



## Religious Moderation Index in Darul Ikhlas Islamic Boarding School

Ainan Nur

\*Correspondence :  
ainannur623@gmail.com

### Authors Affiliation:

UIN Sjech M. Djamil Djambek  
Bukittinggi, Indonesia

### Article History :

Submission : October 13<sup>th</sup>, 2023  
Revised : December 26<sup>th</sup>, 2023  
Accepted : December 28<sup>th</sup>, 2023  
Published : December 31<sup>st</sup>, 2023

**Kata Kunci:** Religious  
Moderation Index; Islamic  
Boarding School

### Abstrak

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 who come from various ethnicities, cultures and religions and are strong in holding the beliefs they adhere to. This diversity makes Indonesian society have different cultural behavior and lifestyles as a logical consequence of the differences that are formed due to the diversity that is formed naturally (Rinti & Luh 2020). The majority of Indonesian people adhere to Islam, a religion that is considered to have high nobility and perfection in its teachings as in the hadith expression "Islam is a superior, high, noble and incomparable religion". Therefore, Islam is the only religion that is blessed by Allah SWT, as His Word says in (Qs. Ali Imran:19) .

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

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 main foundation in 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 an effective and important instrument in responding to the dynamics of the modern era which is influenced by advances in digital technology. In the midst of widespread intolerance and excessive fanaticism in this era, it is clear that harmony, peace and harmony between religious communities is 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 important in Indonesia, because Indonesia is a country based on religious and cultural diversity. These conditions often create tension, and religious moderation is a solid foundation in facing these challenges. In the current era of national disintegration, the implementation of 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 continues to be a real threat today. The presence of recurring cases of disintegration does not only impact one or two individuals, but also spreads 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, even 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 and which 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 sub-cultures of Indonesian society, Islamic boarding schools 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 of religious radicalism, namely a narrow and wrong understanding of religion, politics involving religious issues, social injustice in society, poverty and socio-economic disparities (Azra & Azumardi 2007) as well as groups who are disappointed with social and economic developments, especially people who are marginalized by elite groups. (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 that have affiliations, both institutionally and through alumni networks, tend to have a textualist understanding without understanding 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 main figures (Rakhmawati 2013).

As an institution, Islamic boarding schools cannot be separated from two inseparable sides, namely kyia and santri. Even though Islamic boarding schools and their kyia are identical to traditional, Islamic boarding schools and their kyia can connect the technical teachings of Islam with real life, in this dal only kyia are able to contextualize old teachings with current events. In this way, a kyia who has creative power often becomes an oasis regarding how to understand the plurality of Indonesian society in Islamic teachings, and this is one of the kyia's tasks to teach the importance of differences, both to the community and to students who are 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 those who come from outside North Sumatra. The concept of science and religious moderation automatically merges in the Darul Ikhlas Islamic Boarding School environment. Coupled with the many alumni who have been active in various fields and 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 such as curriculum and learning 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. Data on Islamic boarding school students who are the object of this research consist of 800 male students and 1,500 female students.

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

Year	Number of Santri	Fluctuation	
		$\Sigma$	%
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, it can be seen that Islamic boarding schools are built based on the results of the interaction of students who come from various empowered backgrounds, including culture, customs, religion, diverse socio – economic structures, making Islamic boarding schools 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 type of research. Data collection techniques were carried out through direct observation, distributing questionnaires, interviews and documentation. The research population was all students at the Darul Ikhlas Dalan Lidang Islamic Boarding School, with the sample being all students involved. Data analysis was carried out descriptively and statistically to describe the religious moderation index, with categories based on indicators such as national commitment, tolerance, non – violence, and accommodating 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

