

RELIGIOUS MODERATION AND ITS IMPLEMENTATION AT ISLAMIC BOARDING SCHOOL IN EAST KALIMANTAN, INDONESIA

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Abstract

The implementation of religious moderation in Islamic educational institutions, such as Islamic boarding schools (pesantren), has received significant attention, along with the massive efforts to strengthen moderate religious understanding in a multicultural society. However, there have been only a few studies that focus on pesantren in East Kalimantan. This paper aims to analyze the implementation of religious moderation at pesantren in East Kalimantan. This paper is qualitative research on pesantrens in East Kalimantan, supplemented by relevant secondary sources. This paper reveals that the strategic steps taken by several Islamic boarding schools in East Kalimantan, Indonesia, in implementing religious moderation are in the form of designing and implementing policies from pesantren leaders that support the creation of moderate attitudes and perspectives in the pesantren environment. These policies include instilling an understanding of religious moderation at the time of debriefing and introduction of new students, doctrinalization at the graduation ceremony, strict and selective recruitment of teaching staff, management of the pesantren unit curriculum that integrates religious moderation, determination of reference books for learning in accordance with ahlusunah waljamaah theology, strengthening value education and principles through a specific curriculum, and others. This paper shows that the implementation of religious moderation at Pesantren in East Kalimantan is not merely a matter of formal curriculum; it also involves specialized curricula. To ensure the implementation of religious moderation at Pesantren in East Kalimantan, the Pesantren leaders must develop policies that foster moderate religious attitudes and perspectives. Therefore, the implementation of religious moderation at Pesantren in East Kalimantan cannot be separated from the curriculum and Pesantren system.

Keywords: Religious Moderation, Islamic boarding school, East Kalimantan

INTRODUCTION

The implementation of religious moderation in Islamic educational institutions, including pesantren, has attracted significant attention and considerable efforts to reinforce the understanding of moderate religion in a

multicultural society. Pesantren have been regarded as playing an important role in responding to societal issues. Beyond becoming centers for the study of Islamic sciences, pesantren are also responsible for bridging the emergence of various social problems that occur in society, particularly those related to religious sentiments. The resolution of religious issues is of great

importance for pesantren. Failure to resolve such issues promptly may result in the emergence of widespread horizontal conflicts when religious institutions are unable to effectively bridge the differences in religious understanding that occur within various communities, specifically in communities that exhibit a lack of understanding regarding the nuances of religious diversity and a narrow perspective on their religious comprehension (Kementerian Agama RI, 2021b).

Law No. 18/2019 on Islamic Boarding Schools posits that Islamic boarding schools, which have evolved within the context of society and have distinctive characteristics, have made a significant contribution to the realization of moderate Islam. These institutions have fostered the growth of individuals with strong religious beliefs, virtuous moral conduct, a sense of patriotism, and a commitment to progress. They have also played a pivotal role in both the national movement and the struggle within the framework of the Unitary State of the Republic of Indonesia. In order to ensure the continued success of Pesantren as an established Islamic educational institution and a vital component in the nation's growth and development, it must enhance its role as an academic institution that serves as the primary defense against radicalism. Accordingly, the Ministry of Religious Affairs of the Republic of Indonesia, through the Decree of the Director General of Islamic Education Number 7272 of 2019, dated December 23, 2019, has established guidelines for implementing religious moderation in Islamic education.

In East Kalimantan, several boarding schools have characteristics that have taken root and developed over time, with the organization of education levels ranging from Raudatul Atfal, Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), and Madrasah Aliyah (MA) with many students, five hundred or more. These pesantren still exist in the community and carry out educational function, da'wah, and community empowerment functions. However, implementing religious moderation in these pesantren has yet to be widely studied. The implementation of religious moderation in these pesantren has been ongoing for an extended period, and its influence has extended beyond the community to the pesantren itself (Khojir, 2020; Mardani & Siswanto, 2024).

Literature Review

The study of religious moderation and its implementation in pesantren has long attracted the attention of many researchers. Existing studies on the topic focus on three aspects. *First*, the model of religious moderation in pesantren (Akhmadi, 2019; Fahri & Zainuri, 2019; Nurdin & Naqqiyah, 2019; Azizah, 2020; Anshari dkk., 2021; Husain & Wahyuni, 2021; Hadiyanto dkk., 2022; Burhanuddin & Ilmi, 2022; Rambe dkk., 2022; Ipandang dkk., 2022; Khasanah dkk., 2023; Fikri dkk., 2023). *Second*, the appreciation of religious moderation in pesantren (Aziz, 2020; Nugraha, 2020; Khotimah, 2020; Mahatma, 2022; Juhaeriyah dkk., 2022; Pranata & Sesmiarni, 2022; Nugroho & Nailufaz, 2022; Arifin, 2023; Mardani & Siswanto, 2024). *Third*, strengthening religious moderation in pesantren (Maskuri dkk., 2020; Thoriquattyas & Hanun, 2020; Hakim, 2021; Karim dkk., 2021; Burga & Damopolii, 2022; Zakariyah dkk., 2022; Baehaqi, 2022; Hasan dkk., 2023; Hasbullah dkk., 2023; Hermanto, 2023; Hidayatulloh dkk., 2023; Faqih dkk., 2023).

