PESANTREN AND INTERFAITH DIALOGUE

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Abstract: *This research examines pesantren's effort to develop the concept of religious moderation with inter-religious dialogue. The pesantren are not static and conservative Islamic institutions. Ngalah Pesantren has developed effective and unique strategies to change religious behavior, especially regarding religious moderation. In the Ngalah's experience has both religious and formal education, and invites some non-Muslims to teach in the pesantren. Ngalah Pesantren has become a center of inter-religious dialogue. Ngalah Pesantren offers a model theory of architecture with a house concept in interfaith dialogue in the style of Indonesian Islam based on Panikkar's theory. The author tries to offer an additional theory of the five Panikkar theories related to interreligious dialogue. Ngalah Pesantren promotes inter-religious dialogue with the architecture model and home concept. This study contributes as the main study material related to the development of interfaith dialogue in pesantren and becomes the key data that pesantren are not a place for the growth of terrorism and radicalism.*

الملخص: تبحث هذه الدراسة في جهود المعهد الإسلامي لتطوير مفهوم الوسطية الدينية من خلال الحوار بين الأديان. المعهد ليس مؤسسة إسلامية جامدة ومحافظة. يقدم المعهد الإسلامي «عاله» إستراتيجية فعالة وفريدة لتغيير السلوك الديني ومفهومه، خاصة فيما يتعلق بالوسطية الدينية. يملك المعهد الإسلامي «عاله» الخبرات في التعاليم الدينية والتعاليم الرسمية، ويدعو العديد من غير المسلمين لأن يكون مدرّسا في هذا المعهد الإسلامي. ويطوّر هذا المعهد مركزًا للحوار بين الأديان بمفهوم الإسلام الإندونيسي بناء على نظرية بانيكار. يحاول الباحث تقديم نظريات إضافية من نظريات بانيكار الخمس المتعلقة بالحوار بين الأديان. يقدم المعهد الإسلامي «عاله» الأولوية للحوار بين الأديان مع النماذج المعمارية ومفاهيم المنزل. تساهم هذه الدراسة كمواد الدراسة الرئيسية المتعلقة بتطوير الحوار بين

الأديان في المعاهد الإسلامية وتصبح دليلا أن المعاهد الإسلامية ليست مكانًا لنموّ الإرهاب والتطرف.

Abstrak: *Penelitian ini mengkaji upaya pesantren untuk mengembangkan konsep moderasi beragama melalui dialog antar agama. Pesantren bukanlah lembaga Islam yang bersifat statis dan konservatif. Pesantren Ngalah telah mengembangkan strategi yang efektif dan unik untuk mengubah perilaku beragama, terutama tentang moderasi beragama. Pesantren Ngalah memiliki pengalaman pendidikan agama dan Pendidikan formal, dan mengundang beberapa non-Muslim untuk mengajar di pesantren. Pesantren Ngalah telah menjadi pusat dialog antar agama. Pesantren Ngalah telah menawarkan model teori arsitektur dengan konsep rumah dalam dialog antar agama ala Islam Indonesia berdasarkan teori Panikkar. Penulis mencoba menawarkan teori tambahan dari lima teori Panikkar terkait dialog antar agama. Pesantren Ngalah mengedepankan dialog antar agama dengan model arsitektur dan konsep rumah. Kajian ini memberikan kontribusi sebagai bahan kajian utama terkait perkembangan dialog antar agama di pesantren dan menjadi data kunci bahwa pesantren bukanlah tempat tumbuhnya terorisme dan radikalisme.*

Keywords: pesantren, inter-religious dialogue, architecture, religious moderation.

INTRODUCTION

Data from the Ministry of Religious Affairs explains that Indonesia has more than 27, 218 Islamic boarding schools. Pesantren plays an important part in the social, economic, cultural, religious, and even political life of Indonesian society. Today's pesantren is not simply a religious organization, but also community-based educational institution.[1]

Tolerance is one of the most influential indoctrinators in the development of a tolerant Indonesian society. This is based on

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[1] Mujamil Qomar, *Pesantren: Dari Transformasi Metodologi Menuju Demokratisasi Institusi* (Jakarta: Erlangga, 2002).

Lukman Hakim Saifudin's conception of religious moderation as its originator. He believed that there were four indoctrinators: 1) national commitment; 2) tolerance; 3) non-violence; and 4) accommodating to local culture.[2]   From this tolerance derives the significance of interfaith conversation as an endeavor by each religion to understand one another and participate in fostering harmonious social conditions.

