ESTABLISHING A MODERATE RELIGIOUS ACADEMICS IN PESANTREN-BASED HIGHER EDUCATION

Ahmad Royani

State Islamic Institute of Jember
Email: royanpuritanjung@gmail.com

Abstract: *Pesantren* is an ideal partner for the government to jointly improve the quality of education as a basis for implementing social transformation. It provides qualified human resources with good morals emphasizing moderate religious values that reflect within the Islamic value of *rahmatan lilalamin*. This paper wants to see pesantren-based universities in giving birth to moderate religious academics. By taking the object of study Nurul Jadid university, which is a high miscarriage based pesantren. This research applied a descriptive study by using a qualitative approach. The research participants were Islamic scholars (*kyai*), lecturers, and students at the University of Nurul Jadid. Data were collected through interviews, observation, and documentation. This study showed that establishing the Islamic boarding school culture produced moderate religious academics at Nurul Jadid University. It was by implementing the supremacy of *kyai*'s preaching and teaching (*dawuh kyai*). It was constructed through artifacts, values, and assumptions emphasizing moderate religious aspects.

Abstrak: Pesantren menjadi *partner* yang ideal bagi pemerintah untuk bersama-sama meningkatkan mutu pendidikan sebagai basis bagi pelaksanaan transformasi sosial melalui penyediaan sumber daya manusia yang mumpuni dan berakhlakul karimah yang menekankan nilai-nilai religius moderat yang mencerminkan nilai Islam *rahmatan lilalamin*. Tulisan ini ingin melihat perguruan tinggi berbasis pesantren dalam melahirkan akademisi religius moderat. Dengan mengambil objek kajian Universitas Nurul Jadid yang merupakan perguran tinggi berbasis pesantren. Penelitian ini menggunakan pendekatan kualitatif dengan rancangan studi kasus. Teknik pengumpulan data menggunakan wawancara mendalam,observasi partisipatif dan studi dokumen. Data-data yang yang terkumpul kemudian dianalisis secara simultan, dengan teknik: pengumpulan data, kondensasi data, penyajian data, dan penarikan kesimpulan. Hasil

penelitian ini menemukan konstruksi budaya pesantren dalam melahirkan akademisi religius moderat di Univesitas Nurul Jadid dilakukan dengan kekuatan *dawuh* kyai yang di konstruksi melalui artifak, nilai, dan asumsi yang mengedepankan aspek religius moderat

INTRODUCTION

The emergence of Islamic higher education with pesantren characteristics such as establishing universities, institutes, and higher education in the Islamic boarding school environment is evidence of the transformational *pesantren*.[1] The transformation of *pesantren* education in formal educational institutions and the perspective of learning are inseparable from its function. It creates a civilized and dignified generation to protect the unitary state of the Republic of Indonesia. *Pesantren* has become an enlightening preaching institution for having a tolerant and peaceful approach to Islam.[2] Badrus Sholeh said that Islamic boarding schools had become the driving force for a tolerant and peaceful tradition. It is also the first step to developing the peaceful culture from the pesantren community, which receives broad support from the general public and inherently has become part of government policies.[3]

Research conducted by Akmal Mundiri, Afidatul Bariroh revealed that trans-internalization of character formation through the trilogy and the five awareness of *santri* at Nurul Jadid Islamic Boarding School, Paiton, Probolinggo has seen in the following: 1) the daily activities of students in the form of congregational prayer, the implementation of the *diniyah* and formal school, *FKS* activities, the existence of *pesantren's* regulations, the obedience (*ta'dzim*) of students towards *kyai* and *asatidz* (teachers), such activity comprises the values of the trilogy and the five awareness of *santri*; 2) The media used in the internalization process is also actualized by the behavior of a *kyai* who becomes a role model

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[1] Pesantren-Based Universities are higher education institutions in *pesantren* which has *pesantren* character. In 2015, the data of the Ministry of Religion showed that there were 13 *pesantren*-based universities. In East Java, there are UNUJA, UNUDA, Universitas Ibrahimy. Universitas Pesantren Darul 'Ulum, Jombang, Universitas Islam Darul Ulum Lamongan.

[2] Mohamad Fahri and Ahmad Zainuri, "Moderasi Beragama di Indonesia" 25, no. 2 (2019): 6.

