at the existing social level, moderation arises as a result of the phenomena that precede it. This is in line with Gutkowski, (2016) which suggests that religious moderation is a reaction from history and the need to respond to the structure of a liberal democratic government in which participation in the democratic process in the West after the Second World War requires figures who display religious moderation. This indicates that the concept of moderation in religion must also consider the existing social structure and social issues as an effort to present solutions or answers. Also, the concept of moderation in Tezcur's view (Brocker & Künkler, 2013) is an adaptation of public elections, peace and non-confrontational strategies that seek to compromise and resolve disputes peacefully at the expense of nonelectoral, provocative, and confrontational strategies that do not resort to violence but require controversial action. Moderation is a universal value shared by most traditions and religions. It refers to the idea of the middle position between two opposites or two extremes. According to Ibrahim (2018), in the Muslim tradition, the concept of moderation has received special attention from Muslim philosophers and experts; Ibn Miskawayh and al-Ghazali. They emphasize that a moderate state of the soul will produce justice and will form the perfection of the human character (Ibrahim, 2018). Dalam perspektif lain, ajaran Buddha juga mengajarkan para pengikutnya untuk bersikap moderat dalam memahami, berpikir, bertindak, berbicara, mata pencaharian, usaha, menjadi sorotan dan konsentrasi (Ibrahim, 2018).

Moderation theories always treat moderation as a form of adaptation, willingness to work together or compromise and focus on finding an interest or ideological tool that realizes the moderation (Somer, 2014). However, in the western perspective, moderation is not a category, but a process. A process, such as democracy, allows radical groups to play a role in democratic areas of authority. In this case, the most important are moderate and radical groups, both self-claimed and endowed by others that only have meaning in social and political relations (Gutkowski, 2015). Nonetheless, the analysis shows that institutional restrictions on religious activities have contributed to the co-optation of the Muslim community into the country's political objectives as defined at various stages of the transition (Somer, 2017). In particular, the term moderation means something progressive and nonviolent, while governance and violence are part of the continuing stages of so-called moderate practices (Gutkowski, 2015).

State Ideology

An ideology is a belief system that is collectively shared. This serves to legitimize the pattern of value orientation that is critical in a stable society. When fully institutionalized, ideology is an established social belief system (Ardalan, 2019). Ideology has a relationship with the state because every country has an ideology as a basis and orientation. The state is defined as a set of political institutions that rests on a conception of legal authority. The

institutions that are deemed relevant are (a) government institutions, (b) army and police, (c) judicial institutions, (d) tax administration, and possibly (e) institutions to implement state policies other than taxation, adjudication, and maintenance of controls by the elite. Donner, 2017) states that state can be described as having an ideology of law and certain definable institutions as follows: (a) the government institutions; (b) a means to maintain the position of government groups in the political hierarchy against external and internal threats, that is, the army and police; (c) means to provide for the adjudication of disputes in society, that is, justice courts; (d) means to pay for state operations, that is, administrative taxes; (e) institutions for carrying out other aspects of policy implicit in the legal and ideological basis of the state. Hence, ideology in a country can be described as an understanding that determines and regulates society.

Ideology refers not only to ideas, concepts, images, theories, metaphors, and stories of social reality and deterring social change, but also social reconstruction programs that mobilize people for social activism (Ardalan, 2019). Ideology in a country seeks to indoctrinate citizens through values in life. The state ideology determines the orientation of citizens in life. In his article, Fagerholm (2016) categorizes the concept of state ideology into two, namely (a) communal ideology which is referred to the dominant system of thought by the whole society and (b) certain ideologies that show a much narrow and limited set of thoughts, usually related to groups, classes, or movement. Ideology is not an idealist political program in a country that sometimes ignores strategic interests, but rather to form an understanding of actors of security, strategy, and political power. Famous ideologists such as Vladimir Lenin, Mao Zedong, or Osama bin Laden are devoted to extraordinary intellectual attention to a country's strategy (Staniland, 2015). An example of a state ideology is the Islamic State or Islamic law-based state.

METHOD

To take preventive measures so that the Islamic boarding school academic community is not exposed to radicalism, the Islamic boarding school caregivers and teachers hold an important role. Kiai (Islamic boarding school caregivers) or Islamic boarding school leaders act as role models for the entire academic community. Besides, they are also the policymakers of the Islamic boarding school's future education vision. Teachers often involve directly with students and they should act as role models for them and provide the importance of *tawhid* (monotheism), moderate understanding, and peace (Zulkifli & Royes, 2018).