Florian Pohl stated that the activities of pesantren began to shift from community development to support for a democratic civil society. Some Islamic boarding schools have begun to see education and social activities that are closely related to raising critical politics of consciousness among a broad spectrum of people for issues such as human rights, pluralism, political and social justice, democracy, and interfaith tolerance. Using classical Islamic texts, these institutions have directed their educational activities towards the affirmation of anti-violence, civility, justice, and pluralism thinking and praxis.[3] Recently, Pesantren has a new trend in terms of innovation in the systems that have been used.[4]

The current reality of pesantren with an education system that has grown and was born from Indonesian culture that is indigenous has been used as a basic foothold that has stored the treasures of classical Islam towards a dynamic and responsive development with a touch of modernity values.[5]

Constitutionally, the Indonesian state has two foundations, namely Pancasila as the ideological foundation, and the 1945 Constitution as the operational foundation. Both contain the foundation of the Almighty Godhead, which guarantees freedom of embracing and worship according to their respective religions and beliefs. Religion is perceived as a right of personal autonomy which has very complex and sensitive social implications. Religions that

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[2] Kementerian Agama, *Moderasi Beragama* (Kementerian Agama, 2019).

[3] Florian Pohl, "Islamic Education and Civil Society: Reflections on the Pesantren Tradition in Contemporary Indonesia," *Comparative Education Review* 50, no. 3 (2006): 389–409.

[4] Abdul Mujib and Jusuf Mudzakkir, *Ilmu Pendidikan Islam* (Jakarta: Kencana Prenada Media, 2006).

[5] Mohammad Takdir, *Modernisasi Kurikulum Pesantren* (IRCiSoD, 2018).

are believed to demand to be upheld and respected often pay little attention to the pluralistic social system of society.[6]

Pancasila as the philosophy and way of life of the Indonesian nation is believed to be able to nurture the religious life of the Indonesian people. In relation to religious pluralism, Pancasila teaches to think critically, creatively, openly, dynamically, and with dignity, and it is not expected that there is an apriori attitude, closing itself from what is seen as good from the outside, but on the contrary, it is not easy to imitate and dissolve in provocations and even intervention from outside under the pretext of such universality.[7] The plurality that has existed for a long time in Indonesia needs to be managed creatively, productively, and with dignity. This problem can be overcome by developing democratic attitudes, tolerance, and socializing dialogue at least for religious leaders to create an attitude of mutual understanding towards historical reality and the existence of differences.[8]

In theoretical studies, to understand diversity and differences in beliefs, at least, there are three approaches that are often used: theological, political, and socio-cultural approaches.[9] Dialogue can work on that approach. In the process of encouraging individuals to have good religious views, dialogue arises. Interfaith dialogue is a solution and becomes the core point in the change from an egocentric life to dialogical life because all of it will invite ourselves and others to carry out transformations so that we continue to exist and be open to others from different worlds.[10]

Hans Kung is of the view that there is no world peace without peace interfaith. It means that on the one hand, interfaith peace is a prerequisite for world peace. But for the other side, world peace is also a conducive environment for interfaith peace. It is undeniable that religion and other aspects of social life are interdependent; one

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[6] Munawir Sjadzali and Anshari Thayib, *HAM Dan Pluralisme Agama* (Pusat Kajian Strategi Dan Kebijakan, 1997).

[7] Mahsun, "Pluralisme Dalam Era Ideologisasi Islam Di Indonesia: Studi Pemikiran Haji Agus Salim" (Yogyakarta, 1999).

[8] Ibid.

[9] Khotimah Khotimah, "Dialog Dan Kerukunan Antar Umat Beragama," *Jurnal Ushuluddin* 17, no. 2 (2011): 214–24.

[10] Zakiyuddin Bhaidawy, *Dialog Global Dan Masa Depan Agama* (Surakarta: Universitas Muhammadiyah Surakarta, 2001).

affects the other; one cannot stand alone without the subject of the other.[11]

Interfaith dialogue is very important. This is done on the basis of *first*, religious conflicts derived from theological doctrines of an exclusive nature. *Second*, peace. This deeper review of interfaith and human conflicts can be explained by returning to the nature or basis of human beings who are always at odds and disputes. In addition, it also turns out that humans have the basic nature of wanting to realize peace. Therefore, an attempt is sought to solve the problem. *Third*, Religious teachings. Religion teaches its adherents to have dialogue both between each other and between religions. *Fourth*, religious plurality. Every religion was born in a historical sphere and created a tradition. The fifth is the meeting point of religions.[12]

Riyanto as quoted by Muhammad In'am Esa states that religious dialog has several meanings. *First,* dialogue is understood as mutual communication. The purpose of this communication can be in the form of simply exchanging information or to reach agreements or establish unity. *Secondly,* dialogue is understood as respect, full of friendship, friendly, open, and like to listen to others. *Third,* dialogue is interpreted as a constructive and positive interfaith relationship. This relationship is carried out in personal-personal relationships and groups of other religions directed at understanding each other and enriching each other in obedience to the truth and respect for freedom. This includes the testimony and deepening of the beliefs of each religion.[13]

Ngalah is one of the Islamic boarding schools located in the Sengonagung area, Purwosari Pasuruan, East Java. In the 2000s, Ngalah Pesantren began to develop his affinity with non-muslims (Historical Profile of Ngalah). One of Ngalah's special characteristics is to maintain the value of tolerance between religious people. Ngalah's tolerance is internalized in religious education (non-formal) and formal education both from the lowest level, namely kindergarten-K

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[11] Hans Küng and Karl Josef Kuschel, *Etik Global,* (terj.) Ahmad Murtajib (Yogyakarta: Pustaka Belajar, 1999).

