

PESANTREN COMMUNITY PARADIGM TOWARDS THE PRACTICE OF RELIGIOUS MODERATION IN WEST SUMATRA

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 DOI : http://dx.doi.org/10.30983/islam_realitas.v10i1.8649

Submission: June 10, 2024	Revised: June 28, 2024	Accepted: Agust 20, 2024	Published: Agust 30, 2024
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Abstract

The Government's efforts to find a formula for religious coolness have found momentum with the popular idea of Religious Moderation. This term is the main mission of Islam in realizing people who live in peace and provide benefits to others. This study aims to reveal the paradigm of the pesantren community towards the practice of Religious Moderation in West Sumatra. Community acceptance of the Religious Moderation discourse is due to several approaches that are easy to understand and prioritize aspects of local wisdom. The method used in this research is qualitative with a descriptive analysis approach to describe and explain the acceptance of pesantren communities in West Sumatra towards the practice of Religious Moderation. The results of this study can be concluded that in terms of values, the application of Religious Moderation has long been applied by exploring lessons sourced from the book of turast. While at the practice stage it still requires intense strengthening and education to the community in order to understand the benefits of applying this concept. The Moderate perspective has a positive impact when brought to a wider area, especially inter-religious relations. The contribution of this research can be used as a basis for policy makers (stakeholders) in formulating strategic plans in the field of community religion.

Keywords: Religious Coolness, Religious Moderation, Pesantren Community, Local Wisdom

Abstrak

Upaya Pemerintah dalam menemukan formula kesejukan beragama telah menemukan momentumnya dengan gagasan populer yaitu Moderasi Beragama. Term ini merupakan misi utama Islam dalam mewujudkan umat yang hidup damai dan memberikan manfaat kepada orang lain. Penelitian ini bertujuan untuk mengungkap paradigma komunitas pesantren terhadap praktek Moderasi Beragama di Sumatera Barat. Penerimaan masyarakat terhadap wacana Moderasi Beragama disebabkan oleh beberapa pendekatan yang dilakukan mudah dipahami dan mengutamakan aspek kearifan lokal. Metode yang digunakan dalam penelitian ini adalah kualitatif dengan pendekatan deskriptif analisis untuk menggambarkan dan menjelaskan penerimaan komunitas pesantren di Sumatera Barat terhadap praktek Moderasi Beragama. Hasil penelitian ini dapat disimpulkan bahwa secara nilai-nilai, penerapan Moderasi Beragama telah lama diterapkan dengan menggali pelajaran yang bersumber dari kitab turast. Sedangkan pada tahapan praktek masih memerlukan penguatan dan edukasi yang intens kepada masyarakat agar memahami manfaat dari penerapan konsep ini. Cara pandang Moderat berdampak positif ketika dibawa ke area yang lebih luas terutama hubungan antar umat beragama. Kontribusi dari penelitian ini dapat dijadikan sebagai dasar pengambil kebijakan (stakeholders) dalam merumuskan rencana strategis dalam bidang keagamaan masyarakat.

Kata Kunci: Kesejukan Beragama, Moderasi Beragama, Komunitas Pesantren, Kearifan Lokal

Background

On a plain sight, the interfaith condition in West Sumatra seems conducive. However, if we directly down to the field, there are vulnerabilities found which are able to trigger conflict both internally and interfaith communities. These might conflicts lead to a boarder conflicts with the

potential of violence even though they are still latent. Some issues which often arise are mostly related to the establishment of houses of worship,

religious conversion, and non-mainstream religious schools of thought¹.

SETARA Institute noted that there are several different views regarding the religious conditions in West Sumatra. Satria Abdi as Head of Social and Political Section of the West Sumatra High Prosecutor's Office revealed that since May 2010 there have been no striking incidents related to religious freedom in West Sumatra. This means that religious life is running well and even the followers of the Indonesian Ahmadiyah Congregation, which numbers 2,000 people, can carry out activities smoothly. Muchlis Bahar from the Fatwa Commission of the Indonesian Ulema Council (Majelis Ulama Indonesia - MUI) of West Sumatra expressed the same opinion, explaining that religious life in West Sumatra is harmonious and there have been no burnings, sealings, or anarchic actions in religious activities. This statement is in contrast to the explanation of Sudarto from Pusaka Padang who explained that harmony in West Sumatra tends to be repressive like other regions in general. There are several challenges that need to be solved, including the government and the Interfaith Harmony Forum (Forum Kerukunan Umat Beragama - FKUB) as the authorities regarding interfaith harmony are not sensitive to minority groups and the strong phenomenon of majority tyranny so that minority groups must remain silent².

