

Religious Moderation Index in Darul Ikhlas Islamic Boarding School

Ainan Nur

***Correspondence:**

ainannur623@gmail.com

Authors Affiliation:

UIN Sjech M. Djamil Djambek
Bukittinggi, Indonesia

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Abstract

This research is motivated by the fact that Indonesia is a multicultural country, including religion, which is a challenge because it can trigger conflict and division if not managed well, the emergence of acts of terrorism in the name of religion and the emergence of movements that want changes to ideology. Islamic boarding schools consistently instill the values of religious moderation in students by using a moderate approach to understanding, far from attitudes of blind fanaticism and liberalism. This research is quantitative research with descriptive methods by collecting data through observation, distributing research questionnaires, interviews, and documentation. The aim of this research is to find out how big the Religious Moderation Index is at the Darul Ikhlas Islamic Boarding School in Dalan Lidang, Panyabungan District, Mandailing Natal Regency. This research measures the religious moderation index at the Darul Ikhlas Dalan Lidang Islamic Boarding School, Panyabungan District, Mandailing Natal Regency, which includes four indicators of the Ministry of Ag's religious moderation, namely, national commitment, tolerance, non-violence and accommodating to local culture. It is found that the Religious Moderation Index at the Darul Ikhlas Dalan Lidang Islamic Boarding School, Panyabungan District, Mandailing Natal Regency is 27.36% in the low category. Caused by a lack of understanding of religious moderation in the Islamic boarding school environment.

Introduction

Indonesia is synonymous with people from various ethnicities, cultures, and religions who are strong in holding their beliefs. This diversity leads to different cultural behaviors and lifestyles in Indonesian society as a logical consequence of the differences formed naturally (Rinti & Luh 2020). The majority of Indonesian people adhere to Islam, a religion considered to have high nobility and perfection in its teachings, as expressed in the hadith, *Islam is a superior, high, noble, and incomparable religion*. Therefore, Islam is the only religion that Allah SWT blesses.

This verse confirms that the most correct religion in the sight of Allah is Islam. The issue of religious moderation is an interesting topic to continue discussing. The application of religious moderation is the primary foundation for forming a peaceful and harmonious society or country. The Minister of Religion firmly invites the millennial generation to understand and practice religious moderation. In his view, this attitude is not just a norm but a practical and vital instrument for responding to the dynamics of the modern era, influenced by advances in digital technology. In the midst of widespread intolerance and excessive fanaticism in this era, it is clear that harmony and peace between religious communities are under serious threat.

Religious moderation has received significant emphasis in the formation of national identity (Aziz 2019). The Minister of Religion has raised the awareness of the millennial generation to internalize and apply an attitude of moderation in religious practice. This initiative is not just the norm but an effective tool in navigating the dynamics of the digital age. In an increasingly connected society, there needs to be a balance between exclusive religious experiences and respect for the diversity of other people's beliefs. This balance is the key to preventing the emergence of extreme, fanatical, or even revolutionary attitudes in a religious context. Not only that, religious moderation is



becoming increasingly crucial in Indonesia, as the country is based on religious and cultural diversity. These conditions often create tension, and religious moderation is a solid foundation for facing these challenges. In the current era of national disintegration, implementing the concept of religious moderation has emerged as a proactive step to build social cohesion and ensure harmony in diversity.

The potential for national disintegration in Indonesia remains a real threat today. The recurring cases of disintegration not only affect a few individuals but also spread to the entire nation. One striking incident was the case of East Timor, a conflict involving pro – Indonesia, pro – independence, and pro – Portugal parties (Indrawan 2015). Through intensive research in 1969, a research team succeeded in identifying 160 cases of conflict involving groups with racial, ethnic, religious, and social class backgrounds, as well as aspects of economic exploitation. These findings highlight the complexity of the threat of disintegration in Indonesia, which is not only limited to the national level but also permeates diverse societal structures. Islamic boarding schools have a strategic position in overcoming radicalism, which has been the beginning of acts of terror in society. This is important because in several cases of radicalism that have continued into acts of terrorism, it is suspected that they came from Islamic boarding school graduates. In fact, the reality is that Islamic boarding schools have become one of the subcultures of Indonesian society. They have become a place to gain knowledge that teaches Islam that accepts differences, so that the differences that have been one of the factors in the occurrence of radicalism originating from Islamic boarding school graduates have been historically refuted.

Several factors contribute to religious radicalism, including a narrow and incorrect understanding of religion, political issues involving religion, social injustice, poverty, and socio – economic disparities (Azra & Azumardi 2007). Additionally, groups disappointed with social and economic developments, particularly those marginalized by elite groups, are also involved. (Khamid 2016). According to Abd. Rahman Mas'ud, there are two main characteristics of radicalism when associated with Islamic boarding schools. First, Islamic boarding schools that have affiliations with the Middle East. Second, Islamic boarding schools with affiliations, both institutionally and through alumni networks, often hold a textualist understanding without considering the context in which a teaching is applied. These two characteristics are identical to groups such as the Muslim Brotherhood with Sayyid Qutub and Hasal al – Banna as the leading figures (Rakhmawati 2013).

