

Nurturing Religious Moderation through Pesantren Traditions: A Case from the Bangka Belitung Islands

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Abstract

This article examines the values of religious moderation within the tradition of Islamic boarding schools (pesantren), which are renowned for consistently embodying the four key indicators of religious moderation. This research-based paper departs from facts in the field using qualitative research analysis with a qualitative descriptive design. Data collection techniques are sourced from observation, interviews, and document review. These values are reflected in daily life, education systems, and teaching practices. Several factors influence the strong connection between moderation and pesantren traditions: (1) the close-knit relationships among community members—leaders, religious teachers, and students—who live together under one roof; (2) the students' obedience to their kyai and teachers, reflecting deep respect and belief in spiritual blessings; (3) a modest lifestyle characterized by simplicity, frugality, carefulness, and communal living; (4) the cultivation of independence in fulfilling duties, responsibilities, and daily needs; (5) a strong sense of togetherness, mutual assistance, and brotherhood.

keywords: Values, Moderation, Religion, Traditions, Islamic Boarding schools

Nilai-nilai Moderasi Beragama dalam Tradisi Pesantren di Provinsi Kepulauan Bangka Belitung

Abstrak

Artikel ini membahas tentang nilai-nilai moderasi beragama dalam tradisi pesantren. Sebagaimana diketahui bahwa empat indikator moderasi beragama, senantiasa diimplementasikan oleh pesantren. penelitian ini berangkat dari fakta di lapangan dengan menggunakan analisis penelitian kualitatif dengan desain deskriptif kualitatif. Teknik pengumpulan data bersumber dari observasi, wawancara, dan tinjauan dokumen. Pengejawantahannya dalam tradisi bekehidupan, pendidikan dan pengajarannya. Menguatnya korelasi moderasi dengan tradisi pesantren disebabkan; 1) karena adanya hubungan yang erat antar sesama masyarakat pesantren yang tinggal dalam satu atap (pimpinan, ustadz dan para santri). 2) kepatuhan para santri kepada kyai (pimpinan) dan para ustadz sebagai sikap ta'zim penghormatan dan penghargaan karena keyakinan akan konsep barokah. 3) pola hidup sederhana, hemat, hati-hati, dan kebersamaan dalam menjalani hidup di pesantren. 4) adanya perilaku mandiri dalam setiap tugas, kewajiban, kebutuhan dan keperluan hidup di pesantren. 5) memiliki jiwa kebersamaan, tolong menolong serta semangat ukhuwwah yang tinggi.

Kata kunci: Nilai, Moderasi, Beragama, Tradisi, Pesantren

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A. Introduction

Pesantren is an indigenous treasure of Muslims that has taken root in this archipelago. A great deal of literacy has been written and immortalized in the form of books, journals, research, and other works. This indicates that pesantren have always been the center of attention, study, and a seemingly endless eternal literacy. The study of Islamic boarding schools is so fascinating that they not only become a center of study for domestic experts but also attract many foreign figures.

Several domestic figures or experts, such as Abdurrahman Wahid¹, Nurcholish Madjid², Azyumardi Azra³, Zamakhsyari Dhofier⁴, Mastuhu⁵, Abdurrahman Mas'ud⁶, M. Atho Mudzhar,⁷ Mastuhu⁸ And others. Then, experts from abroad call it, like Martin Van Bruinessen⁹, Karel A. Steenbrink¹⁰, Clifford Geertz¹¹, Anthony Johns¹², Benedict Anderson¹³.

In various forms, perspectives, and studies that have been carried out, it shows that this traditional Islamic educational institution is in the spotlight of several parties—coupled with the role of kyai, ustadz, santri, and their alumni

¹ Abdurrahman Wahid, *Menggerakkan Tradisi: Esai-Esai Pesantren* (Yogyakarta: LKiS, 2001).

² Nurcholis Majid and Bilik-Bilik Pesantren, 'Sebuah Potret Perjalanan', *Jakarta: Paramadina*, 1997.

³ Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Di Tengah Tantangan Milenium III* (Prenada Media, 2019).

⁴ Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Pandangan Hidup Kyai Dan Visinya Mengenai Masa Depan Indonesia* (LP3ES, 2011).

⁵ Mastuhu, *Dinamika Sistem Pendidikan Pesantren: Suatu Kajian Tentang Unsur Dan Nilai Sistem Pendidikan Pesantren* (INIS, 1994).

⁶ Abdurrachman Mas'ud, *Intelektual Pesantren: Perhelatan Agama Dan Tradisi* (LKiS, 2004).

⁷ Atho Mudzhar, 'Pesantren Transformatif: Respon Pesantren Terhadap Perubahan Sosial', *Edukasi*, 6.2 (2008).