A review of existing studies indicates that religious moderation in pesantren is a significant phenomenon. However, most of these studies focus on pesantren in Java, with only a few exceptions. These exceptions include studies on religious moderation and its implementation in pesantren outside Java, such as in Kalimantan. Notably, existing studies on religious moderation in pesantren have largely ignored religious moderation outside Java, such as in Kalimantan, the third-largest island in the world and the second-largest in Indonesia. This neglect has resulted in simplistic characterizations of religious moderation in Indonesian pesantren that offer little clarity. In reality, religious moderation has been implemented in pesantren in Indonesia.

This paper responds to the limitations of previous studies by specifically analyzing the implementation of religious moderation in pesantren in East Kalimantan. In addition to identifying the policies made, this paper also shows the strategies adopted by pesantren in East Kalimantan in implementing religious moderation in their environment. In other words, this paper aims to show that pesantren in East Kalimantan also implement religious moderation.

This paper is based on the argument that implementing religious moderation at pesantren in East Kalimantan is not only through the general curriculum of pesantren but also through the special curriculum of pesantren. This implementation requires policies of pesantren leaders that support the creation of moderate religious attitudes and perspectives in the environment. Thus, implementing religious moderation at pesantren in East Kalimantan cannot be separated from the curriculum and pesantren system.

Conceptual Framework

The word moderation comes from the Latin *moderatio*, which means moderation (neither excess nor deficiency). In religion, moderation is characterized by a balanced perspective, measured response, and practice of the abovementioned concepts. In the KBBI, "fair" is defined as impartial, in favor of the truth, and appropriate/not arbitrary (Kementerian Agama RI, 2021b). Thus, religious moderation is an absolute belief in one's religious teachings and respect for the beliefs of others. Yusuf Qardhawi defines religious moderation in terms of *wasatiyyah* and *tawazun*. *Wasatiyyah* is a middle attitude, while *tawazun* is a balanced attitude between opposing and conflicting poles. One of these poles has no effect when separated by removing the opposing pole. The other pole is not taken more than it should be (its right) and violates and tyrannizes the opposing pole. Qardhawi gave examples of these opposing poles and contradictions, including *rabbaniyah* and *insaniyah*, spiritualism and materialism, eternity and worldliness, revelation and reason, projection into the past and prospecting into the future, individualism and socialism, realism and idealism, firmness in principle and change (Qardhawi, 1997).

In the Qur'an, several verses indicate the mission of Islam, the characteristics of Islamic teachings, and the characteristics of Muslims. The mission of this religion is to have mercy for the universe (*Rahmatan li al-lamin*), QS. al-Anbiyā' [21]: 107. The characteristics of Islamic teachings are a religion which come along with humanity (*fitrah*), QS. ar-Rūm [30]: 30, while the characteristics of Muslims are moderate people (*ummatan wasathan*), QS. Al-Baqarah [2]: 143. In addition, some verses command Muslims to side with the truth

(*hanif*), QS. al-Rūm [30]: 30, as well as upholding justice (QS. al-Mā'idah [5]: 8) and goodness to become the best ummah (*khair ummah*), QS. Ali 'Imrān [3]: 110. These verses reinforce the need for religion with a moderate attitude (*tawassuth*), described as human *wasathan*. So, at this time, many scholars promote the concept of Islamic moderation (*wasathiyyah al-Islam*).

In addition to the Qur'an, the hadith, as a source of religious teachings (Ali & Himmawan, 2019) and the determination of a law that has not been determined by the Qur'an (Sagira, 2019a, 2019b), also contain the Prophet's teachings that embody the value of moderation in religion, which some stated in several chapters of the hadith books. For instance, in the Book of *Riyadh al-Shalihin*, which is one of the principal sources of hadith literature and becomes a core component of hadith studies in Islamic boarding schools such as the chapter of *al-Iqtisad fi al-ibadah* (the chapter on moderation in worship), the chapter of *ta'zhim hurumat al-Muslimin wa bayani huquqihim wa ash-syafaqati 'alaihim wa rahmatihim* (upholding the honor of the Muslims and their rights and compassion for them), the chapter of *al-is{lah baina an-Nas* (making peace among people) (an-Nawawi, t.t.), and more.

