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**IMPLEMENTATION OF THE VALUES OF RELIGIOUS MODERATION IN ARRAUDHAH  
AMUNTAI ISLAMIC BOARDING SCHOOL**

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**Abstract.** *Indonesia is a multicultural country, where there are various religions, cultures and ethnicities. Conflicts of contention still occur due to these differences. Instilling the values of religious moderation needs to be applied as a solution to the various differences that exist, both in formal and non-formal institutions. The purpose of this study is to analyze how the values of religious moderation are applied in the Salafiyah Arraudhah Amuntai Islamic Boarding School. This research uses descriptive qualitative research. The population in this study was the Salafiyah Arraudhah Amuntai Islamic Boarding School in Pasar Monday village, Amuntai Tengah sub-district, Hulu Sungai Utara district. Data were collected by observation and interviews with the teaching staff at the Islamic boarding school. The results showed that the values of religious moderation were applied by all teachers in various aspects, both in learning and in daily activities. Moderation values applied in Islamic boarding schools include: tolerance, teaching general learning and skills training (obedience to the state), teaching religious learning (obedience to religion) and being open to development and the wider community.*

**Keywords:** Implementation; Moderation; Arraudhah Islamic Boarding School

## **A. INTRODUCTION**

The word moderation comes from the Latin moderation which means moderate or not excessive and not lacking (Kementerian Agama RI, 2019). Moderation according to the Big Indonesian Dictionary, is defined as the reduction of violence and the avoidance of extremes (Kamus Besar Bahasa Indonesia, 2021). In English, moderation is defined as average, core, standard or non-aligned, being moderate or not excessive. (Syukur, & Hermanto, 2021) In Arabic, moderation is known as wasath or wasathiyah or tawassuth (middle), i'tidal (fair) and tawazzun (balanced) (Rohman, 2021), (Suharto, 2019), (Setia & Imron, 2021)

The definition of wasathan according to Al-Asfahaniy is the middle between two limits or ends. Ahmad Syakir mentions in Ibn Kathir's Mukhtasar Tafsir book, moderate humans or the wasathan ummah according to Ibn Kathir have two definitions, namely the just people and the chosen people. This also agrees with Al-Qurtubi which states that the wasathan community is a middle-aged, fair and chosen people. Al-Qurtubi explained that Muslims should not overdo it because mediation is the best case. (Rauf, t.t.)

Ma'ruf Amin explained that what is meant by moderate Islam is Islam that takes the middle way, balance, firm and fair, tolerance, egalitarian, deliberation, reform-minded, prioritizing priority, dynamic, innovative and civilized. In a digital dictionary quoted by Tholhahul Choir, he states that moderation is staying away from something extreme, whether it be in the form of behavior or words. (Syukur & Hermanto, 2021)

Lukman Hakim Saifuddin said that a moderate person is someone who behaves naturally and is not extreme. According to Saifuddin, moderate is promoting balance in terms of belief, morals, character, good treatment when treating others or when dealing with state institutions.(Nurdin, 2021). While religion is defined as adhering to or embracing religion(*Kamus Besar Bahasa Indonesia (KBBI)*, 2021).

So, based on the definition of the words above, religious moderation can be interpreted as a middle attitude in embracing religion, not going to extremes, and being open to the views of others. If in the context of religious moderation in the state, moderation is to participate in carrying out both (obedience to religion and government), without putting aside the two.

According to Quraish Shihab, there are three conditions so that religious moderation can be realized. First, to be able to be in the midst of the community, one must have extensive knowledge so that the mind is open in accepting differences. Second, to be a moderate, he must be able to control his emotions so as not to cross the line. Third, must always be careful in acting, speaking, thinking and behaving.(Nugraha, Ahmad, & Suhartini, 2021)

Tarmizi Taher in the book *Islam Moderately* states that the characteristics of a person's criteria can be said to be a wasathan ummatan or moderate human being as follows:(Rosi, 2019)

1. The balance between the rights of freedom and demands in carrying out obligations.
2. The balance of life in this world and the hereafter
3. Create a balance in thinking and behaving in order to create benefit.

Indonesia is a densely populated country with diversity becoming a reality in the life of the nation and state. Population Administration (Adminduk) data as of June 2021 shows the total population of Indonesia is around 272,229,372 people. From all these data, the number of population with female gender is 134,707,815 people, while the number of population with male gender is around 137,521,557 people. Indonesia is also a rich country that has a variety of islands, tribes, cultures and races so that the Indonesian people are called a pluralistic society. The results of the 2010 population census according to the Central Statistics Agency show that in Indonesia there are 33 provinces with 31 ethnic groups and 6 kinds of religion adhered to by the people.(Naim & Syaputra, 2011).