⁸ Mudzhar.

⁹ Martin van Bruinessen, *Kitab Kuning, Pesantren Dan Tarekat: Tradisi-Tradisi Islam Di Indonesia* (Mizan, 1995).

¹⁰ Karel Adriaan Steenbrink, 'Pesantren, Madrasah, Sekolah: Recente Ontwikkelingen in Indonesisch Islamonderricht', *Meppel*, 1974.

¹¹ Clifford Geertz, 'The Javanese Kijaji: The Changing Role of a Cultural Broker', *Comparative Studies in Society and History*, 2.2 (1960).

¹² Anthony Johns, 'From Coastal Settlement to Islamic and City: Islamization in Sumatra, The Malay Peninsula and Java', in *Indonesia: The Making of a Culture*, ed. by J Fox (Canberra: RSPS, Australian National University, 1980).

¹³ Benedict Anderson, 'Religion and Politics in Indonesia since Independence', in *Religion and Social Ethos in Indonesia*, 1977.

in all fields such as religion, education, politics, law, economy, social, and culture, both in the national, regional, and international arenas.

This role then touches all sectors of social life and the state. This then hints that the tradition and curriculum of the pesantren are still relevant to the needs. The traditions and curriculum of the pesantren are both traditional and modern, yet comprehensive, combining elements from all fields of science, thereby describing diversity in all aspects of knowledge.

Of course, it is not only about *Islamic studies an sich*. However, it also accommodates general knowledge, science, and technology. As emphasized by Amiruddin Nahrawi, the purpose of the pesantren is "to broadcast the teachings of the universality of Islam to all corners of the archipelago with a pluralist character from the aspects of beliefs (religiosity), culture, and social conditions of the community¹⁴. These aspects are then interpreted and implemented in the tradition of Islamic boarding schools.

Along with establishing the pesantren, which is followed by the development of the tradition and curriculum. It indicates that the majority of pesantren have carried out innovation, reform, and growth in several aspects of pesantren education. In addition to covering general subjects, the curriculum includes both hard and soft skills. Then interactions, relationships, *networks*, culture, building forms, environments, and even systems.

Upon closer examination, the content of interactions, relationships, networks, culture, building forms, environments, systems, traditions, and curriculum reveals elements of religious moderation within the diverse and pluralistic Indonesian society. In detail, it does not appear to have specific characteristics. Still, in its elaboration and implementation of the social life of the Islamic boarding school, the tradition has applied the values of religious moderation.

Review and recall that the Indonesian population is highly diverse in terms of ethnicity, race, and religion. The reality of pluralism in Indonesian society is then united in the concept of Indonesian unity, as stated in the third

¹⁴ Amiruddin Nahrawi, *Pembaharuan Pendidikan Pesantren* (Gama Media, 2008).

precept of Pancasila. However, it is also possible that social frictions may arise in both economic, legal, and religious aspects. In this aspect, moderation is necessary, especially in the realm of religion.

The term "religious moderation" then emerged and was hotly debated at this time. "Maybe" the emergence of the term religious moderation is because there are negative narratives about religious radicalism and terrorism, so that it expands and overflows into the pesantren environment. The pesantren life system is complete with values, doctrines, dogmas, rituals, and traditional paradigms so that the pesantren are "allegedly" not moderate and do not know the terms moderation and diversity between religions.

The existence of moderation requires that there be a middle way or the principle of balance, *al-'adaalah* and *al-washatiyah*, so that there will be no growth of egoism, intolerance, discrimination, and so on. At least it has the characteristics of moderation in faith, moderation in worship, moderation in morals, and moderation in the formation of sharia. Then these anti-extremist, fanatical, radical, and other attitudes do not apply to all people. Therefore, moderation must be understood as a joint commitment to maintain balance in all environments, especially the pesantren climate, so that it can contribute and have a tremendous positive impact on the community at large.

But then the discourse on radicalism and terrorism is "always" addressed to Muslims in the majority. This then becomes the big question: what is there with Islam, Muslims, Islamic educational institutions, especially Islamic boarding schools? Then a series of questions followed. What happened, what doctrines were instilled, what was taught by Islamic academic institutions, Islamic madrassas, and Islamic boarding schools, how the curriculum and its application were, and what were the traditions of the Islamic boarding schools. Departing from some of these intriguing questions, researchers become interested in exploring the phenomenon, discourse, case, or what is the correct term to describe it in research.

