**ESTABLISHING A MODERATE RELIGIOUS ACADEMICS IN PESANTREN-BASED HIGHER EDUCATION**

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**Abstract**

Nurul Jadid University is an institution having visionary characteristics implementing *pesantren* based higher education aiming at creating an intellectual figure with spiritual depth, moral excellence, wide-range knowledge, and professional. The mastery of the profane dimension represented by having an expertise in science and technology and the sacred dimension represented by faith has become the principle in acting out the learning process. *Pesantren* which is a sub-culture of the national education culturally has strong values ​​to be articulated through the organizational management of higher education. Therefore, the existence of *pesantren* is an ideal partner for the government to jointly improve the quality of education as a basis for implementing social transformation through the provision of qualified human resources with good morals emphasizing moderate religious values ​​that reflect within the Islamic value of *rahmatan lilalamin*. 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. For the validity aspect, data were checked by using the triangulation technique. The results of this study suggested that the establishment of the Islamic boarding school culture in producing moderate religious academics at Nurul Jadid University was carried out by implementing the supremacy of *kyai*’s preaching and teaching (*dawuh kyai*) constructed through artifacts, values, and assumptions emphasizing moderate religious aspects.

**Key words**: *Pesantren-based higher education, Moderate religious academics.*

**Abstrak**

Universitas Nurul Jadid merupakan lembaga perguruan tinggi secara visioneri merupakan lembaga yang berkarakter kepesantrenan. Bertujuan mencetak sosok intelektual yangmemiliki kedalaman spiritual, keagungan akhlak, keluasan ilmu, dan profesional. Penguasaan dimensi *profan* yang terwakili dengan penguasaan iptek, dan dimensi *sacral* yang diwakili iman dan taqwa. Pesantren yang merupakan sub kultur dari pendidikan nasional secara budaya memiliki nilai-nilai yang kuat untuk bisa diartikulasikan melalui iklim organisasi perguruan tinggi. Oleh karenanya keberadaan 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 *qualified* dan berakhlakul karimah yang menekankan nilai-nilai religius moderat yang mencerminkan nilai Islam *rahmatan lilalamin.* 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. Semua itu diuji keabsahanya melalui: uji kreadibilitas, uji transferabilitas, uji dependabilitas dan uji konformabilitas. 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

Kata Kunci; Akademisi Relegius Moderat, Perguruan Tinggi Pesantren

**INTRODUCTION**

The emergence of Islamic higher education having *pesantren* characteristics such as the establishment of universities, institutes, and higher education in the Islamic boarding school environment is evidence of the transformational *pesantren*. In this matter, the transformation of *pesantren* education in terms of formal educational institutions and the perspective of learning are inseparable from its function in creating a civilized and dignified generation to protect the unitary state of the Republic of Indonesia. *Pesantren* has become an enlightening *dakwah* institution for having a tolerant and peaceful approach to Islam. Badrus Sholeh said that Islamic boarding schools have become the driving force for a tolerant and peaceful tradition and the first step to take in developing the peaceful culture from the *pesantren* community which receives a broad support, not only from the general public but also inherently has become part of the government policies.[[1]](#footnote-1)

Research conducted by Akmal Mundiri, Afidatul Bariroh (2018) revealed that trans-internalization of character formation through the trilogy and the five awareness of *santri* at Nurul Jadid Islamic Boarding School, Paiton, Probolinggo 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 in the *pesantren*.[[2]](#footnote-2) Nurhayati, Abdul Hamid (2020) also suggested that schools have designed and developed programs to prevent radicalism. Efforts made by schools incorporate such as selecting textbooks, developing learning modules and manuals of Islamic 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 includes the realization of the objectives, the implementation of 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.[[3]](#footnote-3)

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 religious perspective.[[4]](#footnote-4) The radicalization of public campuses or Islamic based campuses continues to show an uptrend. Even some intellectual circles were lulled by the political struggle agenda of radical Islam in the form of the implementation of Islamic *syari'at*. In fact, the results of research conducted by BNBT and BIN showed that the same figure, which is 39% of students from 15 provinces are recorded to be interested in radicalism.[[5]](#footnote-5)