According to Nurus Shalihin, et al., the study of mapping religious life is closely related to the consideration of local aspects because religious life cannot be separated from the local dynamics where it will be embraced and expressed. Indonesia, which consists of various ethnicities, tribes, languages and cultures, will later find diverse dynamics. Therefore,

the paradigm of human rights and pluralism faces strong challenges in West Sumatra, which is known to strongly hold a cultural character that stands on dialectics as a social philosophy³.

The government, on the other hand, is concerned with the issue of interfaith relations considering our diverse nation which allows horizontal conflict to occur. In 1970, the concept of agree in disagreement emerged. This concept was realized through various actions such as building interfaith dialogue in order to create national integration and realize stability in supporting development⁴. In addition to the concept of agree in disagreement, the Ministry of Religion has also formulated and implemented several concepts so that inter-religious relations become harmonious. Among these concepts is the Trilogy of Harmony which contains harmony within religions, harmony between religious communities, and harmony between religious communities and the government. This concept focuses on fostering an attitude of tolerance and mutual respect between communities so that cooperation in religious life grows⁵. The concept of the middle path was implemented in 1990 with several interfaith harmony programs and succeeded in establishing the Institute for the Study of Interfaith Harmony (Lembaga Pengkajian Kerukunan Umat Beragama - LPKUB) in 1993. This institution aims to formulate studies that look at harmonious relations between religious communities⁶.

The formula for religious moderation echoed by the Ministry of Religion is not intended to moderate beliefs but as an effort to moderate the way of understanding and practicing religious teachings in the context of living together in a

¹ Bashori A. Hakim, "Kerukunan Umat Beragama di Sumatera Barat" *Jurnal Harmoni*, Vol. 11, No. 2, (2012), 112.

² Akhol Firdaus, dkk., *Negara Menyangkal: Kondisi Kebebasan Beragama/Berkeyakinan di Indonesia 2010* Ismail Hasani & Bonar Tigor Naipospos (ed.) (Jakarta: Pustaka Masyarakat Setara, 211), 34.

³ Nurus Shalihin, *Peta Masalah Kependudukan Beragama di Sumatera Barat* (Padang: Imam Bonjol Press, 2015), 11.

⁴ Tim Penyusun, *Moderasi Beragama* (Jakarta: Kementerian Agama RI, 2019), 81.

⁵ *Ibid.*, 85.

⁶ *Ibid.*, 86.

diverse society. The importance of socializing religious moderation is because the diverse reality of Indonesian society with its own characteristics in practicing religion and being good citizens. On the one hand, Indonesian society is known to be religious whose daily lives are closely tied to religious values, yet on the other hand, the national ideology might have contradicted with particular some practices on certain religion⁷.

Religious moderation, which is part of national direct policy, aims to create a harmonious, peaceful, and tolerant religious and nation life. For the Indonesian people who are diverse with religious, ethnic, cultural, and belief diversity, it is necessary to strengthen religious moderation because diversity related to religion will rise different thoughts of interpretation⁸.

Islamic boarding schools (pesantren) as educational institutions have great potential in spreading the ideas of religious moderation because the condition of the pesantren has been integrated with the community. The components of the pesantren such as *kyai*, *santri* (students), and mosques are the direct components for the community to solve various problems arise in society. The figure of the *kyai* is closely related in providing examples of the importance of living in tolerance. The lack of socialization related to religious moderation in pesantren has an impact on the lack of understanding of *kyai* and *santri* towards the values of moderation and its development in the community.

The culture of Indonesian society that considers *kyai* and *santri* as role models in everyday life is something that needs to be considered in discussing the issue of religious moderation in order to implement the values of religious moderation.