Violence in the name of religion occurs in various countries in the world. This is evidenced by the rise of acts of violence and terrorism by calling it an act of jihad. However, the jihad acts carried out by terrorists are not in line with the teachings of Islam which loves peace.(Saihu, 2021) Recently, we have seen that there is a lot of conflict between the two camps. The first camp is rigid in studying religion and closes itself to the wider community. The other side, on the other hand, is very loose and free in religion. From these two differences, there was mutual blaming of each other. Even worse, they disbelieve each other and tell each other astray.

Islam is rahmatan lil 'alamin. Islam really loves peace and opposes all forms of crime and discrimination. Islam always considers the believers as brothers. While helping each other in goodness is an obligation.(Rosi, 2019)As the word of God in Surah Al-Baqarah verse 143 which reads:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۚ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتُمْ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةٌ إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضِلَّكُمْ إِنَّا بِاللَّهِ لَرَّءُوفٌ رَّحِيمٌ ١٤٣

*"And so (also) We have made you (Muslims), a just and chosen people so that you are witnesses of (deeds) of mankind and that the Messenger (Muhammad) be witnesses of (deeds) you. And We have not set the Qibla to be your Qiblah (now) but that We may know (to make it clear) who followed the Messenger and who defected. And indeed (the change of Qibla) is very heavy, except for those who have been guided by Allah; and Allah will not waste your faith. Verily, Allah is Most Gracious, Most Merciful to mankind (Surah Al-Baqarah: 143 )"*

According to M. Quraish Shihab in his commentary "Tafsir al-Mishbah", he explained that Surah Al-Baqarah verse 43 is to give instructions about the ideal position, namely the middle position. In that position he makes humans as fair humans who are role models for all

parties(Kurniawan, 2020)This is the basis for the importance of the application of moderation in the life of religion, nation and state.

There are at least three main reasons for the importance of religious moderation:(Pentury dkk., 2019)

1. One of the essences of religion is to maintain human dignity as God's noble creatures. That's why, every religion always teaches peace and the mission of salvation. As in Islam, the law of qishah applies, namely life is paid for with life. Islam highly upholds human values and protecting human life must be a priority.
2. Along with human growth and the development of the times, the development and spread of religion also increases. With these developments, various opinions and fatwas of the scholars emerged. This causes religious texts to become multi-interpreted and the truth to multiply. Religious moderation is needed so that there is no conflict between human beings caused by these differences.
3. Especially in the State of Indonesia, religious moderation is needed to maintain integrity and unity in diversity. Tolerance and mutual respect are indispensable in addressing this matter, otherwise radicalism and extremism can cause destruction and division among people who live in diversity.

Pesantren is the oldest educational institution in Indonesia. It is even alleged that Islamic boarding schools developed before the colonial era with routine learning methods of reciting the book which were housed in langgar or surau. However, over time, Islamic boarding school education has been transformed by following the current curriculum standards. Historically, it started from the Tebuireng Islamic boarding school during the leadership of KH. Wahid Hasyim which included foreign language lessons and general lessons. Then, followed by all salafiyyah Islamic boarding schools which previously only taught religious knowledge, but are now transforming by including the general education curriculum in the pesantren curriculum.(Abdullah, 2019).

## **B. METHODS**

This research uses descriptive qualitative research. The research data was obtained through observation and interviews with teaching staff at the Arraudhah Islamic Boarding School. The population in this study is the Arraudhah Islamic Boarding School in Amuntai Tengah District.

## **C. RESULTS AND DISCUSSIONS**

### **1. The Background of the Establishment of the "Ar-Raudhah" Islamic Boarding School**

Pondok Pesantren "Ar-Raudhah" which is located on Jalan Brigjend. H. Hasan Baseri, Pasar Monday Village, Amuntai Tengah District, Hulu Sungai Utara Regency with a distance of 4 km from the city center of Amuntai, which was built on September 21, 1990 on a 5,062 square meter plot of land which is privately owned by Mr. Drs. H. Ardansyah Fama (deceased).

The background of the establishment of this Islamic boarding school was pioneered by Mr. Drs. H. Ardansyah Fama (deceased) who at that time was still serving as Regent of Hulu Sungai Utara for the period 1987-1992 along with the ulama of Pasar Monday village and the ulama of Kembang Kuning village, because they remembered how important the existence of an Islamic boarding school in the Hulu Sungai Utara area whose education was purely with teach classical Islamic books (kitab kuning), also because of their great sense of responsibility at that time towards future generations of Islam in tafaquh fiddin, to face the challenges of the times.Until they realize the important role of religious education institutions, namely the establishment of a boarding school with the hope of producing Islamic generation cadres who are able to lead the people in the future.

