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*Bimbingan Konseling*

## Islamic Religious Education in Pesantren in Fostering Religious Moderation

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**Abstract:** Indonesian society is a diverse cultural society with its plurality. Diversity includes differences in culture, religion, race, language, ethnicity, tradition and so on. In such a multicultural society, tensions and conflicts often occur between cultural groups and have an impact on the harmony of life. Therefore, this article aims to provide information about the impact of Islamic religious education on religious moderation in the scope of Islamic boarding schools and how to apply tolerance, respect, and fairness in society. The research approach was carried out qualitatively, where data collection was obtained by means of literature studies and questionnaires. The method used is library research. The conclusion of this article concludes that studies in multicultural life such as Indonesia require multicultural understanding and awareness that respects differences, pluralism and the willingness to interact with anyone fairly. Therefore, religious moderation is needed in the form of acknowledging the existence of other parties, being tolerant, respecting differences of opinion and not forcing one's will by force. In this regard, the role of the government, community leaders and religious instructors is very much needed to socialize and subvert religious moderation to the community for the realization of harmony and peace. Indonesian people in the Unitary State of the Republic of Indonesia have diversity, including various ethnicities, languages, religions, cultures, and social statuses. Diversity can be an "integrating force" that binds the community but can be the cause of clashes between cultures, races, ethnicities, religions and cultures. Awareness and understanding of cultural diversity (multicultural), especially religious diversity, is increasingly needed by the community. Religious counseling as a servant of the Suka community has the competence and carries out a moderation movement to increase the peace of the people of religious moderation to the community for the realization of harmony and peace.

**Keyword:** Islamic Religious, Education, Pesantren, Moderation

## A. Introduction

Indonesia has very diverse religions such as Islam, Hinduism, Buddhist, Protestant, Catholic, Khonghucu and others, in a variety of religions, tribes, languages and customs in society must want to live safely and peacefully, but to understand religious radicalism, violence, terrorist acts which makes this country insecure in the internal environment of the Indonesian people. Not only in Indonesia understand radicalism in various worlds for example the case of beheading church visitors in Nice, the Assault of the French Consulate Satpam in Jeddah, and the shooting of the Pastor in Lyon.

Without any action to deal with the problem of Indonesian radicalism will cause hostility in society . Islam teaches to love one another and help one another and Islam forbids acts of violence even with non-Muslim brothers. Embedding a sense of religious moderation is one opportunity to eliminate cases of radicalism in Indonesia as well as international misfortune, the notion of moderation according to Islamic religion The word moderate in Arabic is known as *al-wasathiyah*. In the Koran is the recorded word of the Qur'an al Baqarah verse: 143.<sup>1</sup>

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا  
 وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ  
 وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ  
 لَرَءُوفٌ رَحِيمٌ

Meaning: And similarly We have made you (Muslims) “middle people” so that you may be witnesses of (acts of) humans and so that the Apostle (Muhammad) be a witness to your (deeds). We do not make the Qibla (formerly) you (turning) to him but so that We know who is following the Apostle and who is turning back. Truly, (the removal of the Qibla) is very heavy, except for those who have been given instructions by God. And God will not waste your faith. Truly, Allah is merciful, all-loving to humans.<sup>2</sup>

<sup>1</sup> Edy sutrisno “aktualisasi Moderasi Beragama di lembaga pendidikan” Vol 12 No.1(2019) hal 327

<sup>2</sup> Al-Qur'an,2:143

The word al-Wasath in the verse, the best and most perfect eater in the view of Islam moderation is wasathiyah. The value of justice, tolerance and respect for one another must. The value of mutual respect and tolerance is not only in the possession of adults but from the time of our child we must have respect and tolerance, therefore instilled by students or the educational environment one of which is pesantren. The courtesy will experience quite extreme times therefore pesantren takes an accommodative and moderate approach to religious understanding so that the courtesy can also preach to the community in accordance with the value of religious values and love for the motherland and understand the authenticity of the Indonesian people.

The role of pesantren in preying and state is to become a bridge in preparing social differences that occur in society , broader and deeper religious learning and giving birth to enthusiasm to maintain the unity of the Indonesian public, and become a teacher or community guide. Making Islamic religious education for multiculating societies is not just increasing knowledge and understanding of religious values ,social, and culture but implement it these values are in life together, social, prey and country<sup>3</sup>

Therefore this research aims to provide information about the impact of Islamic religious education on religious moderation in the scope of pesantren and how to implement tolerance, respect and fair attitudes in the community

## **B. Research Method**

This research was conducted at the MA Al-Hamidiyah Depok pesantren as a research target. Data collection techniques were obtained by way of literature studies and questionnaires, library studies were carried out by gathering information about pesantren. Questionnaire is a data collection technique that is carried out by giving a set of questions or statements in writing to the respondent for answer. (Sugiyono, 2005:162) the questionnaire was addressed to the students and alumni of Al-Hamidiyah Depok who knew the target information.

