

THE ROLE OF NURUL UMMAHAT ISLAMIC BOARDING SCHOOL IN ACHIEVING RELIGIOUS MODERATION

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Abstract. In the era of globalization at this time, religious people are faced with religious plurality, social conflict and radicalism. Therefore, to realize the peace aspired to by the international world, it requires a person who still holds fast to the purity of religious teachings that are able to adapt to the culture of society and exclusively. And to realize such a person, we need an institution of religious education that teaches true religious values. This study uses a qualitative method and focuses on the role of the Nurul Ummahat Islamic boarding school in developing religious moderation so that the approach used is a sociological approach to religion. Research results show that the existence of the pesantren Nurul Ummahat as a religious education institution as well as an agent of peace has inspired the international world. In the midst of religious social conflicts, this pesantren is able to realize harmony in religious communities in the midst of domestic and international society. Through religious dialogues and cross-faith social practical activities, Nurul Ummahat was able to actualize the concept of Islam rahmatan lil 'alamin as the basis of Islamic boarding schools.

Keywords. Islamic boarding school, Nurul Ummahat, Religious Moderation

A. INTRODUCTION

Conflict among religious communities has become a central issue in human life throughout the world. The tragedy of Rohingya Muslims in Myanmar, for example. This conflict, which is based on religious differences - Islam as a minority - has become an international spotlight. Thousands of Rohingya Muslims fled to the Bangladesh border and were forced to accept conditions when their homeland was destroyed and burned by Myanmar military groups (Zulfata, 2017). Moreover, Palestine - Israel conflict is also touted as a conflict between religions.

Amnesty International researcher for Palestine, Lina Fatton said that religion has become a tool to aggravate the Israeli-Palestinian conflict which was originally a conflict of competing powers between the two countries. In addition, Islamophobia is also widespread in Western countries. The minority of Muslims in Western countries are forced to live in fear and fear. The rise of acts of violence, threats and discrimination and even terror against minorities of Muslims began to be felt. Terrible acts of terrorism have occurred in two mosques in Christchurch - New Zealand, Friday, March 15, 2019 ago.

The reality of religious life in Indonesia is also inseparable from conflicts between religions. The practice of violence in the name of Islam, from fundamentalists, radicalism to terrorism lately is also a bad record for Indonesia. There were attacks on religious leaders - such as the attack on KH Umar Bisri bin Sukowi in Cicalengka, Bandung, and also the attack on the House of Worship in the Church of St. Lideina, Beog Sleman Yogyakarta when mass was held. In addition, bombings in three churches in Surabaya and many other inter-religious conflicts throughout the international world.

Conflicts between religions indicate increasingly blurred public awareness about plurality which necessitates multicultural and multi-religious exist in Indonesia. Basically the formation of peace and religious harmony can be realized with the religious doctrine that becomes an ideology. Because in essence, none of the world's religions teach violence and war. But in reality, there are still

many conflicts in this world that are based on differences in religious ideology. So, Islam came with bringing and spreading peace. Because in its concept, this religion has very great teachings, such as *Ukhuwah* (Brotherhood), *Itihadiyah* (Unity) and *Deliberation* (Democracy) (Anshori, 2016, p. 118).

To realize the peace aspired by the international world takes a personal Muslim who adheres to the purity of Islamic teachings, adapts to the culture of society and don't act of violence. To realize such a person needs an Islamic religious education institution that teaches true Islamic values, one of which is a pesantren. Pesantren is the oldest Islamic education institution in Indonesia. Pesantren is a means of spiritual struggle as well as a media to acculturate the culture which provides a space to associate between the cultural dimension and the normative dimension of religion. The educational objectives to be achieved by Pesantren are teaching and developing Islamic values to realize a harmonious social order in accordance with values contained in the Koran and al-Hadith (Benaziria, 2017, p. 46).

Along with the times, the problems that must be faced and answered by pesantren increasingly complex. Pesantren are faced with challenges posed by modern life. Even in recent years pesantren have been associated with issues of radicalism and terrorism which have an impact on the image of pesantren. Negative views on pesantren emerge among the people. Pesantren is focused by government to eradicate terrorism. For this reason, the existence of the pesantren rahmatan lil 'alamin is needed to maintain the integrity of a diverse nation.

Pesantren Nurul Ummahat is one of the pesantren that instills multicultural awareness among its students. Not only theoretically, but practically active in conducting religious dialogue and interfaith social activities. Nurul Ummahat, which was founded in 1988 by KH Abdul Muhaimin, a figure and coordinator of the Yogyakarta Religious Brotherhood Forum (FPUB), specializes in women's boarding schools. Located in Kotagede, Yogyakarta, This Pesantren emphasizes the importance of religious inclusiveness in society. Even since 1991, Nurul Ummahat has been visited by more than 70 countries in the world, such as India, China, Japan, Korea, Palestine, Rome and America.