And as a result of the deliberations made by the Regent at the time along with prominent scholars and community leaders in Pasar Monday and Kembang Kuning villages, which were held in the main room of the Noor Thaibah Pasar Monday mosque, on September 21, 1990 on land

owned by Mr. Drs. . H. Ardansyah Fama, the first pillar of an Islamic boarding school was erected which at that time was named the Islamic boarding school "Al Munawwarah".

And at the beginning of the 1991-1992 school year, the Wustha level learning began with the first 19 students using local temporary facilities at the old elementary school which at that time was still considered suitable for use and the study time was still in the afternoon under the auspices of the chairman of the foundation, Mr. Drs. H. Ardansyah Fama as well as the funder for the operational funds of the Islamic Boarding School, and as the first caregiver for KH. Mugni Arsyad accompanied by KH. Suriani Rais Lc., in 1993 the care was handed over to KH. Suriani Rais Lc. Until he died in early January 2012 and was continued by KH. Abdussamad until now. (*Profil Pondok Pesantren Arraudhah*, t.t.)

## **2. Inaugurated and the name of the Islamic boarding school "Ar-Raudhah"**

The existence of the "Ar-Raudhah" Islamic Boarding School since its inception in 1990 has been able to get great attention in the community, both from the Pasar Monday community itself, as well as from surrounding villages, such as Kandang Halang, Ujung Murung, Kembang Kuning. , Kora Raden and the people of Hulu Sungai Utara in general. Moreover, for the concern of a great cleric who is a role model for the people, a cleric who is the pride of the people of Kalimantan, KH. Muhammad Zaini bin Abdul Ghani (Sekumpul teacher) who specifically paid attention to the presence of this Islamic boarding school.

Precisely on the night of Tuesday 12 Rabi'ul Akhir 1414H. coinciding with September 28, 1993M., he and his entourage came to the Islamic boarding school to directly inaugurate the "Ar-Raudhah" Islamic boarding school, as well as while providing guidance and direction to all levels of the boarding school management for the continuity of their education. And it's also an honor that we always remember, even though the name of this Islamic boarding school was based on the agreement of the scholars of Pasar Monday and Kembang Kuning given the name "Al-Munawwarah", but by him the name was replaced with a very nice and beautiful name, namely he name the Islamic Boarding School "Ar-Raudhah", which was taken and equated with the name of his Mushalla which is located in the Martapura Sekumpul, Banjar district. And also with the hope that this Islamic boarding school will provide a reflection of the beauty of science.

## **3. Islamic Boarding School Learning System "Ar-Raudhah"**

Pondok Pesantren "Ar-Raudhah" uses a learning system like most Islamic boarding schools in South Kalimantan in particular and Indonesia in general. That is by using a non-formal classical system (the madrasa system), namely a class system with a curriculum of subjects arranged according to the absorption ability of students according to their respective levels by always being oriented towards learning Arabic books written mostly by scholars. In the Middle Ages, this was held because of the condition of the students, which consisted of two categories, namely, santri bats and santri mukim.

Learning at the Arraudhah Islamic Boarding School uses classical learning methods, namely the cleric reads, translates, and explains the contents of the book to the students. Santri also translates the book based on the explanation from the ustadz. From time to time the ustadz uses the sorogan method, where students read, translate and explain the contents of the book in front of the ustadz. It aims to train the ability of students to read and translate the contents of the book. In addition to learning in class, there is also learning at the Islamic Boarding School. However, this is only intended for students who live in boarding houses. The books taught include manaqib Guru Sekumpul, manaqib Syekh Samman, manaqib siti Khadijah, manaqib Siti Fatimah, 'aqidatul awwam, and Azkar Nawawi. learning is done from after Asr until 10 pm.

And in the role of supporting the 9-year Compulsory Education program in North Hulu Sungai Regency, the "Ar-Raudhah" Islamic boarding school based on an agreement between the "Ar-Raudhah" Islamic Boarding School and the Ministry of Religion of the North Hulu Sungai Regency starting from 2000 has held a Compulsory Education program. 9 years of basic education with charter number: M.0-9/5-C/PP-00.5/390/2003 and registered Islamic boarding school with statistical number: 510363080004, So that every santri and female students who graduate at the Wustha level besides him also get a shahadah issued by the "Ar Raudhah" Islamic boarding school

also has a recognized diploma and is at the same level as a junior high school graduate. And in 2005 the "Ar-Raudhah" Islamic Boarding School participated in the implementation of the Package C Pursuit Program equivalent to SMA with a certificate number: M.0-9/5-C/PP-00.5/390/2003, so that every santri and female students who graduate in Ulya level Pondok Pesantren "Ar Raudhah" besides he gets a syahadah, he also has a diploma that is recognized and is equivalent to a high school graduate.

And all of this is carried out by not reducing the hours of studying religious subjects and not changing the curriculum of Islamic boarding schools that have been set, but by increasing the study hours for the subjects of the Wustha National Examination and the regular package C program from the Ministry of Religion. In addition to formal learning, there are also routine speech training activities (muhadharah) with the aim of developing and training the soul and mentality of students and female students to enter and preach in the midst of society.

