

ISLAMIC MODERATION IN SALAF BASED EDUCATION AT THE AD-DIMYATI LALANG ISLAMIC BOARDING SCHOOL, WONOJATI, JENGGAWAH, JEMBER REGENCY

Rusdiyanto¹⁾ Indah Werdiningsih²⁾, Mufaizin³⁾

^{1,2)} Universitas Muhammadiyah Jember, ³⁾STAI Darul Hikmah Bangkalan

e-mail: rusdiyanto@unmuhjember.ac.id¹⁾,

indah_andin@unmuhjember.ac.id²⁾, mufaizin@darul-hikmah.com³⁾

ABSTRACT

Islamic moderation is more popular or known as moderate Islam. The emergence of the word 'moderate' Islam by its pioneers is due to the existence of extremist Islam, so Islamic moderation can be a solution that is seen as not excessive or extreme. The objectives of this research are, firstly, planting Islamic moderation in education at Salaf Islamic Boarding Schools. Second, planting Islamic moderation in culture at Salaf Islamic Boarding Schools outside the classroom. The results of the research include, firstly, cultivating Islamic moderation in education at Salaf Islamic Boarding Schools. In learning, students are provided with special and general knowledge. A santri at least understands and understands science, especially during his stay at the boarding school and also general sciences while taking part in pesantren-based moderation in learning in later life. Special knowledge such as interpretation, nahwu, balaghah and other yellow books as the basic knowledge of Islamic boarding schools. While general science. For example, about tolerance as an understanding when entering the community so that it is easy to socialize and protect the general public. Second, cultivation of Islamic Moderation in culture at Salaf Islamic Boarding Schools outside the classroom through the kiai figure as the leader of the pesantren, the character and success of the pesantren is very dependent on knowledge, charisma and authority, as well as the skills of its Kyai.

Keywords: *Islamic Moderation, Education, Salaf Islamic Boarding School*

A. INTRODUCTION

Discussing Islamic moderation is an urgent conversation that is always hotly discussed at this time, this discussion has become crucial again along with a number of religious sects that tend to display the characteristics of Islam that are not harmonious and not *rahmatan lil alamin*. Not only that, even today a lot of religious sects are allegedly out of the way of understanding *ahlus sunnah wal jama'ah*.

Islamic moderation is more popular in the opposite format from fundamentalist Islam or known as moderate Islam, the emergence of the word moderate Islam by its pioneers is due to the existence of anarchist Islam, so Islamic moderation can be a solution that is seen as not excessive or extreme. Moderate means not fundamentalist or liberal, so a very fundamental understanding of moderate Islam is a number of Islamic values that have Islamic references refer to as *wasataon* that we are going to discuss further in the article.

Surveys released by several institutions such as the Wahid Institute, Center for Community Islamic Studies (PPIM), and the Setara Institute indicate the spread of the teachings of intolerance and understanding radicalism in educational institutions in Indonesia. Research results show that 35.7% of students have a new intolerant understanding at the level of thoughts, 2.4% percent have shown an intolerant attitude in actions and words, and 0.3% have the potential to become terrorists (Munzir, 2019; Hidayat & Lubis, 2021). This survey was conducted on 760 respondents who are currently pursuing high school education in Jakarta and Bandung, West Java. A survey from the Wahid Institute and PPIM also shows a similar worrying trend.

In maintaining religious moderation, Islamic boarding schools provide lessons on the Qur'an, hadith, interpretations and even the *Kitab Kuning* to express positive values that we can embody in our lives, because Islam itself has a vision and mission of anti-terrorism, anti-exploitation, anti-injustice, anti-persecution, nepotism, collusion, corruption and essentially Islam creates and protects diversity, religion, race, nation and others. *Kitab Kuning*, according to Martin Van Bruinessen, is defined as a classic book written centuries ago using Arabic, and is often used as a guidebook in Islamic boarding schools

(*pesantren*). *Kitab Kuning* and *pesantren* cannot be separated, as *Kitab Kuning* is the main study material in the study of *pesantren*. That's where the studies on the cultivation of Islamic moderation are given by the *kiai* to the *santri* as a provision before entering the community.