This article discusses the recognition of religious moderation for Islamic boarding school communities in West Sumatra by revealing the opportunities and challenges for Islamic boarding schools in realizing it so that it can be implemented in society.

This research is a qualitative research with a descriptive analysis approach. In this research, interview, observation and documentation techniques will be applied. This study reveals a complete picture related to the understanding of Islamic boarding school communities in West Sumatra about religious moderation and its implementation in everyday life. This study is important to do because there is still a lack of literature and discussion of religious moderation in Islamic boarding schools which mostly discuss *turast* books and understand the material in the context of previous scholars.

The Portrait of Religious Life of Indonesian Society

The diversity of Indonesian society has created many models of religiosity even though the diversity comes from the same source. This condition arises in integrating Islamic values, teachings, and concepts into the structure of modern society both in the aspects of education, family, economy and politics. This sense of inability also makes them a defeated group and makes Islamic propaganda under threat so that they reject the modern social system in order to uphold Islamic ideals⁹.

The harmony between Islam and other religions can be traced back to the emergence of Muslim intellectual organizations such as *Jong Islamieten Bond* (JIB) which was established in early January 1925, which in its statutes explained that this

⁷ Tim Penyusun, *Peta Jalan (Roadmap) Penguatan Moderasi Beragama Tahun 2020-2024* (Jakarta: Kementerian Agama RI, 2020), 5.

⁸ Tim Kelompok Kerja Moderasi Beragama Kemenag RI, *Peta Jalan (Roadmap) Penguatan Moderasi Beragama Tahun 2020-2024* (Jakarta: Kemenag RI, 2020), iii.

⁹ Syaiful Arif, *Islam dan Pancasila: Perfektif Maqashid Syari'ah Prof.KH. Yudian Wahyudi P.bD*, Yogyakarta: Cakrawala, (2022), 43.

organization aims to foster positive tolerance towards people of different religions. *Studenten Islam Stidieclub* (SIS) emphasizes harmony between religious communities by accepting members or students regardless of ethnicity and religion. The peak of this harmony was the acceptance of Pancasila as the basis of the State and national ideology on August 18, 1945¹⁰.

The Prophet Muhammad has also given a clear example regarding maintaining harmony with other people, especially in terms of social interaction. The main warning he gave was the statement “whoever disturbs the zimmi, then he has disturbed me” in this expression it is seen that the Prophet is responsible for the security and safety of non-Muslims. In building the Medina community, he did not intend to build an exclusive society and wanted harmony bound by the willingness to work together and defend each other¹¹.

In Minangkabau, the religious conditions has also become a matter of widespread public concern, namely in the early 19th century when Minangkabau became an arena for intellectual religious struggles which culminated in a civil war between the whites (religious group) and the reds (customary group) with intervention from the Dutch (1821-1837)¹².

Religious experience is also an important topic in identifying human behavior because it relates to belief in God and the existence of something sacred. Joachim Wach reveals several basic things that must be possessed in a religion: religious experience, thought, ritual (practice), and religious group (fellowship)¹³.

¹⁰ Azyumardi Azra, “Bingkai Teologi Kerukunan Persfektif Islam” dalam Idris Thaha (ed.), *Konteks Berteologi di Indonesia: Pengalaman Islam* (Jakarta: Paramadina, 1999), 41.

¹¹ Djohan Effendi, “Kemusliman dan Kemajemukan Agama” dalam *Dialog: Kritik & Identitas Agama* Elga Sarapung, dkk (ed.) (Yogyakarta: Pustaka Pelajar, 2004), 65.

¹² Taufik Abdullah, “Pengantar” dalam Jeffrey Hadler *Sengketa Tiada Putus: Matriakat, Reformisme Agama, dan Kolonialisme di Minangkabau*, terj. Samsudin Berlian (Jakarta: Freedom Institut, 2010), xxxi.

Review of Diversity as a Pillar of Moderation

Interfaith dialogue is an approach that is often used in order to create harmony in society, but this needs to be strengthened by two things, namely tolerance and pluralism. It will be difficult for religious practitioners to gain mutual understanding if one party is not tolerant. Pluralism here is that every religious adherent is required not only to acknowledge the existence and rights of other religions but to be involved in efforts to understand differences and similarities in order to achieve harmony in diversity¹⁴.