This research is qualitative field research. The situation that occurs in the boarding school education environment has been observed without any influence from the outside environment (A. Amin et al., 2019; Lexy J. Moleong, 2019). The primary data obtained by researchers are information from informants through interviews while the secondary research data were obtained from the latest journal articles and books that are relevant to Islamic studies and understanding of *tawhid* (monotheism) in Islam.

This research was conducted in Bengkulu Province by involving three Islamic boarding schools. These Islamic boarding schools were chosen because the information could be accessed from outside of the education area. The forms of access utilized were the internet, telephone, and other media. The informants involved were 10 people. The informants were the leaders of Islamic boarding schools, scholars, and community leaders who have observed the Islamic activities. The activities of the Islamic boarding schools were fully supervised and scheduled by the relevant authorities like teachers and the vice headmaster in charge of the curriculum.

The data was obtained through field observations, in-depth interviews, and related and relevant documents. The observations were focused on the steps done by the Islamic boarding school leaders, curriculum, and Islamic teaching and learning material, as well as the expectations and responses of the students toward the lectures and teaching materials delivered by Islamic boarding school leaders who emphasized the message of moderate Islam or peaceful Islam in reducing radicalism or extremism. The observations in the field allow researchers to move freely by not tarnishing the familiar environment. The interviews were conducted to several Islamic boarding schools' figures ranging from *santri* (students), teachers, caregivers, senior students and observers in the city of Bengkulu. The form of interviews carried out was casual interviews. The guided free interview is an interview procedure that follows the necessary guidelines. The interview guide only takes the form of problem and sub-problems items which were then developed by the interviewer. Interview as a data collecting technique is aimed at selected informants.

These informants were chosen by considering the relevance of authority and capabilities. This is relevant to Singarimbun's opinion that informants must be people who have knowledge and attitudes that are relevant to the objectives of the study (Desfandi, 2014; Nurjanah et al., 2017; Wijaya et al., 2016). In collecting the data, observers and people involved in religious activities were invited to participate in focus group discussions on terrorism. Public opinion is documented in the form of sound recordings and minutes of the meetings.

Before the data was analyzed, data triangulation was first performed. Information in the form of qualitative data from the Islamic figure A is confirmed or matched with Islamic figure B. So that the data obtained had more strength and was able to convince the audience. The qualitative data analysis was done inductively by overriding the initial hypothesis, but looking for patterns, forms, and themes in systematic data disclosure. By using a qualitative approach, it can be found the data that are not observed and measured quantitatively such as values, mental attitudes, habits, beliefs, and culture adopted by a person or group in a particular environment.

RESULTS

The construction of religious moderation values in Islamic boarding schools in reducing radicalism and extremism

The construction of Islamic moderation values was carried out through the study of the *Kitab Kuning* (Yellow Book) containing moderate Islam (*tawasuthiyyah*) by emphasizing the importance of establishing Islam as *rahmatul lil 'alamin* (blessing for all). Islamic curriculum or material presented by Islamic boarding schools' leaders leads to the appreciation and understanding of Islam moderately or peacefully in reducing radicalism or extremism by learning the *Kitab Kuning* (Yellow Book) in the form of *fiqh*, *aqeedah*, *morality*, *tasawuf*, *nahwu*, *sharf*, *hadith* interpretation, *fiqh*, *aqidah*, *akhlaq*, *tasawuf*, *nahwu*, *sharf*, *hadith*, *interpretation*, and *ulumul Qur'an* that cultivate the values of moderate Islam. The science curriculum is integrated into the institutional system (*Islamic boarding school* education). The scientific culture in the Islamic boarding schools correlates significantly to the scientific expertise possessed by the *Kiai* (teachers). The scientific culture of moderate Islamic content in Islamic boarding schools in the city of Bengkulu is embodied through various studies of the *Kitab Kuning* (Yellow Book) and *Ba'th al-Masā'il*. This tradition has become one way to find God's truth.

