

Religious Moderation Based on Value of Theology: A Qualitative Sociological Study in Islamic Boarding Schools (*Pesantren*) in Southeast Sulawesi Indonesia

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ABSTRACT

The article focused on the study of religious moderation based on values of moderation in three Islamic boarding schools (*Pesantren*) in Southeast Sulawesi, namely *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari. Therefore, a qualitative approach was used with a case study design -the techniques of collecting data used in interviews, participatory observations, field notes, and documentation. Data analysis in this article was done using interactive data analysis by Miles, Huberman, and Saldana. This study found that the construction of religious moderation in the *pesantren* emerged from the basis of religious textual-scriptural combined with the performance of rationality (reason). This combination emerges to a dialogical pattern of harmony between the text and the context to color the behavior and social actions of the community. Precisely this attitude of religious moderation can prevent residents of Islamic boarding schools from behaving radically both in attitude and thought, so the outputs of *pesantren* can accept all forms of differences in religion and respect the beliefs believed by others in the community. This attitude of religious moderation in the *pesantren* also emerges in religious behavior that is tolerant and respectful of differences in society.

Keywords: *Pesantren*, Religious Moderation, Value of Theology.

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I. INTRODUCTION

The discourse on religious moderation is getting stronger nowadays along with the development of radicalism and acts of religious intolerance in Indonesian society, including in Southeast Sulawesi, due to the thin attitude toward religious moderation. Therefore, through a moderate and inclusive education pattern (Fahri *et al.*, 2019; Haryani, 2020); radicalism and acts of religious intolerance can be said to be “eradicated”, especially in Islamic education. *Pesantren* al-Muhajirin Darussalam Konawe, Ummu Sabri Kendari, and Darul Mukhlisin Kendari seek mainstream religious moderation as the main basis for the attitude of the Islamic boarding school community. Normative values that form religious moderation are designed from theological discourse. Therefore, the development of tolerance, harmony and the attitude of togetherness of the people of Southeast Sulawesi which is based on the reality of religion is very dependent on the attitude of religious moderation. This means that the socio-religious and social dynamics of Southeast Sulawesi are strongly influenced by the attitude of religious moderation practiced by its adherents (ummah). So the statement of this study is that the stronger religious moderation is internalized in the people (adherents of Islam), especially in those who practice it, the stronger the tolerance for community harmony that is fostered. Therefore, this study aimed to analyze theological-based religious moderation and look at its logical implications in Southeast Sulawesi society.

II. THEORETICAL FRAMEWORK

Critical studies on moderation in Islamic education and studies conducted by, among others, Siswanto (2019) who analyzed Islamic moderation values in curriculum construction, Ekawati *et al.* (2019) who focused on establishing moderation of the curriculum in Islamic higher education, Rusli, (2019) who described Islamic moderation in the view of the academic community, Mahrus *et al.* (2020) who examined Islamic education moderation in ancient manuscripts; also Najib (2018), who examined Islamic education moderation on the historical trajectory of schooling in Indonesia.

It is common if religious moderation is believed to stimulate the stability of social life (Akhmadi, 2019), because it is considered a counter opinion from the two poles of Islam's extremities (right or left extreme of Islam) (Faiqah & Pransiska, 2018). These assumptions, or facts, encourage Islamic educational institutions and religious institutions such as *pesantren* to initiate mainstream religious moderation, as indicated in the conclusions of research by Zubaedi *et al.* (2020), Fathurrochman *et al.* (2020), or Ni'am (2015), and Somantri and Dahwadin (2020). Some of these studies seem to confirm the dynamics of religious moderation formed by *pesantren* in various regions, including Southeast Sulawesi. This phenomenon is because the strong resilience of the Islamic boarding school can contribute to the evolvement of the community's social life. This resilience arises from socio-religious identity and the ability to adapt to the community's identity within ethnic, cultural, and religious plurality (Abubakar & Hemay, 2020).

Meanwhile, on the other hand, a study conducted by Marzuki *et al.* (2020) stated that moderation in Islamic boarding schools emerged and developed from the implementation of the multiculturalism core values; or, a study conducted by Aziz (2020) has a different conclusion, that moderation arises from the students' knowledge of *fiqh* and *ushul fiqh*. Indeed, the range of epistemology of this religious moderation in the *pesantren* needs to be recognized for its success in creating a situation of tolerance and harmony in society.

