



INTEGRATION OF ASWAJA VALUES IN ENHANCING THE MODERATION OF THE NURUL JADID ISLAMIC BOARDING SCHOOL

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Abstract:

With many different races, ethnicities, cultures, and faiths, Indonesia is a pluralistic nation. As character characterises moderation, steps to combat radicalism and theorizing with religious undertones are all being strengthened. This distinction deserves its own discussion in the field of education. The study of Islamic religious education in public schools based on Islamic boarding schools is extremely fascinating to debate at this time, Islamic boarding schools do not only study religious knowledge but also general science. This study employs a qualitative methodology. Data were gathered using participant observation, interviews, and related documentation. From these data the researcher or orgaorganised model based on the values of aswaja in the Islamic boarding school, including: the attiattitude of asut, tawazun, I'tidal, tasamuh, musawah, shura, islah, Awaliyah, tatawur wa ibtikar, and tahadIftikhar the hbahadur curriculum development, it is also able to present a moderate Islamic movement among Islamic boarding schools which teaches to build tolerance among people, accept the opinions of others, and so on. Research recommends the importance of teaching practising ng religpractisingation in Islamic boarding schools in order to be able to present a moderate and moral Islamic movement

Keywords: *integration, moderation, pesantren*

INTRODUCTION

Indonesia has the largest population among the countries in the world and has a plural society. The plurality of Indonesian society is not only due to the diversity of ethnicity, race and language but also in terms of religion (Marzuki, 2015). So to realize the above in building national character in accordance with Pancasila, the government made Law no. 20 of 2003 concerning the National Education System in Chapter II Article 3 (Nizar, 2011).

Meanwhile, in the Indonesian context, religious education still seems to focus on the cognitive domain, focusing more on normative theoretical issues of religion. From this, it can be seen that almost all processes of Islamic religious education that have taken place until now, seem to be still trapped in teaching dogmatic cognitive domains that teach more knowledge, rules and religious laws (Normative Islam). In addition, learning in Islamic religious education is still more focused on material content with religious arguments and dogmas that do not touch the realities of life and not on the methodological process of contextual learning.

In general, the main Islamic education of pesantren is a challenge in itself, there are two big paradigms. First, the radical conservative paradigm, being extreme among the students and being strict in knowing religious laws textually. The conservative radical paradigm will create a bad image for Islamic boarding schools in particular and for Islam in general because it will create a rigid image of Islam. The two liberal paradigms, the tendency to be free and loose in religion, make the text of the teachings

of Islam itself a vague thing and its essence.

These two attitudes are very detrimental to Muslims and Islamic educational institutions themselves in the current context. The middle ground is from the liberal and radical conservative paradigms, namely the moderate paradigm. Islamic boarding schools that carry a moderate paradigm try to reconcile the two paradigms. The moderate paradigm gives birth to a fair view, not focused solely on religious texts like the radical conservative paradigm, nor does it freely give up the meaning of existing texts, but the moderate paradigm combines the understanding of texts with the reality of the context so that the views that are born are not rigid, while remaining in accordance with the essence of religious texts.

There is another face of Islamic education in Indonesia, namely Islamic Boarding Schools. The presence of Islamic boarding school educational institutions has actually become a magnet in itself in creating a generation of quality Muslims and Islamic civilization. Islamic boarding schools as a place to forge knowledge, also contribute to the process of advancing education in Indonesia. Graduates (alumni) are expected to have strong piety, a spirit of independence and personality, noble behaviour and character. In Islamic boarding schools, *amaliyah* and strong religious characters are instilled such as simplicity, sincerity, independence, Islamic brotherhood and freedom of creativity within the framework of Islam and even Indonesianness as a religious national identity. Therefore, planting and strengthening Indonesian Islamic character education in Islamic boarding schools is very important. The Indonesian Islam in question is *Wasathiyah* Islam. Talking The concept of *wasathiyah* and *pesantren* is closely related to multiculturalism because the *santri* in the *pesantren* come from many different backgrounds. The concept of *wasathiyah* is closely related to multicultural Islamic education (Muchlis, 2020).