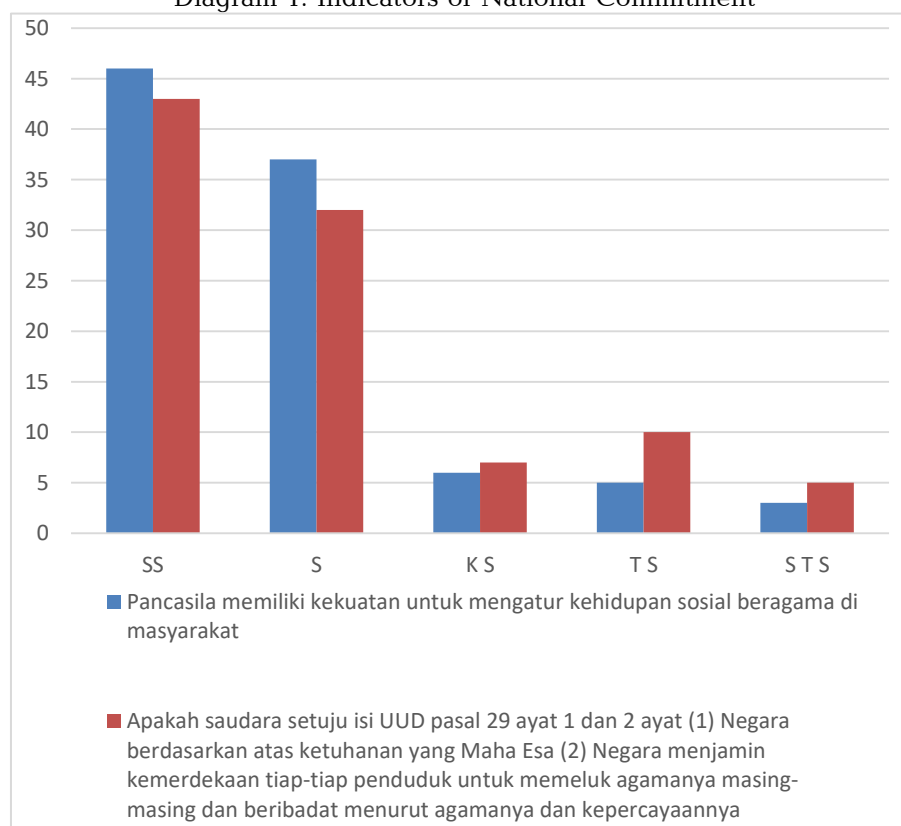
Mosque in Mecca. At the meeting several students were present including H. Amsir Saleh Siregar, H. Muhammad Usman Abdullah Nst, H. Hamdani, H. Mansuluddin, H. Panusiman Pulungan, H. M. Yunan, and H. Khobir. The meeting discussed the condition of education in South Tapanuli, especially regarding the development of Islamic da'wah. During the meeting, it was agreed to establish the Ak – Ikhlas Foundation with the aim of being a place to improve education and da'wah throughout Indonesia, especially South Tapanuli.

The Al – Ikhlas Islamic Boarding School was built in 1986 as a follow – up to meetings held in the city of Mecca. The Al – Ikhlas Islamic Boarding School was built in Dalan Lidang, Penyabungan District, South Tapnuli Regency, which later became Mandailing Natal Regency after regional expansion occurred. 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 students and in the second year it increased to 100 students in one building consisting of 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:

Diagram 1. Indicators of National Commitment

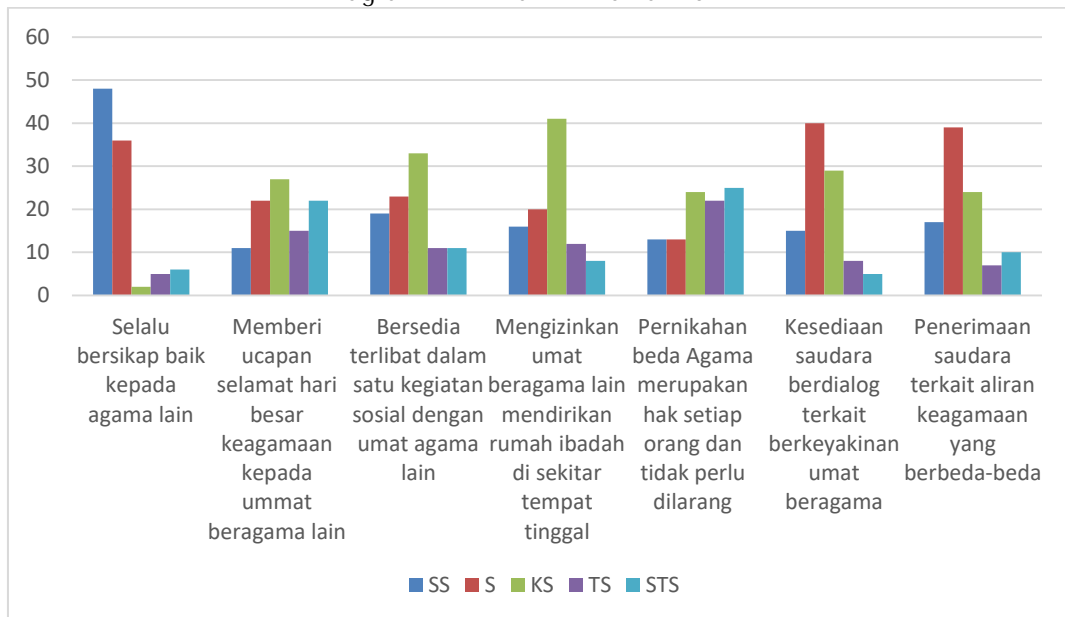


Source: Religious Moderation Index at the Darul Ikhlas Islamic Boarding School, 2023

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. The reason this indicator is of great interest to respondents is because all the values of the Pancasila principles are in line

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, ethnicity and other diversity. The next indicator regarding the contents of Article 29 paragraphs 1 and 2 of the Constitution received the fewest respondents' answers. Because some students have strong fanaticism towards their religion but force this fanaticism to be believed by other students.