Islam *wasataon* (Islamic moderation) has the meaning: reflection of the specific character possessed by Islamic treasures in intellectual and social, in insight, application, to implementation. The term Islam *wasataon* (Islamic moderation) is one of the contemporary issues, the emergence of the idea was initiated as the antithesis of the emergence of Islamic radicalism in understanding and interpreting religious messages and teachings.¹

When the New Order regime stepped down, it ushered in various democratization revolutions which were accompanied by the creation of a place for press independence, in mass mobilization for more open social protests, free elections in 1999, up to democracy for the formation of various groups and organizations with various ideological characteristics and beliefs. As well as the birth of radical, fundamental and terrorist Islamic organizations. Fundamental Islam which leaves a glimmer of problems for society, society and the nation, especially in its diverse social life, for example in Indonesia.²

Based on Badrus Salih's opinion: Abu Bakar Baasyir as the caregiver encouraged his students to use radical methods in enforcing the Shari'a besides calling for the formation of a *daulah Islamiyah* as the mission of the various *pesantren* above.³ There are 19 Islamic boarding schools which are indicated to indoctrinate extremism as Saud observes, including: *Pesantren Al-Muaddib*, *Cilacap*, *Pondok Al-Ikhlash*, *Lamongan*, *Pondok Al-Ansar Ambon*, *Boarding School Darul Aman Makassar*, and others.

¹ Faiqah, N., & Pransiska, T. (2018). Radikalisme Islam Vs Moderasi Islam: Upaya Membangun Wajah Islam Indonesia Yang Damai. *Al-Fikra: Jurnal Ilmiah Keislaman*, 17(1), 33-60.

² Eliraz, G. (2007). *Islam and polity in Indonesia: An Intriguing case study*. Hudson Institute.

³ Badrus Shaleh, *Tradisi Damai dalam Komunitas Pesantren* (Jakarta: Pustaka LP3ES, 2007), hlm. 65.

While the author is more interested in Islamic boarding schools that provide Religious Moderation lessons that take the object of research at the Islamic boarding schools ad-dimyati Lalang, Wonojati, Jenggawah, Jember Regency, the tradition and moderate character of the peaceful cottage cannot be separated from the pattern of boarding education which indicates flexibility in accordance with the developments and desires of the times by opening up to changing times, dialogue activities seen in the study of various books which indicate the dynamics of intellectuality in the world of Islamic boarding schools. From the explanation above, the writer aims to describe Islamic Moderation Based on the *Salaf* Islamic Boarding School in the Ad-Dimyati Islamic Boarding School Lalang, Wonojati, Jenggawah, Jember.

B. RESEARCH METHOD

This research uses a qualitative approach, meaning that the data obtained are not based on numbers, but the data comes from interviews, field notes, personal documents, and other official documents. The orientation of this qualitative research is to explain the empirical reality behind the phenomenon holistically, and narratively. Therefore, using qualitative methods in this study is accommodative between empirical reality and existing theory and accountability.⁴ In this study, the authors chose the Pondok Pesantren Ad-dimyati Lalang, Wonojati, Jenggawah, Jember Regency

The selection of research informants was carried out using purposive sampling technique. The informants selected by the researchers were the administrators of the Ad-dimyati Lalang Islamic boarding school and several senior teachers who held valid information about the institution and education system at the Ad-dimyati Lalang Islamic boarding school. This is based on the consideration that the informant holds the key to the history of the founding of the Ad-dimyati Lalang Islamic boarding school, the nature of the moderation of

⁴ Abdulkadir Muhammad, *Hukum Dan Penelitian Hukum*, (Bandung: Citra Aditya Bakti, 2004), hlm. 54

religion that is echoed, as well as the education and teaching system applied at the research site.