As a pluralistic and multicultural nation, Indonesia has proven the importance of balance. Although Islam is seen as the majority, the nation remains balanced in facilitating the interests of the people, such as determining national holidays based on the holy days of all religions¹⁵.

The problem of plurality of people has emerged since the time of the prophethood as explained by the Qur'an. However, the context of plurality here is not interpreted as a fundamental problem such as faith and piety but rather the differences in the background of each group of Muslims. One of the most memorable for Muslims is the existence of primordial remnants such as descent, region, and socio-culture which later had an impact on conflict and hostility, such as the murder of Usman ibn Affan, the war between Ali ibn Abi Thalib and Aisyah, and with Mu'awiyah ibn Abi Sufyan¹⁶.

The existence of a pluralistic society in Islam also refers to the life of the Medina community. The heterogeneity of the community is built from various

¹³ Feriyanto, “Tarekat dan Moderasi Beragama” *Jurnal Tatar Pasundan*, Vol. XIV, No. 2, (2020), 161.

¹⁴ Alwi Shihab, *Islam Inklusif: Menuju Sikap Terbuka dalam Beragama* (Bandung: Mizan, 1999), 41.

¹⁵ Tim Penyusun, *Moderasi Beragama* (Jakarta: Kemenag RI, 2019), 55.

¹⁶ Nurcholis Madjid, *Masyarakat Religius* Ahmad Gaus AF (ed.) (Jakarta: Paramadina, 2004), 32.

ethnicities, nations, regions of origin, economy, religion, beliefs and customs. This condition causes differences in each group to think and act to realize interests according to the philosophy of life they embrace. Humans as social and political beings have two conflicting natures, on the one hand they want to cooperate while on the other hand they want to compete which will have an impact on the emergence of conflict. Seeing the high potential for conflict with the Medina community who come from various backgrounds, the Prophet made arrangements by issuing the Medina Charter¹⁷.

On the other hand, tolerance faces challenges when dealing with modern society, whether it is racial, religious or sexual. Intolerant attitudes and racial discrimination are often found in black people, such as the United States which separates black and white students. This rule was abolished in 1960 with the civil rights movement led by Martin Luther King Jr.¹⁸.

From the mapping of conflicts that often arise in society, there are five main issues, including: a) moral issues, including issues around gambling, alcohol, drugs, immorality and pornography; b) sectarian issues, involving feuds related to the understanding of teachings in a religious community or leadership status in a religious group such as the Ahmadiyah group; c) communal issues, involving feuds between different religious communities such as the Muslim-Christian conflict in Poso, Central Sulawesi; d) terrorism issues, related to acts of terror attacks targeting certain religious groups or terror attacks aimed at foreigners such as the bombings in Bali; and e) religious political issues, involving anti-

attitudes towards the policies of Western governments or other foreign governments such as the implementation of Islamic sharia¹⁹.

Two important aspects that need attention related to the life of a multicultural society. First, in the field of culture, 21st century society will move towards a post-ideological culture, namely an era oriented towards the values of plurality and multiculturalism. Second, in the field of religion, a multiconfessional world society will slowly emerge. This shows that a person does not embrace many religions, but the recognition that goodness exists in many religions and religious adherents. However, the problem that must be resolved within religion and religious communities is the claim to truth that only exists in each religion and religious understanding of a person²⁰.

According to Kuntiwijoyo, interfaith relations have progressed with the change in approach from harmony to cooperation or in other words from inward looking to outward looking. The term harmony when it was rolled out during the Mukti Ali era (1970) there was a debate about the meaning and practice of tolerance, whether tolerance meant the attitude of the majority to the minority or vice versa. It turned out that harmony, dialogue, or discussions would not occur if each religion was still inward looking or presented issues from the perspective of its religion. Solidarity began to emerge in 1990 when the approach changed to outward looking, namely prioritizing the aspect of cooperation between the two parties²¹.