Quraish Sihab suggests three key factors to achieve religious moderation. Firstly, being in the middle requires an understanding of all parties involved. Secondly, maintaining a moderate approach necessitates controlling emotions and avoiding crossing boundaries. Thirdly, it is important to be mindful of thoughts, words, and actions (Nugraha, 2020). In the Prophet's hadith, there are many narrations that exemplify a model of religious moderation. Among these are: (a) Not exaggerating in obedience or worship (al-Bukhari, 2001), (b) The prohibition of doing wrong, and the order to restore the rights of those who are wronged (Hanbal, 2001), (c) Upholding the honor and rights of Muslims, and compassion for them (al-Bukhari, 2001), and (d) Making peace among humans (al-Bukhari, 2001).

RESEARCH METHOD

This paper is qualitative research using the descriptive-phenomenological method. The boarding schools which the object of research in this paper were boarding schools in East

Kalimantan that have 500 or more students, organize Madrasah Ibtidaiyyah, Madrasah Tsanawiyah, and Madrasah Aliyah levels of education, with a minimum establishment period of five years, and are indicated to apply religious moderation values. These pesantren included Pondok Pesantren (islamic boarding school) al-Ihsan Tanah Grogot Paser Regency, Pondok Pesantren al-Mujahidin Samarinda City, and Pondok Pesantren an-Nur Samarinda City. The data were collected using interview and observation techniques. The analysis was done by sorting and categorizing the data according to the type and category (data reduction), then displaying the data according to the selected category (data display) to draw conclusions and reverify to find valid findings (Miles & Huberman, 2009).

The interview data were obtained from the interviewed informants, namely the pesantren leaders, ustadz or ustadzah, students, and pesantren residents who understand the strategic steps taken by the pesantren in implementing religious moderation both in the pesantren environment and the general public. These data were complemented by various literature, such as articles related to the research problem, the research location area, or literature related to religious moderation. Data collection is not rigid and is constantly adjusted to the field situation (Suyanto & Sutinah, 2015).

DISCUSSION

Pesantren al-Ihsan, Senaken

Pesantren al-Ihsan Senaken Tanah Grogot Paser Regency was founded in 1982 by religious leaders associated with the organization Majelis Dakwah Islamiyah (MDI) Paser Regency, headed by KH. Abd. Gani HN led Pondok Pesantren al-Ihsan until the end of his life, around 14 years. He graduated from As'adiyah Central Boarding School in Sengkang, the oldest boarding school in South Sulawesi, which produced many moderate scholars scattered all over Indonesia, including Paser Regency. During his leadership of Pondok Pesantren al-Ihsan, he instilled many moderate Islamic values in the students. After KH. Abd. Gani HN died in 1996, DR. KH. Badaruddin HD, S.Ag. took over. The leadership of the Pesantren has continued until today. This information was collected from an interview with Dr. KH. Badaruddin HD.

Furthermore, he explained the background of the establishment of al-Ihsan Islamic Boarding School as a strategic step to implement the values of Islamic teachings that are rahmatan lil 'ālamīn. The religious leaders were concerned about the condition and development of the times, moral decay, and educational and economic backwardness experienced by the people of Paser Regency, especially those in rural areas. With the establishment of Pondok Pesantren al-Ihsan, the children of the dhu'afa, people with low income, and orphans in the countryside will have the opportunity to study and receive a proper education. In addition, the presence of the boarding school has contributed to the education of the nation's children and the birth of the next generation, which practices moderate Islamic values as they receive and practice while in the pesantren.

According to KH. Badaruddin, to instill moderate Islamic teachings in al-Ihsan Islamic Boarding School, he directly implements many policies as the head of the pesantren. For example, when welcoming new students, known as the *ta'aruf* (introduction) period, he gave directions to the students about practicing non-excessive religious teachings, being open to accepting differences, and avoiding hatred. He emphasized that students should dress as most people do, such as not wearing pants for male students and veils for female students. Suppose some students are prone to radical ideologies brought into the pesantren. In that case, he will call them along with their guardians and instruct them to practice moderate Islamic teachings. Afterward, if the students and their guardians fail to follow, he takes firm action by asking them to find another pesantren to avoid negative influence on other students.