The data collection techniques used by researchers are using three techniques, namely in-depth interviews, participant observation and document studies. The data that has been obtained from the informant is then analyzed singly. At this stage, the researcher examines all the data that has been collected from observations, interviews, and document reviews using data analysis methods based on the Miles & Haberman point of view, namely interactive model analysis, data analysis and data collection activities carried out simultaneously, with the following mechanism: 1). data collection, 2). Data reduction, 3) Data representation, and 4). conclusion or verification. Data collection is techniques or methods used to collect data or information as well as supporting facts in the field for research purposes. Data collection techniques used in this study were observation, in-depth interviews and documentation. The next step is data reduction. During the process of collecting data from various sources, of course, researchers obtained a lot of data. The longer the researcher is in the field, the data obtained will be more complex and complicated, so that if it is not processed immediately, it will be difficult for researchers. Therefore, the data analysis process at this stage must also be carried out. To clarify the data obtained and make it easier for researchers to further data collection, data reduction is carried out. The next important step in qualitative data analysis activities is the presentation of the data. In simple terms, the presentation of data can be interpreted as: an organized collection of information that gives the possibility of withdrawing conclusions and taking action. Qualitative research presentation data can be done in the form of brief descriptions, charts, relationships between categories, and flowcharts. The final stage according to Miles & Huberman is conclusion or verification. At the beginning of data collection, the researcher begins to look for the meaning of the relationships, noting regularities and patterns, and drawing conclusions. The basic assumptions and initial conclusions put forward are still temporary, and will change over time. The data collection process is still ongoing. However, if these conclusions are supported by valid and consistent evidence that the researcher finds in

the field, then the conclusions put forward are credible conclusions. In the three types of activities, the researcher moves back and forth between reduction, presentation and withdrawal activities, conclusions or verification for the rest of the study period. In this sense, Qualitative data analysis is an ongoing, iterative and continuous effort where the problem of data reduction, data presentation, and taking conclusion or verification becomes a picture of success in sequence as a series of analytical activities that follow each other.

Researchers as an active instrument in an effort to classify some data in the field. The presence of researchers cannot be replaced by anyone and any tool. In addition, through direct involvement in the field, it can be seen that there is additional information from informants based on their paradigm, experience, expertise and position. Researchers must be responsive, self-accommodating, emphasize wholeness, expand knowledge, and use opportunities to clarify and conclude.

C. EXPOSURE AND DISCUSSION

1. Implementation of Islamic Moderation Based on the Salaf Islamic Boarding School at the Ad-dimyati Lalang Islamic Boarding School, Wonojati, Jenggawah, Jember Regency

A simple definition of "*cottage*" is the place where the students live around the *kyai*'s (*Kyai* is a title given by the community to an Islamic religious expert who owns or becomes the leader of an Islamic boarding house / *pesantren*) house and live together.⁵ Specifically in Java, the size of the Islamic boarding school is related to the number of students and the building in physical form, as well as the small Islamic boarding school which has a small number of students with a statistical count of hundreds or even less and the Islamic boarding school (*pesantren*) for female students and male students is separated.

⁵ Lexi Moleong , *Metodologi penelitian kualitatif* (Bandung: Remaja Rosdakarya, 2006), hlm 216.

As supporters of the Islamic boarding school, they usually have facilities such as buildings other than the residences of the students and kyai, as well as the residences of teachers, locus, cooperatives, canteens, and others are collaborating to raise the necessary funds.

A number of Islamic boarding school orientations are as a location for studying religious knowledge, as well as a training location for students to galvanize the independence of students, for example, cook themselves, wash their own clothes and are given tasks such as sweeping the boarding school yard, cleaning the boarding school's bathroom and its homogeneity. Islamic boarding school becomes a miniature embodiment of Islam *wasataon* (moderation of Islam), explained KH. Djuwaini Dimiyat:

In our Islamic boarding school there is no special study, but if you recite the kyai or teachers is always embedded in discussions about current events or events, including Islam wasathan (Islamic moderation).⁶