III. THE CONSTRUCTIONS OF RELIGIOUS MODERATION IN ISLAMIC BOARDING SCHOOL

A balanced approach to belief and tolerance is what is meant by moderation. The held belief continues to follow or revolve around the axis of tolerance for other religions. As a result, moderate religiosity is based on a naturalistic-scientific philosophy and is brimming with tolerance ideals. Therefore, contradictions in thought and behavior are intermediate positions between liberalism and radicalism. From the attitude of religious moderation, patterns of empowerment will emerge in the internality and externality of Islamic boarding schools (i.e. empowering women (Bosra & Umiarso, 2020a), or creating a noble personality (Huda *et al.*, 2020)). A study conducted by Zuhdi (2018) states that because there are Islamic schools – read: the *pesantren*–Indonesian society becomes a moderate community. Even, as the conclusion stated in a study conducted by Asrori (2020) that through the preservation of the five souls and the motto, *Pesantren* Gontor becomes a moderate Islamic educational institution.

This framework shows that moderation is a behavior that upholds human values. Rabasa (2007) limits that the *Ummah* –read: the community of moderate Muslims– is a community that has actions and thoughts in favor of worship freedom, supports equality of gender, and opposes terrorism and acts of violence. The *pesantren*'s construction of religious moderation supports a plurality seeking to live in peace and tolerance. This construction seems to have become an essential part of the *pesantren* paradigm. As Salamuddin's (2019) research concludes, *pesantren* always carry moderate Islamicism and reject religious and state radicalism.

Religious moderation in *pesantren* is a construction of views or attitudes continuously striving to take a middle position between two opposing perspectives. Therefore, these two attitudes will never dominate in the thoughts and attitudes of civitas academics of *pesantren*. In other words, the *pesantren* community with moderate values are Muslims who value wisdom in every aspect that is opposite and position themselves no more than the proper portion. Moderation in this context is an active attitude towards the formation of contributive socio-religious behavior. Therefore, in his research, Somer (2014) states that moderation is interactive between religious and secular actors (between religious subjects and those who separate religion from the state), multidimensional and reversible.

However, it should also be realized that the *pesantren* community will not be able to free themselves from the influence of society, traditions, or even certain ideologies. In this context, the normative values of revelation become the standard for positioning themselves amid social and religious diversity. In the general sense today, moderation is an attitude that represents a balance in religious beliefs, views, and morality. When correlated with religious behavior (read: Islam), it is a religious procedure that is not excessive in every case; or not extremity on belief.

Therefore, the religious moderation of the *pesantren* community can be likened to a clock pendulum that swings from one end and moves toward the other (centripetal). However, it never stays static, especially when dealing with social realities. The attitude of religious moderation raised by the *pesantren* community is dynamic, moves creatively, and provides solutions. The *pesantren* continue to filter the values and culture of people's lives so that *pesantren* can stand as patrons for the community. The religious moderation of the *pesantren* tends to contest correct values or even left-leaning; the values are also more contextual.

When tolerance is evolutionarily (gradually) degraded, it is caused by the assumption that the giver of the tolerance has a more dominant or higher level (the majority) than the recipient of the tolerance (the minority). So the *pesantren* can position itself as a neutralizer of this inequality through efforts to reinterpret

the value of religious moderation. In this case, the *pesantren* are more creative in contextualizing the religious doctrine so that it has the value of conformity with the reality of society, including virtual communities. Kawangung's (2019) research also provides the same solution that the tolerance model requires contextual modification: religious moderation as a basis for social interaction that is more acceptable to all citizens. This condition means that religious moderation's contextual value opens space for assimilation and dynamic integration of Islamic doctrine. Thus, the moderate attitude greatly determines the process of translating Islamic doctrine into the religious doctrines of the community.

Operationally, religious moderation constructed by Islamic boarding schools is heavily influenced by two things, namely reason and revelation. These two entities are constantly struggling with a single orientation, goal, and desire. This means religious moderation formed is born from the framework of the balance of the potential of humanity and divinity. Precisely when partiality for reason appears, it can be considered as an extreme left pattern. In fact, it often results in the birth of an attitude of ignoring the text, or what is known as liberalism. On the other hand, taking religious texts can also lead to rigid and conservative attitudes. Even so, they will only accept a scriptural interpretation of religion as having absolute truth. Here, the role of reason (intellectuality) actually supports the growth of the value of religious moderation. A study conducted by Østebø and Shemsedin (2017) revealed that dynamics like this occur in the younger generation of Muslims in Ethiopia.