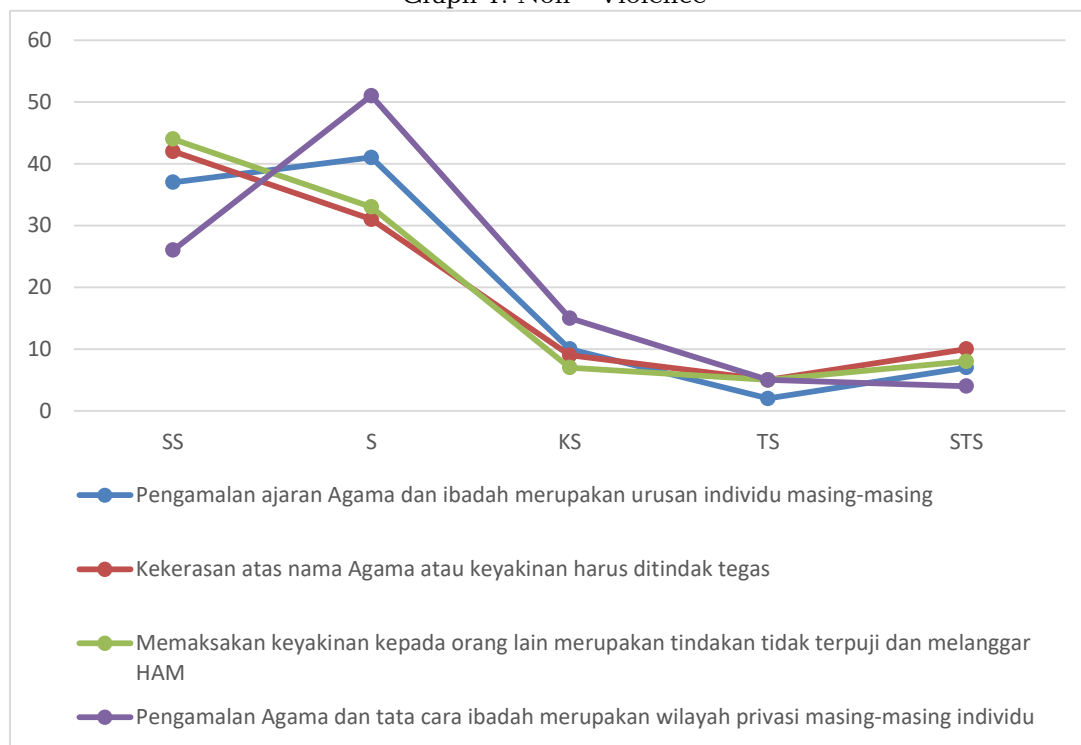
Diagram 2.Tolerance Indicators



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

Based on the table above of indicators of religious moderation, tolerance, it can also be seen that the highest average percentage of respondents' answers is always being kind to 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. So, the indicator of tolerance at the Darul Ikhlas Islamic Boarding School is clearly visible, namely that the number of students who agree to wish non – Muslims happy religious holidays is very small because this indicator is considered not in accordance with the opinion of some students. Santri who agreed were of the opinion that wishing non – Muslims religious holidays is an act of tolerance. Meanwhile, there are others who disagree that pronouncing other people's religious holidays is part of violating the Aqidah.