[12] Syamsul Arifin, *Merambah Jalan Baru Dalam Beragama: Rekonstruksi Kearifan Perenial Agama Dalam Masyarakat Madani Dan Pluralitas Bangsa* (Ittaqa Press, 2000).

[13] F X E Riyanto, *Dialog Agama Dalam Pandangan Gereja Katolik* (Jakarta: Kanisius, 1995).

children to higher education (PT). In some levels of education, there is some teaching staff who come from non-Muslims, and some even occupy structural positions at university. This pesantren has now become a center for interfaith studies with various activities that are often carried out such as being a place for dialogues and seminars from various religions with their problems. In Ngalah Pesantren, live a variety of students and scholars of theology locally, nationally, and internationally.

Kyai Sholeh as the main leader of the pesantren has given its own color to the pesantren as a kiai in general. This pesantren has a vision and mission of interfaith dialogue, religious tolerance, and nationalism as one of the values in pluralism. The thickness of holding the spirit of Pancasila certainly makes an important foundation in creating a harmonious religious life in Indonesia. Herein lies the differences and characteristics of Ngalah compared to other pesantren especially in terms of the development of a very strong religious tolerance. Sholeh was a kyai considered controversial among kyai, clerics, and even other *murshid thariqah*. This controversy comes from the pesantren he developed. In addition, he also has teachers known for their tolerant, nationalist, and dialogical teachings.[14]

This study is included in analytical descriptive qualitative research. Data were collected through interviews, observations, and documentation. Meanwhile, data analysis uses the stages of data collection, data condensation, data presentation, and drawing conclusions using source and techniques triangulation. Researchers conducted data collection through various sources such as kyai, administrators, students, alumni, and several religious figures. Meanwhile, technical triangulation is carried out by collecting data through interviews, documentation, and observation.

In order to strengthen data analysis and find novelty in research, the theory of interfaith dialogue from Raimundo S. Panikkar was used in the next discussion. This theory is used as an analysis knife to answer the big question of research on how exactly the concept of Ngalah interfaith dialogue is based on the Panikkar concept.

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[14] Ahmad Muhtadin, *Mutiara Nasihat Romo KH.M.Sholeh Bahruddin Untuk Santri-Santrinya* (Pasuruan: Yudharta Press, 2010).

NGALAH PESANTREN PROFILE

Pesantren's progress goes hand in hand with the hurdles. Pesantren has never been offensive, but rather defensive, to ensure that its existence and continuity continue to flourish. Pesantren never engages in physical or overt confrontations, instead focusing on the culture of the local community. So that attempts to promote peace, educate and aid the socio-psychological community can be fulfilled. Even at the end of the day, pesantren can become a source of pride for the neighboring community, and this role is even felt by faraway groups.

As has frequently been the case, the existence of a pesantren is most likely connected to a previously existing pesantren. In the early days of its establishment, Ngalah Islamic boarding school was a "foster child" of Darut Taqwa Islamic Boarding School in Carat Village, Gempol District, Pasuruan Regency, East Java, which was cared for by Kiai Bahruddin Kalam, the father of Kiai Sholeh Bahrudin. The Ngalah Islamic boarding school was founded by Kiai Sholeh Bahruddin on his own initiative. After studying religion and graduating from numerous renowned Islamic boarding schools in various East Javan locations, he desired to establish his own pesantren, complete with official education. His ambition to rapidly implement his notion of developing his own pesantren is intensifying as a result of his strong spirit and great will. Then, with confidence, he voiced his desire to his master, K.H. Munawir Kertosono Nganjuk (Mursyid Thariqah al-Naqsyabandiyah wa al-Qadiriyah).

The instructor provided Kiai Sholeh with detailed directions for locating the ideal site for the pesantren. The messages consist:[15]

1. *Kowe yen dholek panggonan kudu ora adoh lan ora cedek songko pasar* (you are looking for a place / area that is not far and also not close to the market)
2. *Panggonan mau ora adoh songko dalan sepur* (the area is not far from the railroad tracks)

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[15] Ubaidillah dkk, "Pengembangan Model Dakwah Multikultural Pondok Pesantren Darut Taqwa Ngalah dalam Upaya Membangun Kerukunan Sosial Umat Beragama di Kabupaten Pasuruan", *Penelitian Hibah Bersaing* (Direktorat Jendral Pendidikan Tinggi Kemendiknas RI, Pasuruan: Fakultas Agama Islam Universitas Yudharta, 2009), 53.