"Since the 90s, Pesantren Nurul Ummahat become familiar with its multicultural life and started being familiar by many guests from different religions, including foreign guests. More than 70 countries have visited Nurul Ummahat, such as America, China, Korea, Rome, Japan, Palestine, and especially representatives from the USCRF (United State Commission on Religion and Freedom) and President of the International for Religion and Freedom (IRF) which delegated by President Obama at the time " (Muhaimin, 2022).

Along with the rise of religious social conflict in parts of the world, Pesantren Nurul Ummahat can actually prove the harmony of religious harmony in the international world. Through religious dialogue and interfaith social activities, Kiai Abdul Muhaimin hopes that this pesantren will be able to produce a figure with a modernist spirit, sensitive to the progress of human civilization by promoting an attitude of openness, good adaptability, and upholding human values. It can become a new alternative for students in sowing the values of diversity, tolerance and peace in the international world .

From this background, the writer is interested to explore comprehensively about how the contribution of pesantren and also santri as agents of peace in the international world. The difference between this study and other studies is that in the Nurul Ummahat Islamic boarding school, religious moderation activities are not only limited to the Indonesian region, but also carry out religious dialogue with various countries in the world.

B. METHODS

This study uses a qualitative method. Qualitative research is research aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts of people individually and in groups (Sukmadinata, 2011, p. 60). This study focuses on the role of the Nurul Ummahat Islamic boarding school in developing religious moderation so that the approach used is a sociological approach to religion. The object of the study of the sociology of religion is the relationship between religion and society, religion is considered a higher power than that of humans (Adnan, 2020, p. 27).

The data collection techniques used in this research are literature study and triangulation. Triangulation is defined as a data collection technique that combines various data collection techniques and data sources that have been obtained. The use of triangulation carried out aims to collect data as well as test the credibility of the data, or check the data with various data collection techniques and various data sources (Sukmadinata, 2011, p. 221).

This effort is carried out in order to realize the effort to understand the role of the Nurul Ummahat Islamic boarding school in the development of religious moderation in social life and is no longer temporary. Because religious life in Indonesia today often occurs as a monopoly of truth and allergies to thoughts outside of their religion, so that an exclusive, rigid, and self-confident religious attitude emerges.

C. RESULT & DISCUSSION

Pesantren As the Foundatin of Islam Rahmatan Lil 'Alamin

The Islamic entity as *rahmatan lil 'alamin* recognizes the existence of plurality of diversity, because Islam views plurality and diversity as sunatullah, which functions as a test of Allah to humans, social engineering facts and the progress of humanity. Plurality as sunnatullah is enshrined in the Qur'an, among others in surah al-Hujurat verse 13 as follows (Departemen Agama RI, 2015).

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ
“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.” (al-Hujurat: 13)

The above verse places pluralism as a determinant condition (condition sine qua non) in the creation of beings. The common thread of this command is to bring peace and make everyone inside. In this context, according to KH Achmad Siddiq (*Rais Am* PBNU) in the 1980s as quoted by Tasirun proposed three kinds of brotherhood (*ukhuwah*) (Sulaiman, 2017, p. 93). First, *ukhuwah Islamiyah*, which means brotherhood that develops on the basis of religion (Islam) on a local, national or international scale. Second, *ukhuwah wathaniyah*, which means brotherhood that grows and develops on the basis of nationality. Third, *ukhuwah basyariyah*, which means a brotherhood that grows and develops on the basis of humanity.

These three *ukhuwah* must be realized in a balanced manner in accordance with their respective portions. One cannot be disputed with each other, because it is only through these three dimensions of *ukhuwah* that the ideals of *rahmatan lil 'alamin* will be realized. In addition, Muslim social relations are also required to maintain *ukhuwah basyariyah* with all people, even with non-Muslims or non-Indonesians, as well as maintaining good cooperation. Brotherhood in Islam is not exclusive or limited brotherhood with Muslims, but brotherhood that transcends the boundaries of religion and belief (Sulaiman, 2017, p. 94). Islam regulates human relations, both between Muslims and Muslims, or Muslims and non-Muslims. Both of them have a kinship or social relationship. Thus, they can acknowledge each other's existence.