In order to foster and develop the foundations of harmony between religious communities, the

¹⁷ Nurul Fajriah, "Kerukunan Umat Beragama: Relevansi Pasal 25 Piagam Madinah dan Pasal 29 UUD 1945" *Jurnal Subtansia*, Vol. 21, No. 2, (2019), 165.

¹⁸ Masykuri Abdillah, "Toleransi Beragama dalam Masyarakat Demokrasi dan Multikultural" dalam Tim Penyusun, *Konflik Komunal di Indonesia saat ini* (Jakarta: INIS, 2003), 176.

¹⁹ Ihsan Ali Fauzi, dkk. (peny.), *Menggapai Kerukunan Umat Beragama: Buku Saku FKUB* (Jakarta: PUSAD Paramadina, 2018), 16.

²⁰ Achmad Jainuri, "Konflik, Pluralisme dan Multikulturalisme: Dasar Teologi dalam Pengalaman Sejarah Agama" dalam Thoha Hamim, dkk. (ed.), *Resolusi Konflik Islam Indonesia* (Yogyakarta: LKiS, 2007), 119.

²¹ Kuntowijoyo, *Identitas Politik Umat Islam* (Bandung: Mizan, 1997), 168.

government (Minister of Religion Tarmizi Taher who replaced Munawir Sjadzali) identified several problems that have the potential to disrupt harmony between religious communities, including²²: a) Establishment of places of worship; b) religious broadcasting; c) foreign aid; d) interfaith marriage; e) celebration of religious holidays; f) blasphemy; g) emergence of splinter sects; and h) non-religious aspects.

Contextualizing the Meaning of Religious Moderation

Etymologically, moderate is an adjective derived from the word moderation, meaning not excessive or in the middle. When this term is juxtaposed with the word religion, it can be understood as an attitude of reducing violence or avoiding extremes in religious views, attitudes and practices. In Arabic, this term is equivalent to *wasat* or *wasatiyah*, meaning in the middle. From the linguistic explanation, it can be formulated that religious moderation is a way of seeing, being and practicing religion by implementing the essence of religious teachings that protect human dignity and build public welfare based on the principles of justice, balance and obeying the constitution as a national agreement²³.

The term moderation (*wasatiyah*) could be interpreted in two ways: first, moderation is not just A and B but a combination of the two, such as the relationship between text and *ijtihad*. Islamic law is not only based on texts but also requires *ijtihad*. Second, moderate is not A and not B, like the concept of Islam which is between conservatism and liberalism, meaning that understanding Islam is neither conservative nor liberal²⁴.

Strengthening religious moderation that has been pioneered by the Ministry of Religious Affairs since 2019 aims to develop a middle-path religious perspective, attitude, and practice (*wasatiyah*), build peace, respect diversity, respect human dignity, uphold noble civilization, and advance the life of humanity. The Ministry of Religious Affairs with its mandate as an operator and facilitator of religious and religious life services is of the view that it is necessary to increase Indonesia's strategic role and be proactive in dealing with religious, cultural and social issues from a global perspective.²⁵

There are four things that are used as indicators in assessing religious moderation, including: national commitment, tolerance, anti-violence and accommodating local culture. National commitment is an important indicator to see the extent to which a person's perspective, attitude and religious practice have an impact on loyalty to the consensus in the nation such as the acceptance of Pancasila and the 1945 Constitution. Tolerance is an attitude of giving space and not interfering with the rights of others to believe, express beliefs, and convey opinions even though they differ from what we believe. Through inter-religious relations, we can see the willingness of each religious adherent to dialogue, cooperate, establish places of worship and experience in interacting with adherents of other religions. Radicalism or violence is an ideology and understanding that wants to make changes in the social and political system by using harsh/extreme methods in the name of religion, both verbal, physical and mental violence. Radicalism can arise due to the perception of injustice and being threatened by a group of people. Moderate people

²² Faisal Ismail, *Pijar-pijar Islam: Pergumulan Kultur dan Struktur* (Jakarta: Badan Litbang Agama dan Diklat Keagamaan Depag RI, 2002), 205.