3. *Panggonan mau ora adoh songko ratan* (the area is not far from the highway)
4. *Panggonan mau iseh tipis imane* (the area is still thin in faith)
5. *Panggonan mau durung ono bangunan masjid* (the area has no mosque buildings yet)
6. *Panggonan mau kudu ono pinggir tengene dalan* (the area should be on the right of the road)

It was difficult to find a venue that met the teacher's requirements. Due to the fact that he hadn't discovered the location for some time, there was a sense of despondency, and he himself planned to relocate to Kalimantan. He eventually located the planned and indicated place, which was precisely at Pandean Hamlet, Sengonagung Village, Purwosari District, Pasuruan Regency, via sincerity, high patience, the tenacity of the spirit of struggle, and unrelenting efforts. Kiai Sholeh began pioneering his pesantren after locating the site in accordance with his instructor's explicit directions. The work required to establish the pesantren is not as simple as turning the palm of the hand; rather, it is fraught with hurdles, trials, and difficult problems. He requires enormous work, a persistent spirit, a cautious attitude and prudent decision-making, and is incredibly patient.

On the 12th of Shawwal in 1407 A.H., Kiai Sholeh traveled to the location in a vehicle carrying basic resources, including woven bamboo (*gedek*) and a little amount of food for survival. His departure was accompanied by nine of his father's students who were anticipated to pioneer his pesantren with Kiai Sholeh.

Pesantren Ngalah has a motto: "*Al-Muḥāfadhat 'alā al-Qadīm al-Ṣalih wa al-Akhd bi Jadīd al-Aṣlah*" (keeping the good values of the past, and taking on new, better values). The Vision of Pesantren is: "Forming Santri yang *Rahmat li al-'Alamīn*" with the elaboration of forming students of faith and devotion, has good deed, able to answer the challenges of the times and have concern and sensitivity to religious, educational, socio-cultural, national and social values.[16]

From this vision, the Mission of pesantren is finally expressed in the form of the following points:

1. Instilling aqidah and practicing Islamic shari'a which is the ahlu al-Sunnah wa al-Jama'ah

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[16] Derived from a short profile of Pesantren Ngalah, 1-2.

2. Empowering the potential of students in the fields of Religion, Nationality, Science, Organization and Society
3. Implementing moral values in the dynamics of social life
4. Preparing students who excel in IMTAQ and science and technology.

Ngalah has both formal and non-formal education, ranging from kindergarten through higher education and diniyyah madrasah, respectively. In addition, it has numerous majelis taklim, Jama'ah Thariqah, composed of pilgrims from all origins. The number of students, including both boys and girls, exceeds 7,000.

DISSEMINATION OF ARCHITECTURAL THEORY WITH THE HOME CONCEPT IN INTERFAITH DIALOGUE

This Panikkar theory contains three distinct model types.[17] The Physics Model, illustrated by a rainbow, comes first. The various religious traditions resemble the countless hues that occur when white light falls upon a prism. Each adherent of a tradition is afforded the opportunity to achieve its goal, fulfillment, and wholeness in his or her own way, but at the same time, every color (religion) absorbs all the colors of the other, but also conceals it, because he expresses a color. Jalaludin Rumi, a renowned Sufi, formulated this intellectual perspective within Islam. Abdolkarim Soroush, an Iranian philosopher, was the Muslim thinker who developed Rumi's heritage of pluralist philosophy in the modern day. Soroush had a significant impact on Islamic Progressive thought in Indonesia.

The *Second* Model, is the Geometry model: Typological Invariant. This model says that one religion is completely different from other religions, even irreconcilable until a fixed typological point (invariant) is found. This point can be more than one. The view of the transcendent unity of human religious experience (transcendent unity of religion from Fritjof Schoun and Sayyed Hossein Nasr), for example, could be an example of this model. At the exoteric level, all religions are actually different, but there is one transcendental (esoteric) point, where all those religions meet. That point is God.

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[17] Cited from R. Panikkar, *The Intra Religious Dialogue*, .xiv-xviii by Budhy Munawar, *Islamic Arguments for Pluralism*, 25-26.

This view was very strongly developed by Islamic thinkers who adhered to perennial philosophy.

The third model is a language model. This model considers that every religion is like a language. Every religion, like any language, is essentially completely complete and perfect. So, it is meaningless to say that a language (read: religion) declares itself more perfect than any other language because of every encounter of religions, can be analogous to the encounter of languages. Here translation can be a medium. The translator must be able to be a speaker in that foreign language, and in that foreign tradition. He must be the true spokesperson of the religion. He must be sure of the truth under him, entering into the traditions he translates.