As an institution, Islamic boarding schools cannot be separated from two inseparable sides, namely, *kyai* and *santri*. Even though Islamic boarding schools and their *kyai* are identical to traditional ones, they can connect the technical teachings of Islam with real life. In this context, only *kyai* can contextualize old teachings with current events. In this way, a *kyai* with creative power often becomes an oasis for understanding the plurality of Indonesian society in Islamic teachings. One of the *kyai's* tasks is to teach the importance of differences, both to the community and to students studying at Islamic boarding schools.

An interview with Ilham Syukri on January 13, 2023, revealed that since the establishment of the Darul Ikhlas Islamic Boarding School in Dalan Lidang, which is close to the Musthafawiyah Islamic Boarding School, the Islamic boarding school and the surrounding villages have naturally become centers of multicultural learning and understanding in Mandailing Natal (Madina) Regency. The majority of students come from Mandailing Natal Regency, North Sumatra, but there are also students from outside North Sumatra. The concept of science and religious moderation automatically merges in the Darul Ikhlas Islamic Boarding School environment. With many alumni active in

various fields and who have migrated to the Middle East, the Darul Ikhlas Islamic Boarding School can be recognized as the epicenter of religious moderation for Madina Regency, North Sumatra Province.

There are several factors in how Islamic boarding schools teach multiculturalism, both internal and external. Internal factors consist of parties directly related to Islamic boarding schools, such as teachers and students, as well as programs like the curriculum and learning approaches that are friendly to cultural differences and religious beliefs. Meanwhile, external factors consist of the background of the students who will study at the Islamic boarding school. The data on Islamic boarding school students, the focus of this research, comprises 800 male students and 1,500 female students.

Table 1. Darul Ikhlas Islamic Boarding School Students for 2019 – 2023

Year	Number of Santri	Fluctuation	
		∑	%
2019	1.200 people	—	—
2020	1.175 people	25	2,12
2021	1.345 people	170	12,63
2022	1.984 people	639	32,20
2023	2.300 people	316	13,37

Source: Darul Ikhlas Islamic Boarding School Teachers, 2023

Looking at the explanation above, Islamic boarding schools are built based on the interaction of students from various empowered backgrounds, including culture, customs, religion, and diverse socio-economic structures, making them a social structure. Meeting students from diverse backgrounds can create cultural acculturation while they study at the Darul Ikhlas Islamic Boarding School, especially for the Dalan Lidang and Madina village communities globally (Sungaidi 2017).

Research Method

This research is field research with a descriptive quantitative approach. Data collection techniques were carried out through direct observation, distributing questionnaires, interviews, and documentation. The research population consisted of all students at the Darul Ikhlas Dalan Lidang Islamic Boarding School, with the sample including all involved students. Data analysis was conducted both descriptively and statistically to describe the religious moderation index, with categories based on indicators such as national commitment, tolerance, non-violence, and accommodation to local culture. The main instrument of this research is a questionnaire designed to obtain factual data regarding the religious moderation index. This research is expected to provide a clear picture of the dynamics of religious moderation at the Darul Ikhlas Dalan Lidang Islamic Boarding School.

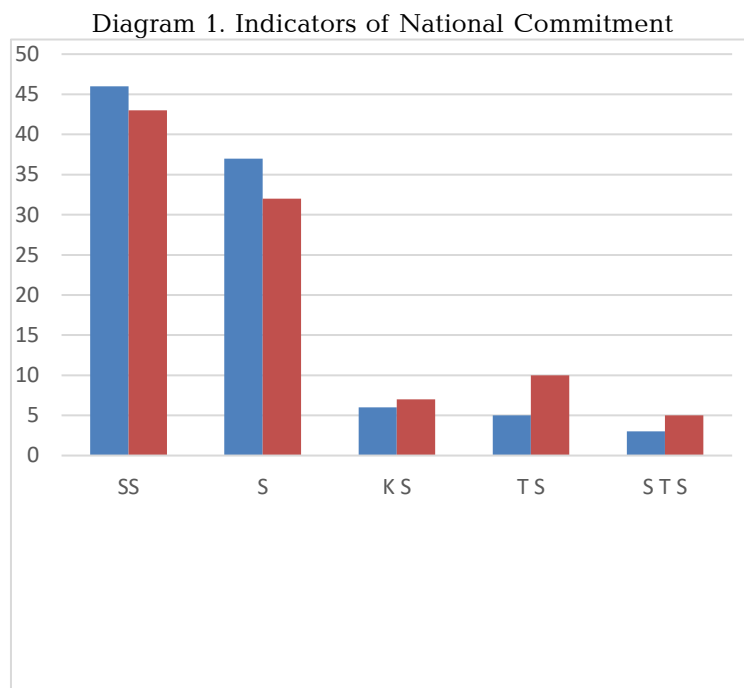
Brief History and Development of the Darul Ikhlas Islamic Boarding School

South Tapanuli students who were studying in the Middle East held a meeting on Friday night, 04 Safar 1403 H, which coincided with 25 November 1982 at the Grand Mosque in Mecca. At the meeting, several students were present, including H. Amsir Saleh Siregar, H. Muhammad Usman Abdullah Nst, H. Hamdani, H. Mansuluddin, H. Panusiman Pulungan, H. M. Yunan, and H Khobir. The meeting discussed the state of education in South Tapanuli, particularly concerning the development of Islamic da'wah. During the meeting, it was agreed to establish the Al-Ikhlas Foundation to improve education and da'wah throughout Indonesia, especially in South Tapanuli.