Pesantren is the most fundamental manhaj power base established by the kyai. Therefore, pesantren must be maintained so that no harmful ideas such as religious radicalism are infiltrated. The attitude of diversity that is developed and taught at Pesantren is moderate Islam which is sourced from the teachings of *Ahl al-Sunnah wa al-Jama'ah* (aswaja) (Sulaiman, 2017, p. 87). Some scholars agree that pesantren as the oldest Islamic education institution in Indonesia has experienced innovation, both in physical terms such as buildings and learning systems or in response to the development of civilization. Nevertheless, pesantren can still maintain the classic values that have characterized pesantren since its establishment.

a. Pesantren as A Subculture

Abdurrahman Wahid in his work represented the boarding school as a subculture. Pesantren is a unique life that can survive for centuries to use its own values. Some of the main aspects of pesantren life that have a subcultural character include: the existence of pesantren can be a relatively stronger institution of life than other institutions in society, the existence of an attraction that allows the surrounding community to consider pesantren as an ideal alternative

to the attitude of life in the community, and the development of a process of influences with external societies which accumulates on the formation of new values that are universally accepted by both parties (Wahid, Abdurrahman, n.d., pp. 39–40).

Pesantren succeeded in defending themselves from the culture of globalization, most of which can be seen in the charisma that is flexible enough to carry out innovations in pesantren. The diversity of pesantren models from its foundation to its development according to Abdullah Syukri Zarkasyi is categorized into three types, namely: First, traditional pesantren which still retain old traditions, the study of reference books usually called the *kitab kuning*, to the problem of sleeping, eating and so on. Second, a semi-modern pesantren, which is a pesantren that combines traditional and modern pesantren. The learning system uses the traditional pesantren curriculum and the Ministry of Religion (*Kemenag*) and Ministry of National Education curriculum (*Kemendiknas*). Third, pesantren that has used modern curriculum, learning systems and management (Syafi'i, 2017, p. 70). In addition, according to Zarkasyi, modern pesantren have been supported by adequate IT and foreign language classes. *Ma'had 'aly* in this case is categorized as a modern pesantren.

The existing values in pesantren are applicable in the daily lives of their students. The students are able to apply the lessons they receive in life in society. Formation of values in a pesantren environment is homogeneous. Another important factor is the similarity in the background of the pesantren caregivers. Moreover, the dominant position in the formation of values in the pesantren environment is held by fiqh law, then followed by the customs of the Sufis. Values that are contrary to the law of jurisprudence however do not get a place in the pesantren (Wahid, Abdurrahman, n.d., p. 51). After the dictum placed by fiqh is accepted, then to perfect its implementation it must be adjusted to the deeds considered noble by the Sufis as the main practice (*fada'il al; a'mal*). The obligation to surrender completely to the *kyai* was a continuation of the submission of the Sufi movement members to the *murshid*.

In pesantren, life is colored by asceticism which is combined with the willingness to do all the orders of the *kyai* to obtain the blessing of the *kyai*. The life attitude formed by pesantren will shape the attitude of the students in the life of the outside community, and will be an ideal choice for today's dynamic community life. The ability of pesantren to maintain their subcultural identity is being tested. In the midst of globalization, at least the pesantren does not lose the values it has had so far (Jailani, 2017, p. 120).

b. Pesantren as A Transformation of Civilization

Historically, pesantren have an important role in community empowerment and the progress of a nation. The pesantren has a large educative culture in Indonesia, considering that the pesantren functions as an educational, religious, social institution as well as an institution of struggle (Kamal, 2018, p. 23). With all the strengths and weaknesses possessed by this institution, pesantren was once the last stronghold in defending Indonesia's independence from colonial attacks.

The history of the struggle for independence cannot be separated from the role of pesantren, because of its great innovative potential in nation mobilization, especially because of the style / type of leadership in pesantren. Aside from being a spiritual leader, the *kyai* is also a role model for the community; so that what was voiced by the leader of the pesantren (*Kyai*) touched the greater community in Indonesia. Until now, this function is still ongoing; still reflected as an institution 'Amar ma'ruf nahi munkar. The stickiness of pesantren in the minds of the layers of society is inseparable from its cultural character which is more concerned with independent attitude and strong adaptation to society (Saleh, 1988, pp. 88–89).

The pesantren as a community institution has long had the function to bridge this change. Even the durability is quite strong. However, the problem is whether the frame work used to anticipate these changes is based on a positive attitude or just the opposite because by closing off these changes, while the change continues without control.

Shaykh Mahmoud Syaltout sees that the teachings of Islam are basically divided into two main components, namely Aqeedah and Shari'ah. In approaching the issue of Aqeedah which involves aspects of trust, many people are required to use the ability to think. In approaching shari'ah problems that involve aspects of behavior, humans are required to use physical abilities.