Raimundo Panikkar completed the three models (rainbow, language, and invariant models) with two other models, namely the mountain top geography model and *the silent* or silent mystical model.[18] *Fourth*, the Geographic Model is the concept of "*The ways to the Mountain Peak*". The theory began its elaboration by stating that no human being is perfect and always able to fulfill his destiny. Everyone agrees that until now no one has been able to achieve the purpose of life, namely God, salvation, the elimination of sin, peace, happiness, strength and others. From these conditions this concept offers a paradigm, that human beings are actually pilgrims who are heading towards the pinnacle (actual life). For this reason, humans do not know what the shape of the peak actually looks like, whether it is in the form of a tipped peak or a plain, a little or a lot. Prophets, saints, religious experts, philosophers, mystics and even astrologers and charlatans tell us that the peak is a glory, yet they use a variety of different Languages and sometimes there is no agreement. But the point is that there are several types and ways to reach the peak. From this it becomes a way that can bring man to the top-whether transcendent or immanent-whether the peak can be pursued by human effort or by the blessing of God's grace to man.[19]

Fifth, the mystical model, that is, the concept of silence. Silence does not mean just eliminating various problems by not wanting differences to occur. Some presumptions suggest that silence is an

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[18] Raimundo Panikkar, *The Intra-Religious Dialogue*, Revised Edition (New Jersey USA: Paulist Press, 1999), 12-22.

[19] Ibid., 12.

attitude of indifference as well as skepticism or suspicion. But when a person is silent, it is basically not refusing to say something but realizing that silence is the first stage before one says something, and silence is just silent words that can make a word possible. Mystique views that every word is just a translation, maybe it could be better, maybe it's also worse. So, a person may lose the original meaning of a word and need a struggle with the translator, but often we forget that the image is not the original thing, that the translation is not the original word. True silence is capable of generating tranquility in one's soul, because it goes through a process of some kind of test to make one more and more convinced that part of one's interpretation is not true nor is there a side of truth at some point. From this process, there are many strong temptations in one's soul to make laws or postulates a transcendental unity of true religion and harmony. This may happen to a person, but when a person chooses to remain silent, he has basically done a unity and harmony.[20]

These five models are an illustration of the importance of dialogue in religion. Religious pluralism places dialogue as the best effort for every adherent of religious traditions to achieve the ultimate goal of God. In these various ways, it makes people understand how vast the religious experience to God of each belief actually is, it is possible that there will be encounters between the differences that may experience leaps and a little "conversion", but the most important thing is to believe in each other's path to God without having to force and damage the path of others.

Dialog has various forms according to the context presented. Among them is dialogue as a trigger for the spirit of dialogue and solidarity, dialogue as a mechanism for peace (dialogue and peaceful construction), dialogue to foster harmony in living together (dialogue and co-existence), and dialogue as a foundation to tighten the gap of interaction (dialogue and building bridge).[21]

Dialogue has the main objective of learning from other parties; a different and new way of thinking; and a way to see nature and life and its meaning. Dialogue is not a place for the debate to defeat

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[20] Ibid., 22.

[21] Hugh Goddard, "Christian-Muslim Relations: Examples of Conflict and Collaboration," in *The Dialogue of Civilizations and the Construction of Peace, Kuala Lumpur* (University of Malaya Press, 2008), 173–94.

and subdue others. All parties must listen with empathetic feelings in order to be properly understood the position of the other party and give treatment that is pure and by heart. It requires humans to overcome negative and inferior responses and be honest and sincere.[22]

The Ground Rules for Interreligious Dialogues formulate basic prerequisites and guidelines in a dialogue between religions outlined in ten basics, namely; the original purpose of dialogue is to change and develop the correct perception of reality; dialogue involves a two-sided project that is a dialogue in its own community and subsequently dialogues with other communities. Every participant who enters this dialogue must trust the sincerity and honesty of the dialogue. The dialog should not make comparisons of religious ideals with religious practices/realities of other dialogue partners. Every participant in the dialogue must be able to define himself or herself because religion is only capable of being defined by religion itself. Every participant of the dialogue must be able to refrain from looking for the subject matter of the existing differences. Dialog is only capable of happening between equal parties. The dialogue process is only able to take place through the principle of mutual trust.[23]

Gumilar Irfanullah and Hasse J. gave thoughts on this interfaith dialogue. The concept is a spiritual dialogue that puts forward universal Sufistic values that embrace all forms of faith and belief. The spiritual dialogue tries to remove the barriers of exclusivity claims that some religious people adhere to. Religion offered a form of passion for the faith that passes through and dives into other religions without losing the identity of one's own beliefs. Spiritual dialogue is expected not only to be able to create a dialogue filled with nuances of civility but also to be able to encourage each actor of the dialogue to explore the richness of other religious traditions so as to enrich and refresh his own faith.[24]

Panikkar gave his views that there are five models of interfaith dialogue, namely The Geography model with the mountaintop concept, the Physics model with the rainbow concept, the Geometry

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[22] Ibid.