In a sociological view as a characterization of Islam *wasataon* (moderation of Islam) Islam is the religion of God that was revealed to humans which is perceived to contain a number of Islamic teachings *wasataon* (Moderation of Islam) in it, in the texts of the Qur'an Muslims are said to be moderate Islam is Islam that straight.⁷

The meaning of Wasatiyyah is a middle way or balance between two different or opposite things, for example the balance between the physical and the spiritual, the worldly and the hereafter, communal and social, material and spiritual, between the modern and the classical, between reason and texts, so also next.⁸ Moderate attitude at the Ad-dimyati Lalang Islamic boarding school, as explained by Ghus Amin:

⁶ Wawancara dengan KH. Djuwaini Dimiyati selaku Pimpinan Yayasan (pada tanggal 06-01-2021)

⁷ Abu Yasid, *Islam Moderat*,...hlm 7.

⁸ Afifudin Muhajir, *Membangun Nalar Islam Moderat Kajian Metodologis*,...hlm. 4-7

Moderate attitude is expressed directly by kyai and teachers in their daily lives, even with conscience, this is how we educate students, students are not radicals, nor are terrorists.⁹

The implementation of wasathan (Islamic Moderation) is reflected in the knowledge embodied by his students. teaching doctrine there are at least two (2) kiai, including:

1. Students have special and general knowledge.

KH. Djuwaini Dimiyati throughout his life was the image of the 'late kyai, who throughout his life devoted himself as a servant to knowledge. He is also active in teaching students in the huts, and also organizes regular recitations at the Majelis Ta'lim, where the "fathul qorib and interpretation of jalalen" lectures are held at the Small Mosque or commonly known as "Recite afternoon", which is attended by students from public schools. How KH. Djuwaini Dimiyati conveying the goals in the study of the interpretation of the Qur'an is very easy to understand, and always tries to tell stories related to the verse (asbabul wurud). Moreover, the embodiment of the verse is also linked between the past and the present, so that all its interpretations can seep into the hearts of listeners, and be understood by many different groups.¹⁰

In this case, it is in accordance with the contextualization of the text: substantializing traces the legal orientation behind the text, it is more an attempt to search for the history of the text (the historical component of a text) that underlies it which in the end gives consequences to the birth of a law.

The historical context of women at that time was in a condition that was not maintained. It is appropriate and correct then the Prophet did not allow women to travel without a mahram. In this context, to respect and protect women from

⁹ Wawancara dengan Muhammad shofi al- amin (pada tanggal 06-01-2021)

¹⁰ Wawancara dengan mohammad waisol selaku santri dan kepala sekolah di SMK Addimiyati (pada tanggal 06-01-2021)

various temptations. With the increasingly sophisticated science and technology, the fear of various temptations can be dealt with and controlled. Hence not allowing women to travel without a mahram can be understood in a different format too. The birth of a different law with the changing context. Thus, allowing women to travel without a mahram (as long as they feel safe) even without a mahram.¹¹ There are different ways of delivering messages in general and in particular to students. This is in accordance with the statement of the students as follows:

*“When students are learning at the Islamic boarding school, outside and inside it is different in that the kyai’s explanation is different from things like that. If the complaint is more internal, it may be possible to determine which one went wrong. If you are outside, it will be very busy.”*¹²

Meanwhile, a student at least understands and understands science, especially while in the cottage and also general sciences while taking part in later life as Gus Amin explains:

*“As you can see, even if it doesn't suit someone, it's better to stay outside as if nothing happened, for example KH. Djuwaini Dimiyati and Prof. Aqil Siradj are compatible with his various thoughts on tolerance, but the kyai can but he can still control the situation.”*¹³

Exceptional academic skills are very urgent so that students can always maintain Islam wasathan (Moderation of Islam) based on the guidelines of aqidah ahlul sunnah wa al jama'ah

Moderation Islam presented by Indonesian Muslim scholars and led by kyai deliberately chose ahlul sunnah wa aljama'ah which in the sketch has a different interpretation with other groups. The concept of ahlul sunnah wa al jama'ah is an

¹¹ Yusuf al-Qaradhawi, *Dirasah fi Fiqh Maqasid al-Syariah*, hlm. 166.