The sharia aspect is an embodiment of the aqeedah aspect. In other words, people who believe in Allah, must do His commands and keep His prohibitions away (Santoso, 2012, p. 124).

The pesantren basically always instills a spirit of self-confidence, independence, simplicity and a high sense of solidarity (*ukhuwwah*). This character is reflectively seen in pesantren alumni who are already involved in the wider community. Whereas other basic institutional potentials of pesantren are more functional and potential, including (Syafi'i, 2017, p. 89):

1) Educational Potential

As an educational institution, the pesantren is partly responsible for the overall intelligence process of the nation. Whereas pesantren are specifically responsible for the continuity of religious (Islamic) traditions in the broadest sense. From this point of view, pesantren proceed in an institutional and inspirational manner and choose a model that is felt to fully support the goals and nature of human education: that is, to form true believers who have moral and intellectual qualities.

2) Da'wah Potential

As an *amar amar ma'ruf nahi munkar*, pesantren has a fairly serious task, namely participatory becoming a da'wah institution. Da'wah, besides being carried out functionally (through its educational and educational functions), is also carried out actually (bil-things) by directly involved in handling the da'wah object (community) through social and economic activities. Thus, pesantren becomes an Islamic Non-Governmental Organization that not only deals with scientific theoretical issues, but emancipatively addresses social problems in the community.

3) Community Potential

The potential of pesantren in developing the community will not only become a strategic opportunity for community development, but will also strengthen the pesantren itself as a social institution. Morally, pesantren are community-owned institutions, as well as being embraced by various social, political, religious and ethical decisions. This social potential is culturally direct dialogue with the development of the existing community.

The dynamics of society that continue moving forward with its logic, has resulted in a values shift of society which constitutes a large majority in Indonesia. This social change experiences various imbalances. This is caused by various values and psychological conflicts, one of the consequences of this clash is the growth of a group or social class that is opportunistic in achieving profit, without considering environmental order and cultural values (Karwadi, 2019, p. 158). This is a big problem for pesantren to anticipate these changes by preparing conceptually the value system that can be used as a positive reference. Not only does the pesantren have built their own culture, but in essence, dialectical development demands change, and pesantren should not be stagnant and old-fashioned.

Inclusive Pesantren Nurul Ummahat

Pesantren Nurul Ummahat is an inclusive boarding school in Yogyakarta. It is said to be an inclusive pesantren because it declared itself as a pesantren for all people with different religious and social backgrounds. In contrast to other pesantren in Indonesia where all the students are Muslim, the pesantren Nurul Ummahat has a number of students from various religions, such as Catholic, Christian, Buddhist, Hindu and even those who don't have any religion.

"My pesantren is open to anyone with any social and religious background as long as humans. Here we do not distinguish between religion, ethnicity and race. I invite other religions such as Buddhism, Hinduism, Christianity, Catholicism and other religions to stay and become santri (student) here. Even those who do not have a religion, please come to this pesantren." (Muhaimin, 2022)

Pesantren Nurul Ummahat located in Prenggan, Kotagede, Yogyakarta, which was founded in 1988. The establishment was under the mandate of K.H. Marzuki, father of K.H. Abdul Muhaimin (As caretaker of Pesantren Nurul Ummahat). According to Muhaimin, the concept of Nurul Ummahat's education system was influenced by the thoughts of KH Moeslim Rifai Imampuro, which is more popularly known as Mbah Lim, a charismatic scholar who founded Pesantren Al Muttaqin Pancasila Sakti, Klaten. KH Muhaimin studied with Mbah Lim, including about Islam and nationalism that had been applied by Mbah Lim since 1978 at the Pesantren Al-Muttaqin Pancasila Sakti.

The construction of religious inclusiveness built at the Nurul Ummahat pesantren is also inseparable from the thoughts of KH Abdul Muhaimin inspired by Mbah Lim. Mbah Lim built the Joglo of World Peace as a symbol his ideas that wanted to unite people of different religions and beliefs. KH Abdul Muhaimin is the coordinator of Yogyakarta Religious Brotherhood Forum (Forum Persaudaraan Umat Beragama/ FPUB). FPUB is a non-profit organization engaged in social humanity that raises the main theme of religious tolerance. He is also a frequent speaker in interfaith dialogue, both in domestic and international discussion forums. KH Muhaimin has also been a source of interfaith dialogue held several times in other religion worship places. He also gave a talk at Jalsah Salanah of the Indonesian Ahmadiyya Movement (JAI) which for some people is still seen as a deviant sect. He did it based on human values as Islam teaches to respect differences and tolerance.