²³ Tim Kelompok Kerja Moderasi Beragama Kemenag RI, *Peta Jalan, op.cit.*,

²⁴ Afifuddin Muhajir, "Menjadi Tidak Literal, Tidak Juga Liberal" dalam Fina Laila & Abdullah Ubaid (ed.), *Menjabit*

Peradaban Baru: Dialektika Keulamaan, Nasionalisme dan Milinealisme di Era Digital (Banyuwangi: Shafiyah Publisher, 2019), x.

²⁵ Tim Penyusun, *Rencana Strategis Kementerian Agama Tahun 2020-2024* (Jakarta: Kemenag RI, 2020), 19.

tend to be friendly in accepting local traditions and cultures in religious behavior as long as they do not conflict with the main teachings of religion. A non-rigid religious tradition is characterized by a willingness to accept religious practices and behavior that are based on normative truth but more on virtues that do not conflict with the principles of religious teachings²⁶.

The understanding of religious moderation is often associated with the problem of religious conservatism or popular with the extreme right, therefore the discourse that tends to discuss the ultra-conservative movement is not in accordance with the goal of religious moderation which wants a balanced religious understanding and is not always concerned with radical conservative understanding. Religious moderation also functions to stem the entry of liberalism ideology that carries freedom and ignores the values of customs and religion that are the character of Indonesian society²⁷.

The tendency of religious understanding, both conservative and liberalism, can be found in every religion. For conservative groups characterized by literalist textualism, they believe that religious salvation can only be achieved by referring directly to the Qur'an and hadith without involving interpretation and reason. However, on the other hand, liberal groups always idolize reason and often ignore religious texts. Liberals who are oriented towards humanitarian values often fall into extreme attitudes, thus deconstructing various orders and norms that have been believed in by religious adherents²⁸.

In the socialization of the values of religious moderation, there are several guidelines that must

not be violated, including: (1) Religious moderation does not lead to justifying religious relativism and syncretism. Religious moderation must ensure that the beliefs of religious adherents are not disturbed by the beliefs of other religions and does not equate all religions. (2) Religious moderation does not lead to the politicization of religion. Religious moderation is seen as politicized when it is used to please a group and violates the main points of religion. (3) Religious moderation is not directed at forming a new ideology. Religious moderation is not directed at replacing Pancasila but has a functional relationship, Pancasila becomes the umbrella and foundation in the implementation of religious moderation²⁹.

Islamic thoughts and movements have entered Indonesia one after another but have not been able to change the moderate mainstream. This is due to the existence of agencies that are ready to fortify this understanding, such as the existence of two Islamic mass organizations, namely Nahdlatul Ulama and Muhammadiyah. Pesantren as the oldest Islamic education is also seen as an agency that contributes to giving birth to, realizing and overseeing religious moderation in Indonesia³⁰.

The understanding of wasatiyah in a region (country) differs from other regions (countries) due to differences in the parties faced. Local political and cultural realities also influence the perspective on the concept of wasatiyah. The following are guidelines for understanding Islam in a moderate manner, including: a) a comprehensive understanding of Islam; b) understanding the text of the Qur'an and hadith and the dynamics of a just and balanced society; c) support for peace and respect for human values ; d) respect for differences of opinion in terms

²⁶ Tim Penyusun,, *Moderasi Beragama, op.cit.*, 46.

²⁷ Tim Penyusun, *Implementasi Moderasi Beragama dalam Pendidikan Islam* (Jakarta: Dirjen Pendis Kemenag, RI, 2019), 24.

²⁸ Suprpto, "Istiqamah di Jalur Tengah: Penguatan Demokrasi Beragama di Pascasarjana PTKIN" dalam *BerIslam*

di Jalur Tengah Aksin Wijaya, dkk. (Yogyakarta: IRCiSoD, 2020), 136.

²⁹ Abuddin Nata, *Membangun Pendidikan Islam yang Unggul dan Berdaya Saing Tinggi* (Jakarta: Kencana, 2022), 468.

³⁰ Ali Muhtarom, dkk. *Moderasi Beragama: Konsep, Nilai dan Strategi Pengembangannya di Pesantren* (Jakarta: Yayasan Talibuana Nusantara, 2020), 106.

of ijtihadiyah; e) recognition of religious, cultural and political plurality; and f) recognition of minority rights³¹.