Nurul Jadid University, Paiton Probilinggo is institutionally *pesantren* based higher education born from the idealism of *pesantren* which has a big vision in internalizing the values of *pesantren* to students. In the early days, Nurul Jadid University was originally the result of deliberation from Islamic scholars of NU in Lumajang in 1968 intended to establish an academy aiming for producing *da'wah* and educational cadres.[[6]](#footnote-6)

Through higher education, the *pesantren*’s alumni are expected to be able to continually develop their knowledge, not only in the Islamic educational field but also in other scientific fields, such as economics, social science, technology, humanities to 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, is how to make the *pesantren* to be able to compete and produce a ‘plus’ Islamic academics who are exceptionally intellect, because such Islamic academics are what is needed today.[[7]](#footnote-7)

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 kind of color to the values of the *pesantren* which are developed in higher education to be able to produce cadres having *pesantren*’s characteristics and *rahmatan lil alamin* based intellectual who has been served as the fundamentals for moderate religious academics or scholars.

**METHOD**

This research is a descriptive study using a qualitative approach. It is a descriptive study for it aims to create a depiction of a situation or event, namely the establishment of moderate religious academics in Islamic boarding schools. This is in line with Nazir (2005: 55), in which he says that descriptive research aims to make a picture of a situation or event so that the intention to carry out is a mere accumulation of basic data. This research was conducted at Nurul Jadid University.

Data collection techniques used in this study were interviews, observation, and documentation. Interviews are used to gather data or information related to the process of establishing a moderate religious culture. Observation is used to obtain data on artifacts, values ​​, and assumptions built in establishing moderate religious academics. Documentation is used to obtain data regarding the description of the object under study. Moreover, the documentation is used to complement the data from interviews and observations. To obtain data that can 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 so that at the end of the day only valid data was used to achieve the research results (Arikunto, 2006: 18). The triangulation technique used in this research is the method and source triangulation by reconfirming 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 are considered to be valid for it had gone through the process of crossing information. The data analysis technique used in this research is the inductive analysis technique, that starts from the data and leads to general conclusions.

**RESULT AND DISCUSSION**

**Islamic Boarding School Cultural Construction in Establishing Moderate Religious Academics**

The manifestation of organizational culture at the values level is a value used as a reference for all decisions and actions within the members of the organization which reflects the objectives, identities, and standards of valuation for every aspect. 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.

Edgah 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, and that assumption has worked well enough to become valid consideration because it is taught to the new members as a way to instill understanding, thoughts, and feelings related to organizational problems.[[8]](#footnote-8)

From the perspective of Mujamil Qomar, he explained that there are four things that must be considered within the educational progress, such as growth, change, renewal and development, sustainability, and resilience.[[9]](#footnote-9) Meanwhile, Talcott Parsons argues that for the social organization system to survive, the system must have four things called AGIL:[[10]](#footnote-10) 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 main 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. The two *pesantren* educational institutions, namely Unuja and Unhasy, aims to create a generation having *pesantren*’s characteristics that have morals and maturity in society. In addition, looking at the development of the era, the process of cultural integration with the philosophy of taking care of old traditions and making use of new traditions which is considered to be better and more beneficial has been carried out. Another aspect is the establishment of a *pesantren*’s institution; in this case, Nurul Jadid and Tebuireng, has given an opportunity for discussion within the development of *pesantren*’s institutions. To show some progress in the development, the two institutions established formal education from elementary to tertiary level. The pattern adopted in the two institutions is to build the nuances of characteristics of *pesantren* based higher education.

The construction of *pesantren*’s culture in establishing moderate religious academics is carried out through cultural forces that are organizational culture as 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 but 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 1**. 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 |  |

*Researcher’s Documentation*

It can be seen that the cultural construction in the internalization of *pesantren*’s culture cannot be separated from two important aspects, the strength of visible and invisible values. The values of the *pesantren* concerning with 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", by using the name of Nurul Jadid University, it illustrates that the campus itself stands on Islamic values that emphasize aspects of *rahmatan lil alamin*.