"I believe that the one who has the true truth is God. So anyone can not and must not believe if he is the most correct person especially to the point of opposing other people. That's why I accept them (Ahmadiyah) as brothers."

Pesantren Nurul Ummahat stands on the pretext of realizing harmony among fellow human beings combined with the values of togetherness, egalitarianism, openness (inclusive) and politeness taught through three aspects, namely the transfer of knowledge, value and spirituality. Therefore, this pesantren also teaches about human rights, pluralism, multicarism, gender, environment, and nationalism that are adapted to the values of Islam and Indonesian culture. The *santri* are also educated to have modernist spirit, easy to adapt to the environment, uphold human values, and respond to the progress of human civilization. The mission of pesantren are modernity, moderate and humanity or commonly known as triple 3M (*Modern, Moderat, Manusiawi*) (Hidayatullah, 2016, p. 313).

First, Modernity means that students (*santri*) are expected to use the *kitab kuning* paradigm to respond modernity. Kyai hoped that they could respond to modernity not only in terms of behavior but also other aspects, such as liberalism and radicalism. He believes that every challenge of modernity has its basis in the Koran and al-Hadith.

Second, Moderate means that students are expected to be neither extreme nor reactive when they face differences and disagreements in social life. They should not condemn the different as '*kafir*' and heretics. Instead, they open and accept differences as something that must be recognized and respected (tolerance). This can be seen when the pesantren received a visit from the International President of Ahmadiyya and several prominent figures such as the Shia -Professor from Qum University, a very popular place as the center of Shi'a in Iran..

Third, Humanity means that interaction with others is based on equality as humanity. In recent years, social conflicts are based on differences in theological, interreligious and intercultural concepts. In this context, Muhaimin believed that in the conflict they did not view the different as human beings, but saw them as infidels, misleading and lawful in their blood. Whereas in the Pesantren Nurul Ummahat, they are actually accepted as someone who must be respected and glorified as fellow creatures of Allah SWT.

Pesantren Nurul Ummahat is a traditional pesantren (*syalafiyah*) which is ideologically affiliated with Nahdatul Ulama (NU). It still retains the old traditions, the study of the Qur'an and the study of the books which are commonly called *kitab kuning*. (Syafi'i, 2017, p. 70) The activities in Nurul Ummahat began with praying *subuh* together, then continued with the memorization of the the Koran which was taught by Nyai Umm As'adah and the *kitab kuning* reciting offered by KH. Abdul Muhaimin. In contrast to other pesantren, the learning of Tafsir al-Quran with the yellow book is presented in two directions. That is, students not only sit and listen but also actively discuss. The interpretation material delivered is always integrated with other sciences, including sociology, psychology, law, education, and culture. That way, students are trained to think critically and

analytically. Activities resumed at *maghrib*. After praying together, students perform *sorogan* Koran. It continued with Isha prayer and *mujahadah*. The other types of activities are *barzanji*, *khitobah*, *sholawat*, and learning *qiro'ah* (Eva, 2022).

Kyai opens his pesantren to every religious community who will know more about Islam in Indonesia. Therefore, from the guest book, there were found several people from various adherents of Buddhism, Catholicism, Protestantism, and Hinduism, both domestic and international guests. In fact, this pesantren has been visited by agnostic and atheism students, such as Syuky Zhang, a Chinese student, who lived there for about 1.5 months. Also, in 2000, Chika Yoshida, a Buddhist student from Chiba University, Japan, stayed here for about 1.5 months..

In 2003, a student and a prospective pastor from the theology faculty, University of California, Berkeley, USA, also stayed here for about 1.5 months. In addition, there are hundreds of foreign students and 2-10 Catholic nuns who have lived in about 3 days. According to him, there are more than 70 countries that have visited his pesantren, such as: India, China, Korea, Rome, Japan, Palestine, and America; especially some USCRF (United State Commission on Religion and Freedom) delegates and IRF (International for Religion and Freedom) President delegated by President Obama. In general, most of them were positively impressed by what Kyai and his pesantren were doing at Nurul Ummahaat (Eva, 2022).