Public Figures Opinions Regarding the Implementation of Religious Moderation in Islamic Boarding Schools

Moderate practices have long developed in Indonesia with its diverse ethnicities, religions, and regions but are rarely discussed in the public domain. Pesantren are institutions that consistently support the implementation of moderate attitudes as expressed by Said Aqil Siradj in preaching and behaving in pesantren imitating the way of the wali. In addition to teaching Islamic law (*fiqh abkam*), pesantren also teach the law of preaching (*fiqh dakwah*) as a provision for teaching to the community. While the highest teaching is *fiqh hikmah* so that Islam can be accepted by all groups, both Muslims and non-Muslims.³²

Islamic boarding schools have long experience in nurturing the values of multiculturalism and passed down from generation to generation. As an Islamic educational institution, Islamic boarding schools focus on character and moral education so that they can become a place for the cultivation of a generation of Muslims who love peace, are moderate and anti-violence³³.

The tradition of discussing yellow books containing differences of opinion among scholars, especially in the field of *fiqh*, has become a habit in Islamic boarding schools so that it is followed by students and the majority of Muslims in Indonesia.

This kind of character finally forms the mindset of students, especially in terms of mastering the literacy of classical books or turast so that students can capture the messages of diversity of opinions from these scholars³⁴.

According to Rahmat Tk. Sulaiman, in principle, Islamic boarding school residents have implemented the concept of moderation in the context of diversity. This is proven by the differences in background and origin of the students so that they can mix and live together. The shift in understanding of religious moderation is caused by the acceptance of editorials from incompetent sources and the stagnation of knowledge and information which has an impact on confusion in society such as the emergence of a "narrative of changing religion" even though the substance of religious moderation is a perspective and attitude to practice the essence of religion that contains humanitarian values and spreads common good³⁵.

The potential for harmony and conflict is related to a person's understanding of religious texts. If religious texts are understood exclusively and accompanied by hostility, then religion will become a source of social conflict. However, if understood inclusively and with an attitude of friendship, this will have an impact on the source of social harmony. The problem in this case does not originate from religion but rather attitudes and understanding of the text are important keys in creating understanding³⁶.

Zainal Tk. Mudo is of the view that the practice of religious moderation that has long existed in Islamic boarding schools needs to be strengthened

³¹ Masykuri Abdillah, "Kedamaian dan Kerukunan dalam Perspektif Islam Wasatiah" dalam Arief Subhan & Abdallah (ed.), *Konstruksi Moderasi Beragama: Catatan Guru Besar UIN Syarif Hidayatullah* (Jakarta: PPIM, 2021), 161.

³² Achmad Gunaryo, dkk. *Tradisi Moderasi dari Bilik Pesantren* (Jakarta: Kementerian Agama RI, 2023), 10.

³³ Joko Tri Haryanto, "Moderasi Beragama Melalui Pendidikan Multikulturalisme Berbasis Pesantren Salaf" dalam Sulaiman, dkk. (ed.), *Pendidikan Masyarakat: Moderasi, Literasi dan Pernikaban Dini* (Yogyakarta: Diva Press, 2020), 103.

³⁴ Endin AJ. Soefihara, "Tantangan Pengembangan Moderasi Beragama di Pesantren" dalam Pengantar Aceng Abdul Aziz, dkk. *Moderasi Beragama: Pengembangan dan Implementasinya dalam Pendidikan Pesantren* (Jakarta: Dirjen Pendis Kemenag RI, 2021), xvii.

³⁵ Direct interview with Rahmat Tk. Sulaiman, Religious Moderation Trainer of West Sumatra on Monday, March 4, 2024 at 20.00 WIB.

³⁶ Aceng Abdul Aziz, dkk. *Moderasi Beragama*, *op.cit.*, 21.

so that students and teachers can understand the concept and substance comprehensively. In principle, moderation teaches students and teachers to actualize the values that have been learned from text sources (turats) and the exemplary behavior exemplified by the kyai so that students can develop them in the wider community. A moderate attitude is important for students and teachers when they live in the midst of society and seek solutions to developing problems³⁷.