Bangka Island plays a moderating role, as the people of Bangka are very pluralistic, comprising several ethnicities and religions. The Malay community of Bangka is guided by sharia, customs, and belief systems, which serve as the

primary framework for the majority of its social community¹⁵. Then, ethnic Chinese and other small ethnic groups can live side by side, harmoniously, humanely, and peacefully, regardless of their religious beliefs¹⁶. Through the Forum for Religious Harmony (FKUB), taklim assemblies, religious institutions of all faiths, Islamic educational institutions such as Islamic boarding schools, and others. Building moderation in the social, economic, and spiritual fields. "So the assumption that the island of Bangka can be said to be an area where conflicts, disputes, extremism, radicalism, and so on rarely occur¹⁷.

B. Research Methods

This research-based paper departs from facts in the field using qualitative research analysis with a qualitative descriptive design¹⁸. Data collection techniques are sourced from observation, interviews, and document review.

C. Discussions

1. Islamic Boarding School in Bangka Belitung

The historical records of the growth of Islamic boarding schools in Bangka Belitung date back to around 1977/1978. Throughout the history of Islam's development in Bangka, the term pesantren has not been an institutionalized concept. Then, around the 1970s, the term pesantren began to gain recognition, as several parents started enrolling their children in the Nurul Islam Palembang Islamic boarding school. The people of Bangka knew this Islamic boarding school at that time as the Seribandung Islamic boarding school.

Geographically, the Bangka area is closer to Palembang. Additionally, many Palembang residents work, live, and marry other Palembang residents, resulting in a significant population of Palembang people residing in Bangka. So this is one of the media that Bangka people know a lot about the Palembang area.

¹⁵ Zulkifli, *Kontinuitas Islam Tradisional Di Bangka*, 1st edn (Sungailiat: Shiddiq Press, 2007).

¹⁶ Akhmad Elvian, 'Memperkuat Jati Diri Melayu', in *Mutiara Negeri Melayu* (Bangka Belitung: Madania Center Press, 2019).

¹⁷ Suparta and Subri, 'Strategi Para Tokoh Agama Dalam Mendidik Kerukunan Eksternal Dan Implikasinya Terhadap Keutuhan NKRI Di Bangka Belitung', *Eduagama: Jurnal Kependidikan Dan Sosial Keagamaan*, 2018.

¹⁸ Burhan Bungin, *Metodologi Penelitian Kualitatif: Aktualisasi Metodologis Ke Arah Ragam Varian Kontemporer* (Jakarta: PT Raja Grafindo Persada, 2001).

In addition to this Islamic boarding school, many parents also send their children to boarding schools in Java and its surrounding areas.

However, long before around 1898-1910, when a scholar of Banjar descent, Shaykh Abdurrahman Siddik, had carried out da'wah, recitation, education, and teaching of Islam in the form of sitting prayer. The implementation is held in mosques, prayer rooms, houses, and also in huts in the garden. The educators are themselves, and the students are the community in general. Then the material is a book of works that he wrote himself.

Some indicators, such as learning places, educators, students, and the materials mentioned above, suggest that the pesantren system has been in place for a long time, albeit through the practice of sitting prayer. Therefore, it has not been established institutionally as a full-fledged Islamic boarding school. This process then became the initial forum as an informal traditional Islamic educational institution in Bangka at that time.

In the next phase, after the migration of Sheikh Abdurrahman Siddik from the island of Bangka after 1910. The model of Bangka's traditional Islamic educational institution was passed on by the second generation, namely its students who went on Hajj and then went to the holy city of Makkah al-Mukarramah. This institutional model has been revived in the form of an Arab school, or a type of madrasah. The first Arab school, or madrasah, was established, particularly in the village of Kemuja Bangka, which later became a precursor to the development of Islamic boarding schools.

2. The Paradigm of Religious Moderation in Islamic Boarding Schools

The presence of religious moderation sharpened the flow of Islam in this country over the last decade. The presence of religious moderation (*wasathiyah*) is currently seen as part of the solution in answering various religious problems, especially among Muslims and Islamic boarding schools. The concept of religious moderation in Islamic boarding schools is not new or unfamiliar. However, some people say that there are radical and extremist groups who shout very loudly about Islam. But on the other hand, there are also moderate Islamic groups shouting about Islam in a peaceful and humanist manner.

The leader of the Hidayatussalikin Islamic boarding school, KH. Dja'far Siddik emphasized that for Islamic boarding schools, the religious attitude of the Muslim community in general firmly upholds manners, ethics, tolerance, and togetherness on the human side. Likewise, in Bangka Belitung, this attitude has long been implemented by religious believers, especially between Muslims and ethnic Chinese Bangka.¹⁹ Likewise, the results of interviews with several Islamic boarding school leaders, such as H. Zakaria²⁰, Heriyansah²¹, Irwandi Zainal Ilmi²². It is more or less explained that the moderate attitude for Muslims is not just a discourse but has been applied in daily life by the community and students at Islamic boarding schools.