The Al-Ikhlâs Islamic Boarding School was built in 1986 as a follow-up to meetings held in the city of Mecca. The Al-Ikhlâs Islamic Boarding School was built in Dalan Lidang, Penyabungan District, South Tapanuli Regency, which later became Mandailing Natal Regency following regional expansion. The Islamic boarding school was built on 2 hectares of land. In the 1987 academic year, the Islamic boarding school opened for student admissions. In the first year, the number of students was 40, and in the second year, it increased to 100 students across one building with five study rooms and one dormitory building.

Religious Moderation Index at the Darul Ikhlas Islamic Boarding School

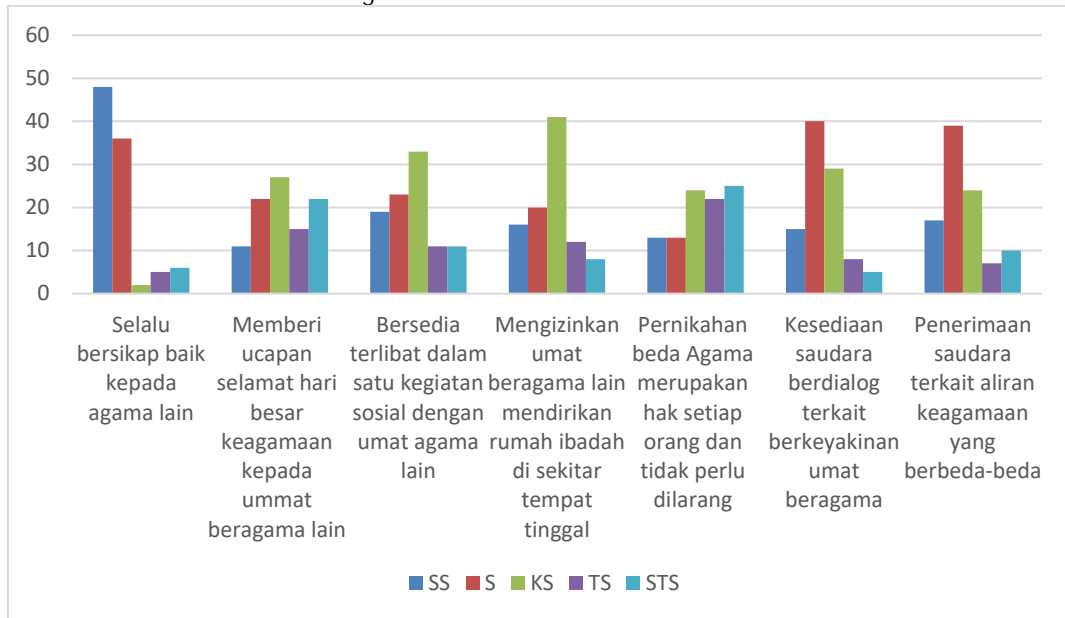
To measure the Religious Moderation Index at the Darul Ikhlas Islamic Boarding School based on a questionnaire, it can be seen in the following table:



Source: Religious Moderation Index at the Darul Ikhlas Islamic Boarding School, 2023

Based on the table of indicators of religious moderation of national commitment, it can be concluded that, on average, the students strongly agree with the indicators of national commitment, with the result that the majority of respondents answered "strongly agree" with the highest vote obtained in the statement item that Pancasila has the power to regulate religious social life in society. This indicator is of great interest to respondents because all the values of the Pancasila principles align with the social and religious life of society. Pancasila as a state ideology is a tool to unite the diversity that exists in Indonesia, both in terms of religion, culture, language, ethnicity, and other diversities. The next indicator regarding the contents of Article 29, paragraphs 1 and 2 of the Constitution, received the fewest responses because some students are intensely devoted to their religion and impose this devotion on other students.