On that basis, Islamic boarding schools carry out tasks related to the formation of human resources. Islamic boarding schools have become a necessity in themselves to improve moral, economic, and social education, and so on. Thus, it is impossible for Islamic boarding schools to be stigmatized as old-fashioned or rigid educational institutions.

Some of the reviews above are in line with the reasoning of thinking of Multicultural Islamic education with a *Wasathiyah* perspective, with the hope that through the process of multicultural Islamic education with a *Wasathiyah* insight it will become the foundation as well as the character values of the nation's children (Baharun & Badriah, 2015). Internalization of *wasathiyah*-oriented multicultural values (moderation) through Islamic boarding schools. There is symbiosis for the next generation, and you can feel the impact of this internalization. When a generation assesses the correct way of transmission, it will have a lasting impact on the behaviour patterns of the next generation.

With reference to the case above, one of the solutions that can be offered is the integration of *aswaja* values to increase *pesantren* moderation. There are ten characteristics that can be developed as a basis for strengthening the character of peaceful *pesantren* (*rahmatat* villain). The ten characteristics of the integration insights of *aswaja* values that are moderate are: *tasamuh* (tolerance), *i'tidal* (straight and firm), *musawa* (egalitarian and non-discriminatory), *Tawasuth* (taking the middle way), *tawazun* (balanced).

RESEARCH METHODS

This research is an action research using a qualitative descriptive method. This research was conducted at the Nurul Jadid Islamic Boarding School. Data collection techniques used by researchers consisted of three techniques, namely interviews, participant observation and documentation techniques. The data that has been obtained from the informant is then analyzed. At this stage, the researcher examines all the data that has been collected from observations, interviews to then be used as primary data and secondary data to complement the data in this study.

RESULTS AND DISCUSSION

Definition Of Integration

The definition of integration in the Big Indonesian Dictionary (KBBI) is assimilation to become a complete or unified whole.

Integration itself comes from the English "integration" which means perfection or whole. Social integration is interpreted as a process of adjustment between different elements in people's lives so as to produce a pattern of community life that has harmonious functions.

Integration is a system that experiences assimilation to become a unified whole. The notion of integration in general is not foreign to the world of education. Discourse regarding integration has been spelled out in Law No. 20 of 2003, whereby the latest government policy is in an effort to integrate general and religious education so as to produce generations who fear Allah SWT, have noble character, are creative, independent and responsible. (Narti 22 et al., 2021)

The following are some of the opinions of the leaders regarding the notion of integration, among others, as follows:

- a. According to Sanusi, integration is a unified whole, not divided or divorced. Integration includes the needs or completeness of the members that form a unit with a close, harmonious and intimate relationship between the members of the unit. According to Poerwandar Minta, who was quoted by Trianto, that integration is unification in order to become one or complete unanimity.
- b. According to Myron Weiner, integration is the process of uniting various cultural and social groups into a unified area in order to realize the formation of a national identity

Based on several definitions of integration according to the figures, it can be concluded that integration is the unification of various different sources into a unified whole or round, to form an attitude.

Moderation Of Aswaja Values In Boarding Schools.

moderation is a moderate and fair attitude on various issues and avoids exaggeration. For moderate attitudes to be understood in depth, it is necessary to describe the principles of Islamic moderation itself. This characteristic is very important to understand to measure whether the individual has a moderate attitude or vice versa. These characteristics need to be known so that attitudes in moderation of aswaja values can be manifested in pesantren life.

Characteristics of aswaja values, namely: 1. Tawasut (middle way) 2. Tawazun. (balanced) 3. I'tidal (straight and firm) 4. Tasamuh (tolerance) 7. Musawah (egalitarian) 6. Shura (deliberation) 7. Islah (reform) 8. Aulawiyah (prioritizing) 9. Tatawwur wa ibtikar 10. Tahaddur (civilized)

Integration Of Aswaja Values In Increasing The Moderation Of Nurul Jadid Boarding School

Functions and objectives of national education in law no. 20 of article 3 on education states "national education functions to develop capabilities and form dignified national character and civilization, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, independent and become democratic and responsible citizens.