Moderate Islamic boarding schools will try to compromise both sides. They move to the left to benefit from the potential of their rationality (reason) but do not only stay on the extreme sides. Instead, they cross the line to the right while keeping in mind the context in order to follow the text. Therefore, the attitude of religious moderation in Islamic boarding schools has characteristics – read: the indicators –, including having a national commitment; tolerance; anti-violence; and contextual (accommodating to the culture of the region). These four indicators can be used to analyze the weakness or strength of religious moderation values practiced by the *pesantren*, or even to measure the magnitude of the vulnerability of Islamic boarding schools. This vulnerability needs to be identified to anticipate the dynamics that will occur, so appropriate steps can be taken to strengthen religious moderation.

IV. THE THEOLOGICAL FOUNDATIONS FOR THE CONSTRUCTION OF RELIGIOUS MODERATION

For the three *pesantren* (al-Muhajirin Darussalam Konawe, Ummu Sabri Kendari, and Male and Female Gontor Konawe Selaan) moderation is an act that manifest a balance between belief and tolerance. The held belief continues to lie forward or along an axis of tolerance for other religions. Therefore, a moderately religious belief is a naturalistic, scientific idea full of values of tolerance. Consequently, they think and act relatively, which is a middle ground between liberalism and radicalism. The attitude of religious moderation generates patterns of empowerment toward the internality or externality of the *pesantren*. The empowerment is oriented towards the benefits of people -students, *ustadz*, or *pesantren* administrators- and the community around the *pesantren*. Various *pesantren* activities encourage community development, such as empowering women through skills training or even having programs to create noble personalities.

Therefore, the community around the *pesantren* transforms into an academic community that emphasizes the values of tolerance, cooperation, and kinship. On the other hand, the three *pesantren* emphasize the meaning of actions based on religion as contributive actions: actions that benefit oneself, fellow religious people, or even people of other religions. Thus, *pesantren* teach and internalize the values and norms of social harmony through respect for others and tolerance.

From this framework, the moderation attitude of the three *pesantren* (in this study) is manifested in one way of action that supports human values. They tend to put a limit that Muslim – read: the Islamic boarding school community itself – is a moderate society whose attitude and thought support worship freedom, the equality of gender, and are in opposition to the acts of violence, such as terrorism. As a result, they continue to uphold egalitarian relationships between men and women, vigorously oppose all forms of terrorism, and embody tolerance for other Muslims who hold differing opinions and members of other religions. They frequently led humanitarian initiatives through the curricula of the *pesantren*, such as the gender-based critical study of the Yellow Book (*Kitab Kuning*) or the promotion of religious diversity.

These restrictions and phenomena illustrate how human resource development and empowerment create religious moderation in the three *pesantren*. The three Islamic boarding school also have moderate pro-democracy views and care about human values with a strong religious basis. In this view, religious plurality, egalitarian relations, and tolerance are built from their religious attitudes. These constructions are built following Islamic religious norms and principles. Commonly, the structures uphold the value of human dignity so that people frequently reject violence and value social harmony in their actions and attitudes. It is expected if the educational principles applied in the *pesantren* are in the form of equality between the humanity of men-women or young and old; highest respect for cultural and religious diversity, and also upholds tolerance. Humans are said to reveal the same obligations and responsibilities, so the only thing

that sets them apart is their level of holiness.

The concept of moderation practiced by *Pesantren* al-Muhajirin Darussalam Konawe, Ummu Sabri Kendari, and Darul Mukhlisin Kendari more elaborates on human values. It was able to positively influence the construction order of the religious and social life of the *santri*. Some *santri* think educational institutions, such as Islamic boarding schools are positioned as laboratories for the moderation of religion through a socio-religious perspective on religion and society. This indicates that the three *pesantren*'s teaching and practice of religious moderation foster the development of moderate attitudes like respect for differences or tolerance for the diversity of others. Attitudes have grown in the community around the *pesantren* in order to be able to develop peaceful life coexist. In a broad level, the pattern of moderation of Islamic religiosity developed by the *pesantren* is oriented towards the current countermeasures against the strengthening of radicalism in society.