Some of the *Kitab Kuning* taught at Hidayatul Mubtadi'in, Hidayatul Hasaniyyah, and Darussalam Islamic Boarding Schools include: (1) The Book of *Fiqh* starts from *Mabade' Fiqh*, *Safinatunnajah*, *Fathul Qorib*, and *Fathul Muin*, 2) The Book of *Tawhid* starts from *Durusul Aqidah*, *Tijan Durori*, *Jawahirul kalamiyah kifayatul lay*, 3) Book of *Sufism*, *Usfuriyyah*, *Bidaytul Hidayah*, *Mauidlotul Mu'munin*, and *Ihya Ulumuddin*. These books are not merely taught technically by reading books or memorizing the contents of the books but it is also built on scientific culture in Islamic boarding school by installing moderate or peaceful Islamic values in the hearts and minds of students and readers. In other words, an Islamic boarding school is a place for dialogue between *qawliyyah* verses (messages of the Koran) and *kawniyyah* verses (signs of the universe).

The process of instilling the values is carried out through a cultural approach by integrating moderation values in daily practices at Darussalam, Hidayatul Qamariyyah, and Hidayatul Mubtadi'in which have been and will always be preserved. Cultural practices at this boarding school include scientific culture, religious culture, social culture, and political culture. The process of instilling these values takes place through stages, they are (1) correcting the misleading Islamic teaching, (2) confirming that a radical is cursed by Allah the almighty, (3) providing a religious foundation that Islam is a religion of peace, universal, and opposes all forms of radicalism, and (4) providing a religious foundation as a counterweight to life between the world and the hereafter (Bonwick & Wood, 1992; Flores, 2016; Qodir, 2018; Umar, 2010).

Those processes are inseparable, as is the tradition of the Islamic boarding school, from the central role of the *Kiai* (caregivers). The *Kiai* serves as role models (*uswatun hasanah*), supervisors, controllers, and caregivers in instilling the values of religious moderation (Islam). The *Kiai* in this context maintains the preservation of religious cultural doctrines and practices that practice the values of religious moderation. The *Kiai*, followed by his family, *santri dalem*, boarding school administrators, and the council of teachers teach and practice these values. Concretely, the roles of the *Kiai* in instilling religious moderation values in the three Islamic boarding school are

carried out through the following activities: (1) providing opportunities for the students to be able to think critically and analytically so that they do not accept information as absolute truth without being filtered out first, (2) instilling an understanding of multiculturalism and democracy, (3) arranging dialogic teaching (4) training the students to argue and refute an argument, and (5) giving specific questions to students to be analyzed.

The Influence of the State in the Construction of Moderation in the Islamic Boarding School (*Pesantren*)

The state has issued regulations and policies that emphasize the strengthening of the spirit of patriotism, defending the nation, and patriotism. The concepts formulated by the state have influenced the concept of religious moderation among Islamic boarding school through a series of programs or activities. The government starts from the central level; builds synergy with various Islamic organizations intensively and routinely at all levels. The central level is conducted by the Directorate General of Islamic Community Guidance, the province level is conducted by the Regional Office of the Ministry of Religious Affairs, and the district level is conducted by the Ministry of Religion and KUA (The Office of Religious Affairs) to equalize the vision and steps to strengthen Islam moderation. The actual issues of Islamic moderation through gatherings in various provinces in Indonesia involve all elements of society such as leaders of Islamic organizations, the Police, Attorney General, Directorate General of Politics and Public Administration, and scholars. The Ministry of Religious Affairs has organized activities related to this matter since 2014 involving at least 200 people from various elements of society in Bengkulu. This activity is the result of cooperation between the Islamic Community Guidance Agency with BNPT, National Police Headquarters, the Ministry of Law and Security by involving the leaders of Islamic organizations.

The state's construction of moderation involves the Ministry of Religious Affairs in determining the three benchmarks of religious moderation. The first benchmark is back to the main core of religious teachings, namely human values. Every religion's core teachings invite to respect and protect the dignity of humanity. The second benchmark is a mutual agreement. Humans still have a limitation that is why God presents diversity so they can perfect each other. Diversity is God's will. Diverse humans need agreement. The teachings of Islam are known as a very strong bond. The third benchmark is public order which shows a commitment to a more harmonious and shared life. The main core of religious teachings concerns the commitment and ability to live together in an orderly manner between people of diverse backgrounds. The purpose of religion is presented none other than to create public order amidst diverse shared life.