[3] Badrus Sholeh, *Budaya damai Komonitas Pesantren,* 1 (Jakarta: LP3ES, 2007) vii.

in the *pesantren*.[4] Nurhayati Abdul Hamid also suggested that schools have designed and devel o ped programs to prevent radicalism. Efforts made by schools incorporate such as selecting textbooks, developing learning modules and manuals of Isl a mic Education by teachers, and maintaining activities related to nationalism. This strategy is implemented through Islamic Education learning both inside and outside the classroom. In the classroom context, the learning process i n cludes realizing the objectives, implementing materials, media, methods, and evaluation of the learning process. Likewise, the learning process outside the classroom includes some activities related to extracurricular activities, religion, and nationalism.[5]

The data taken from the Ministry of Religion 2019 shows that universities are also has become an easy target for radicalism. Some universities like UI Jakarta, IPB, ITB, UGM Yogyakarta, UNY, Unibraw Malang, Unair, Unram, UIN Jakarta, and UIN Bandung have been exposed to radicalism from a religious perspective. The radicalization of public campuses or Islamic-based campuses continues to show an uptrend.[6] Even some intellectual circles were lulled by the political struggle agenda of radical Islam in the form of the implementation of Islamic *syari'at*. BNBT and BIN research showed that the same figure, 39% of students from 15 provinces, is recorded to be interested in radicalism.[7]

Nurul Jadid University, Paiton Probilinggo, is an institutionally *pesantren*-based higher education born from pesantren's idealism. It has a big vision in internalizing the values of *pesantren* to students. In the early days, Nurul Jadid University was initially the result of deliberation from the Islamic scholars of NU in Lumajang in 1968. It was intended to establish an academy that aimed to produce *da'wah* and educational cadres.[8]

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[4]   Akmal Mundiri and Afidatul Bariroh, "Trans Internalisasi Pembentukan Karakter Melalui Trilogi Dan Panca Kesadaran Santri," *Jurnal Iqra': Kajian Ilmu Pendidikan* 3, no. 1 (2018): 24–55.

[5]   Abdul Hamid, Amran Mahmud, and Aldiawan Aldiawan, "Strategi Dosen Pendidikan Agama Islam dalam Mencegah Ekslusivitas dan Radikalisme Pada Kegiatan Keagamaan Mahasiswa," *Halaqa: Islamic Education Journal* 3, no. 2 (January 7, 2020): 75, https://doi.org/10.21070/halaqa.v3i2.2724.

[6]   "Fadly et al. - 2020 - Diagnostic Skill of Internalization-Interconnectio.Pdf," n.d.

[7]   Uun Yusufa and Amal Khusna, *Penguatan Ma'had al Jamia'ah Sebagai Agen Pengarus Utamaan Moderasi Islam Bagi Santri Di IAIN Jember* (Jember: IAIN Jember, 2018).

[8]   Achmad Fawaid, *Kaleidoskop Pondok Pesantren Nurul Jadid,* (Probolinggo: Pustaka Nurja, 2019).

Through higher education, the *pesantren*'s alumni are expected to continually develop their knowledge in the Islamic educational field and other scientific fields, such as economics, social science, technology, humanities, and the pure sciences. Something left to do within the *pesantren*'s development at this particular moment and future, where the dynamics of society is progressing rapidly. It is how to make the pesantren compete and produce a 'plus' Islamic academics who are exceptionally intelligent because such Islamic academics are w[9]

In their development, Islamic boarding schools underwent a significant transformation process, especially in the development of formal education, in this case, the development of universities. *Kyai*, as the chief in command, of course, in the aspect of the development of formal educational institutions, aspire to be able to transform the values of Islamic boarding schools into formal educational institutions. In addition to *kyai* as the chief, the existence of teachers and lecturers at the institution gives some color to the values of the *pesantren*. Then, they are developed in higher education to produce cadres with *pesantren*'s characteristics and *rahmatan lil alamin* based intellectual who has been served as the fundamentals for moderate religious academics or scholars. Thus, the

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author wants to explain how Universities based pesantren give birth to moderate religious academics with the *rahmatan lil alamin* character.