[23] Leonard Swidler, "The History of Inter-religious Dialogue," *The Wiley-Blackwell Companion to Inter-Religious Dialogue*, 2013, 1–19.

[24] Gumilar Irfanullah, "Dialog Sufistik: Membangun Relasi Antar-Agama Yang Konstruktif," *Ilmu Ushuluddin* 3, no. 1 (2016): 69–80.

model with the invariant Topology concept, the Anthropological model with the language concept, and the Mystic model with the silent concept.[25]

The Panikkar concept can be used as a basis in the development of interfaith dialogue that has been carried out by Ngalah Pesantren and more broadly religions in Indonesia. The concept map is offered as follows:

Table 1
Redialectics of the Panikkar's Concept of Interfaith Dialogue

No.	Model	Concept	Analyzes
1.	Physics	Rainbow	This model gives an idea that different religious traditions such as infinite colors. What appears is that white light falls on top of the prism. Every follower is possible to achieve his own salvation. This concept offers a personal understanding of personal success with the colors chosen. If indeed he hides another color when he brings up the color he chooses, and it is good for adherents of other traditions, of course, it is best not to hide it. Because color is the universal value of a religious tradition, it can be raised by other adherents. In addition, this concept has not alluded to a person's attempts to color the adherents of the other but without any coercion, and what can be done is the offer of the colors he chooses that feels good for him personally and others. It is true that the rainbow comes from one light, but it turns out that not only the origin of the light is one, but the rainbow becomes beautiful because of the many colors, and it is very likely to exist in a religious tradition.

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[25] Raimundo Panikkar, *The Intrareligious Dialogue* (New Jersey: Paulist Press, 1999).

No.	Model	Concept	Analyzes
2.	Geometry	Invariant Topology	Does a person's religiousness stop at one point? If the goal is God, the question may be answered with yes. But it turns out that the point needs to be passed on again in order to collect many points so that they can become a "line" that can form a meaningful "image" or "word" in human life itself. These images and words are what become a picture of a person in society, forming a community, or environment. It can be a pilgrim or other forms as a form of starting point believed to be a transcendental belief in the esoteric point of his religion. So, the point has not stopped there after the meeting, but it must be continued at the next points.
3.	Anthropology	Language	Language cannot be said to be perfect in meaning without change because Language is constantly evolving influenced by the time, conditions, and place where language exists. If it is analogous that religious encounters are language encounters, of course, these encounters are not just meetings but after greeting each other will be continued in conversations and even dialogues that sometimes occur with differences of opinion. The translator who became the medium between the foreign language (religion) not only gave an understanding of the meaning of the translated language but also how he understood the meaning of other languages (religions) in his own language (religion). This last process has not been elaborated in-depth by Panikkar, how the translator is able and realizes the importance of understanding the language of others which is then transferred to his own language. In addition, Panikkar also has not given an idea of how many individuals who have the language are invited to actively understand the language of others, and on the contrary, the owner of the other Language is sought to have mutual awareness to actively understand the other languages. Because it is not necessary that each individual understands the language of others, then he wants to consciously understand others who are in the same language, so that togetherness occurs.

No.	Model	Concept	Analyzes
4.	Geography	Peak	Religion is a very personal concern and thus has an intimate and social dimension. If religion is only an individual matter with God it is fine, but it becomes a problem when it is connected with religious harmony which intersects with the social side. Because all religions in the end also respond and even require their followers to have social piety as a form of individual piety. In addition, when a person goes to the top with the path he chooses, it is very likely that he meets other climbers of different traditions, because it turns out that the path he chooses turns into someone else's path, as well as someone else's path turning into his path. So that there is a confluence of paths that eventually both go to the top and that is where he climbs at the same time but with the start of a different path. On the other hand, when the path is steep and winding, it is very likely that he slipped and even fell so perhaps he asked for help from the person who was in the same line with the same start, or from the person with the path beside him. This is where this concept also doesn't elaborate much on how climbers allow together with other climbers even though the climbing start is different.
5.	Mystic	Shut up	It is true to say that silence is not because it eliminates the problem at hand, does not want to find differences; not because of being indifferent or because of prejudice and suspicion. Words are only the result of translation, perhaps true may be false and humans may lose the original result of the word and the image is not the original object. But silence in religion has a dimension of time constraints, in the sense that a person will not be able to remain silent in the face of the reality of his life. It is certain that one day it takes the expression of depth and awareness of understanding of the word in addition to the fact that he has a goal for the realization of the attitude of the word as well as the environment that often forces him to say. The social dimension makes it impossible for religious believers to carry out "beautiful isolation" with their God.