¹² Wawancara dengan Mohammad Waisol selaku santri dan kepala sekolah di SMK Addimyati (pada tanggal 06-01-2021)

¹³ Wawancara dengan Muhammad Shofi al-Amin (pada tanggal 06-01-2021)

ideological link that has been drawn from various ideological treasures of medieval scholars to be applied to socio-cultural conditions and the state of Indonesia. So he is not an Aswaja Muslim, a pure *Salaf* cleric, nor an *ahl al-sunnah wa aljama'ah* who was imported from the Middle East, but Aswaja who is the only Indonesian.¹⁴ As explained by ghus amin:

*KH. Djuwaini Dimiyati is very Islamic wasathan (moderation of Islam), not careless in his generosity and not too harsh like Habib Rizieq. It doesn't match the pattern of Habib Rizieq's speech, but also doesn't necessarily dislike it, but still respects it*¹⁵

In general, the FPI (*Front Pembela Islam*, an Islamic organization in Indonesia which is considered to be violent/radical) speech sample is very different from the sample of speech conducted by KH. Djuwaini Dimiyati at the lodge and in the community, he preaches who is very charismatic and is a *kyai* in preaching with this method:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْلُهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Qs. An Nahl 125

Moderate in preaching is to inform speech that contains wisdom, not implementing extremists such as arson, claims of infidel, or murder that Islam is not justified by always emphasizing a negotiation and deliberation approach with an invitation that is cool to the heart, not provocative and disturbing the peace of the community, meaning to carry out speech firmly, not highlighting extremists, and not being lazy, which in the end the religion of Islam is underestimated.¹⁶

2. Maintaining the existence of nationalist-religious students.

In this context, the Indonesian state must be creative in acting and acting so that it is not easily trapped in the partial

¹⁴ Farid dan Ahmad Syafi'i, *Moderatisme Islam Pesantren*, hlm 117.

¹⁵ Wawancara dengan ghus amin (pada tanggal 06-01-2021)

¹⁶ Darlis, *Mengusung Moderasi Islam Di Tengah Masyarakat Multikultural, ...* hlm 251

understanding of religion in the social space. It is the essence of the blend of religious teachings that can be combined with the socio-cultural diversity of the Indonesian nation.

Moderation in Islamic thought always combines tolerant behavior in disparity. Open in accepting pluralism, the popularity of madhhab or religion, disparity is not a barrier to collaboration, in the name of humanism. Based on Alwi Shihab's opinion that the concept of inclusive Islam is not only limited to the legalization of *Bhinneka Tunggal Ika*, but also to be embodied in everyday life.¹⁷

In time it will open positive deliberation between all religions, whether Muslim or non-Muslim. The existence of an inclusive nature has an impact on a harmonious life so that everyone enters into a tolerant attitude towards confidence disparities, as well as against intolerant and easily disagreeable attitudes.¹⁸ KH. Djuwaini Dimiyati often reminded everyone not to be blind fanatics. The following information provided by the informant strengthens this claim, as follows:

The caretaker of this Islamic boarding school always conveys a message (he said), If you are a person, don't be a fanatic because this is Islam. This is not fanatical. For students, caregivers always convey messages (he said) and become students who have the spirit of nationalism and religion as taught by the Prophet Muhammad SAW.¹⁹

KH. Djuwaini Dimiyati always instills the concept of nationalism-religion as a national concept in every recitation. According to KH. Djuwaini Dimiyati, students as well as people have the potential to continue the struggle of nationalist Muslim scholars. And religious in nationalist. And this religion, KH.

¹⁷ Alwi Shihab, *Islam Inklusif*,..hlm.41

Wawancara dengan KH. Djuwaini Dimiyati selaku Pimpinan Yayasan (pada tanggal 06-01-2022)

¹⁸ Afifuddin Harisah, *Islam: Eksklusivisme atau Inklusivisme?*,.. hlm.43.