METHOD

This research was a descriptive study. It employed a qualitative approach. It was a descriptive study, for it aimed to create a depiction of a situation or event of the establishment of moderate religious academics in Islamic boarding schools. It is in line with Nazir. He says that descriptive research aims to make a picture of a situation or event so that the intention to carry it out is a mere accumulation of primary data.[10] This research was conducted at Nurul Jadid University.

Data collection techniques used in this study were interviews, observation, and documentation. Interviews were used to gather data or information related to the process of establishing a moderate religious culture. Besides, observation was used to obtain data on artifacts, values, and assumptions built in establishing moderate religious academics. Documentation was used to obtain data regarding the description of the object under study. Moreover, the documentation was used to complement the data from interviews and observations. To obtain data that could be scientifically accounted for from the data that has been collected, its validity must be checked first. In this study, the data validity checking technique used was the triangulation technique which is the technique of crossing information obtained from the source. In the end, only valid data was used to achieve the research results.[11] The triangulation technique was used in this research. It reconfirmed the interview information with documentation and observation. Research data obtained from different sources through interviews were reconfirmed with data obtained through observation and documentation. The data used in this study were considered valid for it had gone through crossing information. The data analysis technique used in this research was the inductive analysis technique that started from the data and led to general conclusions.

THEORETICAL FRAMEWORK

The manifestation of organizational culture at the values level is a value used as a reference for all decisions and actions within the organization's members,

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[10] Nazir, *Metode Penelitian* (Jakarta: Ghalia Indonesia, 2005.)55

[11] Suharmi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktek*, 1st ed. (Jakarta: Rineka Cipta, 2006). 18

reflecting the objectives, identities, and standards of valuation for every aspect.[12] While the manifestation of organizational culture at the assumption level is the standpoint of organizational members about themselves and others which leads to the relationship between themselves and other people they live with.

Edgar H. Schein illustrates that organizational culture is a pattern of basic assumptions that a group has found, determined, and developed through the learning process, external group adaptation, and internal group integration. That assumption has worked well enough to become valid because it is taught to the new members to instill understanding, thoughts, and feelings related to organizational problems.[13]

From the perspective of Mujamil Qomar, he explained that four things must be considered within the educational progress, such as growth, change, renewal and development, sustainability, and resilience.[14] Meanwhile, Talcott Parsons argues that for the social organization system to survive, the system must have four things called AGIL:[15] adaptation, which means the system must adapt to the environment and adapt the environment itself to the needs; goal attainment (have a goal), that is, a system must define and achieve its primary goals; integration (integration), which means a system must regulate the relationship between the parts that become its components; and latency (maintenance pattern). In this case, the resilience of *pesantren* is due to the uniqueness of the life pattern as a subculture. Furthermore, it is also due to the Javanese culture, which involutes and emphasizes harmony so that it absorbs culture from outside without losing its identity.

The adaptation of the pesantren itself is carried out holistically and consistently (*istiqoma*) within the role of the leader; in this case, *kyai* becomes an adaptive and revolutionary figure in perceiving social developments in society.[16] The two *pesantren* educational institutions aim to create a generation

[12] Wirawan Fadly et al., "Diagnostic Skill of Internalization-Interconnection Qur'ani With Science in Three Levels of Madrasah," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 18, no. 2 (December 10, 2020): 267–89, https://doi.org/10.21154/cendekia.v18i2.2178.

[13] Edgah H Schein, *Organizational Culture and Leadership* (San Fransisco: Jossey Bass Inc, 1992).

[14] Mujamil Qomar, *Manajemen Pendidikan Islam, (strategi Baru Manajemen Pendidikan Islam)*, (Jakarta: Erlangga, 2007).47

[15] George Ritzer, *Teori Sosiologis Modern* (Jakarta: Prenada, 2004).121

[16] Royani, "Eksistensi Pendidikan Pesantren dalam Arus Perubahan."precisely, and adaptively. This paper talks about the existence of boarding school education in dealing with the current change. This research is focused on the existence of which is done by al-Syafi'i

with *pesantren* characteristics with morals and maturity in society.[17] In addition, looking at the development of the era, cultural integration with the philosophy of taking care of old traditions and using new traditions considered to be better and more beneficial has been carried out. Another aspect is establishing a pesantren institution Nurul Jadid, which has allowed discussion within the development of *pesantren* institutions. The two institutions established formal education from elementary to tertiary level to show some progress in the development. The pattern adopted in the two institutions is to build the nuances of characteristics of *pesantren*-based higher education.