Moderation cannot be separated from the concept of *washatiyah* (middle ground) which is pursued through Islamic education. According to Din Syamsuddin, former chairman of the Indonesian Ulema Council (MUI), moderate Islam or middle way Islam is an insight possesses by mankind as a servant of God who tends to take a middle path in of consciousness. In the Indonesian context, Din's opinion can be explained that Pancasila, as a philosophical foundation of the nation and state, can be regarded as the crystallization of Islamic values. This attitude manifests itself in the attitudes and behavior of Indonesian Muslims by choosing a moderate or middle path that rejects extremism, liberalism, and other deviant values (Junaedi, 2019).

Anthropologically, Indonesian Muslims have special characteristics that are different from Muslims in the Middle East, Central Asia, and other parts of the Islamic world. Indonesian Islamic distinctiveness lies not in the character of the teaching, but the character of religiosity. There is an intensive dialogue between Islamic values and local culture. Both acculturations then gave birth to an identity called Islam Nusantara. Based on the general characters of Indonesian Muslims, there are at least 4 characteristics that distinguish Indonesian Islam from other Islam. First, it tends to embrace moderate understanding with a tendency to choose the middle ground between fundamentalism and liberalism. Second, people have high tolerance as a result of the dialectics of cultural diversity. Third, it is politically more democratic which can be proven by making Indonesia a prototype of democracy in the Islamic world. Fourth, Islamic *da'wah* was developed using a cultural approach as taught by Walisongo. Whereas theologically, the majority of Indonesian Muslims adhere to the Ahlussunnah wal Jamaah school of thought. It is an Islamic thought that is flexible toward culture and always refers to the rich history and local traditions as happened

in Egypt and Turkey. This understanding holds the spirit of respecting tradition, cultural diversity, and human dignity as a civilized being.

The Influence of Instilling the Values of Moderation in the Prevention of Radicalism and Extremism

Islamic moderation has been carried out through various significant approaches in increasing insight, openness, and new founded awareness.

Islamic boarding school in Bengkulu City so far have sought to socialize and internalize moderate Islamic understanding to the people who are members of the religious assemblies (*taklim*). The *Kiai* and *ustadz*, as a form of public service, have carried out religious counseling through face-to-face meetings with the people or religious assemblies (*taklim*) conducted at least 208 times a year or 4 times a week. This activity is assumed to be able to function effectively in influencing the quality of knowledge, insight, and awareness of every Muslim who becomes the target of activities. If Islamic boarding school figures move actively amid society, it will have an impact or influence on the socialization of true Islamic understanding following the core or essence of Islamic teachings that promote peace, tolerance, *ta'aruf* and reject *tatharruf* and *tasaddud* (violence and radicalism).

The process of promoting values has also encouraged open, tolerant, and moderate attitudes. Islamic Boarding Schools in Bengkulu have formed an open and tolerant attitude among Islamic boarding schools. Darussalam, Hidayatul Qamariyah, and Hidayatul Muftadi'in Islamic Boarding Schools have instilled values, thoughts, simple life, honesty, tolerance (*tasamuh*), moderate, (*tawasuth*), and balanced (*tawazun*) based on the inclusive (*infithariyyah*) and plurality (*ta'addudiyyah*) understanding. These values put Islamic boarding school into the *ummat of wasathan* (moderate Ummah). These values and thoughts will be very helpful in the process of deradicalizing religion in the context of combating terrorism. The values are formed through daily routine and religious assemblies and studies of similar themes and exemplary by the scholars and religious figures.

New awareness about the importance of living together and defending the country is also formed on the inculcation of values. The boarding schools' curriculum has been able to build new awareness of living together based on the values of tolerance, togetherness, appreciation, and hospitality. Also, the students have placed awareness of defending the country as an actualization of the religious spirit. They believe that the spirit of loving the motherland is part of faith (*hubbul wathan minal iman*). All members of the boarding school are aware of the rights and obligations of defending the country, thus, efforts are needed to increase said awareness. The students from the three Islamic boarding schools are involved in seminars, workshops, discussions, forums, socialization, dissemination, orientation, dialogue, gatherings, upgrading program, recitation, post-religious activities, cultural arts and sports activities, interactive dialogue, jamborees, camps, hiking, as well as various kinds of competitions such as speeches, quizzes, scientific papers, documentaries, and song compositions.