The moderation in the three Islamic boarding schools mainly stems from the religious ethics contained in the Holy Book (al-Qur'an). The last estuary of these dynamics forms actions that consider proper rights, i.e., activities that provide reasonable rights by edging within the bounds of Islamic shari'ah. However, it still has the option to innovate with its actions, eliminating extremism or extreme action. Commonly, the attitudes seen in the *Pesantren* al-Muhajirin Darussalam Konawe, Ummu Sabri Kendari, and Darul Mukhlisin Kendari are strongly tied to the mission of Islam -namely, the representation of QS. al-Anbiya verse 107. The characters are inextricably linked to Islamic principles, such as the spirit of QS. al-Maidah verse 8 and the representation of the QS. Al-Baqarah verse 143, which always sided with the truth (hanif), and the attitude of prioritizing moderation.

They push for this to represent themselves as the best exemplary community and to embody these attitudes. They are aware that behavior and speech are concrete evidence that society can imitate. This ideal hope contributes to the formation of a humanist, liberated, and transcendent attitude; everything comes with the spirit of implementing QS. Ali Imran verse 110. Indeed, moral-religious awareness will strengthen the nuances of religion with a moderation-minded attitude through actions and attitudes. It is implied that residents of al-Muhajirin Darussalam Konawe Islamic boarding school, Ummu Sabri Kendari Islamic boarding school, and Darul Mukhlisin Kendari Islamic boarding school continue to act in a way that supports the firmness of the religious attitude. It can be seen through behaviors of modesty, cooperation, tolerance, non-extremist (left or right), and pluralism in the point of religious behavior without ignoring Islam's core values. Nowadays, the pluralist attitude is highly prioritized by the residents of *Pesantren* al-Muhajirin Darussalam Konawe, Ummu Sabri Kendari, and Darul Mukhlisin Kendari.

The actions and attitudes of the residents of the *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari illustrate that it has practiced the principles and values of moderation. It cannot be separated from the ethical-religious values contained in the al-Qur'an. This framework reflects the fundamental aspect of Islam that sets the moderation *manhaj* of Islam apart from the practices of other beliefs, ideologies, and philosophies.

The *pesantren*'s attitude toward religious moderation is an act and attitude that rejects the extremes of injustice, evil, and dehumanization. It is more than a reflection of the original, unadulterated human nature that negative influences haven't tainted. However, they know that a critical element in developing moderation behaviors and attitudes in societal and governmental life is functionalizing those attitudes and behaviors. According to this definition, the perspectives of religious moderation in *pesantren* must be incorporated into the daily lives of actual people rather than taking the form of a discourse containing abstract ideas.

Residents of al-Muhajirin Darussalam Konawe, Ummu Sabri Kendari, and Darul Mukhlisin Kendari Islamic boarding schools believe that the religious moderation concept arises from the firmness of ethical values of Islamic doctrine as there is truth amid falsehood. It is justice amid injustice, positioning oneself in the middle between the right and left extremities, and resisting exaggeration because extreme attitudes in religious acts are contrary to the moderation principle of the *pesantren*. Such as partiality in attitudes, understanding, and actions at one of the poles of liberal religious action or extreme-conservative. Therefore, religious moderation at this time is very much needed by *pesantren* to answer society's problems. One of them is intended to counteract extremism and radicalism so that the three of the *pesantren* emphasize the value of moderation towards *pesantren* residents and society. The administrators of the three of these *pesantren* strongly believe that religion involvement in the social order of social life dramatically influences the attitudes and actions of citizens.

Thus, the three of these *pesantren*'s religious moderation has the potential to create a tolerant and humanist society. Standing on one of the two weights can also foster an attitude of fairness. Many people recognize this conclusion and understand the value of religious moderation in the *pesantren*. These Islamic boarding schools cut the understanding of intolerant and discriminatory religion that destroys social unity. However, on the other sides, they are aware that social dynamics and the value of collective wisdom cannot be separated from the formation of tolerant and moderate citizens in religion. They believe that there is a moderate, liberal, fundamental, and extreme division of Islam in society, it cannot be separated from the

political constellation and different judgments. But still, according to the residents of the three Islamic boarding schools, Islam *rahmatan li al-'alamin* is the only one division that Islam has; which soothes and brings peace to people's lives.