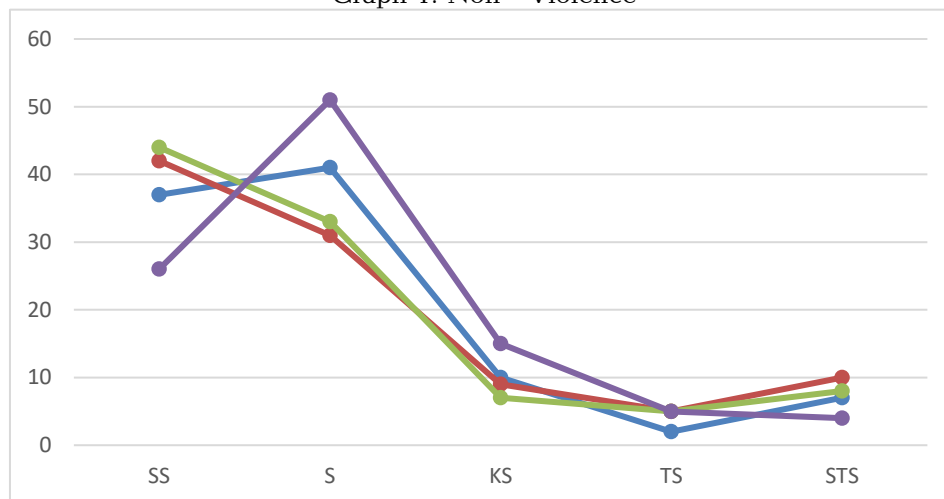
Diagram 2. Tolerance Indicators



Source: Religious Moderation Index at the Darul Ikhlas Islamic Boarding School, 2023

Based on the table above, which shows indicators of religious moderation and tolerance, it can also be seen that the highest average percentage of respondents' answers consistently indicates kindness towards other religions. With respondents getting "strongly agree". Because in practicing religion, there is definitely an imbalance between material and spiritual aspects. Religious moderation can improve a person's spiritual life by being tolerant. The indicator of tolerance at the Darul Ikhlas Islamic Boarding School is evident: the number of students who wish non – Muslims a happy religious holiday is minimal, as this does not align with the views of some students. Santri who agreed believed that wishing non – Muslims religious holidays is an act of tolerance. Meanwhile, others disagree that pronouncing other people's religious holidays violates the *Aqidah*.

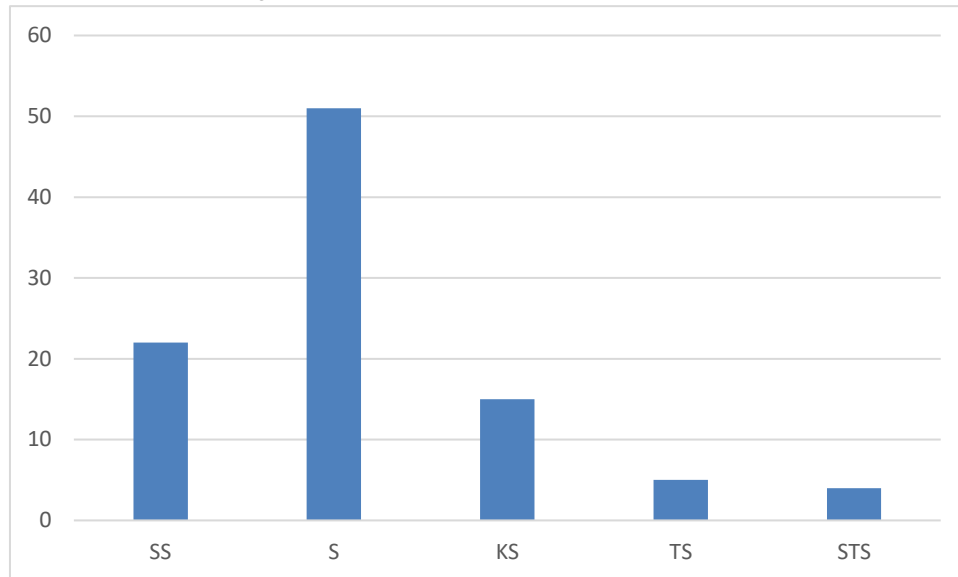
Graph 1. Non – Violence



Source: Moderation Index at Darul Ikhlas Islamic Boarding School, 2023

Based on the table above, the religious moderation indicator, anti-violence, is an essential aspect because, without it, physical or non-physical warfare could occur. In this aspect of anti-violence, the results of respondents' answers show an average of "agree." However, several respondents "strongly agree," and the majority stated that coercing parties with different beliefs is considered inappropriate and violates human rights. Man. Those indicators of religious moderation are essential for students to accept other beliefs. Then, the fewest indicators from respondents' answers were the practice of spiritual teachings and ways of worship. Due to the practice of religion and the procedures for prayer, it should be open, not private.

Diagram 3. Accommodation to Local Culture



Source: Religious Moderation Index at Darul Ikhlas Islamic Boarding School, 2023

The table above shows the variations in students' answers. This illustrates that each *santri* has tendencies with different characteristics, which are reflected in local traditions that cannot be ignored. There are four indicators used in this research, namely national commitment, tolerance, rejection of violence, and acceptance of local culture. First, national commitment is related to religious views, attitudes, and practices, which refer to a commitment to loyalty to the basic national consensus. This is associated with the acceptance of Pancasila as the state ideology and attitudes towards ideologies that conflict with Pancasila. The principles of Pancasila and Bhinneka Tunggal Ika are the main agreements in the foundations of the Indonesian state. The motto Bhinneka Tunggal, which has different meanings, remains one; it emphasizes the diversity of the Indonesian nation, originating from the variety of religions and cultures it possesses. This reflects the depth of meaning that every Indonesian citizen, regardless of religion or belief, remains one within the framework of the unitary state of the Republic of Indonesia.