DISCUSSION

The values of religious moderation are instilled by the three Islamic boarding schools through the study of *Kitab Kuning* which covers *fiqh*, *aqidah*, *akhlaq*, *Sufism*, *nahwu*, *sharf*, *hadith* interpretation, and *ulumul Qur'an* that contain the teachings of moderate Islamic understanding. The science curriculum is integrated into the institutional system. The inculcation of values will have implications for the formation of characters and attitudes of the students which reflect the principles of mutual respect, tolerance, and friendliness with others. The situation in the three Islamic Boarding Schools is unique, namely the existence of academic support from the campus and the state (provincial government, Ministry of Religion, FKPT, and FKUB). The students are taught comprehensive knowledge of religion, especially about Islamic ethics to produce graduates who are moderate-minded, humanist, inclusive, and tolerant to maintain the integrity of the nation by understanding the socio-historical conditions of its people. The study material also discusses the aspects of Sufism. This is different from planting religious moderation in Islamic boarding school in other areas. Darlis (2016), reveals that the cultivation of religious moderation only involved internal elements of the Islamic boarding school.

Promoting the values in the curriculum through book learning is very important because it has been proven to produce a more robust and long-term output of intellectual awareness. After all, the values have been understood,

internalized, practiced, and accustomed to. In Islamic boarding school, learning combines *learning to know*, *learning to do*, *learning to be* and *learning to live together*. The point of learning is to include theory and practice that contains the dimension of *riyadhah*, *mujahadah an-nafs*, *qanaah*, sincerity, remembrance, prayer, *istighasah*, and blessing. These values will carry over into life and be maintained with full commitment throughout life. These curricular values are instilled formally and normally and are supplemented by measurable assessments.

The state has proven to influence the concept of religious moderation that must be instilled in Islamic boarding schools, as evidenced by the socialization of the book on Religious Moderation (Kementerian Agama, 2019) and religious moderation socialization programs through existing bureaucratic channels. As an implication, Islamic boarding schools tend to follow them and work together in instilling the values of religious moderation in Islamic boarding schools. Moreover, these two institutions have the same directional perception of religious moderation. This view of religious moderation is in line with previous research, as revealed by Awwaliyah (2019), that Islamic boarding school, in general, instill teachings of *Al-Wasathiyah* (moderation) which are further developed by *santri* (students) in Indonesia, as reflected in Islamic teachings, among others, in terms of *aqidah* (belief), worship (implementation of the law and religious rituals), *da'wah* (religious symbols), and morals. The moderate attitudes of the students can be developed in society through several methods of understanding and practicing religious texts which are characterized by an understanding of reality (*fiqh al-waqi'*), understanding of priority (*fiqh al-auwlawiyyat*), understanding to the concept of *sunatullah* in the creation of beings, comprehending religious texts comprehensively, giving convenience to others in religion, promoting dialogue, being tolerant, and being open to the outside world.

The principles of religious moderation instilled in Islamic boarding schools are not merely influenced by the state. This is because moderate views have become a principle that is believed and practiced by the majority of the Islamic boarding school community and Muslims in the nation. The jurisprudents of classical literature review the Islamic principles of moderation which in Arabic is called *al-Wasathiyah al-Islamiyya*. Yusuf Al-Qaradawi mentions several terms similar in meaning to the including *tawazun*, *i'tidal*, *ta'adul*, and *istiqamah*. In the reality of life, human beings cannot avoid contradictory matters. Therefore, *al-Wasathiyah Islamiyyah* appreciates the elements of *rabbaniyyah* (divinity) and *Insaniyyah* (humanity), *Maddiyyah* (materialism) and *ruhiyyah* (spiritualism), revelation and reason, commonwealth (*al-jama'iyah*) and individual interest (*al-fardiyyah*). As a consequence of the moderation of Islam as a religion, none of the elements of nature mentioned above are harmed (A. R. M. Amin, 2014).