Similarly, when releasing graduates, as is the tradition in pesantren, graduates leave the pesantren taking all their belongings with them. However, before they leave, they say farewell to the head of the pesantren. Hence, the head of the pesantren used this moment to give messages to the students to remain steadfast in practicing the values of Islamic teachings that were practiced during their education in the pesantren and not to be easily influenced by groups that teach a religious understanding that likes to blame others and even spread hatred against certain people, especially scholars who differ from them in their understanding and religious practices.

Furthermore, to maintain the existence of Al-Ihsan Islamic Boarding School as a pesantren that implements moderate Islamic values, another policy of KH. Badaruddin, as the head of the boarding school, is appointing teachers and educational staff (ustadz and ustadzah) at all levels of education under the auspices of Al-Ihsan Islamic Boarding School, starting from RA, MTs and MA levels. The priority candidates are those who have a moderate religious understanding. Although the requirement is unwritten, candidates who still need to meet the criteria can be identified by their ability.

Kiyai, as the leader, is one of the most important elements in the pesantren. He is the most instrumental figure in the pesantren. The Kiyai has several abilities, including designer (architecture), founder and developer, and leader and manager at the same time (Mardiyah, 2013). According to the observations, KH played such a role. Badaruddin's leadership as the head of the pesantren is a unique leadership phenomenon. It is because he is not only responsible for compiling the curriculum, making rules of discipline, designing an evaluation system, as well as carrying out the teaching and learning process related to religious sciences in the institution he oversees, but he is also responsible for nurturing and educating the people and becoming a community leader.

The curriculum used by the al-Ihsan pesantren is a set of formulations of the needs of the pesantren integrated with religious moderation to make the curriculum flexible and moderate. As in other pesantren in Indonesia, the Halaqah learning method, Baḥṣu al-Masāil, Qiraat al-Kutub, Muḥādarah, and Tahfiz are very typical methods used in the educational process in the pesantren environment. Implementing the curriculum in this preschool is inseparable from the yellow classical books (*Kitab Kuning*) used as learning references.

The books used in the learning process are Bulūg al-Marām, Taklīn al-Muta'allim, Faṭḥ al-Qarīb, Safīnah al-Najā, 'Imrīṭī, Riyāḍu al-Sāliḥīn, KHulāṣah Nūru al-Yaqīn, Waraqāt, Durratu al-Nāṣiḥīn, and several other books.

Ustadz Ulul Azmi and Ustadz Abdul Hamid explained:

"The reference books are studied before classes to avoid views that deviate from the Islamic creed of Ahlussunah wal Jama'ah (U.

Azmi, personal communication, February 8, 2023), besides being determined by the leadership of the pesantren, teachers are also asked to find other reference books (A. Hamid, personal communication, February 8, 2023)."

In the learning process, Pondok Pesantren al-Ihsan indirectly implements an inclusive learning system that supports creating a moderate Islamic learning environment. It will provide opportunities for students to adjust to accepting differences in the context of community life. From the observation results of the learning plan document, it is understood that the literature used is the Turat books, which include the disciplines of tafsir, hadith, *fiqh*, morality, *nahwu*, and *sharaf*. For example, the book of *Sullam al-Taufiq*, especially in the chapter on differences in *fiqh*, discusses the differences in schools of thought and the choice of conditions in making legal decisions.

It indicates that the yellow Islamic classic books teach identification and habituation to differences. Nothing in these books shows the values of intolerance and exclusivity of religious understanding. In the study of Tafsir and Hadith by Ustadz Ulul Azmi, when explaining the interpretation of certain verses and the explanation of certain Hadith, he does not always use textual understanding. However, besides using textual methods, he sometimes uses contextual methods to avoid understanding that leads to radicalism.

To instill an attitude of nationalism through scheduled extracurricular activities such as the Scout Flag Ceremony every Monday. There are also periodic activities, such as the commemoration of *Santri* Day and Indonesian Independence Day, which are held every August 17. The practice of the noble values of Pancasila is also well implemented in the pesantren environment.

Ustadz Ulul Azmi explained:

" Pondok Pesantren Al Ihsan upholds the values of nationalism highly. The institution always attempts to instill a sense of love for the homeland, love for the scholars, and gratitude for the blessings of independence by maintaining togetherness and mutual respect among other Indonesian, maintaining ukhuwah Islamiah and ukhuwah basyariah (U. Azmi, personal communication, February 8, 2023)."