Nurul Ummahat has become one of the places capable of realizing harmony among religious communities. That is why this traditional boarding school has become one of the destinations of the 2016 Interfaith and Intercultural Dialogue delegation. The activity which was held on 18-19 October 2016 was participated by delegations from five countries, including Turkey, Australia, Indonesia, Mexico and South Korea. The delegation in the activities initiated by the Indonesian Ministry of Foreign Affairs and the Indonesian Ministry of Religion through the Center for Religious Harmony (PKUB) conducted visits and dialogues about interfaith and cultural harmony in various places. With the vision, mission and activities of Nurul Ummahat hoped that this pesantren can produce humanist, global-minded students, act locally without having to eliminate their identity as a true *santri*.

The Role of Pesantren in Achieving World Peace

In the last few years, there have been many terrorist acts in the form of bombings which occurred in several regions of Indonesia. These actions were allegedly carried out by pesantren alumni. The National Counterterrorism Agency (BNPT) states that there are at least 19 pesantren in Indonesia indicated to teach doctrines containing radicalism.. The perpetrators of terrorism which are mostly pesantren alumni seem to be a justification that pesantren are a source of violence and radicalism. Therefore, in responding to the symptoms of terrorism, Muslims must be clever and careful. The community must be encouraged to not easy generalizing pesantren as a place to teach radicalism. Radicalism is contrary to the pesantren teachings, especially Nahdlatul Ulama pesantren which develop *tawassuth*.

Indonesia as a multi-religious state will easily be dragged into conflict in the name of religion. The emergence of interreligious conflict is not impossible as part of a plan to discredit Islam. Therefore, Pesantren as the basis of education and teaching of Muslims must be guarded from extremists. The negative image of pesantren and Islam which is due to acts of radicalism and terrorism must be corrected (Sulaiman, 2017, p. 89). That was confirmed by Kyai Muhaimin as the caregiver for the inclusive pesantren Nurul Ummahat.

Kyai Abdul Muhaimin considered that pesantren had a strategic role in creating harmony among religious communities. However, pesantren are full of togetherness, authoritarianism, openness (inclusive), and politeness. According to him, students can be categorized as peace actors through three practices of peace; peace making, peace keeping and peace building. Although religion is one of the sources of violence in international relations, it also teaches peace, human dignity, equality, devotion and solidarity. Thus, santri as a movement based on pesantren has the potential to spread world peace in line with Islam *rahmatan lil 'alamin*.

Through this pesantren, Kiai Muhaimin wants to look at the future of Indonesia which is filled with pious people who prioritize human values. Because he is aware that the current way of religion in Indonesia is still doctrinal, symbolic, and narcissistic. Therefore, he wants every religious man to

make a significant contribution to society. Religion must be realized in a humanistic, ethical, and cultural form as the kyai applies it to the Islamic education system in his pesantren. At least, there are three aspects that distinguish Nurul Ummahat from other pesantren, namely as follows.

a. Kyai As Peace Agents

KH Abdul Muhaimin is the founder and caregiver of the pesantren Nurul Ummahat and also well-known as a cleric who involved in interfaith life. He proved it by establishing the Brotherhood of Religion Forum (FPUB) in 1997 along with dozens of other religious leaders. Aside from being the FPUB coordinator, Muhaimin also chairs several interfaith organizations such as the Indonesian Conference on Religion and Peace Foundation (ICRP), Chairperson of the Thoriqah Nahdliyin Yogyakarta Congregation, Expert Staff of the Yogyakarta Pancasila Study Center Yogyakarta, and several other organizational positions.

Through humanitarian activities, KH Abdul Muhaimin has a broader mission, which is trying to establish interfaith peace within the frame of national diversity. He realized, that Indonesia is a country with a diversity of ethnicities, languages, cultures, social and religious. The difference is not to make a dispute, but as a means as to know each other and love one another.

“For me, there are two interactions regarding religion, firstly *hablun minannas*, namely horizontal relations between humans. Second, *hablun minallah*, this contains religious rites and theology which are the rights of individual privacy, so they should not tamper with it. We must not insult differences in theology and religious rites.” (Muhaimin, 2022)

From this statement, Muhaimin wanted to distinguish patterns of interaction in religion from two rites, namely the social rite (*hablun minannas*) and the rite of worship (*hablun minallah*). *Hablun minannas* is a horizontal relationship between humans, both fellow Muslims and non-Muslims regardless of their social status. Whereas, *Hablun minallah* is the theological relationship of the servant to Allah. *Hablun minallah* covers rites and theology including beliefs which are the right of privacy and should not be contested.