Second, Tolerance is an open attitude that allows everyone to have different beliefs and express them, even if these differ from the majority of society. Religious tolerance is a component of religious freedom, aiming not to homogenize beliefs or exchange religious and cultural beliefs with groups different from oneself. Thus, religious tolerance is one way to strengthen social interaction, which includes restrictions on what can and cannot be done in social spaces where very diverse communities are present as citizens. Religious tolerance is a core element of religious moderation, where everyone needs to control themselves and maintain a broad attitude

of tolerance. This attitude aims to ensure that each individual can respect and respect others without fear of violating other people's rights and beliefs.

Third, A non – violent attitude includes rejection of ideologies that use acts of violence or extremism as a form of rejection of the foundations of the state. The violence in question can take the form of physical or mental violence shown to another party, which can cause fear, including discomfort and anxiety, which can cause psychological disorders and mental health issues. Thus, the concept of non – violence must become a fundamental principle for every peace organization. Basically, parties that are against violence try to fight acts of violence using various methods, including involving themselves in the community and schools. Attitudes that arise as a result of violence are not only in the form of physical violence, but also in the form of non – physical violence, such as the use of deviant diction against groups of different beliefs without using correct arguments based on the religion held by the majority.

Fourth, accommodating local culture is part of accepting differences in beliefs and traditions of local communities. The accommodative attitude can serve as a basis for assessing the extent to which people accept local religious and cultural practices that differ from their own understanding. A moderate attitude can facilitate acceptance of local culture and traditions, provided they do not conflict with the basic teachings of the religion one adheres to. These four indicators assess the index of religious moderation practiced by the *santri* and how fragile this moderation is in their environment. This was done as an effort to strengthen religious moderation in the *santri* environment.

The religious moderation index at the Darul Ikhlas Dalan Lidang Islamic Boarding School, Mandailing Natal Regency, was obtained through the results of a questionnaire, which can be used as a measuring tool to determine the percentage of the religious moderation index at the Darul Ikhlas Dalan Lidang Islamic Boarding School, Dalan Lidang, Panyabungan District, Mandailing Natal Regency. The respondents in this study were students in grades 5 and 6, totaling 97 participants. The following are the results of the questionnaire obtained, which were processed using a Likert scale.

Table 2. Respondents' Answers

No.	Answer Options	Percentage	Number of Respondent
1	Strongly Agree	29,49%	399
2	Agree	34, 07%	461
3	Disagree	18, 4%	249
4	Don't Agree	8, 4%	114
5	Strongly Disagree	9, 6%	130
Total			1.353

Sources: Respondents' Answers, 2023

After calculating the results from the questionnaire obtained by the Darul Ikhlas Islamic Boarding School, 97 students were surveyed using a random sampling system. The respondents included 10 men and 87 women. Their areas of origin were 52 people from outside the Mandailing Natal district, seven from Dalan Lidang Village, 19 from Panyabungan Village, and 19 from outside the Panyabungan subdistrict. The data obtained through the questionnaire above calculates the percentage of the religious moderation index at the Darul Ikhlas Dalan Lidang Islamic Boarding School using the following formula:

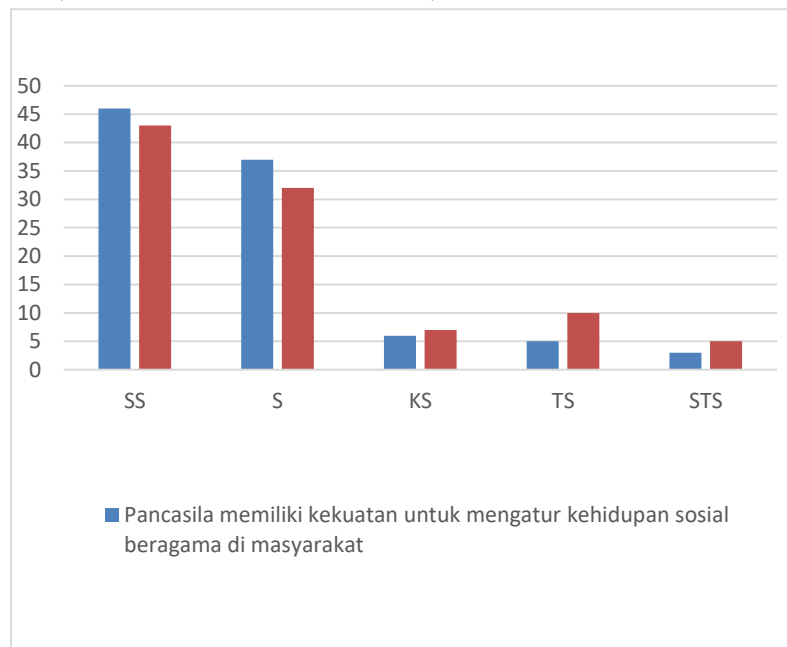
$$\begin{aligned} \text{Moderation Index} &= x \ 100 \\ &= 4.944 \ x \ 100 \\ &\quad 1.353 \\ &= 0,2736 \ x \ 100 \\ &= 27,36 \ \% \end{aligned}$$