One of the educational institutions is the pesantren. In the history of the development of educational institutions, Islamic boarding schools are one of the institutions that are active in the field of Islamic education, through a long history, pesantren still exists today as the oldest Islamic educational institution. Islamic boarding schools are miniatures in developing our potential in how we will be in society later. Islamic boarding schools in continuing the da'wah mission of the Prophet Muhammad, SAW, must have full awareness that pesantren must be able to give birth

to Muslim regeneration and the vision and mission of Islamic da'wah, for the sake of realizing an Islamic society and environment and being able to provide benefits to the ummah.

One of the pesantren in question is the Nurul Jadid Paiton Islamic boarding school, Probolinggo. The vision of the Nurul Jadid Islamic boarding school as an Islamic educational institution is based on awareness pancakes. This awareness is not just a mere slogan, both students and alumni can have the spirit of the trilogy and the five awareness. Nurul Jadid Islamic Boarding School has committed to continuing to carry out and build moderation of aswaja values for students and the wider community to carry out the mandate of the founder of the Islamic boarding school. So the Nurul Jadid Islamic Boarding School continues to expand its benefits to students, students and the community through the values of Aswajaan. This is what the founder of one of the largest Islamic boarding schools in Java, KH. Zaini Mun'im which was then continued by the caregivers as a successor until now, namely KH. Zuhri Zaini BA. As a caretaker and carried out by the head of Islamic boarding school KH. Abdul Hamid Wahid, M.Ag. KH. Zaini Mun'im instilled a vision of struggle in his students.

In its role as a da'wah or educational institution that spreads the teachings of Islam rahmatan lil alamin, Pondok Pesantren Nurul Jadid is committed to the principles of aswajaan or moderation values. In its history, Islamic boarding schools have always adhered to the principles of wasathiyah. The concept of Islamic moderation held by the Nurul Jadid Islamic boarding school in advancing its pesantren is doing several important things which include:

Islamic boarding schools have advantages that have been recognized by society, namely the ability to maintain Islamic values and filter western culture that is not following the conditions of the local community. This ability is the speciality of Islamic boarding schools in carrying out their education following the times, because, from the start of entering the Islamic boarding school, there has been coaching or a placement test on individual values, this point has become a priority as if it is a requirement for students so that Islamic boarding schools can read students' understanding abilities about aswaja values. So with that, the Islamic boarding school has carried out Islamic boarding school moderation.

The moderation of pesantren in the integration of aswaja values that is most prominent is the existence of learning and having an independent education curriculum. Why is that a form of caring for scientists who are under the vision and mission of the pesantren so that the pesantren is not rigid and not extreme towards outsiders? In this assignment, the teacher and its important elements continue to carry out moderations to achieve aswajan values, and the students are not worried about deviations from aswaja values. The key to the success of educational institutions in Indonesia (Islamic boarding schools) is, apart from providing the knowledge learned in class and reciting halaqah, before implementing learning activities and attitudes the pesantren evaluates by rejuvenating teachers and analyzing the process of pesantren activities carried out by the central board of the Islamic boarding school Nurul Jadid every year

Another important role in achieving the values of aswajaan is for the students to study the yellow book in the morning and the evening. The recitation halaqah that was formed has the aim of making the students understand Islamic teachings. And on the other hand, pesantren can make improvements to activities for students. And as a response to the solutive criticisms of the santri guardians because it cannot be denied that every educational institution, one of which is Islamic boarding schools, has deficiencies. With this, the essence of Islamic teachings is maintained. This role was taken by the Nurul Jadid Islamic boarding school, namely providing an understanding of Islam (aswajaan values) to the community about Islam which facilitates moderation.