Pondok Pesantren "Ar-Raudhah" in holding the exam is with a semester system that is twice a year. The first semester or nisfussanah exam is held in mid-December. The second semester or final exams as well as grade promotions are held in the middle of June. And to further strengthen the knowledge of a student and as a support for his success, especially in seeking religious knowledge that comes from classical Islamic books (the yellow book), the leadership and the entire teaching board always emphasize to all students and their students to always participate. in extracurricular lessons (additional lessons) with the sorogan / sitting Koran system, in the afternoon or evening held by the mu'allim, both in the Pondok Pesantren "Ar-Raudhah" complex or in the homes of the mu'allim, by using books that have been determined by the mu'allim himself, both in the field of Arabic language science (tool science) or fiqh, monotheism or other religious sciences.

#### **4. Implementation of Religious Moderation at the Arraudhah Islamic Boarding School**

##### ***a. Balance***

Arraudhah Islamic Boarding School is a Salafiyah Islamic Boarding School that applies religious moderation in learning and in daily activities. In learning activities, it presents several disciplines, namely classical book learning and general learning. In classical book learning, they teach about monotheism, tajwid, nahwu, sharaf, fiqh, ushul fiqh, shirah, hadith, usul hadith, tafseer, ushul tafseer, balaghah, al-qur'an, 'science of kalaam, fara'idh, mantiq and morals. Meanwhile, in general learning, currently there are only four general subjects included in the pesantren curriculum, namely mathematics, Indonesian language, Natural Sciences and PPKN.

Initially, this Islamic boarding school only contained book learning. However, in 2006 the Islamic boarding school offered to teach general lessons. The lodge accepted the offer. Apart from being obedient to the government, the Pondok also feels that there is a usefulness and correlation from general lessons to religious learning. For example, mathematics is useful for calculating zakat, inheritance, and so on.

These fields of knowledge are taught differently, with different levels of knowledge according to the level of education. The education level is divided into madrasah diniyah, wustha (junior high school) and 'ulya (high school). The increase in grade level is based on the ability of students through grade-up exams or semester tests (Ustadz Nazari, 2021).

##### ***b. Equality***

The form of equality that is applied at the Arraudhah Islamic Boarding School is the existence of a cottage exam and a package exam. Where, the diploma is equivalent to junior high school for package B and high school with package A. The diploma can be used if there are students who want to continue to public schools or lectures.

In 2021 the Arraudhah Islamic Boarding School will also hold lectures. Lectures at the Arraudhah Islamic Boarding School are a branch of the Darul Ulum Kandungan campus. Currently, there are only three majors in the course, namely Islamic economics, Islamic banking and Arabic language education. The number of students studying in Islamic boarding schools currently is around 120 people.

##### ***c. Justice and Tolerance***

Arraudhah Islamic boarding school is open to any Muslim who wants to study at the Islamic boarding school. The students and their ustadz never discriminate between their students who come from outside the region or from Muslims from any group, be it NU, Muhammadiyah, and so on.

#### **d. Discussion**

Before setting or deciding on various issues, the teaching staff will conduct deliberations first.

#### **e. Skills training**

Ustadz Nazari said that apart from studying religion and general knowledge, there is also a computer course at the Arraudhah Islamic boarding school. It aims to train students' skills in the field of technology so that later they are ready to enter the community. However, for now, the computer course is only intended for alumni from the lodge due to the lack of facilities. In addition to computer courses, there are also muhadharah activities that are useful as a provision for students to enter the community.

#### **f. Open**

Based on an interview with the principal at the Salafiyah Arraudhah Amuntai Islamic Boarding School, he explained that the Arraudhah Islamic Boarding School is open to the community and government. For example, if the government invites them to discuss something, the Islamic boarding school will gladly comply with the invitation. Santri are also taught tolerance and openness to the wider community. When there is a boarding event, the boarding school also invites the community and alumni to attend the event. also when there are national holidays, Islamic boarding schools also celebrate them.

### **D. CONCLUSION**

Based on the results of the study, it can be concluded that the Arraudhah Islamic Boarding School applies religious moderation in the cottage curriculum and in daily life. As for the forms of religious moderation applied at the Arraudhah Islamic Boarding School, among others: tolerance, equality, balance, deliberation, teaching general learning and skills training (Obedience to the State), teaching Religion learning (obedience to Religion) and being open to development and the wider community with lectures , computer science and various events that involve the community.

From this research, it is hoped that there will be no more negative stigma against religious leaders, ulama, santri and Islamic boarding schools. As well as opening the public mind to the need to apply religious moderation in order to achieve a safe and harmonious life in religion and the state.

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