Results:

0,00 – 25,00 = Very Low
25,01 – 50,00 = Low
50,01 – 75,00 = High
75.01 – 100 = Very High

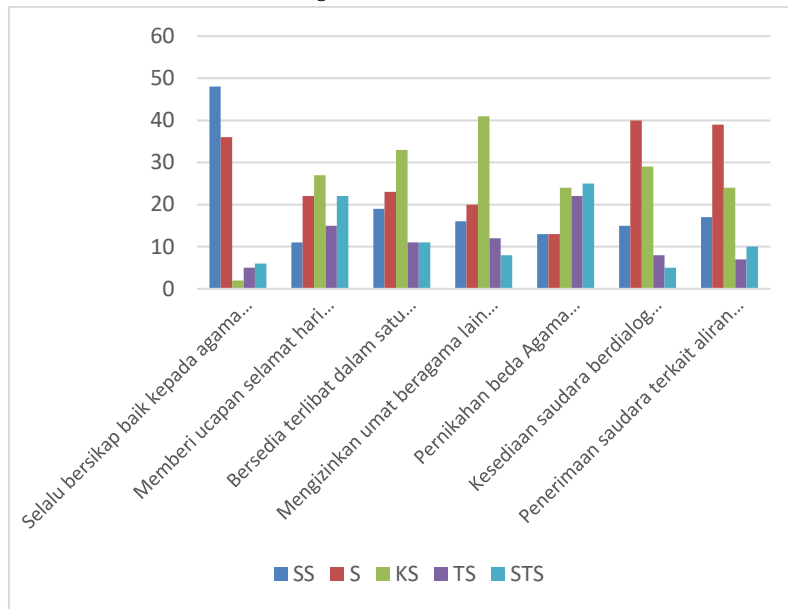
The results of calculating the Religious Moderation Index at the Darul Ikhlas Dalam Lidang Islamic Boarding School, using the formula above, show a value of 27.36%, which falls into the Low category. Based on these results, Religious Moderation at the Darul Ikhlas Islamic Boarding School needs to be paid attention to by educators, especially the indicators of religious moderation, because when distributing the questionnaire, the grid created in the questionnaire/questionnaire is adjusted to the religious moderation indicators of the Ministry of Religion when viewed from observations of the moderation index. Religion at the Darul Ikhlas Islamic Boarding School cannot yet be considered neutral or very adequate because the religious moderation indicator only includes text, a sentence, and a title or theme, lacking other instruments such as examples of religious moderation. The following explains the Religious Moderation Index and the results of respondents' answers at the Darul Ikhlas Islamic Boarding School, which has been adjusted to the Ministry of Religion's religious moderation indicators.