Then, Islamic boarding schools, as part of Islamic religious education institutions, teach Islamic values. Until now, they still prioritize the concept of *al-akhlak al-karimah* with the introduction of *uswatun hasanah* and *rahmatan lil 'aalamiin*. The efforts made by the pesantren aim to instill the values of love for the homeland, "hubbul wathon minal iman," which is part of faith and tolerance, with the spirit of togetherness and equality.

Then, the basis of the pesantren is civil society, characterized by an attitude of respect and respect for others, a spirit of helping others, and a commitment to virtue. In addition, pesantren belong to the ummah as a religious educational institution that must be cared for, developed, and maintained in a frame of peace. Therefore, anarchist attitudes, which can be destructive and violent, must be avoided. In addition, the historical roots of Islamic boarding schools stem from local wisdom, which is built upon the community's comprehensive self-help efforts, thereby preserving local culture.

Building on some of the efforts mentioned above, the moderation paradigm among Islamic boarding schools is not new or unfamiliar. Likewise, with what is done by the pesantren in Bangka Belitung. Then what exactly is

¹⁹ Dja'far Siddik, 'Pimpinan Pondok Pesantren Al-Islam Kemuja, Wawancara', 2022.

²⁰ Zakaria, 'Pimpinan Pesantren Darul Istiqomah Air Gegas Bangka Selatan, Wawancara', 2022.

²¹ Heriyansah, 'Pimpinan Pesantren Al-Muhajirin Koba, Wawancara', 2022.

²² Irwandi Zainal Ilmi, 'Wawancara Dengan Pimpinan Pesantren Madinatul Ilmi Tempilang, Bangka Barat', 2022.

moderation, affirmed by Amin, stating that moderation is "an attitude of life that prioritizes tolerance so that it remains in the middle of two different understandings"²³.

What is demanded by moderation for Islamic boarding schools is a moderate attitude. Wise and wise in judging, behaving, and not being a religious fanatic. As emphasized by Asrori, "a moderate attitude prioritizes benefits, not fanaticism on one understanding, so that it is in the middle between ultra-conservative and extreme liberal"²⁴.

Based on the rational argument above, the actions taken by Islamic boarding schools align with the indicators of religious moderation outlined by the Ministry of Religion of the Republic of Indonesia, namely national commitment, tolerance, non-violence, and accommodation of local culture. These four indicators then became a benchmark for the success of religious moderation in Indonesia.

Then, religious moderation in the Bangka Belitung Islamic boarding school is realized through several strategies. *First*, incorporating moderation values in official education and learning activities. *Second*, it is implemented in various extracurricular activities of Islamic boarding schools. *Third*, it is internalized in the form of pesantren parenting²⁵.

Incorporating the values of moderation in educational and teaching activities, as summarized in the pesantren curriculum. The curriculum is based on moderate Islamic values and is applied in the daily life of students. Then, extracurricular activities for students, such as scouting, pesantren organization, entrepreneurs, sports, and skills, prioritize moderate attitudes. Then, the care of students in the pesantren is an example of ustadz, family, affection, fair attitude, and equality, adjusting to the community's customs and values.

²³ A T M Amin, 'Prinsip Dan Fenomena Moderasi Islam Dalam Tradisi Hukum Islam', *Jurnal Al Qalam*, 20.3 (2014).

²⁴ Saefuddin Asrori, 'Lanskap Moderasi Keagamaan Santri: Refleksi Pola Pendidikan Pesantren', *Jurnal Ilmu Sosial*, 1.1 (2020).

²⁵ Mehmud Elhoiri, 'Kasi Pondok Pesantren Dan Ma'had 'Aly Kantor Wilayah Kementerian Agama Provinsi Kepulauan Bangka Belitung, Wawancara', 2022.

The Darul Istiqomah Air Gegas Islamic Boarding School implements strategies like this, as do Hidayatussalikin Pangkalpinang Islamic Boarding School, Muhajirin Koba Islamic Boarding School, Madinatul Ilmi Tempilang Islamic Boarding School, and Al-Islam Kemuja Islamic Boarding School, among others.²⁶ Therefore, the paradigm of religious moderation in the Bangka Belitung Islamic boarding school has allegedly been implemented in various aspects of life, including education and teaching, extracurricular activities, and student care, ensuring the peaceful, tolerant, and moderate existence of Islamic boarding schools in Bangka Belitung.

Discourse on indicators of religious moderation for Islamic boarding schools in Bangka Belitung. As a result of the analysis of the researcher's interviews on the four indicators. *First*, a national commitment to the vision of Islamic boarding schools as a religious education institution aims to strengthen national insight in the implementation of education and teaching.²⁷ It is manifested in the content of the curriculum and its explanation in pesantren materials. Additionally, there is the realization of the interaction between pesantren and the Muslim community, as well as non-Muslims, all within a moderate and inclusive framework that fosters appreciation and unity among fellow citizens.