M. Rais Tk. Labai Nan Basa explained that Islamic boarding schools that have developed in West Sumatra have long implemented the concept of moderation, this is proven by the content of the yellow book lessons that offer several options in carrying out worship so that there is no impression that there is only one correct understanding. Teacher recruitment also has an impact on the growth of moderation values and most of the teachers who teach come from the Islamic boarding school so that it does not require complicated adjustments. Another influential aspect is the egalitarian character possessed by the people of West Sumatra so that whatever is obtained after being studied has a discussion space first before being conveyed to the community³⁸.

Idarussalam Tk Sutan, on the other hand, explained that it is time for Islamic boarding schools to support government programs, especially those related to religious moderation because policies that greatly help Islamic boarding schools such as BOS fund budgeting and this collaboration have been realized with the spread of alumni who work in various fields in the context of community service.

This moderate attitude is also part of the practice of obeying leaders and the way students and teachers practice love for the homeland. The ultimate goal of a moderate attitude is to create security and comfort for the wider community³⁹.

Shafwatul Bary analyzed that religious moderation education should be started from the Tsanawiyah level with game simulations. Such as conducting group discussions on the use of houses of worship for two religious groups in terms of benefits and efficiency⁴⁰.

According to Rasman Tk. Labai Basa, religious moderation is a manifestation of the word *rakyat* wasatan or a moderate society that does not lean to the right or to the left. This term is also seen as the government's effort in responding to the phenomenon of religiosity in Indonesia. Previously, the term *Islam Nusantara* was popular, echoed by Azyumardi Azra, who expressed the character of Indonesian Muslims who prioritize local cultural values, but the right-wing group believes that there has been cultural dominance in this term so that Islamic values have been eroded⁴¹.

To date, the face of Islam is still frightening for some people and seems discriminatory. The application of *qisas* law, *hudud*, inheritance distribution, divorce authority and polygamy for men, the teachings of *jihad* still give a negative image to Islam. One of the causes is the difference in understanding the word *silmi* in the verse: *udkhulu fi al-silmi kaffatah*. Some understand it with the word *Islam* so that it requires Islamic formalities by creating an Islamic system, while others understand it with peace so that they feel that universal values

³⁷ Direct interview with Zainal Tk. Mudo, Head of Bustanul Yaqin Islamic Boarding School, Lubuk Alung, Padang Pariaman on Thursday, March 7, 2024 at 10:00 WIB.

³⁸ Direct interview with M. Rais Tk. Labai Nan Basa, Chairman of the West Sumatra Islamic Boarding School Communication Forum (FKPP) on Saturday, January 20, 2024 at 13.00 WIB.

³⁹ Direct interview with I Darussalam Tk. Sutan, Head of the Nurul Yaqin Ringan-ringan Islamic Boarding School, West Sumatra on Saturday, January 20, 2024 at 15.00 WIB.

⁴⁰ Direct interview with Shafwatul Bary, a Young Ulama of West Sumatra and Islamic Boarding School Observer on Saturday, January 20, 2024 at 15.00 WIB.

⁴¹ Direct interview with Razman Tk. Labai Basa, a figure and teacher of Islamic boarding schools in West Sumatra on Thursday, January 25, 2024 at 20.00 WIB

are sufficient and do not need to be explained in the Islamic system⁴².

Conclusion

Religious conflicts often hit a pluralistic society, this is caused by religious values that have not been implemented in the nation and state. Religious moderation is essentially an attempt to moderate the understanding of religion in a diverse society. Islamic boarding schools in West Sumatra have implemented moderation for students and teachers so that they can contribute to enlightenment for society and it has been proven that no alumni of Islamic boarding schools in West Sumatra have been trapped in radicalism practices. However, the issue of religious moderation needs to be improved because the values contained can foster public awareness in religion and state.

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⁴² Said Agil Husin al Munawar, “Moderasi Beragama ditinjau dari Aspek Fikih dan Ushul Fikih” dalam Arief Subhan & Abdallah (ed.), *Konstruksi Moderasi Beragama: Catatan Guru*

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