The role of Islamic boarding schools in the development of moderation in aswaja values. Implementing a strategy to develop an understanding of the values of aswaja, one of which is a moderate value. In this value, Islamic boarding schools can act flexibly towards students and society in general and do not depart from what their

predecessors have done so that Islamic boarding schools continue to exist in moderation. Because of these (moderate) values, Islamic boarding schools think that they are the most suitable and appropriate to carry out according to the times. As mentioned above, one of the concepts of aswaja values (moderate) means cool, peaceful

This is done to pioneer and ground the values of aswaja so that the sustainability of the pesantren is guaranteed, and so that the pesantren residents (masyayikh, administrators, and students) appear as ummatan wasatan who become the anchor for the upholding of religious and multicultural educational institutions. And this must be fought for simultaneously so that Islam becomes rahmatan li al-alam. In addition, the method of conveying da'wah messages is also very moderate.

The principles of the Nurul Jadid Islamic boarding school, namely inviting people with wisdom, not judging and not blaming fellow human beings, not being rigid or monotonous in interacting with important elements in structural and educational institutions, prioritizing dialogue and a persuasive-cultural approach, respecting differences of opinion in finding solutions to moderate or do better in the future. And never resort to violence in making policies. Such a model is implemented by the Nurul Jadid Islamic boarding school so that it is very easily accepted and recognized by the community. The Nurul Jadid Islamic Boarding School in developing aswaja values in moderating the pesantren is how to make the pesantren understood integrally not partially, not separately, what is its vision and mission, what is its learning, how to respond and connect with outside agencies. So that the concept of aswaja values has been described above. It remains integrated with various normative aspects, after which it is linked to existing social reality problems.

Some examples of the application of aswaja values at the Nurul Jadid Islamic Boarding School include the following:

1. Tasamuh (Tolerance) and Tawasuth, an example of its application, students always do not discriminate between groups or groups in interacting or communicating, all are protected and educated by each other, always accept other people's opinions even if they are not like ours, always establish friendship between people, accept suggestions from other people and so on (Tri & Badrus, 2022).
2. I'tidal (fair) and shura (deliberation) for example the application of students/students is always fair in making decisions in the forum when there is a deliberation he also always accommodates all opinions which is then the final result is discussed again
3. Tawazun (balanced), Tawazun, is a balanced understanding and experience of religion covering all aspects of worldly life and also the hereafter, having firm principles in attitude and being able to distinguish between deviations or inhiraf and differences or ikhtilaf. This attitude of tawazun is also attached to the students of the Athabraniiyah Al-Qur'an Islamic Boarding School, the students not only study the study of religious knowledge which is a must as a santri but also knowledge in the general field. In addition, the attitude of tawazun shown by the students at the Al-Qur'an Ath-Thabraniiyah Islamic boarding school is the existence of MSME training for female students.
4. Musawa (Opportunity) Al-Musawah means not discriminating against others due to differences in one's beliefs, traditions and origins. This characteristic is also the main principle for Muslims in upholding equality or equal rights and obligations that must be realized together. Even though race, ethnicity, culture, nation, language, skin colour, position, breed, social position, wealth and so on experience differences.

In the context of the life of the Nurul Jadid Islamic boarding school, there is no dichotomization of the students, because of their social status, culture and gender. All students are treated equally without discrimination between the rich and the poor. All students have the same status and position. They live together under the same roof, gather, study, and sleep in places determined by the pesantren, regardless of social status. A small example of the application of musawa values at the Nurul Jadid Islamic

boarding school is the absence of elite dormitories, all dormitories or student rooms, in general, are simple without luxury facilities such as air conditioning, and private mattresses. At the Nurul Jadid Islamic boarding school, students who attend from various parts of Indonesia and even abroad with different cultural, ethnic and even economic backgrounds are still treated with the same rules and laws. They live together in a boarding house with the same facilities even with different economic conditions.

Awaliyah (Putting Priorities) Nurul Jaidd Islamic boarding school is part of an Islamic education and general knowledge institution. Pondok Pesantren Nurul Jadid has taught and implemented the values of religious moderation, namely attitude (prioritizing priority), namely that the Islamic Boarding School can identify issues that are more important than several other important things to prioritize and implement. We can see a small example like this at the Nurul Jadid Islamic boarding school, which requires its students to understand Furudul Ainiyah/Fa and the ability to master Al-Qur'an reading correctly. This program is continuous between schools and hostels. At school, the focus is on the material, while the practice is carried out in the dormitory. Among the forms of priority justified by religion is prioritizing knowledge over charity, meaning that seeking knowledge is prioritized first and then charity because knowledge is a guideline for doing charity.