Second, the pesantren, with its khittah, serves as a place for tafaqquh *fid din*, where individuals can learn and explore the religious sciences. The mission of building an Islamic boarding school with the spirit of tolerance is supported by every element of society. This means that all levels of society accept the presence of Islamic boarding schools, regardless of their location. Especially in Bangka Belitung, with its multi-ethnic and pluralistic society, it strongly prioritizes tolerance as a shared value among fellow citizens of the nation. Kyai Dja'far explained that the Hidayatussalikin Islamic boarding school is situated in the city of Pangkalpinang, surrounded by housing for both Muslim and non-Muslim

²⁶ KH. Hijazi Djemain, Head of Al-Islam Kemuja Islamic Boarding School, *Interview*, Bangka, June 15, 2022

²⁷ H. Zakaria, Head of Darul Istiqomah Air Gegas Islamic Boarding School South Bangka, *Interview*, Bangka, July 5, 2022

residents. They support and even tolerate the implementation of pesantren activities both inside and outside the pesantren.²⁸

This attitude of tolerance and mutual respect is evident in the Muslim and non-Muslim communities of Pangkalpinang City, which coexist through harmonious communication and mutual assistance. The efforts made by Islamic boarding schools aim to develop Islamic teachings and then disseminate them in moderation, characterized by *tasamuh*, gentleness, politeness, and appreciation.

The attitude of *tasamuh* is a tradition of Islamic boarding schools that has been passed down from one generation to the next, embodying the moral values of these institutions. A commendable moral attitude in social interaction by prioritizing mutual respect, of course, within the limits that have been regulated by religion. Tolerance in the view of pesantren is a teaching about the central values of pesantren. A small group of diverse individuals gathers in a community of educational environments. So tolerance is the spirit of civilization and *mu'amalah* in Islamic boarding schools. Its application is used in the daily life of students in the form of interacting, communicating, and collaborating with various individuals, regions, characters, and others, regardless of their status, skin color, and typical features.

Third, Anti-violence, Islamic boarding schools in Bangka Belitung certainly have the same goals as Islamic boarding schools outside the province of Bangka Belitung. The primary purpose is to serve as a place of regeneration and a nursery for scholars with noble character. *Al-akhlak al-karimah* is the *core* of the teachings of pesantren education. Pesantren, as a place of life in a community or small community environment where people interact, communicate, engage in activities, and live together, must avoid destructive attitudes and actions, as well as violence and anti-violence.

On that basis, the interaction, communication, application, and networking of the Bangka Belitung Islamic boarding school are based on the principle of non-violence. Paradigms, teachings, narratives, and even doctrines

²⁸ Dja'far Siddik, Pimpinan Pesantren Hidayatussalikin Pangkalpinang, *Wawancara*, Pangkalpinang, 10 April 2022

are conveyed to encourage individuals to avoid acts of violence, harm, and division, among other things. As the Qur'an is clear in several letters such as in surah *al-Baqoroh*: 11 and 205, surah *al-A'raf*: 56, 74, 85, *al-Qashash*: 77, *al-Maidah*: 33, *Hud*: 85, *as-Shu'ara*: 152, *ar-Ruum*: 41, and in surah *al-Maidah*: 64.

Pesantren makes the Qur'an and al-Hadith the primary guidelines and principles in its education and teaching. Some of the verses mentioned above are the basis for Islamic boarding schools to prioritize a moderate attitude, stay away from violent attitudes, and be very anti-violence. Pesantren is an area of protection and safety for all people, based on humanity and Indonesian identity. As the role of pesantren is to instill faith, arouse religious awareness by practicing and running it correctly, rejecting radicalism, then behaving and acting always to stay away from violence within the framework of *rahmatan lil 'aalamin*.

Efforts by Islamic boarding schools in preventing violence include: selecting educators, filtering deviant doctrines or teachings, teaching and building the correct ideological perspective, instilling a *hubbul wathan attitude*, picking, sorting, and compiling learning materials that contain the principles of *rahmatan lil 'aalamin*, managing pesantren activities only in an educational and teaching format, building a paradigm of knowledgeable santri *morals*, sincerity, insightful, orderly freedom, society, and Indonesianness.

Fourth, accompaniment to local culture means playing an active role and adapting to local culture. The majority of pesantren affiliated with the group or jama'ah *ahlu sunnah wa al-jama'ah* must be obedient to *the salafussholih* scholars. Religious attitudes, thoughts, and practices in accommodating local culture for generations are *ittiba'* / following the ulama.