FINDINGS AND DISCUSSION
Islamic Boarding School Cultural Construction in Establishing Moderate Religious Academics

The artifact existed in realizing moderate religious academics at Nurul Jadid University are manifested through physical buildings, strengthening language, the use of technology and artistic creation products, stories about the founders and the *masyayikh* of the *pesantren* who are brought to life, ways in decreasing anger, and joint activities related to moderate religious culture.

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in the current changes. The method used in this research is a case study in boarding school, namely al-Syafi'i Boarding School in maintaining its existence as an Islamic boarding school institution.This study uses a theory presented by Talcott Parsons, which states that when the social organization systems want to maintain their existence, they must have four things called AGIL: Adaptation, Goal attainment, Integration, and Latency. This study concludes that the exsistence of the boarding school education in the current change is as follows; First, the adaptation carried out by the al-Syafi'i boarding school was to find out the current needs of the community. Second, personality development aims to prepare students and the community to have religious knowledge and general science in order to become human beings that is capable of practicing their knowledge. Third, the integration of public school and boarding school systems to produce a generation that is reliable in their fields. Fourth, the pattern applied by the al-Syafi'i boardingschool is to establish communication with all components, i.e. the community, parents of students and the government, to build and provide schools. In addition, social investment is an activity of the al-Syafi'i boarding school which aims to create a generation that is independent and useful in future social life.","container-title e":"Cendekia: Jurnal Kependidikan Dan Kemasyarakatan","DOI":"10.21154/cendekia. v16 i 2.1242","ISSN":"2477-796X, 1693-1505","issue":"2","journalAbbreviation":"Cendekia J. Education and Society","language":"id","page":"387","source":"DOI.org (Crossref

[17] HA Rodli Makmun, "Pembentukan Karakter Berbasis Pendidikan Pesantren: Studi Di Pondok Pesantren Tradisional Dan Modern Di Kabupaten Ponorogo," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 12, no. 2 (2016): 211–38.

First, the physical construction of the Nurul Jadid Islamic boarding school itself has developed quite significantly. Nurul Jadid improves and renovates the existing buildings, office buildings, dormitories, madrasah, and college buildings from year to year. The primary colors of the existing buildings in the *pesantren* are yellow, blue, green, and white. Based on the observations, it can be seen that the physical activities in Nurul Jadid are designed by emphasizing the values of *pesantren*. The higher educational institution is located outside the central Islamic boarding school, aiming to provide free space for students as university students in general. KH. Abdul Hamid Wahid explained in the interview that the physical buildings in the *pesantren* and universities are based on the values of the *pesantren*'s values. The manifestation of all of this is to build students' religious attitudes by building a prayer room (*musholla*) in the university environment. Moreover, to develop students' critical thinking process, the Student Activity Unit (UKM) office was also built. The building for the university students (POMAS) within the *pesantren*'s environment is also a facility provided by the *pesantren* in the context of the internalizing process of the *pesantren*'s values to students daily.

Second, in terms of language, Nurul Jadid Islamic boarding school does not oblige the use of a particular language daily. According to the results of an interview with Alief Hidayatullah, who is a POMAS administrator, he explained that students in Nurul Jadid are free to use their respective regional languages. The essential thing in the language itself is courtesy within the norms and values in speaking. It is a form of the *tasammuh* concept carried out by the pesantren to appreciate the differences between students. But when the students registered as members of the Arabic and English area, students must follow the existing rules. On the Unuja campus itself, language is free, but the students need to be aware of the existing ethics. The use of Madurese language is the one that students in everyday life often use. But in formal languages, Indonesian, English, and Arabic are used.

Third, the use of technology and products of aesthetical creations. From the educational system, Nurul Jadid Islamic boarding school is a *salafiyah*-based Islamic boarding school. This boarding school has used modern technology-based management. The use of information technology can be seen from the equipment provided, such as internet networks to facilitate students, to be outdated. All students can access the internet through their students' number ID. Something that worth mentioning is that the supervised patterns of *pesantren* in

overseeing the contents accessed by students that are, in this case, recorded by the Data and Information System Center (PDSI). Institutionally, Unuja is the first Islamic boarding school to obtain ISO certification for two categories at once, namely ISO 9001: 2015 for Quality Management Systems and ISO 21001: 2018 for Educational Organization Management Systems.