Although religious moderation concept was constructed at al-Muhajirin Darussalam Konawe, Ummu Sabri and Darul Mukhlisin Islamic boarding school are stuck in the middle position. Nevertheless, the idea of moderation does not ultimately compromise by combining all elements, nor does it isolate itself by turning down other elements' offers to meet. This character in their paradigm is the proportional attitude that considers issues with a balanced perspective or neither an extreme nor a liberal perspective. To implement this construction, they try to open a critical interpretation space for the knowledge of the books studied, especially the sacred Islamic religious texts. Even the *Pesantren* of Ummu Sabri Kendari emphasizes the value of tolerance described in the religious textbooks in the *pesantren*. It is expected that the discourse emerges from the surface of the *pesantren* from its citizens' attitudes and daily actions framed by religious moderation values.

Regardless of this attitude, in real terms, *residents* of Islamic boarding schools are very attached to – or, strongly bound with – Al-Qur'an and Al-Hadith. Therefore, the three Islamic boarding schools' attempts to interpret the verses following their perspective and approach are affected by the widespread use of the holy texts of the Al-Qur'an and Al-Hadith. Even today, when analyzing the Al-Qur'anic and Al-Hadith verses. They adhere closely to the moderation paradigm. Generally, in Southeast Sulawesi, including Kendari, the interpretation of Al-Qur'an's verse (and al-Hadith) can be grouped into two opposing slices, namely modernist and traditionalist groups. However, those *pesantren* are able to adopt the methodology of modernist and traditionalist groups to find a moderate interpretation methodology. For them, Al-Qur'an can be freely interpreted according to the surrounding context in order to provide enlightenment for the community (Muslims and others). However, in the epistemological face of the three Islamic boarding schools, the categorization in understanding Islamic sources is designed in the face of contextual Islam. This face recognizes difference and diversity, as well as different spaces of truth. In fact, the three Islamic boarding schools stay away from the textual framework, namely the pattern of Muslims who seek anti-plurality (uniformity) and claim that only themselves are right.

This religious moderation leads to the transformation of the Islamic movements of *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari in the social life of the community. Their ability to combine traditionalist (*salafiyah*) and modernist-renewal (*tajdid*) dimensions is the first of several characteristics that define their moderation attitude. In this context, *salafiyah* is understood as a mindset that places a return to the first generation's understanding of religion and a return of all religious issues to the Al-Qur'an and the Prophet's Sunnah. Meanwhile, *tajdid* is an attitude of adjusting understanding to or with the pattern and rate of development of the times with the liberation's spirit from the shackles of boredom and blind faith. *Second*, is the ability to balance between changeable (*mutaghayyirat*) and constant (*tsawabit*) religious doctrines. This ability makes the mindset of the three Islamic boarding schools more dynamic so that they are not trapped in the stagnation of the socio-religious problems of society.

Third, is the capacity to instill a critical mindset, making them more careful to avoid misunderstanding Islam. At least three models stand for the wrong attitude – this attitude is strongly avoided *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari –, namely stagnant, stubborn, and the last is the syncretic community which practices constant understanding of Islamic doctrines (*tajmid*); distorting understanding, deviating from, and obfuscating the essence of Islamic doctrines (*tamyii'*), as well as partial understanding and separating one aspect of doctrine from another (*tajziah*). *Fourthly*, one must be able to comprehend Islam thoroughly and universally, considering all of its aspects, including its spiritual (*imani*), political (*siyasi*), social (*ijtima'i*), civilization and culture (*hadlari*) as well as jurisprudential (*tasyri'i*) dimensions.

From the conceptualization of religious moderation, the residents of al-Muhajirin Darussalam Konawe, Ummu Sabri Kendari, and Darul Mukhlisin Kendari, when looking at the relations' problems of social-religious aspect, are not partial. It is common if moderation attitude of these *pesantren* impacts the social relations of humanity and religion, which are bound to one unit. This relationship developed due to the three *pesantrens'* orientation, which is a religious orientation integrated with the humanist-religious unity. *Pesantrens* in Southeast Sulawesi are concerned that partialistic orientation only forms one dimension and weakens (even eliminates) another aspect. If only the human dimension develops, it will lead to social unrest and violence motivated by religion. This implication is worried about by the al-Muhajirin Darussalam Konawe, Ummu Sabri Kendari, and Darul Mukhlisin Kendari.