Community members then followed the activities of the pesantren and the religious practices carried out. Some local traditions that have taken root and are carried out by the people of Bangka Belitung and Islamic boarding schools include tahlilan, reading barzanji, reading hol, mauludan, ruwahan, and other religious activities. Some of these local traditions then come into contact with the community's beliefs, becoming the values of local wisdom.

The values of local wisdom are reflected in the community's participation in general, not limited to Bangka Muslims. However, it is open to people of other faiths, such as Mauludan activities, Ruwahan, and village alms. Where non-Muslims, such as the Chinese Bangka and others, also attend and stay in touch with Muslim houses, and so on²⁹. The openness of the people of Bangka is evident in the cooperative attitude of each religious believer in the region. Mingle with each other, please help and interact, so that there is an acculturation of each other's cultures. Then there was also assimilation between Muslim and non-Muslim residents in Bangka.

The process that occurred was then adopted by Islamic boarding schools, incorporating the concept of *ukhuwwah*. The concept of *ukhuwwah* then includes *ukhuwwah islamiyah*, *ukhuwwah wathaniyah* and *ukhuwwah basyariah*. *Ukhuwwah islamiyah*, or brotherhood among fellow Islamic communities, is established through the interaction of Islamic boarding schools with Islamic communities outside the Islamic boarding school, who share the same creed. Fully understand that all Muslims are bound by one sentence, namely the sentence *la ilaha illa Allah*. Whatever the status, position, rich, poor, and so on, are not differences and disputes.

Then, *ukhuwwah wathaniyah*, that all people are equally protected and guaranteed by the state. One land, one nation, and one language all have the right to occupy and live together. Then, *ukhuwwah bassyariah* is the highest level of brotherhood. This spirit of brotherhood views each person specifically as a human being, disregarding their religion, ethnicity, group, identity, and so on.

3. Values of Religious Moderation in the Tradition of the Bangka Belitung Islamic Boarding School

There is a difference between tradition and habit as observed among students in the pesantren. Tradition is a routine activity carried out in pesantren as an educational step and part of the educational process. Meanwhile, habits are born from the spontaneous behavior of students who are not part of the academic component of the pesantren.

²⁹ Observasi Lapangan, 'Desa Kemuja, Zed, Kace, Seliman, Kenanga', 2022.

The habits of students in almost all Islamic boarding schools are divided into two aspects. First, the positive aspect is the habits that the students develop every day, such as: 1) the habit of waking up before dawn to pray tahajjud, witr, and tartil Qur'an, and memorizing. 2) the habit of reciting the Qur'an after obligatory prayers or other sunnah. 3) the habit of reading and memorizing or repeating lessons or verses. 4) the habit of memorizing Arabic vocabulary, reading fiqh books, and others. 5) The habit of ta'zim or respect for the elders and speaking with good manners.

The negative habits of the students in the pesantren include 1) the habit of ghosob between others or wearing items without prior permission, such as sandals, kopyah, and others. 2) Hanging out with coffee, but sometimes this habit can have a positive impact. Hanging out with coffee as an introduction to discussions, sharing ideas, organization, and others. 3) the habit of queuing because of the busyness of activity routines, so that they accumulate at one time. 4) Staying up late is often done by students until late at night while chatting. 5) Negative habits of sleeping in class during break hours, even during lessons.

The development of Islamic boarding schools, with all their transformations, has made this institution the focus of attention for all social elements today. There has been diversification and qualification of Islamic boarding schools. There are at least five typical Islamic boarding schools today that meet specific qualification standards. Nasir³⁰ Explained: *First*, salafiyah, which is the implementation of education that teaches classically with the study of classical books (*turots*). *Second*, medium/semi-developed, namely the implementation of education by combining the salafiyah system with the madrasah. The implementation of the religious curriculum is almost 90%, and the rest adopt the general curriculum.

Third, developing a pesantren is similar to implementing education, much like semi-developed pesantrens. Only the implementation of the religious curriculum is around 70%, and the remaining 30% is the general curriculum.

³⁰ Rahmat Nasir, *Mencari Tipologi Format Pendidikan Ideal: Pondok Pesantren Di Tengah Arus Perubahan* (Jogjakarta: Pustaka Pelajar, 2005).

Fourth, modern pesantren has developed, implementing formal education with levels ranging from early childhood education to higher education. The use of foreign languages such as Arabic and English is a must.

While *fifth*, it is the ideal pesantren, namely the implementation of pesantren education, such as the modern pesantren type. The advantage is that the curriculum is applied not only to religious groups, but also to other groups. Curriculum development is more universal, such as science, engineering, banking, business, and even coding. However, the implementation of these programs does not compromise the character and tradition of pesantren, which is based on *character building*.