The writer views that the five Panikkar's concepts are more concerned with the personal, mental, belief, and experience sides of the individual in reaching God. The achievement of a personal peak

of spirituality can actually lead to exclusivism and fundamentalism because of the existence of doctrinal fanaticism without being balanced by a concerted effort to foster dialogue with real application in social action. As a material for inter-religious dialogue, these five concepts are acceptable. But when these efforts only stop to the point of personal understanding, then in the real application of religious harmony efforts can face difficulties because there are no *patterns* and examples both in the plain of discourse and its implementation.

Need to be understood that at the end of the purpose of religion is not only God who judges how strong a person's faith and belief in Him is. Often a Muslim performs the five-time prayer, and Christians go to prayer at church. There are other religions that have the concept that the creation of this universe is to return to God later in the last day. But the world and its entirety were created so that man could make it a means and provide benefits to man in order to achieve this ultimate goal. Religious harmony requires greeting each other, knowing each other, and understanding each other as a form of inter-religious dialogue which is an important value in pluralism. Had these five concepts been achieved, it would not have been certain that pluralism could have been properly realized, since all five of them focused only on individual experiences and personal religious experiences without providing a collective foundational building.

The realization of personal piety in fact is not directly proportional to social piety. There are so many actions in society that are carried out by humans (religious) personally that have damaged the path towards the mountain peak or summit so that he cannot get to his religious goals. There are still many people who are religiously observant but have not been able to fully obey socially. All religions and beliefs teach that man has his social dimension, so it is impossible for his religion to be detached and uprooted from society and its environment. In Islam, when the Prophet Muhammad emigrated to Medina and formed the Charter of Medina as a milestone in the establishment of the State of Medina, 80% of his most important affairs were to regulate society, not to regulate the faith of individuals alone. This is proof that how important the dimension of society is in one's religion.

From the understanding related to Ngalah, the author tries to draw an understanding by providing a concept of religious pluralism.

The internalization of the values of pluralism carried out by Ngalah has given the "new face" of a pesantren. Herein lies the application of Emmanuel Levinas' facial theory which begins with the concept of totality and infinity as the theoretical framework of this study. Ngalah's face is a face of pesantren that is different from other pesantren. Ngalah's understanding of "*sang liyan*" or "*al-akhar*" gives rise to an understanding of the face of Islam that is different from the appearance of the "face" of Islam that has been raised by most Muslims themselves. The face of Islam is indeed different from the face of other religions and between the two cannot force each other to equalize even let alone discriminate against each other. Each face is aligned and entrusts to respect each other's existence.

Researchers tried to pull the theory of the face into the concept of "home". Home has a broader understanding of the face. If the face provides a visualization of the human individual, then the house depicts a special place that is owned by many faces or many individuals and even differently. This house is meant by Islam which is a pesantren institution. Islam revealed by the Ngalah Islamic boarding school visualizes in a new house, a house owned by different faces. Ngalah has provided a real concept of two sides of religion, namely not only the success of reaching the "top of the mountain" safely as a personal side of religion but also at the same time continuing these efforts on the social side society.

The concept of this house has some of the most important basic elements that become the pillars and stages of the existence of a house.

- Designing and Making Foundations (this is where the perennials of pesantren are located, for example with its classical science, the world of theology, and Sufism)

  A house of any kind in general certainly needs a foundation embedded in the ground. The foundation determines the strength and absence of a building and also affects the shape of the house. A strong foundation makes the building also strong. The higher the building is designed by an architect, the stronger and stronger the foundation built. The foundation is perfunctory and without paying attention to the design of the building on it. It is certain that the building cannot last long. To be able to go to the highest roof above the house, it must start from the bottom of the foundation.

A religious tradition has its intended "peak", which is God because of Him who is All-High and All-All-Powerful. But adherents of a religious tradition are incapable of reaching the pinnacle (God) when he does not have the foundation of his religious teachings. God can be understood through his religious teachings both in the nature of *aqidah (tawhid)* as well as worship and *muamalah* of humanity. This is the main foundation of a religion that was first built. The strength of a person's creed can make him live his life even towards God.

After someone (students and other Islamic boarding school communities) has had the foundation of these various teachings and values, then they are ready to continue the next stage, which is to complete their faith with other values. These stages can be in the form of dialogue or on other practical levels as has been implemented by Ngalah. Efforts such as seminars, dialogues, live-ins, and even providing religious experiences for people outside their religion will feel easy to do when the individual has prepared the foundation. So, there is no such thing as a religious conversion, even out of his religion even though it is something that may happen. However, for Ngalah, until now, there have been so many years of efforts to implement the value of pluralism in pesantren. There have been no incidents of religious conversion from the pesantren community.