Fourth, the stories fostered in everyday life in realizing moderate religious academics are strengthened through several things. Among them are stories about exemplary acts performed by *kyai*. The bulletin in each edition always describes the *pesantren*'s leaders from the early ones, KH. Zaini Mun'im was a figure breaking down the invaders up to Kyai H. Zuhri Zaini, a humble and popular figure. Apart from that, the institutional aspects developed and internalized in the *pesantren* cannot be separated from the institutional system built. *Pesantren* with a solid managerial system will provide a robust control system in everyday life within the *pesantren* itself or college environment.

As illustrated by the story of KH Zaini Mun'im, the founder of the Nurul Jadid Islamic Boarding School, he succeeded in changing the conditions of the Karanganyar Village. It was previously rife with crime into one of the most prominent Islamic religious centers in Java. The same thing happened through his successors, KH Hasyim Zaini, the eldest son of KH Zaini Mun'im, a significantly important figure in promoting Islamic preaching in Paiton is Nurul Jadid Islamic Boarding School. The next *kyai* who continued the mandate in Nurul Jadid also displayed exemplary personas. One of them is depicted in the stories fostered by the Nurul Jadid *masyayikhs*. It can be summed up in the term '*jimat asli*' (the actual charm), namely the value of *istiqomah* (consistency), independence, trustworthiness, firm, appreciation, solution, nobility, and integrity. The role models of *kyai* who have driven the Nurul Jadid Islamic boarding school since its establishment until now can be instilled through some behaviors daily. Thus, norms are not only conveyed orally but also exemplary. From the concept of '*jimat asl'*', Nurul Jadid's students can have a well-defined attitude in religion. It is without denying the insight of diversity as well as creative, productive, and disciplined power. Furthermore, in the process of internalization in educational institutions under the auspices of the Foundation (Nurul Jadid), from basic to higher education, these *jimat asl* values must be incorporated into learning.

Fifth, in showing the emotions of the *pesantren*, they are represented by institutions. Responsive emotions are manifested in a formal attitude both in writing and strong arguments based on the aspect of *naqli* (Al-Qur›an and Al-

Hadith). The manifestation of the emotion is revealed within moderate religious values. The rules made are based on the aspects of the *pesantren's* vision and mission inscribes in the trilogy and the five awareness *of santri.*

Sixth is the joint activities related to moderate religious culture. Among them; 1) reading *tawassul* and praying to the book's author when reading Al-Quran or the learning process in college. The purpose of *tawassul* is for students to be given ease and blessing in learning and gain knowledge. 2) lecture on the subject of Sufism character taught directly by Kyai Zuhri Zaini. It is a routine activity carried out by the University Student Islamic Boarding School (POMAS) to build students' spiritual strength. In the Pomas's documentation, it is explained that this activity is carried out once a month at the beginning of each month with a schedule that the board has made of the Student Islamic boarding school. 3) Reading *tahlil* every Friday night. This activity is carried out to strengthen the religious culture of students. According to Alief Hidayatullah, this is a routine activity that aims to strengthen religious culture among students. 4) Apart from that, the *pesantren* also conducts a distinct *hataman* and *istigosah* between alumni and sympathizers from various regions devoted to praying for the early leaders of the *pesantren* who were passed away. 5) transmission through '*kitab kuning*' (Islamic guidance books). It is held from 07.00-09.00 am, commonly known in elementary to intermediate institutions as diniyah. Meanwhile, as for university students, it is known as LIK. The study of the '*kitab kuning*' referred to is an attempt to scientifically strengthen students' knowledge and maintain the sanad (the continuation of the learning process) by reading a book written by KH. Zaini Mun'im and the *masyaikhs.* 6) outing and haul traditions. The *ziarah* (outing) tradition has been built by the *masyaikhs* to honor someone who had been passed away. It is a tradition of Islamic boarding schools and Indonesian society to realize honor for someone who had passed away. In the Nurul Jadid Islamic boarding school itself, the *ziarah* tradition is considered a daily activity of the students to gain the blessing of the founder who has established the boarding school.