Although KH Muhaimin is often regarded as a controversial cleric, because several times he was a guest speaker at the Christmas in the church, but he remained in his stance to seed Islamic values bil-hikmah. This he relies on the word of Allah Almighty Qs. An-Nahl verse 125 as follows. (Departemen Agama RI, 2015)

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ
بِالْمُتَّقِينَ

“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.” (An-Nahl:125)

Muhaimin's involvement in religious social activities contributed significantly to the pesantren Nurul Ummahat. Muhaimin founded the pesantren Nurul Ummahat with a modern, moderate and human vision in the hope that the *santri* would be able to become modernists, be sensitive to the advancement of civilization in society, promote an open attitude (inclusive), and uphold human values. Therefore, in addition to equipping students with Islamic religious doctrine, he also teaches about multiculturalism, nationalism, gender, human rights and other materials which he packed in the santri discussion forum.

b. Interfaith Dialogue as A Basic Islamic Inclusion

Intolerant actions arise because of the low tolerance character. Tolerance is needed in Indonesian multicultural society. As a heterogeneous country, Indonesia has the potential for multi-ethnic, multi-cultural, multi-religious wealth which is the country's development

potential. The character is also a differentiator between Indonesia and other countries in the world and the identity of the Indonesian people. Masyarakat yang multikultural selain memiliki potensi sebagai kekayaan bangsa serta sebagai identitas nasional, juga sangat rawan memicu terjadinya konflik horizontal dan konflik vertikal, yang menimbulkan disintegritas bangsa.

Attitudes to deny the rights of other people or groups will form intolerance, hatred, anger, threats and discriminatory actions. This will cause a prejudice (prejudice or su'udzan) to other people and groups who have different ideas, understandings, creeds or sects. So that will lead to distrust between individuals, fellow family members, fellow groups or between groups (Abdullah, 2005, p. 17).

According to Ichsan Malik, one model of conflict resolution that is quite successful in overcoming social conflicts is the "Truth and Reconciliation" model. (Malik, 2017, p. 21) There are several main indicators that can be used as lessons for resolving social conflicts, one of which is the participation of civil society groups. Reconciliation provides a great opportunity for community participants. Great support is given by religious institutions in the community. Organizationally, this religious institution is more well organized and has a structured leadership system (Kyai). Basically this dominant religious institution indirectly attracts other civil society institutions to proactively support reconciliation (Malik, 2017, p. 22).

To find a solution to all these destructive attitudes, many offers were made by activists of religious harmony. One of them is an effort to create an atmosphere of interfaith dialogue. It is time for religious people to leave the era of monologue to move on to the era of dialogue. Through dialogue, they can prepare themselves for discussions with other religious people who have different views about the reality of life. The dialogue is intended to get to know each other and gain new knowledge about dialogue partner religion. Dialogue itself will enrich the insights of both parties in order to find similarities that can be used as a basis for harmonious life in a society (Shihab, 1999, p. 41).

Pesantren Nurul Ummahat as a multicultural boarding school is active in conducting dialogue, both internal and external dialogue. Internal dialogue as applied in pesantren is dialogue in understanding the teachings of Islam itself. In this case, Kyai Muhaimin applies two-way learning in providing *kitab kuning*-Interpretation learning material. Thus, students are allowed to ask questions about the correlation between these interpretation materials and problems in social life. In addition to internal dialogue, Nurul Ummahat is also active in conducting external dialogue. External dialogue is intended to build relationships between pesantren and the community. Nurul Ummahat has a dialogue with the community on contemporary issues, including interfaith dialogue.

According to KH Muhaimin, dialogue is not only limited to seminars, workshops or conferences. However, students are expected to be able in adapting toward the modern world outside the pesantren as well as being a form of dialogue. He gave an example, some students and also his children who were tahfidz (memorized al-Quran) went to study abroad, and took non-religious majors, such as medical, information technology and other majors. This indicates that pesantren must be able to open themselves and accelerate with the dynamics of the times without sacrificing theological issues. The students remain individuals who have been formed with the values of the pesantren.

"Interaction with the wider community shows that pesantren are not anti-dialogue. Pesantren are able to align itself with the dynamics of community development and, most importantly, we do not like dialogue to look for differences at the expense of theological issues, it is not the goal, maybe those who consider dialogue about beliefs, I think it is a form of dialogue incomprehension. We are still true santri. Moreover, I am also an alumni of shalaf pesantren who do not have an academic base." (Muhaimin, 2022)

In carrying out the mission of dialogue, pesantren Nurul Ummahat often gets interfaith visits, both within and from abroad. Nurul Ummahat was once the location of the 2016 Interfaith and Intercultural Dialogue, which was attended by delegations from five countries, such as Turkey, Australia, Indonesia, Mexico and South Korea. The making of the pesantren Nurul Ummahat as the location of the dialogue made the students familiar with the multicultural and pluralist world. Thus, students not only get theoretical provisions but are also practical.