Without skepticism, efforts to defend oneself and the truth on the values believed by *Pesantren* al-Muhajirin Darussalam Konawe, Ummu Sabri Kendari, and Darul Mukhlisin Kendari are actions recommended for the residents of the Islamic boarding schools themselves or the community. However, this attitude does not deny the importance of truth held by other communities, particularly those with different opinions. For example, the dynamics of the Islamic movements around the three Islamic boarding

schools that have extreme orientations (HTI, FPI, JT, LDI) do not make themselves appear tougher (fierce). On the other hand, sometimes at the level of ideas and action, these extreme Islamic movements appear tougher than mainstream Islamic movements as well as NU and Muhammadiyah. Al-Muhajirin Darussalam Konawe, Ummu Sabri Kendari, and Darul Mukhlisin Kendari remain moderate (admitting the existence of other communities, being tolerant of different views, and never forcing their will with violence), so that socio-religious relations in the three Islamic boarding schools' environment remain conducive.

This condition concerns *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari because it can emerge peace's erosion and hinder the implementation of religious moderation. In the other words, the three Islamic boarding schools are trying to build awareness about togetherness in building a strong community. It is reasonable that the residents of the three Islamic boarding schools assume that the religious movements "feel" that they have the ability to carry the burden alone -as "single fighters"-; or even that they prioritize community egocentricity rather than togetherness in the name of religion – read: *ukhuwah islamiyah*. So efforts to improve and build a harmonious society are only ideals without facts.

The *Pesantren* al-Muhajirin Darussalam Konawe, Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari continue to represent moderate Islamic values derived from Islamic theological doctrine following this religious mission. The awareness of divinity, which describes the wisdom in dissecting and responding to extreme and liberal points, is closely related to the moderation of its religion. Starting from that level of religiosity, the *pesantren's* attitude of religious moderation emerged and grew into the militant nature of the Islamic da'wah. It seems as though their state is a reflection of the Muslims' religiosity, which they use to defend other peoples' religious orders. Other beliefs, like the existence of Christianity or other religious movements, can naturally coexist in safety and peace in the area around the *pesantren*. Although they do not believe all religions are the same, it is important to emphasize the idea of respecting all religions in an egalitarian manner.

In actuality, the development of religious moderation benefits religious and social interactions in the community. The religious moderation by *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari was developed from divine awareness, so their actions and attitudes continuously realize religious-spiritual values. Furthermore, all the constructions of their lives (namely, the residents of the three *pesantren*) cannot be separated from the ethical dimensions of Al-Qur'an and As-Sunnah – divine values – including attitudes, religious views, and actions. It simply implies from this divine awareness that they have developed the attitude of religious moderation. This is what academics refer to as religious moderation based on theological values.

V. RELIGIOUS MODERATION'S IMPLICATIONS BASED ON THEOLOGICAL VALUE

Al-Muhajirin Darussalam Konawe, Ummu Sabri Kendari, and Darul Mukhlisin Kendari Islamic boarding school, through their attitude of religious moderation, continue to proclaim that theologically humans have an equal and noble position. The humans' position is not determined by ethnicity, language, and religion that distinguish socially. Therefore, human virtue is determined by the degree of piety, not the underlying social reality. In this way, religious moderation promotes respect for all religions and other cultures' civilizations and their beliefs and treatises. The students at the three Islamic boarding schools hold this mindset as the key to resolving disputes arising from divergent religious and philosophical perspectives. This framework is because it can also grow the capacity to accept modernity, be taken of differences, and be liberative. This is also recognized in the conclusion of a study conducted by Saleh that the existence of (religious) moderation in Islam is able to eliminate the dynamics of threats to national defense (Saleh, 2020); or, in the conclusion of a study conducted by Ibrahim reveals that universal values such as justice, balance – read: moderation –, and progress can be used to deradicalize extremists (Ibrahim, 2018).

Thus, it encourages the pattern of an integrative development between the sacred and profane dimensions, between divinity and humanity. Therefore, the compatibility between religious attitudes and behavior dimensions with Islamic religious doctrine is continuously intertwined. The implication is that the *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari implement their education by integrating the roles of reason and revelation. It attempts to integrate the dimensions of *Burhani* and *Bayani* from an epistemological standpoint, as well as the ontology of *pesantren*, specifically between written works (*qauliyyah*) and verses buried in the cosmos (*qauniyyah*). In this situation, religious moderation encourages methodological knowledge in the *pesantren's* scientific foundation. Consequently, they think that the relationship is not hampered by the entirety of Islamic religiosity (linkage). The dynamics of modernity (science and technology) and the spirit of religion are related in this context. Undeniably, the three *pesantren* covering the aspects of Aqidah, Sharia, and Tasawuf, whose purpose is to recognize the truth of ratio and revelation, even intuition, have finally created Islamic moderation.