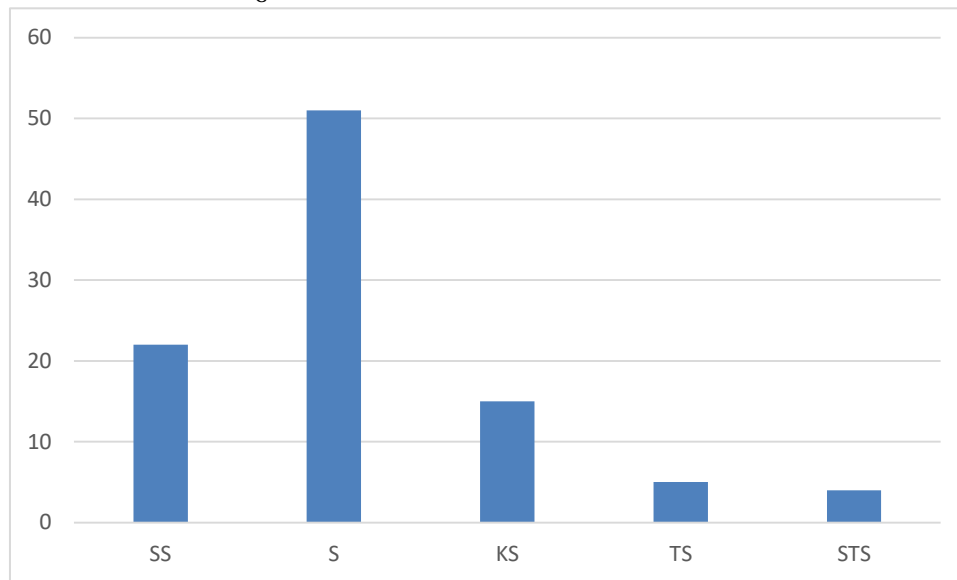
Graph 1. Non – Violence



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

Based on the table above, the religious moderation indicator, anti – violence, is an important aspect, because if there is no anti – violence in the religious moderation indicator, physical or non – physical warfare could occur. In this aspect of anti – violence, the results of respondents' answers with an average of relatively "agree", although there were several respondents "strongly agree", the majority of respondents stated that coercion of will against parties with different beliefs is an action that is considered inappropriate and violates human rights. That indicators of religious moderation are really needed by students to accept different beliefs. Then, the fewest indicators from respondents' answers were the practice of religious teachings and ways of worship. Due to the practice of religion and the procedures for worship, 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 and is 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 related to the acceptance of Pancasila as the state ideology, attitudes towards ideologies that conflict with the Pancasila ideology. 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, is an emphasis on the diversity of the Indonesian nation which originates from the diversity of religions and cultures possessed by the Indonesian nation. 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 by giving space to everyone to have different beliefs and express their opinions and beliefs even though these opinions and beliefs are different from the majority of society. Religious tolerance is part of religious freedom without the intention of homogenizing beliefs or exchanging religious and cultural beliefs with groups that are 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 one of the core elements of religious moderation, where it is mandatory for everyone to control themselves and widely open an attitude of tolerance. This attitude aims to ensure that each individual can respect and respect each other without fear of other people's rights and beliefs.

Third, A non-violent attitude includes rejection of ideologies or 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, anxiety which can cause psychological disorders and mental health. Thus, the concept of non-violence must become a basic principle for every peace organization. Basically, parties who 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 often 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 to local culture is part of accepting differences in local beliefs and culture and traditions of local communities. The accommodative attitude can be used as a basis for seeing the extent to which people can accept local religious and cultural practices that are different from the understanding they hold. A moderate attitude can facilitate acceptance of local culture and traditions as long as these cultures and traditions do not conflict with the basic teachings of the religion one adheres to. These four indicators are to see the index of religious moderation practiced by santri and how fragile moderation is in the santri 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, with a total of 97 respondents. The following are the results of the questionnaire obtained which were processed using 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 of the questionnaire obtained from the Darul Ikhlas Islamic Boarding School as many as 97 students through a questionnaire/questionnaire using a random sampling system. The identities of the respondents were 10 men and 87 women and the areas of origin of the respondents were 52 people from outside Mandailing Natal district, 7 people from Dalan Lidang Village, 19 people from Panyabungan Village and 19 people outside 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:

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

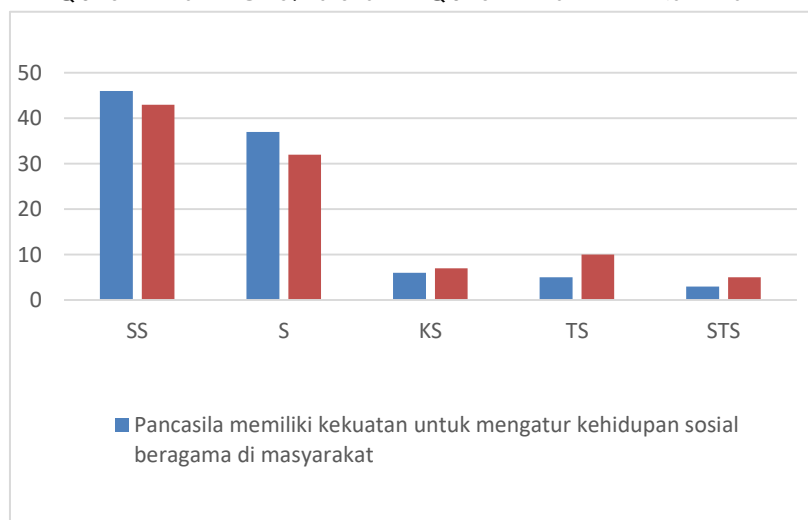
Results:

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



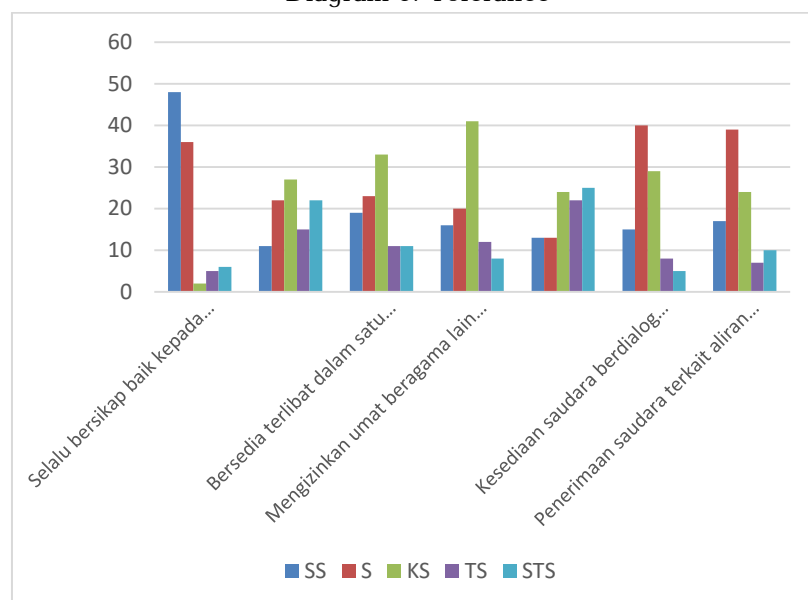
So the results of calculating the Religious Moderation Index at the Darul Ikhlas Dalan Lidang Islamic Boarding School using the formula above obtained a result of 27.36% which is in the Low category. Based on these results, Religious Moderation at the Darul Ikhlas Islamic Boarding School needs to be 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 said to be neutral or very adequate, because the religious moderation indicator only contains text and a sentence as well as a title or theme, and is not equipped with other instruments such as examples of religious moderation. The following explains the Religious Moderation Index and the results of respondents' answers to the Religious Moderation Index 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