Tatawwur wa ibtikar (dynamic and innovative) is an attitude of being open to the times and doing new things for the benefit and progress of mankind. What the Nurul Jadid Islamic Boarding School has done and carried out innovations is introducing new ideas or new goods, new services, and new ways that are more beneficial to the life of the pesantren (students, administrators and employees). In the latest developments, Islamic boarding schools improve the system that has been used so far. This is indicated by several examples, including the Kosmara service (male boarding house for students) namely with the boarding house, students are expected to be orderly and comfortable carrying out Islamic boarding school activities, without the need to think about not having a bite of rice, because the boarding house is ready to serve in their respective dormitories. has been delivered by the kosmara officer. Another example is the Nurul Jadid Islamic Boarding School starting to use and interact with modern methods such as having laptops and LED TVs in classes as effective means of supporting learning.

Tahadhdhur (civilized), namely an attitude that promotes noble character, character, identity and integrity as the best people in human life and civilization. Including the form of good deeds is paying attention to the importance of having a noble character. When it is run by a santri, the golden generation may bring a new and proud civilization. Therefore, the Nurul Jadid Islamic Boarding School has the slogan 'Moddling to Reciting and Fostering Akhlakul Karimah'. This slogan is very familiar to the residents of the Islamic boarding school. The formation of a noble character is an important job. Education in Islamic boarding schools always focuses on instilling the values of politeness and courtesy, as well as in the Nurul Jadid Islamic boarding school, all students are required to maintain ethics in speaking and acting towards anyone, especially the community, administrators and teachers at school. An example of practising these values is that students at school before entering school kiss the hands of their teachers and give gentle greetings to their teachers and ustadz. So that the values of decency are still alive in the pesantren area. And the habit of politeness becomes the true character of the santri

Ishlah (reform), namely being reformed to obtain a better situation by accommodating a condition of change and development of the times to obtain the common good by principled to a principle of al-muhafazah 'ala al-qadimi al-salih wa alakhdu bi al-jadid al-aslah. From this foundation, it can be understood that ishlah is a renewal effort to refresh a living order to create change and development of society. Meanwhile, another meaning is improving the relationship between disputing parties, creating peace among human beings which leads to conflict. The Nurul Jadid Islamic boarding school has been renewed. This can be seen from the renewal of the education system, driven by the Education Bureau which oversees formal institutions or schools

within the Nurul Jadid Islamic boarding school. Looking at the historical roots of the establishment of the Nurul Jadid Islamic Boarding School, it was found that at the beginning of the establishment of all formal institutions (MTs, MA, SMP, SMA, SMK) at that time the status of all institutions in Nurul Jadid was still at the "recognized" level. And these formal institutions already have A (excellent) accreditation. This is proof that Islamic boarding school education runs professionally starting from all the elements of teachers, students, and learning support facilities that continue to make improvements.

CONCLUSION

Aswaha values that are integrated into fast moderation at the Nurul Jadid Islamic boarding school are embodied in the education system, behaviour, thoughts, and attitudes of all layers of important elements from small to large scale. The application of religious values can be seen in the way religion is taught by Islamic boarding schools, namely the attitude of not being excessive or fanatical towards public figures. Pondok Pesantren Nurul Jadid also applies the attitude of *Tawazun* (balanced) in the use of the 'aqli and argument of naqli and is tolerant by being aware of and respecting differences be it religion, ethnicity, race, class and various other aspects of life, and not discriminating against others due to differences in beliefs, traditions and origins of a person.

Pondok Pesantren Nurul Jadid also does not refuse renewal, and even continues to innovate by accommodating a condition of change and development of the times to obtain greater benefits while maintaining a culture that is still relevant.

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