Naturally, religious moderation affects the scholarship of the *pesantren*, such as the attitude of openness to accepting diversity. This attitude is reflected in the discernment with which different sects and religious diversity are addressed. They are aware that the rationality of the ummah does not uniformly accept the meaning of the Qur'an because it is highly dependent on the breadth of insight and ideology of each ummah. However, these differences do not prevent al-Muhajirin Darussalam Konawe, Ummu Sabri Kendari, and Darul Mukhlisin Kendari from cooperating with other parties based on humanitarian principles. Even having the principle of believing in the most authentic religion of Islam does not mean having to insult other people's faiths or even declare them to be infidels. Their direction, and religious knowledge, are very open to critical dialogue. *Ustadz* of *Pesantren* Darul Mukhlisin Kendari stated that:

We believe that Islam's form of religious moderation is one of the best concepts. One of the forms is the attitude of giving freedom of religion and carrying out their beliefs. The manifestation of religious freedom is by opening a vast space for the implementation of worship of adherents of other religions according to the doctrines of their respective religions. So in the community, any religious community such as Christianity, Hinduism, or Buddhism can freely practice their religion. Moreover, we – the Muslims – actually show tolerance for other religions. We may later formulate an atmosphere of religious freedom through joint programs such as dialogue and theological debates between religious leaders.”

They know how crucial reason and revelation are to the *pesantren's* scientific construction. The disclosure serves roadmap for figuring out the purpose of life and a source of creativity for the advancement of science. The ratio can comprehend revelation (*qauliyyah* and *qauniyyah*) using the five senses as an epistemological tool. As a result, ratio and revelation work closely together to reveal the truth that comes from God. Although, on the one hand, the *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari continue to debate the validity of the ratio's place in the treasury of Islamic thought. However, the authority and capacity of the ratio will determine the pattern of thinking about religious diversity, especially amid social reality. The implication is that a rational religious style will emerge if there is ample space for rationality or vice versa. The three of these *pesantren* thus tie the ratio's capacity and authority to Islamic principles. This phenomenon can be used to determine whether the three *pesantren* glorify Islamic values to express their religious identity.

They aim to integrate it so that there will be no more stagnation of scientific development in Islam. The three of these *pesantren* have long been swing the dogmatic problems and stupidity in thinking in Islam. It even considered that the cause of the decline experienced by Muslims on the historical stage was the stagnation of thought. Therefore, the *pesantren* try to promote the moderation of thought in science between religion and rationality. It believes that the ratio (the source of science) and revelation (the source of religion) cannot be contradicted. From this ideal, al-Muhajirin Darussalam Konawe, Ummu Sabri Kendari, and Darul Mukhlisin Kendari tried to rationalize the understanding of Muslims who were very dogmatic and not "grounded." One of them, Islam, maximizes the potential and authority of the ratio while still adhering to religious and ethical principles; intellectual potential is combined with religious ethics.

The Islamic boarding school explained clearly that the revelation brought by the Prophet Muhammad essentially only provided the science. In contrast, the ratio task explains the essence conveyed by revelation and elaborates on the reality of nature and humanity. In the Treasury of Islamic Studies, this function of ratio is known as *ijtihad*, whereas in the understanding of revelation, it is known as dynamic creation. The development of scientific innovations on the stage of Islamic civilization is also possible with this pattern of potential integration. Even today, there have been attempts to unite them. These efforts have been made through the Islamization of science, an integrative-interconnective process that refers to philosophical dimensions, and integrative-interconnectivity, which is divided into three domains, namely: integrative-interdependence, complementary-integrative, and the last is qualitative-integrative domains.

Interestingly, *Pesantren* al-Muhajirin Darussalam Konawe, Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari teach that rationality (reason) has a very high position in developing science. In fact, it is also able to influence the religiosity of Muslims through the interpretations it produces. Therefore, the three Islamic boarding schools invite their residents (people) to think and use their rationality while staying within the ethical boundaries of Al-Qur'an. This means they want a critical rationality that is ethical and dignified to build a religious attitude. There is general agreement that religious rationalization is necessary to uphold and apply Islamic doctrines to contemporary life. Because science derives from rationality and revelation (religion), the scientific tradition still promotes scientific unity (*wahdat al-ulum*).