The research approach is carried out qualitatively, this research is in accordance with the principle of qualitative research namely data collection, processing of data analysis. Qualitative research reconstructs understanding from data sources obtained through human or social interaction. In qualitative research methods, it places more emphasis on the process of conducting research itself

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<sup>3</sup> Azyumardi Azra, *Merawat Kemajemukan Merawat Indonesia*, 22. Muhammad Tholchah Hasan, *Pendidikan Multikultural sebagai Opsi Penanggulangan Radikalisme*, (Malang: Lembaga Penerbitan Unisma, 2016)

## C. Discussion

### 1. Understanding Religious Moderation

The survey conducted by PPM 58% of students have views of radicalism and intolerance, teachers in Indonesia ranging from kindergarten-sma have high intolerant and radical opinions. Presentation of teachers who have intolerant opinions as much as 55% and teachers who have radical opinions as much as 46.09%.

In the survey we do there are still many students who do not know about religious moderation, and teachers have not been able to understand religious moderation attitudes. Therefore, what is the understanding of religious moderation and how is the attitude of religious moderation

The word “moderation” correlates with several terms. In English, the word “moderation” comes from the word moderation which means moderate attitude, not excessive attitude. There is also the word moderator, which means president (meeting), mediator, mediator (dispute). The word moderation comes from the Latin moderatio, which means something like medium (without any advantages or disadvantages). In a large dictionary Indonesian, the word “moderation” means avoiding violence or avoiding extremes. This word is an uptake of the word “moderate” which means the attitude of always avoiding extreme behavior or disclosure and usual towards the middle ground. While the word “moderator” means the person acting as an intermediary (judge, referee, etc.) of fuel flow or energy source.

Religious moderation in Islam is better known as the concept of wasathiyah which is derived from the word “wasatha”. According to Muhammad bin Mukrim bin Mandhur al-Afriqy al-Mashry the notion of wasathiyah etymologically means:

وَسَطَ الشَّيْءُ مَا بَيْنَ طَرَفَيْهِ ...

Meaning: “Something that is (in the middle) between two sides Allah uses the word alwasath because Allah makes Muslims as witnesses (of the deeds) of others. The word washath is found in the Qur'an surah Al-Baqarah verse 143:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا  
وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ  
وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ  
لَرَءُوفٌ رَحِيمٌ

Meaning: And so We have made you “middle people” so that you may be witnesses of mankind and that the Messenger (Muhammad) be a witness to you. We did not make the qibla that you had in him but that We would know who followed the Messenger and who turned back. Indeed, it is very heavy, except for those who have been guided by Allah. God will not waste your faith. Truly, Allah is merciful, merciful to<sup>4</sup>

Tafsir of the word wasatha as mentioned by abu said Al-Khudri<sup>5</sup> he said, "On the Day of Resurrection Noah was called (Allah) then he replied 'labbaika wa sa'dayka ya Rabb' (naku fulfill your call, O Lord to seek your pleasure) and asked him 'have you delivered (the treatise)? Noah replied, 'Yes' and was asked to his people, 'has he delivered (the message) to you? They said, "No one warned us, so it was said to Noah, 'Who made a witness for you?' Noah said, 'Muhmmad and his people.' They then testified that Noah had delivered the duty of his treatise, so that you may be witnesses of (deeds) and The Messenger (Muhammad) to be a witness to your<sup>6</sup>

While the position of the witness must be in the middle to look balanced (proportional) from both sides. If you're only on one side, you can't make a good judgment. The use of the word *alwasath* indicates the true identity of Muslims, i.e. they are the best because they are in the middle, not exaggerating or reducing in terms of *aqidah*, worship or *muamalah*. Religious moderation is not about our worship that must be in the middle but our attitude that must be fair and mediate is not extreme to the left.

## 2. Islamic Religious Education In Religious Moderation

This discussion wants to examine more deeply about religious moderation in the aspect of Islamic religious education. This is intended to get a clear picture, how exactly religious moderation and *toleranti* in Islam and its boundaries. From this study asserts that, moderation in religious harmony must be done, because thus will create harmony between religions or beliefs. To manage indonesia's very diverse religious situation, we need a vision and solution that can create harmony and peace in the practice of religious life, namely by promoting religious moderation, respecting diversity, and not getting caught up in intolerance, extremism and