Trilogy and the Five Awareness of Santri; Manifestation of a Strong Value Construction

The ethical values summarized in *fiqh* and organization, as described in the trilogy of Nurul Jadid's students, are:

<div dir="rtl">الاهتمام با لفروض العينية, الاهتمام بترك الكبائر, حسن الادب مع الله ومع الخلق</div>

"Paying attention to the obligations of *fardhu ain*, be introspective by leaving major sins behind, serving God and being virtuous towards others."

Then framed with the five awareness *of santri*, as follows:

<div dir="rtl">الوعي الديني, الوعي العلمي, الوعي النظامي, الوعي الإجتماعي, الوعي الشعبي و الحكومي</div>

"Religious awareness, intellectual awareness, organizational awareness, social awareness, national and state awareness"

First, religious awareness includes three aspects, namely *aqidah* (faith and belief), *ibadah* (the act of worship), and *akhlak* (morals). *Aqidah* is a fundamental quality that must be retained by every student of Nurul Jadid Islamic boarding school. When the aspect of *aqidah* is vital, then it leads to a strong faith. Moreover, when the faith is strong, it is manifested in the *ibadah* or the act of worship. This particular aspect (*ibadah*) is divided into two. They are *mahdhah/muqayyadah* worship (formal, bound by certain conditions and requirements), and *ghairu mahdlah/muthlaqah* (non-formal, the applicative aspect which is not bound by certain conditions and requirements). The act of *Mahdhah* worship consists of four pillars apart from the *shahada* of the five pillars of Islam; prayer, fasting, zakat, and hajj. Besides, a *ghairu mahdhah* worship is a worship other than *mahdhah*, such as practicing religious activities as once practiced by the Prophet Muhammad, both fasting and others. The highlight point on the aspect of *ibadah* is also contained in the three criteria for students, especially in the first one who pays attention to *fardlu 'ain* (individual obligation). The third aspect is *akhlak* , or morals. This aspect aims to shape the students' personality and behavior to conform to Islamic morality and values. The aspect of *ihsan* here is divided into two: morals and manners. The aspect of morals is manifested in the heart. It consists of intentions, thoughts, and qualities that aim for good deeds and glory. Meanwhile, manners are the actualization of morals and character as seen from human attitudes and behavior. This aspect of morality is not the only concern for individual matters, but also social ones, such as social order, amar ma'ruf nahi mungkar and ethical norms in the family, and so forth.

The second is intellectual awareness. Knowledge, by definition, means knowing the unknown (*idrakul majhul*) or something that is not yet known.

As beings that Allah SWT gives an intellectual capacity, humans are required to seek knowledge to equip themselves in pursuing the path of life. Without knowledge, you will undoubtedly experience so many difficulties in the journey of life. Therefore, the prophet Muhammad SAW said: "seek knowledge from the parents' swing to enter the *lahat*" and "seek knowledge even if you have to go to China." Knowledge is divided into two, namely religious knowledge and worldly science. The students are expected to know and comprehend these two knowledge. Furthermore, the awareness of worldly science must be integrated with the awareness of religious knowledge. The most known term is integrating science and technology (science and technology) with faith and piety. Thus, the students are expected to be Muslim scientists or scientists having solid Islamic values.

Third, through social awareness, *pesantren* and the students are expected not to be the 'ivory towers,' far from the community. *Pesantren* and the students must be able to blend in with society. It means that *pesantren* is part of society. Thus, it can be said that *pesantren* belongs to society and vice versa. Therefore, there is no gap between *pesantren* and their students as well as with the community. When such a condition is met, all kinds of *pesantren*'s activities will be supported by the whole community. Well, it is the responsibility of the *pesantren*, born from the midst of society, to carry out transformation and emancipation so that society can advance, both in civilization and at the social level.

Fourth, the philosophical foundation that underlies KH. Zaini Mun'im to formulate the fourth concept of the awareness within students, especially for the awareness of the nation is the word of Allah SWT: "In fact, we created all of you from male and female types. And we created all of you from the tribes to know each other". Besides, the Prophet Muhammad SAW also mentioned that the act of love for the homeland includes proof of faith, which is also the basis for formulating the concept of this fourth awareness, which is national and state awareness.