Ustadzah Hj Sri Lestari expressed a similar sentiment:

" In order to foster national commitment and nationalism within the Al-Ihsan Islamic Boarding School environment, we teach by maintaining and respecting differences. One such practice is the implementation of Pancasila in everyday life, which includes flag ceremonies, commemorating national holidays, and other similar activities (S. Lestari, personal communication, February 8, 2023). "

A tolerant attitude is inculcated in each of the institution's activities. For instance, within the context of boarding life, students can coexist in harmony, share, respect, and assist each other despite their diverse ethnic, linguistic, and cultural origins. Indirectly, Pondok Pesantren al-Ihsan employs an implicit curriculum to form students' character, yet such an approach is inextricably bound to an attitude of moderation. Ustaz Ulul Azmi explained that students are guided in Islamic activities that promote tolerance, impartiality, and consideration of individuals with different opinions. Based on interviews with multiple respondents, Pondok Pesantren Al-Ihsan has established an environment that fosters tolerance and anti-radicalism through various activities. For instance, there are mass rallies on Sundays preceding simultaneous community service, the implementation of LDKS, the recitation of books, holidays on other religious holidays, and other activities that foster togetherness and respect for others.

The daily life of the pesantren is also inseparable from the ability of the elements in it to accommodate local culture. This accommodative attitude is also important in building a moderate spirit and behavior in pesantren. Pondok Pesantren al-Ihsan builds this accommodative attitude by being part of barzanji activities, congregational salawatan, tahlilan, and other localities that grow in East Kalimantan. Al-Ihsan Pesantren is openly involved with similar community and local government activities.

This description suggests that the strategic steps of the al-Ihsan Islamic Boarding School in implementing religious moderation are primarily through the policy of the boarding school leadership in instilling moderate religious understanding from an early age. It begins with the doctrinalization of the students upon their entry into the dormitory. The

recruitment of students is selective and strict, as is the recruitment of educators and education personnel (ustadz/ustadzah). Furthermore, the internalization of religious moderation in the boarding school learning curriculum is in formal classes, recitation/alaqah kitab kuning, and other extracurricular activities. Implementing this approach in the pesantren environment received considerable support from the various elements within the pesantren, with a notable understanding of religious moderation.

Pesantren An-Nur, Samarinda

The implementation of religious moderation at Pondok Pesantren an-Nur has been progressing well, to prevent the development of radicalism and extremism. Religious moderation fosters an attitude of social spirit and mutual respect in a pluralistic society. Policies to implement religious moderation begin with efforts to remain in the teachings of Ahlusunah Waljamaah and Islam Rahmatan Lil ālamīn and strengthen understanding of the dangers of radicalism and extremism. Akhmad Hamidi, as the head of the foundation, views that religious moderation is the same as another language of tasāmuḥ so that it can be applied in the life of society, nation, and state. Such attitudes and views indicate an openness and broad insight possessed by the leadership of the pesantren. It is one of the main positive capital or supporting factors for pesantren to educate based on religious moderation. Another policy is that an-Nur Islamic Boarding School prioritizes harmony and trust towards fellow students without discriminating. Diversity in the pesantren environment is a separate gap for the birth of extreme attitudes among fellow students.

To implement religious moderation education, Ustadz Suriansyah provides an understanding of nationalism, social integration, tolerance, and mutual respect between religious adherents as taught by the Prophet. Ustadz Adi Saputra also expressed the same thing, stating that the steps taken by the boarding school in implementing religious moderation are to apply a good attitude of tolerance between students, mutual respect, and respect for differences.

Another crucial initiative undertaken by Pondok Pesantren an-Nur is the integration of

religious moderation into the pesantren curriculum. This integration results from a comprehensive deliberation process involving all teachers and leaders to formulate an optimal and context-specific approach to religious moderation within the pesantren (A. Saputra, personal communication, February 8, 2023). An-Nur Islamic Boarding School has realized the principle of integration as one of the principles of curriculum moderation.

Ustadz Akhmad Hamidi, the head of the foundation, explained:

"Integrating religious moderation with the pesantren curriculum is carried out by including material about religious moderation in every lesson. The Ustadz and Ustadzah are reminded to always insert material about religious moderation in every lesson and Islam as rahmatan lil ālamīn (A. Hamidi, personal communication, February 8, 2023)."

To facilitate the implementation of the pesantren curriculum, an-Nur Islamic Boarding School employs textbooks that adhere to the guidelines established by the muasis (A. Hamidi, personal communication, February 8, 2023). The books that students use as references are recommendations from the kiyai or the head of the pesantren. It is through a prior discussion with the board of teachers to determine which books are most suitable for understanding the desired concepts or meeting the needs of the pesantren (A. Saputra, personal communication, February 8, 2023). According to Suriansyah (a teacher at the pesantren), the determination of learning books at Pondok Pesantren an-Nur follows the reference books of Nahdatul Ulama Islamic boarding schools.