In the aspect of software values that are not visible but can be felt that plays an important role in the cultural development of Islamic boarding schools in higher education is the value of *uswatun hasanah* which is exemplified by *masyayikhs* or the Islamic scholars in the life of the *pesantren*. The story brought to life among the community and also students related to the figures of the boarding school founder has become a separate construction to be able to introduce and also to 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 preaching (*dawuh*) of the founders which was 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 asli*" which deriving meaning such as consistency (*istiqomah*), independent, trustworthy, 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*.[[11]](#footnote-11)

Therefore, perceiving the cultural construction of *pesantren* in establishing religious culture can be explained as follows:

**Artifacts; The Supremacy’s Form of Moderate Religious Values**

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.

*First*, the physical construction of the Nurul Jadid Islamic boarding school itself has developed quite significantly. From year to year, Nurul Jadid continues to improve and make some renovations for the existing buildings, both office buildings, dormitories, *madrasah*, and college buildings. The basic colors of the existing buildings in the *pesantren* itself 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 which aims 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 also in the 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 on a daily basis.[[12]](#footnote-12)

*Second*, in terms of language, Nurul Jadid Islamic boarding school does not oblige the use of certain language on daily basis. According to the results of an interview with Alief Hidayatullah, who is a POMAS administrator, he explained that basically in Nurul Jadid, students are free to use their respective regional languages. The most important thing in the use of language itself is the form of courtesy within the norms and values in speaking. This is a form of the *tasammuh* concept that is carried out by the *pesantren* to be able to appreciate the differences between students. But when the students registered as a member of the Arabic and English area, students must follow the existing rules.[[13]](#footnote-13) On the Unuja campus itself, the use of language is free but the students need to be aware of the existing ethics. The use of Madurese language is the one that is often used by students in everyday life. But in formal languages, Indonesian, English and Arabic are used.[[14]](#footnote-14)

*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 so that they will 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 Data and Information System Center (PDSI).[[15]](#footnote-15) Institutionally, Unuja is the first Islamic boarding school to obtain ISO certification for two categories at once, namely ISO 9001: 2015 for the field of Quality Management Systems, and ISO 21001: 2018 for the field of Educational Organization Management Systems.[[16]](#footnote-16)

*Fourth*, the stories that are 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 character of the *pesantren*’s leaders from the early ones, which is KH. Zaini Mun'im who was a figure of breaking down the invaders up to Kyai H. Zuhri Zaini who was a humble and popular figure.[[17]](#footnote-17) Apart from that, the institutional aspects developed and internalized in the *pesantren* cannot be separated from the institutional system built. *Pesantren* with strong managerial system will provide a strong 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, which was previously rife with crime, into one of the largest Islamic religious centers in Java. The same thing happened through his successors, KH Hasyim Zaini, the eldest son of KH Zaini Mun'im, who was a significantly important figure in promoting Islamic preaching in Paiton, which is centered in 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* that can be summed up in the term ‘*jimat asli*’ (the actual charm), namely the value of *istiqomah* (consistency), independent, trustworthy, firm, appreciative, 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 on daily basis. 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. This 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, the values ​​of this 'jimat asli' 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 *pensatren*’s vision and mission inscribe in the trilogy and the five awareness *of santri*.

*Sixth*, joint activities related to moderate religious culture. Among them; 1) reading *tawassul* and praying to the author of the book 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. This is a routine activity carried out by the University Student Islamic Boarding School (POMAS) which aims 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 has been made by the board of the Student Islamic boarding school.[[18]](#footnote-18) 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 which are 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 at 07.00-09.00 am, which is commonly known in elementary to intermediate institutions as *diniyah* activity. Meanwhile, as for university students it is known as LIK.[[19]](#footnote-19) The study of the ‘*kitab kuning*’ referred to is an attempt to scientifically strengthening students’ knowledge and to maintain the *sanad* (the continuation of the learning process) through 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. This is a tradition of Islamic boarding schools and Indonesian society in realizing honor for someone who had passed away. In the Nurul Jadid Islamic boarding school itself, the *ziarah* tradition is considered to be 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:

الاهتمام با لفروض العينية, الاهتمام بترك الكبائر, حسن الادب مع الله ومع الخلق

Artinya: “*Memperhatiklan kewajiban–kewajiban fardhu ain, mawas diri dengan meninggalkan dosa besar, mengabdi kepada Allah dan berbudi luhur terhadap sesama*”.[[20]](#footnote-20)

(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:

الوعي الديني, الوعي العلمي, الوعي النظامي, الوعي الإجتماعي, الوعي الشعبي و الحكومي

Artinya: “*Kesadaran beragama, kesadaran berilmu, kesadaran berorganisasi, kesadaran bermasyarakat, kesadaran berbangsa dan bernegara*”.[[21]](#footnote-21)

(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 basic quality that must be retained by every student of Nurul Jadid Islamic boarding school. When the aspect of *aqidah* is strong, 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, namely *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. While a*ghairu mahdhah* worship is the act of worship other than *mahdhah*, such as practicing religious activities as once practiced by the Prophet Muhammad, both fasting and others.[[22]](#footnote-22) The highlight point on the aspect of *ibadah* is also contained in the three criteria for students, especially in the first one which paying attention to the actions of *fardlu 'ain* (individual obligation). The third aspect is *akhlak* or morals. This aspect is aimed at shaping the personality and behavior of the students 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 and 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 does not the only concern for individual’s matters, but also social ones, such as social order, *amar ma'ruf nahi mungkar* and ethical norms in the family, and so on.[[23]](#footnote-23)

Second, intellectual awareness. Knowledge by definition means knowing the unknown (*idrakul majhul*), or something that is not yet known. As beings that are given an intellectual capacity by Allah SWT, 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 swing of the parents 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 this two knowledge. Furthermore, the awareness of worldly science must be integrated with the awareness of religious knowledge, or the most known term is the integration of science and technology (science and technology) with faith and piety, thus, in the students are expected to be Muslim scientists or scientist having strong Islamic values.[[24]](#footnote-24)

*Third*, through social awareness, *pesantren* and the students are expected not to be the ‘ivory towers’, which are 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.[[25]](#footnote-25) When such a condition is met, then all kinds of *pesantren*’s activities will be supported by the whole community. Well, it is the responsibilities of the *pesantren*, which was 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.[[26]](#footnote-26)

*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". While the Prophet Muhammad SAW also mentioned that the act of love for the homeland includes proof of faith, in which this is also the basis for formulating the concept of this fourth awareness, which is national and state awareness.[[27]](#footnote-27)

*Fifth*, organizational awareness, apart from Kyai Zaini's concern for the existence of Muslims, was formulated and also originated from his experience at the Jam'iyah Nahdlatul Ulama (NU) from 1952 to 1972. In the organization itself, apart from his effort about advancing his organization through brilliant thoughts and ideas, he also consistently holds ethics and morality in organizations.[[28]](#footnote-28)

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 about 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. The belief that is held firmly, especially by students and university students, is the act of sincerity and devotion to the *pesantren* and hold 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, the supremacy of NU’s building configuration is the *masyaikhs* who provides the faculty to internalize the value of *rahmatan lil alamin*.

**Table 2**. *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 means to mix different religious teachings |
| *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 |

*Researcher’s Documentation*

From the data above, it can be said that cultural configuration in Islamic boarding schools in higher education in establishing moderate religious academics can give such a way to perceive the internalization of the Islamic boarding school culture as well as the movement of formal education during a certain period of time. Some changes can be initiated from small things to be done by all personnel involved continuously and consistently (*istiqomah*). Small changes to the culture at the boarding school will be a big change when it is carried out continuously by all of the boarding school personnel. In the end, this has becomes a strong construction and the process of internalizing the values of Islamic boarding schools in higher education can be established firmly 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 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 books of the founders
5. Products that are produced exhibit moderate religious characteristics, such as books that discuss *Aswaja*’s principle
6. Forms of socialization both in the form of 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
15. The books used as references are taught in Islamic boarding schools and high schools are based on *Aswaja*’s teachings.
16. *Maqosidus syaria'ah* characterized based on the values ​​of Aswaja’s values

**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 comprise the aspect of hardware and software in the two boarding schools consisting of physical buildings, language, technology, creative products, fostered stories, 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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