Fifth, apart from Kyai Zaini's concern for the existence of Muslims, organizational awareness was formulated and originated from his experience at the *Jam'iyah* Nahdlatul Ulama (NU) from 1952 to 1972. In the organization itself, apart from his effort to advance his organization through brilliant thoughts and ideas, he also consistently holds ethics and morality in organizations.

From the five awareness of *santri* mentioned, it can be said that the essence within the strengthening process of moderate religious value is the equality of profane and *ukhrowi* values. The supervising phase is carried out equally between values and attitudes, knowledge, intelligence, skills, communication abilities, and awareness of environmental ecology. In other words, it concerns the equality between IPTEK (science and technology) and IMTAK (faith and piety), which includes IQ, EQ, and SQ.

The Values of Sincerity and Islamic Ideology of Ahlus-sunah wal Jamaah: a Manifestation of the Moderate Religious Values' Supremacy

The basic assumptions underlying *santri* and university students to have moderate religious attitudes include: *First*, self-confidence. This belief is held firmly, especially by students and university students. It is the act of sincerity and devotion to the pesantren. It holds tightly to the trilogy and the five awareness of *santri* that they will become successful people in society. The two Islamic ideologies are *ahlus-sunah wal jamaah* as a form of moderation. In terms of producing moderate religious academics, of course, it cannot be separated from the trilogy value and the five awareness of the *santri*. Besides, NU's building configuration supremacy is the *masyaikhs* who provides the faculty to internalize the value of *rahmatan lil alamin*.

Table 1. *Maqosidus Syaria'ah* within the Aswaja's Framework

Maqosidus syaria'ah	Liberalism	Aswaja-ism
Hifd Al Mal	To improve the welfare of the people, to justify interest-rate	The improvement of welfare needs to apply the value of tawassut and adl so that there is no need to justify interest-rate
Hifdz an Nasl	To preserve humans, it is permissible to marry non-Muslims	To preserve humans, the istikharah method was used by notable figures.
Hifdz An Nafs	To maintain health, it is necessary to consume nutritious food even if the food is haram or from the results of haram's dealing	To maintain health, Islam consumes food which is halaln toyyiban obtained from halal's dealing
Hifdz ad-din	All religions are the same, so it is necessary to protect other religions and have a high tolerance.	Religious tolerance does not necessarily mean mixing different religious teachings

Maqosidus syaria'ah	Liberalism	Aswaja-ism
Hifdz al irah	We must maintain the honor and good name of our fellow humans, both Muslims, and non-Muslims	The respect and good name of fellow Muslims need to be preserved

The data shows that cultural configuration in Islamic boarding schools in higher education in establishing moderate religious academics gives such a way to perceive the internalization of the Islamic boarding school culture. It also supports the movement of formal education during a specific period. Some changes can be initiated from small things to be done by all personnel involved continuously and consistently (*istiqomah*). Minor changes to the culture at the boarding school will be a significant change when it is carried out continuously by all of the boarding school personnel. In the end, it has become a robust construction. The process of internalizing the values of Islamic boarding schools in higher education can be established as the expectation of the big vision within the *pesantren* itself.

According to the research results, it can be understood that the cultural construction of Islamic boarding schools in establishing moderate religious academics can be seen as follows: 1) Software of the mind (software of thought) about moderate religious academics. 2) Routine activities related to cognitive, affective, and psychomotor activities. 3) The interaction nodes of moderate religious academics; the interactions between students and students, as well as students and parents, and students and the leaders of *pesantren*. 4) Practicing Arabic so that it is easier to understand the teachings in the founders' books. 5) Products produced exhibit moderate religious characteristics, such as books that discuss *Aswaja*'s principle. 6) Forms of socialization formal, such as remarks, briefings, lectures, and informal such as examples. 7) The introduction of self-concept to students as *Nahdliyin*. 8) Compilation and implementation of the Islamic boarding school's rules related to assessment. 9) Decision-making based on *Aswaja*'s values. 10) An educational system that has an extensive vision and mission based on Islamic boarding schools. 11) Absorption of moderate religious values and norms. 12) Islamic boarding school-based democratic values; from *pesantren*, by *pesantren*, and for *pesantren*. 13) Stories fostered about the character values of *kyai* and *masyaikhs* teaching morals based on the values of *pesantren*. 14) Recruitment of educators having Sunni backgrounds. 14) The books used as references in Islamic boarding schools and high schools are based

on *Aswaja*'s teachings. 15) *Maqosidus syaria'ah* characterized based on the values of Aswaja's values