Diagram 4. Questionnaire Grid/Research Questionnaire on National Commitment



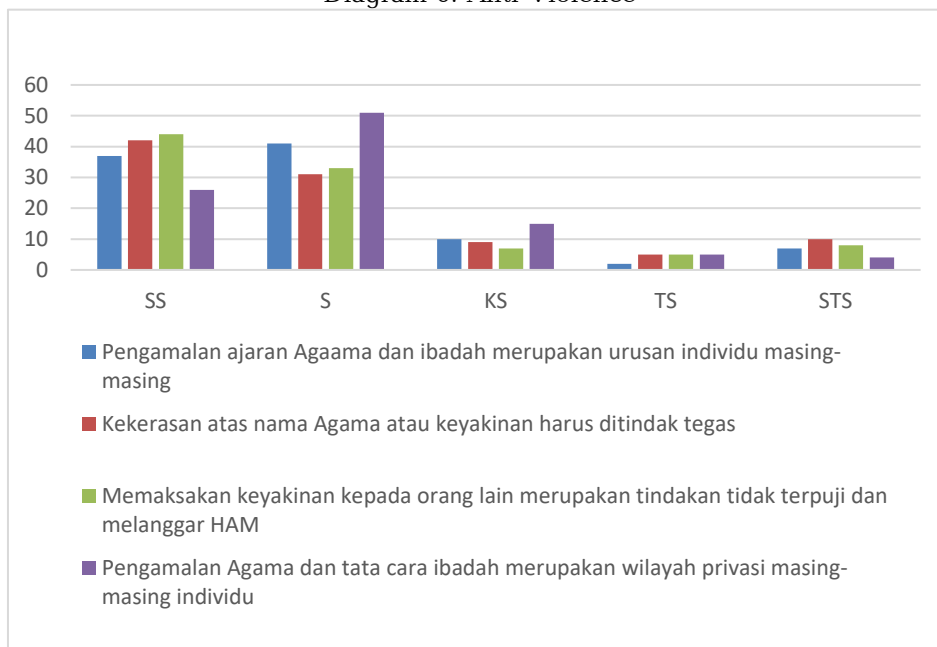
Source: Questionnaire Results, 2023

Diagram 5. Tolerance



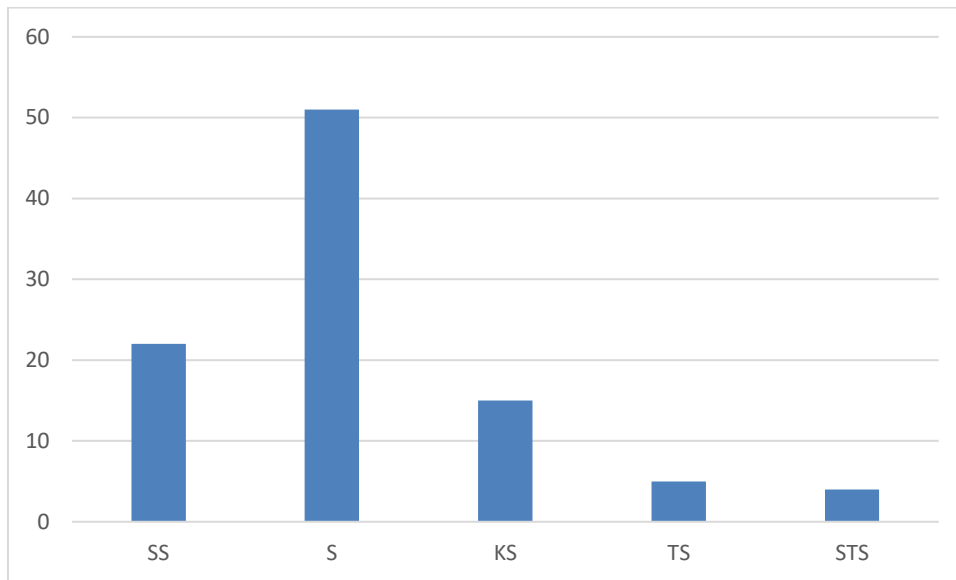
Source: Questionnaire Results, 2023

Diagram 6. Anti Violence



Source: Questionnaire Results, 2023

Diagram 7. Accommodating to Local Culture



Source: Questionnaire Results, 2023

Based on the results of the explanation of the indicators of religious moderation at the Darul Ikhlas Islamic Boarding School, the average answer was yes regarding the aspects of national commitment, tolerance, non-violence, and accommodating to local culture, thus it is clearly illustrated that the Religious Moderation Index at the Darul Ikhlas Islamic Boarding School in Lidang District, Panyabungan, Mandailing Natal Regency, concluded that there is still a need to understand religious moderation for students at the Darul Ikhlas Islamic Boarding School in Dalan Lidang, Panyabungan District, Mandailing Natal Regency.

Religious Moderation Index

The Religious Moderation Index is a measure designed to assess the level of religious moderation quantitatively. Indicators of religious moderation include national commitment and tolerance, non-violence, and accommodating to local culture. Islam emphasizes mutual respect to create harmony in religion. In this study, it was found that the religious moderation index variable was very low in terms of religious moderation at the Darul Ikhlas Dalan Lidang Islamic boarding school, Panyabungan District, Mandailing Natal Regency.

The religious moderation index for the Darul Ikhlas Islamic boarding school consists of one variable, namely the religious moderation index. Data collection on the religious moderation index at the Darul Ikhlas Dalan Lidang Islamic boarding school in Panyabungan District, Mandailing Natal Regency, was conducted by distributing questionnaires to 97 students. To determine the religious moderation index at the Darul Ikhlas Dalan Lidang Islamic boarding school in Panyabungan District, Mandailing Natal Regency, data processing was conducted using the Slovin formula, and questionnaires were distributed based on a Likert scale. To see the religious moderation index at the Darul Ikhlas Dalan Lidang Islamic boarding school. Data processing using the formula above resulted in a score of 27.36, which falls into the low category. Based on this theory, the author's tests have yielded low distribution data for the religious moderation

index at the Darul Ikhlas Dalan Lidang Islamic boarding school, Panyabungan District, Mandailing Natal Regency.

By considering the results of the analysis and data obtained, it can be concluded that there is sufficient evidence to accept the hypothesis H1: There is a Religious Moderation Index at the Darul Ikhlas Islamic Boarding School in Dalan Lidang, Panyabungan District, Mandailing Natal Regency. This hypothesis is accepted because research findings indicate the presence of a religious moderation index in the Islamic boarding school. Data analysis, which includes processing questionnaires and calculating the religious moderation index, illustrates that the level of religious moderation at the Darul Ikhlas Dalan Lidang Islamic Boarding School exists, although it is categorized as low. Therefore, these findings support hypothesis H1 and show that the Islamic boarding school has aspects of religious moderation that can be measured quantitatively.

Structuring the Idea of Religious Moderation Through Educational Institutions in Islamic Boarding Schools

In general, Islamic boarding schools are known as centers of Islamic education, which are considered traditional. In this way, Islamic boarding schools are considered as a place to gain knowledge in addition to functioning as a place for moral cultivation, social and religious change, a place for the formation of Islamic traditions, which are formed from the process of interaction between *kyai* and society, and students who study religion in Islamic boarding schools. Islamic boarding schools are traditionally known as places to gain religious knowledge and engage in scientific activities, such as reading and studying the Koran. They also teach how to worship using the learning model "sorogan" and "the crowd". Islamic boarding schools that apply this method are known as *salafiyah* Islamic boarding schools. The Darul Ikhlas Islamic boarding school is a "salafiyah" Islamic boarding school that provides simple religious education.