The books that are the reference for learning are Nahwu Šaraf, Riyadu al-Šaliḥīn, Fiqh Tangga ibadah, Safīnatu al-Najā, Lubābu al-Ḥadīth, Faṭḥu al-Qarīb, Faṭḥu al-Mu'in, Tauhid Aqidatul Awam, Sufism Bidayatu al-Hidāyah, Mukhtāru al-Aḥādīš al-Nabawiyah, ladder of worship (fiqh), Akhlaqu al-Banīn, Minhātu al-Muḡīš, and others. The An-Nur Islamic Boarding School education pattern employs a similar approach to that of other pesantren. According to Ustadz Akhmad Hamidi, students engage in the halaqah, classical and group learning methods. Additionally, the pesantren adheres to a distinctive approach, namely baḥṣu al-Masā'il, that is typical among pesantren under the auspices of Nahdatul Ulama.

The application of the hidden curriculum is also inseparable from students' daily lives. The hidden curriculum generally teaches students about positive habits that contain values, manners, attitudes, beliefs, or rules that become a collective agreement in the pesantren. However, these positive habits and good practices can also be applied outside the pesantren, forming qualified pesantren alums with good character. The hidden curriculum of pesantren includes idioms, metaphors, and special values learned through observing the kyai's worship behaviour and daily behaviour or the kyai's subtle cues, including body language. These include, but are not limited to, instructions on how to walk, talk, eat, interact, dress, believe, worship, learn, and utilize knowledge. All of these are taught in pesantren through the hidden curriculum (Halid, 2019). Among the hidden curricula implemented by Pondok Pesantren an-Nur are the following: shaking hands after prayer, *salam* (kissing back of the palm) the hands of teachers or elders), conducting joint prayers for grieving students, imposing a point system to control students' behaviour, and so on.

Ethics education in this hidden curriculum is important in learning religious moderation. Mutual respect and appreciation are key elements in this process, which is also carried out by the teaching staff, whose role is to set an example for the students. In this context, the teaching staff at the pesantren have fulfilled their role as transformers, demonstrating the values through their conduct and behaviour. This role appears in both the educational and social spheres (Anshari dkk., 2021). It is clear from the researchers' observations that the hidden curriculum at Pondok Pesantren an-Nur is a very optimal collaboration formed by all of the pesantren, not only by the students but also by the teaching staff and leadership elements.

Islamic boarding schools, as a significant contributor to Islamic civilization, are inseparable from religious polemics, particularly those related to in-depth studies of religion. It is unsurprising that many view pesantren as a source of extremism and radicalism. Pesantren must address external perceptions and accusations related to extremism and radicalism. It is necessary to restore the true image of Islam by promoting moderation so that other adherents can perceive the truth of Islamic teachings as being rahmatan lil Ālamīn (Munir, 2020).

In this case, Pondok Pesantren an-Nur does an excellent job building tolerance and anti-radicalism attitudes. Based on the researcher's observations, this pesantren has promoted social integration and understanding of diversity based on Sunatullah, which teaches mutual respect for fellow generations of the nation, even if they are of different ethnicities or religions, through various activities. Some activities are seminars on love for the country and nationality, optimization of scouting activities, Youth Red Cross, and other extracurricular activities.

The attitude of tolerance and anti-radicalism began to be applied during the introductory period of new students in the pesantren. Ustadz Akhmad Hamidi believes that inculcating the value of Islam as *rahmatan lil 'alamīn* is a way to teach the above two attitudes. The cultivation of Islamic values is also carried out during the introductory period for new students and then continues in the learning process and book study.

Meanwhile, to build commitment to nationality and nationalism, An-Nur Islamic Boarding School routinely holds flag ceremonies every Monday, actively celebrates national holidays such as Santri Day and Indonesian Independence Day, and conducts training on national insight and nationalism. Habituation in such activities will encourage students to develop a sense of love for the country within themselves.

Another indicator related to implementing religious moderation in the pesantren environment is the accommodative attitude of the pesantren towards the local culture. An-Nur Islamic Boarding School can incorporate elements of the pesantren and integrate with the surrounding community.

Ustadz Akhmad Hamidi explained:

"The accommodative attitude towards local culture is a daily practice or activity in the pesantren, always fulfilling invitations to tahlilan, sholawat, selamatan, etc. The understanding of the flow/Amalia of the pesantren is the same as the understanding/flow in the community around the pesantren, so this is a factor that strongly supports the pesantren to implement religious moderation (A. Hamidi, personal communication, February 8, 2023)."