¹⁹ Wawancara dengan KH. Djuwaini Dimiyati selaku Pimpinan Yayasan (pada tanggal 06-01-2022)

Djuwaini Dimiyati also detailed four pillars that must be maintained by students and the Indonesian people.

In essence, Islam prohibits coercion, if Muslims are in a state of oppression, in that condition defending their rights and sovereignty is an alternative. Islam is a religion that promotes peace and da'wah that promotes accountability and freedom. Another reflection of freedom of religion is that Islam also protects the rights of infidels dhimmi, meaning non-Muslims who make peace in Muslim domination.²⁰

2. Moderation Values Islamic Based on Salaf Islamic Boarding Schools at the Ad-dimyati Lalang Islamic Boarding School, Wonojati, Jenggawah, Jember Regency

The Ad-Dimyati Jember Regency is a Salaf Islamic Boarding School that implements several Islamic moderation values. The application of Islamic moderation values is applied in the learning process and daily activities in the cottage environment. As described below:

a. The application of Islamic moderation values in learning

According to etymology, the term salaf in the word Islamic boarding school is antique, former, classic as a difference from the current, contemporary boarding school. In terms, Salaf Islamic boarding school is a boarding school that provides lessons in various religious sciences to all students. or, if there is general knowledge, studied at certain times or a few hours. In general, the religious knowledge studied includes: fiqh books, ulumul qur'an and its interpretations, ulumul hadith and interpretations, aqidah and morals, as well as Islamic civilization and history, and the like. All teaching materials are taught using a generic Arabic book called the bald book, yellow book, or turots book.

There are eight (8) characteristics of intellectual studies that are studied in a number of classic books, including: a. Nahwu

²⁰ Abu Yasid, *Islam Moderat*,....hlm 46-47.

and sharaf (morphology) b. fiqh c. Usul fiqh d. Al-Hadith e. Interpretation f. Tawhid g. Sufism and morality h. Date and balaghah.²¹

The various kinds of books above can be grouped into groups based on the opinion of their teaching strata, for example: strata diniyah ula, diniyah wushto, diniyah ulya, while the books studied in huts in Java are in general.

Learning at the Ad-dimyati Islamic boarding school, Jember Regency, uses the sorogan and balagan methods. Sorogan is the learning of every santri by reading, translating and interpreting the book in the presence of the kyai.

Methods in the educational process of salaf pesantren can be classified into 2 (two) including: 1) The sorogan method and the wetonan method and 2). The classical methods. What is meant by sorogan is a learning system that is taught to students to read bare books that are studied in front of teachers or kyai.²²

Furthermore, Balagan is a classical form of learning where teachers read, translated and interpreted the material contained in the yellow book. All students recorded the meaning in their respective yellow notebooks (ngalogat), while listening to the teacher's explanation. In this learning method, not all students have the opportunity to read or ask the teacher, this is called weton is: the kyai reads the yellow book in front of the students while the students are tasked with observing, listening and giving meaning to the bald book read by the teachers.²³

The value of Islamic moderation that is always instilled in the learning process at the Ad-dimyati Islamic boarding school in Jember Regency, as explained by the informant:

Ad-dimyati Islamic boarding school in Jember Regency is appreciation and tolerance. Kyai and his teachers always appreciate the curiosity of the student. Although the students did not understand the repeated explanations,

²¹ Zamakhsyari *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai...* hlm 50-51

²² Hasbullah, *Historis Pendidikan Islam di Indonesia;* ... hlm.144

²³ Hasbullah, *Historis Pendidikan Islam di Indonesia: Lintasan sejarah Pertumbuhan dan Perkembangan...* hlm.144

*the Kyai never reprimanded him. The principles that are always adhered to seek knowledge is worship, spreading knowledge is speech, and repeating knowledge is dhikr. Because students find it difficult to follow lessons, the teachers always encourage them and respects what they strive for, namely learning.*²⁴