The religious moderation movement in Islamic boarding schools is oriented to the inculcation of values, thoughts, and life that is simple, honest, tolerant (*tasamuh*), moderate, (*tawasuth*), and balanced through the ideology of inclusiveness (*infithariyyah*) and a plurality (*ta'addudiyyah*). These values place the Islamic boarding school as the *ummat of wasathan* (moderate Ummah) (Syifa, 2019). These values and thoughts will be very helpful in the process of deradicalizing religion in the context of combating terrorism. Its formation is carried out through daily routine, religious assemblies, and the study of *Kitab Kuning* (Yellow Book) which are focused on the importance of religiosity, friendliness, defending the country, and loving the motherland. In strengthening this process, the *Kiai* and religious teacher provide a role model (*uswatun hasanah*), supervision, control, parenting, and guidance as the efforts to instill the values of religious moderation (Islam). As an implication, the students have proven to have deeper insights, open-minded, tolerant, moderate, and have a new awareness of the importance of living together and defending the country. This is unique compared to the roles of Islamic boarding school which so far focus on carrying out religious education although the discussion of the issue of religious moderation and national defense is still minimal and is considered as formal material in the study books of Islamic boarding school.

Efforts are needed from various circles to instill the spirit of religious moderation with an emphasis on patriotism and national defense. This is relevant to the principle of Islam as the religion of *Rahmatan lil-'amin* (blessing for all) which can provide solutions to the whole community. Moreover, Islamic boarding schools have taught the principles of moderate life (*tawassut*) that have been harmed by the practice of a small number of Islamic boarding schools that teach violence. In this case, the mainstream Islamic boarding school commits to spreading the teachings of peace and love to the community. The process of instilling the values of religious moderation will be

more effective if it integrates the dimensions of knowledge, attitudes, and skills. It requires a simultaneous process of levels, ranging from receiving, responding, valuing, organizing and actuating (Boyd et al., 2006).

CONCLUSION

The allegation that Islamic boarding school as an institution that teaches violence cannot be academically justified. This study proves that there is three Islamic boarding schools in Bengkulu that have commitment and learning practices to instill the values of religious moderation by accommodating the spirit of patriotism and national defense. This study shows that Darussalam, Hidayatul Muftadi'in, and Hidayatul Hasaniah Islamic Boarding Schools have instilled religious moderation values to their students through the study of *Kitab Kuning* of *fiqh*, *tawhid*, Sufism, and *Hadith* interpretation. In the daily process, the students are equipped with exemplary, guidance, supervision, and habituation of religious moderation values.

This research proves that there is a role for the state in developing the concept of religious moderation, although the mainstream Islamic boarding schools internally already aware of religious moderation to avoid radical and extreme behaviors. In this case, the state and the Islamic boarding schools have synergized in the process of inculcating religious moderation values.

By instilling the religious moderation values by accommodating the spirit of patriotism and defending the country, the Islamic boarding schools' communities have prevented the spread of radicalism among students.

The concept of religious moderation in this study has made it possible to understand the dimensions of belief, understanding, appreciation, and practice to be taught in Islamic boarding schools, which so far have not been widely revealed. The state has formally promoted religious moderation. But, without socialization from the state, Darussalam, Hidayatul Muftadi'in, and Hidayatul Hasaniah Islamic boarding schools have tried to instill awareness to practice the principles of religious moderation by accommodating the spirit of patriotism and national defense. The religious moderation movement in Islamic boarding schools is oriented to the inculcation of values, thoughts, simple life, honest, tolerant (*tasamuh*), moderate (*tawasuth*), and balanced through the ideology of inclusiveness (*infatahiyyah*) and plurality (*ta'addudiyyah*) among the students. These values place the Islamic boarding schools into the *ummah wasathan* (moderate).

This study was limited by analyzing three Islamic boarding schools (Darussalam, Hidayatul Muftadi'in, and Hidayatul Hasaniah), thus limiting the generalization ability. Comparative and in-depth understanding is needed to know the inculcation of religious moderation values in other Islamic boarding schools. Moreover, according to the data, there are 52 recorded units of Islamic boarding schools in Bengkulu. This study suggests the need for further studies by examining other Islamic boarding schools, both in Bengkulu and elsewhere to get a closer (more comprehensive) picture of their response to the importance of religious moderation values that accommodate the principle of patriotism and defending the country in preventing the potential of radicalism among students and Muslims.