Ustadz Adi Saputra explained:

"One of the practices of the Islamic boarding school and very much needed by the community is carrying out tahlilan, praying together, commemorating Islamic holidays by singing together and others (A. Saputra, personal communication, February 8, 2023), the pesantren supports every local culture that can form an attitude of social integrity (Suriansyah, personal communication, February 8, 2023)."

Based on the above description, implementing religious moderation in the environment of Pondok Pesantren an-Nur is quite good. Strategies and policies have been implemented to realize moderate attitudes, behaviours, and ways of thinking among students and other pesantren elements. These steps and policies include the inculcation of Islamic values, which begins during the introductory period for the new students. Then, religious moderation values are integrated into the pesantren curriculum based on or following the needs of the pesantren. In addition, the learning process uses books that follow moderate references and studies. Another policy, Pesantren an-Nur, builds good collaboration with the community to accommodate the local culture. The formation of anti-radical, tolerant and patriotic attitudes is carried out through the development of various extracurricular school activities.

Pesantren al-Mujahidin, Samarinda

Al-Mujahidin Islamic Boarding School is strategically situated in Samarinda city, with a vision of "preparing students who are superior, outstanding in scientific and technological fields, having competent skills as provisions in social life and have an insight into scholarship, Islamicity and nationality". To achieve this vision, al-Mujahidin Islamic Boarding School carries out one of its missions by implementing quality learning based on *ahlusunah waljamaah*. The mission shows that this Islamic educational institution is an institution that emphasizes the values of religious moderation.

The head of al-Mujahidin Islamic Boarding School, Ustadz Nirhamna Hanif Fadillah, revealed that under his management, the pesantren built cooperation and coordination with the community in integrating religious moderation into the pesantren curriculum. Meanwhile, as a coach, Ustadz Ahmad Yazid

HM realized the integration of moderation in learning by establishing a sense of belonging among friends with mutual respect, tolerance, and harmony in togetherness. Furthermore, one of the Board of Caregivers, Ustadz H. Tajuddin Buhema Malliungan, one form of integration is by conducting comparative studies with other Islamic boarding schools. It aims to open the horizons and insights of the students to be more moderate and open-minded to accept things that exist and happen outside their boarding school moderately.

The learning method also greatly influences the learning process by directing students to develop a moderate mindset. For example, the Halaqah method has a fairly strong interaction between ustadz/ustadzah and students, where the students may not interpret boldly. Nevertheless, the ustadz/ustadzah provides interpretations and explanations that lead the students to a better understanding. Many things or events that are part of extremism or radicalism arise due to improper interpretation of verses or hadiths and are not in compliance with interpretation rules. To avoid extreme interpretations, al-Mujahidin Islamic Boarding School has taken the right policy by applying the Halaqah learning method which directly explains each subject studied. According to M. Quraish Shihab, the main step in achieving moderation is to understand the detailed texts of the Qur'an and Sunnah correctly with careful attention to Maqāṣid ash-Sharī'ah (Shihab, 2019). In addition, Pesantren al-Mujahidin also uses the Baḥṣu al-Masāil method, Muḥāḍrah, and other methods that aim to involve students in learning, discussion, and sharing knowledge. This method teaches students to be open and appreciate any knowledge they hear from others.

Pesantren al-Mujahidin uses the books that become its learning references by combining Salafi and modern books to support the learning process. In this case, Pesantren al-Mujahidin applies the principle of balance in its curriculum development. The moderate curriculum is constructed by balancing rationality, morality, and spirituality.

Ustadz H. Tajuddin Buhema Malliungan said:

"To determine the reference books for learning in pesantren is still discussed by those involved in education development based on the books that a Kyai of Nahdlatul

Ulama has taught (T. B. Malliungan, personal communication, February 8, 2023)."

The books used in the pesantren environment are Hadith of the Sublime, al-Arba'in li al-Nawawī, Ḥujjah Ahlussunah Wal Jamā'ah, Mabādi' Fiqh, Risālatu al-Mahid, Faṭḥu Qarīb, 'Aqīdatu al-Awām, Zādu al-Mubtadi', Jawāhiru al-Kalāmiyah 'alā Taisīri Khalāq, Ta'līm, and others.

Al-Mujahidin Islamic Boarding School teaches values, rules, manners, attitudes and other things related to character building of santri and other pesantren elements to strengthen the process of implementing religious moderation. The teaching methods involve various activities that become habits inside and outside the classroom. For example, praying together, making the morning roll call, salam the hands of ustadz/ustadzah, and living in simplicity and cooperation. Pesantren al-Mujahidin uses a hidden curriculum to change students' behaviour so that they can transform values as the foundation of moderate thinking. The hidden curriculum provides the greatest opportunity for each student to deepen the study of the values, characters, attitudes, and actions of the kyai they see daily to practice when the students return to their homes (Halid, 2019).