Studying and based on the transformation of pesantren education above, it should not abandon its character and tradition. So, Islamic boarding schools in the Bangka Belitung archipelago province also experienced it. Especially with the emergence of religious moderation, pesantren became the focus of national attention to respond to it. Therefore, it is necessary to align the tradition of the pesantren with the religious moderation program fronted by the Ministry of Religion.

As the researchers found through interviews and observations with the leaders of each Islamic boarding school³¹. The values of religious moderation in the tradition of Islamic boarding schools in Bangka Belitung are mostly almost the same. Especially the Al-Islam Kemuja Bangka Islamic Boarding School, the Al-Muhajirin Koba Islamic Boarding School in Central Bangka, the modern Islamic boarding school Darul Istiqomah Air Gegas South Bangka, the Madinatul Ilmi Tempilang Islamic boarding school in West Bangka, the modern Islamic boarding school Darul Arofah in Keciput Belitung Village, and one municipality, namely the city of Pangkalpinang, the Hidayatussalikin Islamic Boarding School.

Some of the values of religious moderation include *tawassuth*, which is understanding and practicing not excessively (*ifrat*) in religion, *tawazun*, which is the practice of religion carried out in a balanced manner in various aspects of life, *i'tidal* (fairness) which is fulfilling something according to one's rights,

³¹ Siddik.

obtaining rights and carrying out obligations, *tasamuh* (tolerance) is an attitude of respecting differences, both ideologically and socioculturally.

Then the value of *al-musawah* means not to be discriminatory towards others due to differences in tradition, ethnicity, race, and gender. Then, *syuro* (deliberation) is an activity carried out to solve various problems by sitting together. *Islah* (improvement) is a reformative process aimed at achieving a better situation by adapting to the changing conditions and developments of the times.

In addition, such as *uulawiyah* (prioritizing priorities), which is to prioritize problems that are more important than several other essential things, *tatowwur wa lbtikar* (dynamic and innovative), which is an open attitude to the development of the times and doing new things for the benefit and progress of humans, *tahaddur* (civilized) is an attitude that prioritizes *akhlak al-karimah*, character, identity, and integrity, and *watniyah* and *muwatonah* (example and pioneering), which is to report on good initiatives for the benefit of human life.

Conceptually, the values of religious moderation in Islamic boarding schools are reflected in the guidelines for implementing life, education, and teaching³². The Qur'an and al-hadith serve as guidelines in all activities and embody the spirit of the Islamic boarding school. Then it became the standard and breath of the pesantren curriculum.

Some of the values of moderation mentioned above are then incorporated into the three leading houses of the pesantren tradition, allowing the variety of Islamic boarding school traditions described earlier to be categorized into three main parts or houses. *First*, the tradition in worship. *Second*, the tradition of *qiro'ah* and *kitabah*. *Third*, the tradition in mu'amalah. *Fourth*, tradition in ukhuwwah.

The researchers explain the values of religious moderation in the pesantren tradition in the following table.

³² Janawi, 'Dosen IAIN Syaikh Abdurrahman Siddik Bangka Belitung, Wawancara', 2022.

Nurturing Religious Moderation through Pesantren Traditions:
A Case from the Bangka Belitung Islands

No.	Pesantren Tradition	Moderation Values	Explanations
1	Traditions in worship	<p>1. <i>Tawazun</i> (equivalent/balanced), that is, the practice of religion is carried out in a balanced manner in various aspects of life.</p> <p>1. <i>I'tidal</i>: (fair) i.e., fulfilling something according to one's</p>	<p>The tradition of congregation in every activity of the pesantren in all activities, not only during mandatory prayers. These activities can then strengthen and strengthen the balance between others both in views, attitudes and religious practices. Educators, students and all residents of the pesantren are planted and equipped with religious education values such as being intermediate in every affair and others. This is included in the tradition of mua'amalah, the tradition of ta'lim wa muta'allim, the tradition of scientific transmission, the tradition of tirakat, the tradition of yasinan, the halaqoh tradition of the book, the tradition of muhadhoroh, the tradition of muhadatsah, the tradition of memorization, the tradition of queuing, the tradition of congregation.</p>