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<sup>4</sup>Al-Qur'an,2:143

<sup>5</sup>Saad bin Malik bin Sinan. Nasabnya bersambung hingga Khadrah bin Auf bin Al-Harist bin Al-Khazraj. Lihat : tahdzib at Tahdzib (3/479), Hilyah Al-awliya (1/369) Shifat Ash-Shafwah (1/299)

<sup>6</sup>HR. Al-Bukhari, kitab at tafsir , bab wa kadzalika jaalnakum (5/167) nomor 4487

radicalism. Religious tolerance is not to merge in faith. Nor to exchange beliefs with different religious groups. Tolerance here is in the sense of mu'amalah (social interaction), so that there are common boundaries that can and should not be violated. This is the essence of moderation in the frame of tolerance where each party is expected to be able to control themselves and provide space to respect each other's uniqueness without feeling threatened by their beliefs or rights

### 3. Practice of Religious Moderation in al-Hamidiyah Pesantren

Al-Hamidiyah Pesantren was established on July 17, 1988 by KH. Achmad Sjaichu aims to realize his great desire in the development and preservation of educational and proselytizing activities. According to him, students need to be prepared early on with a sufficient set of knowledge and skills to keep up with the development of modern life that is increasingly complex. Pesantren Al-Hamidiyah not only equips learners with knowledge and general knowledge, but also educates them to become Muslims who believe, practice karimah, pattern simple lives, and are guided to live life independently in various ways with a spirit of togetherness.<sup>7</sup>

The practice carried out by Al-Hamidiyah pesantren in educating its students is to plant noble santri. In accordance with one of the purposes of pesantren. Technological advances and the development of the times make students and students out there less with good attitude or morals that can lead to a lack of tolerance and mutual respect. Therefore, Pesantren Al-Hamidiyah instills the value of noble character towards Allah SWT, fellow living beings and in the environment so that students can implement in everyday life. Noble moral learning is done with lessons in school, namely moral creed and book studied, namely Ta'lim M./ Akhlak lil Banin-Banat and so forth not only that the caretakers and dormitory managers also instill adab adab and discipline in the dormitory environment. In general, students will try to have commendable morals towards others or society by prioritizing relationships based on decency, without hurting hearts, let alone hurting and killing the body, and asking and forgiving. The next value is fair (I'tidal)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ٱلْأَ  
تَعَدَّلُوا أَعْدَلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

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<sup>7</sup>Yayasan pesantren al-hamidiyah, <https://www.alhamidiyah.sch.id/> pesantren/category/pendahuluan.html

Meaning: you who believe, you should be the ones who stand up for the truth because Allah is a just witness. And do not hate a people into making you unjust. Be fair because justice is closer to taqwa. And In the book Tafsir Imam Shafii,<sup>8</sup> Sheikh Ahmad Mustofa writes that this verse deals with fair witness for all parties. The lesson that can be learned from verse 8 of Surat Al Maidah is that if a person has been appointed as a witness, then he is obliged to declare the truth as well as possible.

He should not give false testimony, despite the mistakes of his family or relatives. A person who has been a witness must be able to honestly speak the truth without anything being covered. fear Allah, for Allah is all-seeing what you do. (QS al-Maidah: 8)

The justice seen in Al-Hamidiyah boarding school is that there is no difference in demanding knowledge between male santri and women santri, they are treated equally and the same facilities, for example, not only men have extracurriculars such as basketball and girl scouts also have the same extracurricular. Not only to the students of Al-Hamidiyah pesantren also instill the value of justice to the ustad and ustadzah they have a task that has been determined and must be carried out. Extremism and radicalism penetrate the world of education, santriwan and santriwati are more vulnerable to radical movements because of the perspective that tends to see religious problems in black and white. Islamic Religious Education (PAI) which teaches students as a basic lesson, becomes an opportunity to form the attitude of religious moderation as the next generation. The purpose of the study was to describe and analyze pai lesson efforts in instilling the values of religious moderation and building moderation attitudes for students. The results showed that PAI's efforts in building religious moderation attitudes through understanding the methodology of Islamic teachings, the substance of the PAI curriculum were directed at moderate character, the example and attitude of PAI Teachers, the existence of discussion rooms, mentoring and coaching of student activity units, and evaluation. Building an attitude of religious moderation becomes an effort to respect religious diversity and build collective awareness of santri.

#### **D. Conclusion**

Being moderate does not mean being weak in religion. Being moderate does not mean being open and leading to freedom. It is wrong if there is an assumption that someone who is moderate in religion means that he does not have militancy, is not serious, or is not serious in practicing his religious teachings. Because of the importance of moderate religiosity for

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<sup>8</sup> Almahira: 2008

religious people, and to spread this movement. Don't let Indonesia become an earth full of enmity, hatred, and conflict. Harmony both within religious communities and between religious communities is the basic capital of this nation to be conducive and advanced

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