The issue of national commitment and nationalism is currently very important to pay attention to, especially when it is associated with the emergence of new religious ideas that do not conform to the values and culture that have long been imprinted as a noble national identity (Kementerian Agama RI, 2021a). Building commitment to the nation and nationalism among students is also a concern of the leadership of al-Mujahidin Islamic Boarding School. Activities carried out to build this commitment include active participation in every National Day celebration, routine flag ceremonies at schools, and a balance of general and pesantren-specific extracurricular activities. Disciplinary character building is also inseparable from efforts to build national spirit.

Ustadz Ahmad Yazid HM said:

"Pesantren makes efforts to instil an understanding of the relationship between religion, nation and state. The activities are formal ceremonies held on Monday mornings, commemorating national days such as Heroes Day on November 10, Youth

Pledge Day, and Merdeka Day on August 17 (A. Yazid, personal communication, February 8, 2023)."

To prepare students with high tolerance, Pesantren al-Mujahidin maximizes learning efforts by working with the community in coaching and exemplifying, optimizing mutual respect for other opinions, and strengthening Islamic understanding. Pesantren, as an Islamic religious education institution should be able to convey the meaning of Islam dynamically, not only from the ritual side but also from the social aspect, to make the meaning of Islam as a universal blessing known and felt by everyone (Madjid, 2019). Strengthening and equipping the understanding of Islam in a *kaffah* manner among the students of Pesantren al-Mujahidin is carried out in an interesting way for the students, including additional lessons in the form of Aswaja. Ustadz Yazid added that the education of tolerance and anti-radicalism is also achieved through students by showing supporting films, followed by halaqah and discussion activities.

Pesantren al-Mujahidin does not deny the existence of local culture in East Kalimantan, such as reciting *dua* together, *Salawat* in a congregation group, or *barzanji*. In this case, the leadership of the pesantren shows a middle way to the students and the community that Islam is dynamic and flexible by prioritizing fiqh as a medium to break the tension between religious teachings and local culture in East Kalimantan. According to Ustadz Tajuddin, this pesantren even provides special guidance related to the local culture as it does not deviate from the religious aspect. Ustadz Yazid added that the pesantren routinely conducts the reading of Surah Yasin, *tahlil* and prayers together, *istighatsah*, and recitation of *Salawat Sumtu al-Durar*.

As for the supporting and inhibiting factors in the application of religious moderation in pesantren, Ustadz Yasid revealed:

"Supporters: Pesantren has been recognized as an educational institution equal to other formal education, making it easier to provide space to implement religious moderation among heterogeneous students. Obstacles: Not all ustadz and ustadzah understand religious moderation, meaning, and function. There are still ustadz-dzah's thoughts influenced by Salaf ulama's opinions

and reluctance of ustadz and ustadzah to open themselves by learning more to negotiate different human backgrounds (A. Yazid, personal communication, February 8, 2023)."

Based on the above interview results, the researcher concluded that the steps taken by the leadership of Pesantren al-Mujahidin were strengthening religious moderation learning integrated into the formal Pesantren curriculum and the hidden curriculum. Enhancing the understanding of dynamic and moderate Islam is achieved through various extracurricular and intracurricular activities, learning methods that prioritize the support of ustadz/ustadzah, and determining reference books based on the results of deliberations.

CLOSING

This study shows that the implementation of religious moderation in pesantren in East Kalimantan began long ago through formal and specific pesantren curricula. Implementing religious moderation in pesantren in East Kalimantan could not proceed by itself but requires pesantren leaders' policies that support the creation of moderate religious attitudes and perspectives in the pesantren environment. These policies, such as instilling moderate religious understanding are debriefing during the introduction of students and ending with doctrinalization at the graduation, recruitment of strict and selective teaching staff, management of the pesantren unit curriculum that integrates religious moderation, determination of learning reference books that comply with *ahlusunah waljamaah*, and strengthening the value of education and rules through pesantren's special curriculum, and other religious moderation-based activities. Thus, the curriculum and system applied in pesantren play an important role in implementing religious moderation in East Kalimantan.

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Interview :

- Interview with Azmi, U. "Sekretaris Pondok Pesantren al-Ihsan", February 8, 2023.
- Interview with Hamid, A. "Koordinator Pendidikan Pondok Pesantren al-Ihsan", February 8, 2023.
- Interview with Hamidi, A. "Ketua Yayasan Pondok Pesantren an-Nur". February 8, 2023.
- Interview with Lestari, S. "Pengajar Pondok Pesantren al-Ihsan". February 8, 2023.
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