In indoctrinating various Islamic values of *wasataon* (moderation of Islam) to students, a number of things need to be emphasized, namely that the relationship between Muslim and non-Muslim communities in other countries is basically a version based on instinctive peace-loving principles. of humanism. it is nothing but a reflection of the universality of Islamic teachings such as *rahmatan lil amina*.²⁵

The next value of Islamic moderation that is always instilled in learning at the Ad-dimyati Islamic Boarding School Jember Regency is tolerance and reminding Muslims of the world about *ikhtilaf* (differences) when explaining the contents of the yellow book. Stick to the one that is most believed to be true or most appropriate based on current knowledge. We have. Do not belittle or insult the opinions or choices of others

b. The application of Islamic moderation values in daily life

The kyai's crucial capacity in ideas, practice, progress, and development of a boarding school is a very urgent component. "As the leader of the cottage, the character and success of the cottage is highly dependent on the knowledge, charisma and authority, as well as the skills of the caregivers. It means that the character of the kyai is decisive because he is the main figure in the Islamic boarding school.²⁶ In his life, the Islamic values of *wasataon* (Islamic moderation) in the Ad-dimyati Islamic boarding school Jember Regency, as explained by KH. Djuwaini Dimiyati.

²⁴ Wawancara dengan KH. Djuwaini Dimiyati selaku Pimpinan Yayasan (pada tanggal 06-01-2022)

²⁵ Abu Yasid, *Islam Moderat*,...hlm 33-34.

²⁶ Hasbullah, *Historis Pendidikan Islam di Indonesia*;...hlm.144

In his life the Islamic values of wasathan (Islamic moderation) that Kyai and the residents of the Addimyati Islamic Boarding School uphold in Jember Regency are mutual respect, harmony, happiness, mutual cooperation and not being arrogant. This is instilled in mukim and non-mukim students and our extended family in our Islamic boarding school.²⁷;

Basically, Student consists of (2) two groups, namely student 1). *non-mukim* alled bats and 2). resident students. Non-mukim students are the segment of students who do not live in the Islamic boarding school after carrying out their teaching and learning activities and return to their homes and usually the bat students are in the area around the cottage.

While the mukim students are: Students who live in Islamic boarding schools, in this case their homes are far from the cottage. In the past, the opportunity to go to a faraway hut to settle was the student's prerogative, because he had to be ambitious, brave, and ready to face the problems he would face as a hut.²⁸

With mutual respect it will create harmony and peace. Happiness will be achieved by always being grateful to God in any case. Collaborating with fellow Islamic boarding school and the surrounding community to create a harmonious and useful life. Avoid pride to avoid hostility

D. CONCLUSION

Implementation of Islamic Moderation Based on the Salaf Islamic Boarding School in Pondok Islamic Boarding School of Ad-dimyati Lalang, Wonojati, Jenggawah, Jember Regency through the behavior of students in dealing with issues of aqidah, muamalah and other social aspects. The moderate value of students is the result of boarding school education that instills the values and individuality of students who are self-sufficient, who have special knowledge and general knowledge for the community.

²⁷ Wawancara dengan KH. Djuwaini Dimiyati selaku Pimpinan Yayasan (pada tanggal 06-01-2022)

²⁸ Zamakhsyari, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai...* hlm 52

Moderation Values Islamic Based on the Salaf Islamic Boarding School at the Ad-dimyati Lalang Islamic Boarding School, Wonojati, Jenggawah, Jember Regency. In learning, appreciation and tolerance are moderate values that are instilled. In daily activities, mutual respect, harmony, happiness, mutual cooperation, and not being arrogant or reckless are values that are instilled and habituated.

In supporting the cultivation of Islamic moderation in society, it is necessary for all parties to participate in supporting the ideas and practices of Islamic moderation in Indonesia. Indonesian citizen is very diverse in religion and Islamic flow, so it needs community leaders, kyai, and teachers in providing understanding to students and to society in general so that there is no conflict between religions and religious organizations

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