REFERENCES

1. Amin, A. R. M. (2014). Prinsip dan Fenomena Moderasi Islam Dalam Tradisi Hukum Islam. *Al-Qalam*, 20, 23–32.
2. Amin, A., S., Z., & Astuti, S. (2019). Implementasi pendidikan agama islam berwawasan lingkungan hidup dan budaya di sekolah menengah pertama. *Indonesian Journal of Social Science Education (IJSSE)*, 1(1), 96–113. <https://doi.org/10.29300/IJSSE.V1I1.1917>
3. Ardalan, K. (2019). Ideology: A Multi-paradigmatic Approach. *Journal of Interdisciplinary Economics*, 31(2), 124–142.
4. Arifianto, A. R. (2019). Islamic campus preaching organizations in Indonesia: Promoters of moderation or radicalism? *Asian Security*, 15(3), 323–342.
5. Armenia, R. (2016). BNPT: 19 Pesantren Terindikasi Ajarkan Radikalisme. CNN Indonesia.
6. Awwaliyah, N. M. (2019). Pondok pesantren sebagai wadah moderasi islam di era generasi millennial. *Islamic Review: Jurnal Riset Dan Kajian Keislaman*, 8(1), 36–62.

7. Bötticher, A. (2017). Towards Academic consensus definitions of radicalism and extremism. *Perspectives on Terrorism*, 11(4), 73–77.
8. Boyd, B. L., Dooley, K. E., & Felton, S. (2006). Measuring Learning In The Affective Domain Using Reflective Writing About A Virtual International Agriculture Experience. *Journal of Agricultural Education*. <https://doi.org/10.5032/jae.2006.03024>
9. Brocker, M., & Künkler, M. (2013). Religious parties: Revisiting the inclusion-moderation hypothesis1-Introduction. *Party Politics*, 19(2), 171–186.
10. Budi, P., & Chintya, A. (2017). Peran Pondok Pesantren Dalam Deradikalisasi Paham Dan Gerakan Islam Radikal (Studi pada Pondok Pesantren Riyadlatul Ulum 39 B Batanghari Lampung Timur). *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya*, 2(2), 284–306.
11. Darlis. (2016). Peran Pesantren As'adiyah Sengkang dalam Membangun Moderasi Islam di Tanah Bugis (Sebuah Penelitian Awal). *Al-Misbah*, 12(1), 111–140.
12. Darmadji, A. (2011). Pondok pesantren dan deradikalisasi Islam di Indonesia. *Millah: Jurnal Studi Agama*, 11(1), 235–252.
13. Desfandi, M. (2014). Urgensi kurikulum pendidikan kebencanaan berbasis kearifan lokal di indonesia. *SOSIO DIDAKTIKA: Social Science Education Journal*. <https://doi.org/10.15408/sd.v1i2.1261>
14. Donner, F. M. (2017). The formation of the Islamic state. In *The Articulation of Early Islamic State Structures* (pp. 1–14). Routledge.
15. Ghosh, R., Chan, W. Y. A., Manuel, A., & Dilimulati, M. (2017). Can education counter violent religious extremism? *Canadian Foreign Policy Journal*, 23(2), 117–133.
16. Gutkowski, S. (2016). We are the very model of a moderate Muslim state: The Amman Messages and Jordan's foreign policy. *International Relations*, 30(2), 206–226.
17. Harris-Hogan, S. (2014). The importance of family: The key to understanding the evolution of Jihadism in Australia. *Security Challenges*, 10(1), 31–50.
18. Huda, S., Tsani, I., Syazali, M., Umam, R., & Jermisittiparsert, K. (2020). The Management of Educational System Using Three Law Auguste Comte: A Case of Islamic Schools. *Management Science Letters*, 10(3), 617–624.
19. Huda, S., Yasin, M., Fitri, A., Syasali, M., Supriadi, N., Umam, R., & Jermisittiparsert, K. (2020). Numerical Ability Analysis: The Impact of the Two Stay Two Stray Learning Model on the Topic of Sequence and Series in Islamic Boarding School. *Journal of Physics: Conference Series*, 1467, 012002. DOI: 10.1088/1742-6596/1467/1/012002.
20. Ibrahim, H. (2018). The Principle of Wasatīyyah (Moderation) and the Social Concept of Islam: Countering Extremism in Religion. *Al-Itqan: Journal of Islamic Sciences and Comparative Studies*, 2(2), 39–48.
21. Joffé, G. (2010). Radicalism, extremism and government in North Africa. In *International Terrorism Post-9/11* (pp. 53–72). Routledge.
22. Josefsson, T., Nilsson, M., & Borell, K. (2017). Muslims opposing violent radicalism and extremism: Strategies of Swedish Sufi communities. *Journal of Muslim Minority Affairs*, 37(2), 183–195.
23. Junaedi, E. (2019). Inilah moderasi beragama perspektif kemenag. *Harmoni*. <https://doi.org/10.32488/harmoni.v18i2.414>
24. Kementerian Agama, R. I. (2019). Metodologi Penelitian Kualitatif (Edisi Revisi). In *Jakarta: Badan Litbang dan Diklat Kemenag RI*.
25. Lexy J. Moleong, D. M. A. (2019). Metodologi Penelitian Kualitatif (Edisi Revisi). *PT. Remaja Rosda Karya*. <https://doi.org/10.1016/j.carbpol.2013.02.055>
26. McCoy, J., & Knight, W. A. (2017). Homegrown Violent Extremism in Trinidad and Tobago: Local Patterns, Global Trends. *Studies in Conflict & Terrorism*, 40(4), 267–299.
27. Muqoyyidin, A. W. (2012). Deradikalisasi Pendidikan Islam dan Tantangannya di Indonesia. *Conference Proceedings Annual International Conference on Islamic Studies (AICIS) XII*, 225, 481–497.
28. Naim, N. (2017). Deradikalisasi berbasis nilai-nilai pesantren studi fenomenologis di tulungagung.