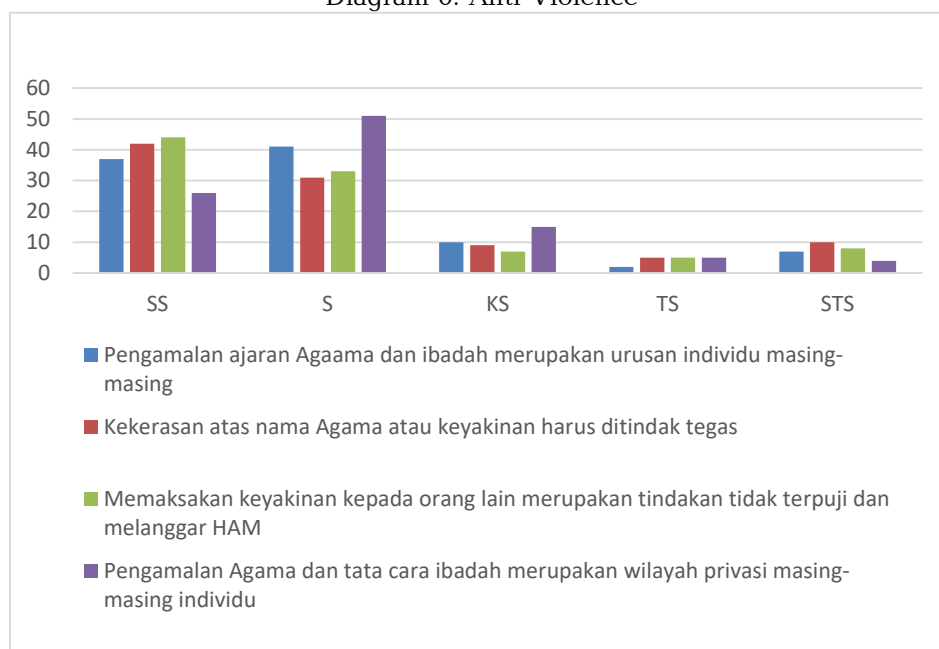
Source: Questionnaire Results, 2023

Diagram 5. Tolerance



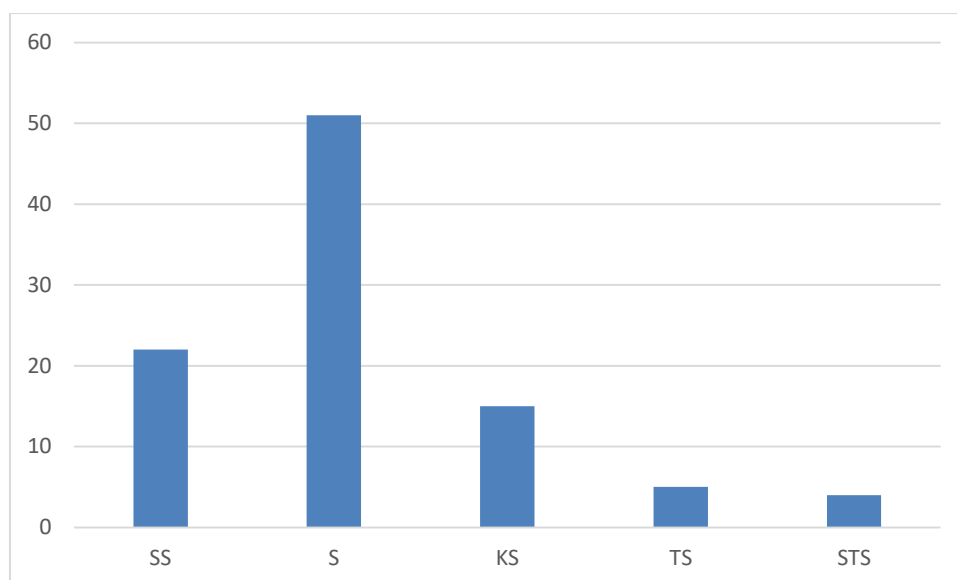
Source: Questionnaire Results, 2023

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 Indeks

The Religious Moderation Index is a measure aimed at quantitatively measuring the level of religious moderation as a basis for assessment. Indicators of religious moderation include national commitment and tolerance. Non-violence and accommodating to local culture. Islam emphasizes mutual respect and respect in order to create harmony in religion. In this study, it was simultaneously obtained that the religious moderation index variable was very low regarding 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 regarding the religious moderation index at the Darul Ikhlas Dalan Lidang Islamic boarding school, Panyabungan District, Mandailing Natal Regency was carried out by distributing questionnaires to 97 students. To determine the religious moderation index at the Darul Ikhlas Dalan Lidang Islamic boarding school, Panyabungan District, Mandailing Natal Regency, data processing was carried out using the Slovin formula and distribution of questionnaires 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 obtained 27.36 in the low category. Based on this theory, the tests that the author has carried out have obtained 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 show that there is a religious moderation index in the Islamic boarding school. Data analysis which includes processing questionnaires and calculating the religious moderation index provides an illustration that the level of religious moderation at the Darul Ikhlas Dalan Lidang Islamic Boarding School does exist, 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 kyia and society and students who study religion in Islamic boarding schools. Islamic boarding schools are classically known as a place to gain religious knowledge and scientific activities such as reading and studying the Koran, a place to 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, including the Darul Ikhlas Islamic boarding school, which is a "salafiyah" Islamic boarding school that provides simple religious education.

In Anthony Giddens' structuration theory, Islamic boarding schools are places where the structure is formed based on the relationship between kyia, community and santri, this in Giddens' terms is called duality, where the structure is formed without showing off one of the parties, but the structure is the result of two or more groups that form each other. one another. Duality refers to the understanding that actors or agents and structures cannot be separated but rather both influence each other. Giddens stated that structures are rules "Rules" and resources "Resources" can form social practices.

Santri is defined as a group of people who study religion in Islamic boarding schools. Gaining religious knowledge, in this case carrying out the Koran activity at certain times, is a characteristic of santri as well as a social identity inherent in santri which differentiates them from other communities. In the course of time, the social identity that is attached and put into practice will later form certain behavior in accordance with the Islamic boarding school where he recited the Koran or studied, including attitudes of tolerance, togetherness, 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 uztad 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 common social structure. 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 in that society, while the dominance cluster is 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 is moderating the understanding and practice of religious teachings, it is not an opponent of radicalism, let alone moderating religion, where there has often been misunderstanding of the meaning of religious moderation. Religious moderation remains within the corridors of the constitution which upholds religious teachings which 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 benefit of the people in order to create a harmonious and advanced national life. This also shows that Islamic boarding schools are part of upholding the constitution and participating in realizing the benefit of the people and an advanced Indonesia.

The aim of religious moderation is to try to prevent people from efforts that can divide the nation through intolerant attitudes and truth claims and forcing beliefs on other people 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 religions, namely mutual respect, mutual cooperation and social interaction between religious communities. Islamic teachings in preaching have been given instructions on how to do amar ma'ruf nahi munkar, namely conveying dajwah in a gentle and loving manner without offending other people's feelings.

The Darul Dkhlis Dalam 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 in order 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 Dalam Lidang, Panyabungan District, Mandailing Natal Regency. By conducting observations in the field and 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 that the researcher found. Darul Ikhlas Islamic Boarding School is a combination salafiyah and modern Islamic boarding school located in Dalam Lidang village, Panyabungan District, Mandailing Natal Regency. The Religious Moderation Index in this Islamic Boarding School is low with a percentage of 27.36%. Based on Anthony Giddens' structuration theory, low distribution data was obtained for the religious moderation index at the Darul Ikhlas Dalam 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.