In Anthony Giddens' structuration theory, Islamic boarding schools are places where structure is formed through the relationships among *kyai*, the community, and *santri*. This, in Giddens' terms, is called duality, where the structure is formed without showing off one of the parties. Still, the structure results from two or more groups that influence each other. Duality refers to the understanding that actors or agents and structures cannot be separated; instead, they affect each other. Giddens stated that structures are rules. "Rules" and resources can form social practices.

Santri is defined as a group of people who study religion in Islamic boarding schools. Gaining religious knowledge, specifically by carrying out the Koran activity at certain times, is a characteristic of *santri* and a social identity inherent in them, differentiating them from other communities. In the course of time, the social identity that is attached and put into practice will later form specific behavior in accordance with the Islamic boarding school where he recited the Qur'an or studied, including attitudes of tolerance, togetherness, and respect for teachers, which also become one of the outputs of the learning process in Islamic boarding schools. The attitude of respect or reverence towards *uztadz* and *uztadzah* when viewed from the perspective of structuration theory is a symptom of social practice, where this behavior will become a habit that settles in the students, which is formed directly from the process of reciting the Koran or learning in Islamic boarding schools, so that this becomes a typical social structure. It was found among students and has even spread to every community.

In Anthony Giddens' structuration perspective, agents or actors continuously shape social structures through daily interactions. For Giddens, this change occurs where agents can make structural changes depending on the significance group, dominance

group, and legitimacy group. The legitimacy cluster refers to the symbols and discourse that develop within a society, while the dominance cluster represents a form of control over people. Islamic boarding school educational institutions have been inseparable from the efforts of the Islamic boarding school and support from the local community, including the parents of the students. Support from parents of students and the community refers to the process of forming social structures by agents and structures that influence each other as expressed by Giddens.

In the 2020 medium-term development plan, religious moderation involves refining the understanding and practice of religious teachings; it is not an opponent of radicalism, nor is it about moderating religion, where there has often been a misunderstanding of the meaning of religious moderation. Religious moderation remains within the corridors of the constitution, which upholds religious teachings that have become the consensus of religious communities in carrying out national life. Thus, the 2020 medium-term development plan emphasizes that religious moderation is part of efforts to realize the benefits for the people, fostering a harmonious and advanced national life. This also shows that Islamic boarding schools play a role in upholding the constitution and contributing to the realization of the benefits for the people and an advanced Indonesia.

Religious moderation aims to prevent people from making efforts that can divide the nation through intolerant attitudes, truth claims, and the imposition of beliefs on others, which can cause conflict. Islam, as the religion adhered to by the majority of Indonesian society, has taught us how to behave with people of other faiths, namely mutual respect, cooperation, and social interaction between religious communities. Islamic teachings in preaching provide instructions on how to do *amar ma'ruf nahi munkar*, specifically, conveying da'wah gently and lovingly without offending others' feelings (Rezi 2020).

The Darul Ikhlas Dalan Lidang Islamic Boarding School aims to form a community and students who understand and practice religious moderation. The aim is "to educate female students with moderate Islamic teachings, far from attitudes of blind fanaticism and liberalism". This Islamic boarding school also practices Islam, which is *kaffah*, which means comprehensive Islam, which covers all aspects of life, both aspects of worship and aspects of life between religious communities, by socializing well, and the most important thing is a relationship with Allah as a form of obedience to seek salvation in the afterlife.

Conclusion

Based on the results of research and discussions conducted by researchers regarding the Religious Moderation Index at the Darul Ikhlas Islamic Boarding School in Dalan Lidang, Panyabungan District, Mandailing Natal Regency. By conducting observations in the field, conducting interviews, and distributing questionnaires to find out how big the religious moderation index is at the Darul Ikhlas Islamic Boarding School. So the researcher can explain the following conclusions. Darul Ikhlas Islamic Boarding School is a combination of *Salafiyah* and a modern Islamic boarding school located in Dalan Lidang village, Panyabungan District, Mandailing Natal Regency. The Religious Moderation Index in this Islamic Boarding School is low, at 27.36%. Based on Anthony Giddens' structuration theory, low distribution data was obtained for the religious moderation index at the Darul Ikhlas Dalan Lidang Islamic Boarding School, Panyabungan District, Mandailing Natal Regency. The low index of religious moderation in Islamic boarding schools is because Islamic boarding schools implement Islam in a *kaffah* manner. Islam in *kaffah* is a comprehensive Islam that covers all

aspects of life, not only about carrying out worship but also implementing Islamic law that has been determined, and also maintaining relationships between fellow humans to socialize well, especially the relationship with Allah SWT, as a form of obedience and to seek salvation in this world and the hereafter.

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