“I think all religions teach harmony. Together with friends of interfaith leaders, I have held dialogues in almost 300 places, also in the villages. We visit villages that in fact have diverse communities, by inviting pastors, monks and other religious leaders we invite people to dialogue about what problems they face.”

Through dialogue, the public is invited to hold hearings by telling the problems they are experiencing, then jointly look for solutions to these problems, including those that are experienced by religious minorities in Indonesia. KH Muhaimin hopes that by actively engaging in inter-dialogue, it can become a conflict resolution among social and religious communities. In addition, it is expected that students as the next generation of pesantren will be able to become moderate individuals who are able to protect the community in their environment.

c. Cross-Faith Social Activities

Pesantren as an educational institution does not only transfer religious knowledge (tafaqquh fi al-din) and Islamic values, but pesantren also functions as a religious institution that carries out social control and community development. Everything can only be done if the pesantren is able to carry out the process of caring for good traditions and at the same time adapt to new scientific developments better, so it can play perenan as an agent of change (Syafi'i, 2017, p. 71).

The involvement of the pesantren Nurul Ummahat in realizing peace among religious communities was applied in its social activities. The social activity involved many interfaith leaders. For example, in the aftermath of the Merapi eruption, Kyai Muhaimin participated in social service activities as refugees in 14 churches. In addition, when the Aceh tsunami KH Muhaimin and other religious leaders also held a dialogue as a form of humanity and mutual assistance. In this case, KH Muhaimin collaborated with a network of non-governmental organizations from France and overseas countries.

Ahead of the 2019 elections, the students of Nurul Ummahat also declared their support for peaceful elections without hoaxes and expressions of hatred. The activity was carried out on Thursday, November 29, 2018 and was led by the caretaker of pesantren Nurul Ummahat, Kyai Yoga Khoiri Ali. According to Kyai,. So far, students do not care about the election, therefore the activity was held with the aim that students are able to guard the election in peace. This can be done by students do not spread hoaks, conduct political education to the community and other positive activities.

In addition to holding peaceful elections, there are still many visions of humanism carried out by the pesantren Nurul Ummahat. Despite different religions, different social statuses, all human beings are God's superior creation. As in the word of God in Qs. Al-Isra verse 70 which means, *“And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.”* Another social activity is the involvement of Saga groups, namely students who guard the church at Christmas. For some Christians, they feel safer when they are guarded by Saga groups and do not feel gripped as guarded by the police.

Rahawarin, as quoted by Benaziria, stated that pesantren is an Islamic educational institution in Indonesia that has been assumed as an educational institution with primordial character, characterized by sarungan, santri, fundamentalists and fanatics. This assumption can indirectly make pesantren potentially as an Islamic educational institution that teaches Islam *rahmatan lil 'alamin* (Benaziria, 2017, p. 45). Religious doctrine is something that can support the realization of world peace. Especially Islam. With the concept of *Ukhuwah* (Brotherhood), world peace can be realized. And especially the role of pesantren as the only Islamic educational institution that not only teaches academic science but also social science. Where it is very active role in achieving world peace. Santri as a person who studies at the pesantren later will bring peace to the world.

D. CONCLUSION

Nurul Ummahat is an inclusive pesantren in Yogyakarta. In contrast to other pesantren in Indonesia where all students are Muslim, the pesantren Nurul Ummahat has a number of students from various religions, such as Catholic, Christian, Buddhist, Hindu and even some who do not have any religion. This pesantren also teaches about human rights, pluralism, multiracialism, gender, environment, and nationalism which are adapted to the values of Islam and Indonesian culture. The students are also educated to have a modernist spirit, easy to adapt to the environment, uphold humanitarian values, and respond to the progress of human civilization, as the pesantren mission is Modernity, Moderate, and Humanity.

Pesantren is famous for its independence education method and strong religious knowledge. The education system implemented by the pesantren can manifest an intelligent and well-mannered person. This kind of person will become a vital thing for world peace. Religion must be packaged in a humanist, ethical and cultural form. As the Kyai applied it in the Islamic education system. There are at least three aspects that distinguish Nurul Ummahat pesantren from other pesantren; first, the caregiver and founder Nurul Ummahat is an interfaith figure who is active in interfaith activities. Second, interfaith dialogue activities. Nurul Ummahat Islamic Boarding School became the location of interfaith dialogue among Interfaith and Intercultural Dialogue 2016 delegates. Third, interfaith social activities. With the mission of *Ukhuwah* (Brotherhood) brought by the pesantren, world peace can be realized.

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