## References

- Amin, R. (2014). Prinsip dan Fenomena Moderasi Islam Dalam Tradisi Hukum Islam. *Jurnal Al-Qalam*, Vol. 20
- Arikunto, Sujarsimi. (1992). *Prosedur Penelitian Suatu Pendekatan Praktis*. Jakarta: Rineka Cipta
- Atang, dkk. (2017). *Metodologi studi Islam*. Bandung, PT Remaja Rosdakarya
- Aziz, A. A., Masykhur, A., Anam, A. K., Muhtarom, A., Masudi, I., & Duryat, M. (2019). *Implementasi Moderasi Beragama Dalam Pendidikan Islam*. Jakarta: Kelompok Kerja Implementasi Moderasi Beragama, Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia bekerjasama dengan Lembaga Daulat Bangsa.
- Cahya Setiadi, Alif. (2012). Pendidikan Islam Dalam Lingkaran Globalisasi. *Jurnal* Vol. 2 No. 7
- Departemen Agama RI. (2015). *Al-Qur'an dan Terjemah*. Bandung: Al Jumunatul 'Ali
- Departemen Agama RI. (2012). *Moderasi Islam*. Jakarta: Lajnah Pentashihan Mushaf Al – Qur'an
- Departemen Pendidikan Nasional. (2022). *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka
- Dhofier, Zamakhsyari. (2015). *Tradisi Pesantren: Studi Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia*. Jakarta: LP3ES

- Fajron, Akhmad, Tarihoran, Naf'an. (2020). *Moderasi Beragama (perspektif quraish shihab dan syeikh Nawawi Al-Bantani: Kajian Analisis Ayat tentang Wasathiyah di Wilayah Banten*. Serang: Media Madani
- Fahri, Muhammad, Zainuri, Ahmad. (2019). Moderasi Beragama di Indonesia. *Jurnal Intizar*, Vol.25 No.2
- Husna, Ulfatus. (2020). *Moderasi Beragama di SMA Negeri 1 Krembung-Sidarjo*. Tesis
- Indrawan, J. (2015). Analisis Faktor – Faktor Penyebab Terjadinya Konflik di Timor Timur sebelum Kemerdekaannya dari Indonesia. *Jurnal Ilmiah Hubungan Internasional*, 11(2).
- Khair Khasri, M. Rodinal. (202). Strukturasi Identitas Umat Beragama Dalam Perspektif Anthony Giddens. *Jurnal Sosiologi Agama: Jurnal Ilmiah Sosiologi Agama dan Perubahan Sosial*, Vol. 15, No. 1 Januari – Juni
- Khamid, N. (2016). *Bahaya radikalisme terhadap NKRI*. *Millati: Journal of Islamic Studies and Humanities*, 1(1), 123 – 152.
- Hadisanjaya. (2019). *Implementasi Moderasi Beragama Di Indonesia*. Bengkulu: CV Zigea Utama
- Hakim Saifuddin, Lukman. (2019). *Moderasi Beragama*. Cet. 1: Jakarta: Kementrian Agama RI
- Hakim Saifuddin, Lukman. (2019). *Moderasi Beragama*. Jakarta: Badan Litbang dan Diklat Kementrian Agama RI
- Hamdan, Ali, Salamuddin. (2021). *Moderasi Beragama Ala Mazhab Musthafawiyah*. Malang: UIN Maliki Press
- Hanum, Farida. (2017). *Metode Penelitian*. Diakses tanggal 22 Februari 2023
- Julia, Arini. (2019). *Urgensi Moderasi Islam Bagi Kum Mileneal Di Indonesia*. Bengkulu: CV Zigie Utama
- Kementrian Agama RI. (2012). *Al-Qur'an dan Tafsirnya, Edisi yang Disempurnakan*. Jakarta: Kementrian Agama RI
- Kementrian Agama RI. (2019). *Moderasi Beragama*. Jakarta: Kementrian Agama RI
- L. Esposito, John. (2002). *Ensiklopedia Oxford Dunia Islam Modern*", Terjemahan Eva Y.N dkk. Bandung: Mizan.
- Margono, S. (1997). *Metedologi Penelitian Pendidikan*. Jakarta: PT Rineka Cipta.
- Martono, Nanang. (2014). *Metode Penelitian Kuantitatif*. Jakarta:Rajawali Pers
- Mas'ud, Abdurrahman, dkk. (2020). *Dinamika Pesantren dan Madrasah*. Yogyakarta: Pustaka Pelajar
- Muna, Nurul. (2013). *Fundamentalisme Suatu Bentuk Kekerasan Terhadap Perempuan*. Skripsi Sosiologi Agama UIN Ar – Raniry Banda Aceh
- Muhtrom, Ali, Fuad, Sahlul, Latief, Tsabit. (2020). *Moderasi Beragama Konsep, Nilai, dan Strategi Pembangunannya di Pesantren*. Jakarta Selatan: Yayasan Talibuana Nusantara
- Nasution,.HF (2016). *Jurnal Pendidikan Instrumen Penelitian dan Urgensinya dalam Penelitian*.
- Nasikhin. (2022). *Moderasi Beragama Nahdlatul Ulama dan Muhammadiyah dalam Konsep Islam Nusantara dan Islam Berkemajuan*, Volume No 1 April
- Novayani. (2022). *Negara Indonesia Adalah Negara Yang Memiliki Berbagai Macam Suku, Etnis, Agama Dan Budaya Dengan Berbagai Maca Perbedaan Itu Negara Indonesia Memiliki Kekuatan Social Dari Keragaman Yang Indah*. Skripsi UIN Raden Intan Lampung
- Nurisalfah, Resti, dkk. (2015). *Pengembangan LKS Menggunakan Metode Model Discovery Learning Pada Materi Atom Mekanika Kuantum*. *Jurnal Pendidikan dan Pembelajaran Kimia*, Vol 4, No 1