DISCUSSION

The construction of *pesantren*'s culture in establishing moderate religious academics is carried out through cultural forces. It is an intangible force beyond the one that can be seen (tangible) from an organization, social energy that moves people to behave. Culture for the organization is what is said to be "character" for the individual, something that is hidden, unites, provides meaning, direction, and mobilization. The strength of *uswatun hasanah* or the role model of leaders, lecturers, lived stories, the spirit of hard work is seen as an intangible culture. It has a sufficiently strong meaning in the cultures of the *pesantren*.

An overview related to the organizational culture viewed from its features can be visualized as follows:

Table 2. Feature of Artifacts in *Pesantren* Institutions

Hardware	Software
Ceremonial event	The role model
Postering	Kyai's role model
Clothing model	Living stories
Language	Hard-working
Physical appearance	Consistency (Istiqomah)
Jargon	Obedience (Tawadlu)
Gestures	Zuhud
The use of Technology	
Esthetical creation	

It can be seen that the cultural construction in the internalization of *pesantren*'s culture cannot be separated from two essential aspects, the strength of visible and invisible values. The values of the *pesantren* concerning the establishment of moderate religious academics in higher education are based on the vision and mission of the *pesantren* within higher education institutions. Although the naming of the campus does not use the word «Islam," Nurul Jadid University illustrates that the campus stands on Islamic values that emphasize aspects of *rahmatan lil alamin.*

The aspect of software values that are not visible but can be felt that plays an essential role in the cultural development of Islamic boarding schools in higher education is the value of uswatun hasanah, exemplified by *masyayikhs* or the

Islamic scholars in the life of the *pesantren*. The story brought to life among the community and students related to the figures of the boarding school founder has become a separate construction to introduce and be able to imitate the exemplary aspects of the founding figures within the two Islamic boarding schools.

The Islamic boarding school cultural construction in creating a moderate religious culture in this study is based on three levels as follows: 1) Artifacts, which include structures and processes, both visible and invisible and observable attitudes; 2) Beliefs and values, which include ideas, goals, values, ideological aspirations and rationalization; 3) Basic assumptions, which include beliefs and values received as truth. In this case, attitudes, perceptions, thoughts, and feelings can be determined. Discussing the construction of *pesantren*'s culture in giving birth to a moderate religious culture, of course, is influenced by the ideology of the founder of the *masayayikh* at the *pesantren* so that the cultural construction of the *pesantren* has been maintained until now, even though it is in a simple form. The cultural construction of *pesantren* in producing moderate religious academics is based on the founders' preaching (*dawuh*), built through physical and non-physical things. The teaching of KH. Zaini Mun'im, as one of the founders, is articulated through the daily activities of the students. *Dawuh* is like the term «*jimat asl,*" which deriving meaning such as consistency (*istiqomah*), independence, trustworthiness, firm, appreciative, noble solutions, and integrity. In addition, the *dawuh* of the *kyai* is manifested through the concept of the trilogy and the five awareness of *santri*.

CONCLUSION

The construction of Islamic boarding school culture in establishing moderate religious academics at Nurul Jadid Islamic Boarding School and Tebuireng Islamic Boarding School is based on the founder's preach (*dawuh*) articulated through building artifacts, values, and assumptions. Artifacts in this context are buildings that comprise the aspect of hardware and software in the two boarding schools. It consists of physical buildings, language, technology, creative products, fostered stories. Moreover, there are some ways to show emotions, joint activities, ceremonial events, morale, working programs, rules of conduct, and symbols that have religious and moderate meanings. The values of the *pesantren* resulted in moderate religious academics cannot be separated from the *Aswaja*'s ideals which are filtered into the values of the *pesantren-based* values. Meanwhile, the

construction of mindset encompasses *islahiyah*, *tathawuriyah*, and *manhajiyah*. Moreover, the assumptions made in the establishment of moderate religious academics were the belief system and the ideology of *nahdliyah aswaja*.

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