AKADEMIKA: Jurnal Pemikiran Islam, 22(1), 129–152.

29. Nurjanah, E., Rusmana, A., & Yanto, A. (2017). Hubungan Literasi Digital dengan Kualitas Penggunaan E-Resources. *Lentera Pustaka: Jurnal Kajian Ilmu Perpustakaan, Informasi Dan Kearsipan*. <https://doi.org/10.14710/lenpust.v3i2.16737>
30. O'Hara, K., & Stevens, D. (2015). Echo chambers and online radicalism: Assessing the Internet's complicity in violent extremism. *Policy & Internet*, 7(4), 401–422.
31. Potgieter, F. J., & van der Walt, J. L. (2014). Is religious fundamentalism our default spirituality?: Implications for teacher education. *HTS Teologiese Studies / Theological Studies*. <https://doi.org/10.4102/hts.v70i1.2082>
32. Riany, Y. E., Haslam, D., Musyafak, N., Farida, J., Ma'arif, S., & Sanders, M. (2019). Understanding the role of parenting in developing radical beliefs: Lessons learned from Indonesia. *Security Journal*, 32(3), 236–263.
33. Rustan, E., Hanifah, N., & Kanro, B. (2018). De-Radicalization in the Implementation of Islamic Education Curriculum in SMA Masamba South Sulawesi. *Dinamika Ilmu*, 18(2), 271–283.
34. Somer, M. (2014). Moderation of religious and secular politics, a country's "centre" and democratization. *Democratization*, 21(2), 244–267.
35. Staniland, P. (2015). Militias, ideology, and the state. *Journal of Conflict Resolution*, 59(5), 770–793.
36. Syifa, M. M. (2019). Formulasi Konsep Moderasi Islam M Mucharom Syifa. *Jurnal Ilmiah Mahasiswa Raushan Fikr*. <https://doi.org/10.24090/jimrf.v8i1.2716>
37. Tsani, I., Huda, S., Yasin, M., Syasali, M., Sari, W., Umam, R., & Jermisittiparsert, K. (2020). The Impact of Group Investigation (GI) Learning Models on Sequence and Series: A Study Case Numerical Skills Analysis in Islamic Boarding School. *Journal of Physics: Conference Series*, 1467, 012030. DOI: 10.1088/1742-6596/1467/1/012030.
38. Watney, M. (2015). Intensifying State Surveillance of Electronic Communications: A Legal Solution in Addressing Extremism or Not? *2015 10th International Conference on Availability, Reliability and Security*, 367–373.
39. Wibisono, S., Louis, W. R., & Jetten, J. (2019). A Multi-Dimensional Analysis of Religious Extremism. *Frontiers in Psychology*, 10, 2560.
40. Wijaya, E. Y., Sudjimat, D. A., & Nyoto, A. (2016). Transformasi Pendidikan Abad 21 Sebagai Tuntutan. *Jurnal Pendidikan*.
41. Zulkifli, Z., & Royes, N. (2018). Profesionalisme Guru Dalam Mengembangkan Materi Ajar Bahasa Arab di MIN 1 Palembang. *JIP: Jurnal Ilmiah PGMI*, 3(2), 120–133. <https://doi.org/10.19109/jip.v3i2.1646>