- Ramdan Nanto, Dinas. (2019). *Pesantren dan Radikalisme: Kajian Khusus Pesantren Al-Hamid, Jakarta Timur Dalam Rangka Mencegah Paham Radikalisme*. Skripsi UIN Jakarta
- Rakhmawati, R. (2013). *Pola Pengasuhan Santri di Pondok Pesantren dalam Mengantisipasi Radikalisme: Studi Pada Pesantren Ummul Mukminin dan Pondok Madinah*. *Jurnal Diskursus Islam*, 1(1), 36 – 55.
- Rinti Rahayu, Luh. (2020). Potensi Peran Perempuan Dalam Mewujudkan Moderasi Beragama Di Indonesia. *Pustaka*, vol. 20, No.1
- S Jones, Watwer. (1993). *Logika Hubungan Internasional 2: Kekuasaan, Ekonomi-Politik Internasional dan Tataan Dunia*. Jakarta:Gramedia Pustaka Utama
- Siregar, Syofian. (2013). *Metode Penelitian Kuantitatif*. Jakarta: Prenada Media Group
- Sugiyono. (2015). *Metode Penelitian Kuantitatif*. Bandung: Alfabeta
- Sujawerni, Wiratna. (2012). *SPPS Untuk Paramedis*. Yogyakarta: PenerbitGava Media
- Siregar, Syofian. (2013). *Metode Penelitian Kuantitatif*. Jakarta: Prenada Media Group
- Sudraj, Adi. (2018). Pesantren Sebagai Transformasi Pendidikan Islam Di Indonesia. *Jurnal Pendidikan Islam*, Vol. 2
- Sukestiyarno. (2022). Indeks Kerukunan Umat Beragama Kota Semarang Ditinjau dari Dimensi Moderasi Beragama. *Jurnal Smart*, Vol 08
- Sungaidi, M. (2017). Pesantren, Dakwah Islam dan Sastra.
- Septiani Nursetiyawati, Putri. (2023). *Identitas Sosial Santri Milenial*. Tesis Universitas Jenderal Soedirman Fakultas Ilmu Sosial dan Ilmu Politik
- Taufiqurrahman, *Cara Hitung Kuesioner Pada Skala Likert Teknik Pengumpulan data dalam metodologi penelitian*, diakses dari <https://saintekmu.ac.id/myblog/taufiqurrachman/read/cara-hitung-kuesioner-pada-skala-likert> pada tanggal 23 Maret 2023
- Umar, Nasaruddin. (2014). *Rethinking Pesantren*. Jakarta: PT Elex Media Komputindo
- Wadi, Abdul. (2013). Strukturasi Perubahan Pendidikan Pesantren di Madura. *Jurnal Paradigma*, Vol 01. Nomor 03
- Watik Pratinya, Ahmad. (2007). *Variabel Penelitian*. Diakses dari <https://repository.usm.ac.id/files/skripsi/B21A/2016/B.231.1606-BAB-III-20200829094746.pdf> pada tanggal 23 Februari 2023
- Yuliani, Wiwin. (2008). Metode Penelitian Deskriptif Kualitatif Dalam Perspektif Bimbingan Konseling, *Quanta* Volume 2, No. 2, May
- Zamimah, Iffati. (2018). Moderatisme Islam dalam konteks Keindonesiaan. Vol. 1 No. 1, Juli