This growing awareness cannot be separated from socio-religious problems in society, like the emergence of religious movements with various styles and interpretations of Al-Qur'an which consist of the conservationist and extremist-liberalist ones. Al-Muhajirin Darussalam Konawe, Ummu Sabri Kendari, and Darul Mukhlisin Kendari Islamic boarding school teach that understanding Al-Qur'an cannot let go of rationality, but it is necessary to balance the role of rationality with the guidance of the ethics of Al-Qur'an. Even, on the other side, Al-Qur'an encourages the creativity of the rationality to research the verse of *qauniyyah* to lead to the development of science and technology. Thus, maximizing the rationality function

carried out by the three Islamic boarding schools to understand the verses of *qauliyyah* and *qauniyyah* can actually realize the Islamic doctrines that do not look fierce and cruel. Therefore, a study conducted by Bosra & Umiarso revealed that religious moderation built by Islamic boarding schools is based on divine awareness. It is reasonable that their actions and attitudes continue to represent religious-spiritual values. Thus, the dimensions of life of residents of *pesantren* cannot be separated from the ethics of Al-Qur'an including attitudes, religious views, and actions (Bosra & Umiarso, 2020b).

Religious moderation that has implications for scientific construction at al-Muhajirin Darussalam Konawe, Ummu Sabri Kendari, Darul Mukhlisin Kendari actually encourages the development of inclusiveism. This ism views existing isms – or even other religions – as containing the teachings of social harmony. In fact, it is also possible to provide advantages and benefits for themselves or others both intra and inter-religious. This religious tolerance is continuously articulated in the form of religious attitudes. Because the three Islamic boarding schools are orienting themselves towards the point of inclusive religion, they need openness to hear the "truth" of other religions - or isms - without sacrificing religious principles. Therefore, it was evident that the inclusive spirit represented by *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari is the spirit of seeking the truth and engaging in dialogue with it. They are likelier to encourage an open mindset through conversation in pursuing scientific truth. It could be other programs that have an impact on social harmony, so the order of community life is formed from the Islamic religious foundation.

It is reasonable that the educational theology proponents of *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari are the basic principles of Islam rahmatan lil alamin; namely the pillars of Islamic moderation. Therefore, the values embedded in the education system do not lead to an attitude of hating other religions, demeaning non-Muslims or being hostile to violence. Differences in concepts, views, or even insights do not become a barrier to interact within their scientific construction. This attitude is reminiscent of the historical fact that since the establishment of these Islamic institutions (namely, *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Umm Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari), they have advocated embracing non-Muslims to work together to build society. So, automatically the teachings of Islam that they raise promote the value of peace, not violence. In addition, the three Islamic boarding schools are currently starting to shift the direction of their scientific construction to the integration-interconnection segment.

Pesantren al-Muhajirin Darussalam Konawe, Ummu Sabri Kendari, and Darul Mukhlisin Kendari actually apply educational values based on religious moderation. They are changing their educational system with this effort. In fact, this pattern really needs to be developed by all Islamic boarding schools (both traditional (*salaf*) and modern (*khalaf*) Islamic boarding schools) in Southeast Sulawesi. There is at least a justification, namely the need to develop Islamic understanding based on critical textual and contextual dialectics. Constructive ideas will emerge from the text and context's essential and dynamic struggle because it liberates the interpreter from fanaticism. This process will produce a dynamic text that adapts to its environment. However, this step has opened wide space for the authority of rationality in *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari. This polarity also has an impact on the social life of the people in Southeast Sulawesi.

VI. CONCLUSION

Based on the description and analysis of the data, this study can conclude that the construction of religious moderation in the *pesantren* arises from the basis of religious textual-scriptural combined with the performance of rationality (reason). This combination gave birth to a dialogical pattern of harmony between the text and the context to color the behavior and social actions of the community. Precisely this attitude of religious moderation can prevent residents of Islamic boarding schools from behaving radically both in attitude and thought, so the outputs of Islamic boarding schools can accept all forms of differences in religion and respect the beliefs believed by others in the community. This attitude of religious moderation in Islamic boarding schools also gives birth to religious behavior that is tolerant and respectful of differences in society. Even the religious attitudes of residents of Islamic boarding schools are strongly influenced by two things, namely, reason and revelation; both profanity and sacrality dimensions. This is what ultimately teaches people to be able to be religious in a comprehensive manner that is not only oriented to the theocentric dimension but also to the anthropocentric dimension.

CONFLICT OF INTEREST

Ipandang, Muhammad Iqbal, and Khasmir declare that they do not have any conflict of interest.

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