- Equipping the house with pillars or support, walls, doors, windows, and roofs (here lies the progressivism of the pesantren; the house needs interior and exterior)

  A house can be perfect in shape when there are various kinds of completeness both interior and exterior prepared by the architect. For example, a house can be comfortable for its residents when it is equipped with doors, windows, roofs, and even a garden and trees outside the house with various kinds and types. Each house has the highest roof, after the bottom is its foundation that sticks into the ground. The roof is the highest part of the house, and that is where God lies as the highest *dzat* above all else.

  The interior and exterior of a house reflect the existence of religious values that are demanded and guided by its adherents. In addition to the basic religious teachings such as *aqidah* which must be instilled as early as possible and as strong as possible to

the adherents of a religion, religion also has a *furu'iyyah* dimension or branches that complement and perfect the basic religious teachings. Basically, a house can only have a support pillar and a roof on it as a shelter from rain and heat, but the occupants of the house can be easily affected by diseases when there is no wall to protect it. There is no entrance or exit as a place from where a person starts and returns from an activity. When one day there is misfortune in the house and related to the house, then there lies the power of God by giving His mercy.

Ngalah has built his "house" with many interior and exterior touches to complement and enhance the building. Among those that can be observed from Ngalah in this stage is the completeness of formal education from kindergarten to the college level. This formal education is very important for the existence of the value of pluralism developed in Ngalah.

- Home ethics as its existence in life

  A house erected by the architect is of no value when it only stands alone. The fact of life states that one house needs another so that there is a relationship and continuity between the two. But, indeed every house has its independence in managing and guarding its home. In order to each house can exist with all its independence, so it is necessary to have ethics that become a mutual agreement to regulate each house whether it is "one line" or "one language" or different.

So religion is a house in which it houses many faces as its inhabitants. Religion is believed to be firmly embedded in each of its adherents' souls as a house that has a foundation firmly fixed in the ground. The foundation that is stuck is not deep and strong, so it is certain that the house built can easily collapse and be destroyed, as well as religious beliefs. It takes time to build a solid and good house, just as man needs a process of living and believing in his religious tradition. The house built by Ngalah can be a new model that makes it possible to become a pilot project by other architects. A home that is exclusive to its residents, but inclusive and tolerant for anyone.

However, we should realize that the issues discussed in interfaith dialogue are not something that every dialogue can easily achieve and agree upon. In fact, a deeper understanding of the dialogue needs

to be sought in the best form. This is because of religious dialogue gives birth to some other form of dialogue. Among them are the dialogue of life and the dialogue of civilization progress. It shows that religious dialogue is a turning point to continue to understand the religious philosophy of each adherent. Dissent is a blessing rather than a sacred one.[26]

Forms of dialogue between religions can be formulated into two forms of interfaith dialogue, namely theological-spiritual dialogue and humanitarian social dialogue. Theologically-spiritually, all religions have a universal message and a spirit of passing over (crossing the boundaries of religions) in upholding human values. Anthropologically, the presence of each religion aims to bring enlightenment and excitement to the life of its adherents. It can be concluded that anthropological dialogue with spirituality is a form of interaction in interfaith dialogue or positive and constructive communication oriented towards creating a sense of security and peace in religious life. It is based on spirituality, where all religions have an early spirit of presence, namely that religion plays a role in illuminating, prophetic, liberating, and transforming. All adherents of the religion must be present constantly to foster a spirit of tolerance, fight for peace without violence, and solve humanitarian problems. Here, religion has a self-image as *rahmat li al-'a>lami>n*.[27]

CONCLUSION

From the previous explanation, the implications and contributions of this study can be concluded that Ngalah offers a concept of interfaith dialogue that is more oriented socially, not just on the individual side. Faith is indeed the privacy of each person, but ethics intersect with mutual survival. It is also necessary to be together in shaping religious harmony. This is where the concept of architecture with house theory was developed by Ngalah. The concept of Panikkar was developed by Ngalah so that dialogue is not only the spiritual side of the individual that can be selfish and even give rise to an attitude of

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[26] Fikra Najtama, "Citra Dialog Antara Agama Dalam Persfektif Islam Dan Kristian: Analisis Awal," *Tasamuh: Jurnal Studi Islam* 7, no. 2 (2015): 181–203.

[27] Stephanus Turibius Rahmat, "Dialog Antropologis Antaragama Dengan Spiritualitas Passing Over," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 2, no. 2 (2017): 181–98.

exclusion. Home is a picture of living together to overshadow the homeowner in living the religious life that is "exclusive" to himself but inclusive when has left the house because the existence of other houses could be different. Further studies can be passed on to other Islamic boarding schools so that they can be patterned with types of pesantren that are pluralist, tolerant and inclusive.

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