		<p>rights, obtaining rights, and carrying out obligations</p> <p>2. <i>Al-musawah</i>: This means that they do not discriminate against others due to differences in traditions, ethnicities, races, and genders.</p>	<p>Islamic boarding school leaders and educators always prioritize a fair attitude of <i>"adaalah"</i> in taking care of students, educating and teaching. Educators and students obtain rights after carrying out their obligations. The obligation of educators is to nurture, educate and teach with the right to fulfill life by the <i>pesantren</i>. This includes the tradition of interaction, family tradition and marriage alliance, the tradition of <i>ta'lim wa ta'allum</i>, the tradition of <i>halaqoh</i> of the book, the tradition of <i>muhadhoroh</i>, the tradition of <i>muhadatsah</i>, the tradition of queuing, and the tradition of congregation.</p> <p>The implementation of education and teaching in the Bangka Belitung Islamic boarding school prioritizes the concept of equality, equality that does not discriminate between ethnicities, races, genders</p>
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		<p>3. <i>Al-ikhlas</i></p> <p>4. <i>At-tho'ah</i></p>	<p>and traditions. All students have equal rights to education and teaching and there is no discriminatory treatment. This includes the tradition of scientific transmission, the tradition of recitation, the tradition of clothing, the tradition of halaqoh, the tradition in the dormitory, the tradition of mu'amalah and the tradition of queuing.</p> <p>The principles of education and teaching, as well as the life system of Islamic boarding schools, are based on the concept of sincerity in worshipping Allah. The value of moderation is a crucial point in the tradition of pesantren. All pesantren activities are carried out with sincerity. The organization, governance, management structure, educators, students, craftsmen, and all elements within the pesantren operate on a sincere basis. Traditions have</p>
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			<p>been established in pesantren since its inception. The primary purpose of pesantren education is <i>tafaquh fid din, seeking the pleasure and blessings of Allah SWT</i>. The principle of obedience / <i>at-tho'ah</i> in every breath of the movement of the life of the pesantren is devoted only to obedience to Allah swt. This is a tradition of pesantren that requires obedience to Allah's commands, the orders of kindness from the pesantren leaders, the ustadz, and all the people within the pesantren.</p>
2	Tradition of qiro'ah and kitabah	<p>1. <i>Islah</i>:(improvement) is to be reformative to obtain better conditions by accommodating a condition of change and development of the times.</p>	<p>The implementation of pesantren education always precedes improvement / <i>islah</i>. Accommodating all goodness, changes and newness that are more <i>aslah</i> for the progress and development of Islamic boarding schools. The tradition of pesantren that can describe this value is the tradition of scientific</p>

		<p>2. <i>Tasamuh</i>: (tolerance) is an attitude of respecting differences, both ideologically and socioculturally.</p> <p>3. <i>Shuro</i>: (deliberation) is an activity carried out to solve various problems by sitting together.</p>	<p>transmission, the tradition of ta'lim wa ta'allum, the tradition of muhadatsah, and the tradition of muhadhoroh. The concept of <i>tasamuh</i> has been established and implemented in Islamic boarding schools for a long time. Educators and students depart from different regions, each with its unique characteristics. Living in a colony together in a closed environment, despite its differences, can foster unity, tolerance, and respect. This is relevant to congregational traditions, mu'amalah traditions, muhadatsah traditions, queue traditions, dorm traditions, halaqoh traditions, yasinan traditions, ta'lim wa ta'allum traditions, and dressing traditions. Regulations, policies, rules, discipline, and the implementation of the education system and pesantren life are prepared based on deliberation. Leaders and educators</p>
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			accommodate every problem with consensus solutions. This is included in the traditions of deliberation, scientific transmission, mu'amalah, and ta'lim wa ta'allum.
3	Tradition in mu'amalah	<p>1. <i>Ulawiyah</i> : (prioritizing priorities) i.e., prioritizing issues that are more important than some other essential things.</p> <p><i>Ishlah</i>: improvement) That is, to be reformative, aiming to achieve a better situation by accommodating the changing and developing times.</p>	<p>The characteristic of a pesantren is always to prioritize what is most important (<i>aslah</i>) in the implementation of its life and educational system. Avoiding damage and showing kindness is the benchmark of the pesantren life system. This value is reflected in the tradition of Islamic boarding schools, specifically in the traditions of scientific transmission, mua'amalah, ta'lim wa ta'allum, and family and marriage.</p> <p>The implementation of pesantren education often precedes improvement or <i>islah</i>. Accommodating all Goodness, changes, and newness that are more <i>aslah</i> for the progress and development of Islamic</p>

			boarding schools. The tradition of pesantren that can describe this value is the tradition of scientific transmission, the tradition of ta'lim wa ta'allum, the tradition of muhadatsah, and the tradition of muhadhoroh.
4	Tradition in ukhuwwah	<p>1. <i>Wathoniyah</i>: attitudes and behaviors that respect and respect each other as a brotherhood of one nation.</p> <p>1. <i>Islamiyah</i>: the attitude and behavior of mutual respect and respect as a brotherhood of one religion.</p>	<p>It is a tradition of pesantren and a value that must be instilled as love for the nation. Love for the homeland is the price of death for Islamic boarding schools. The attitude prioritized by the pesantren is to love their fellow brothers and sisters by maintaining a non-discriminatory behavior and treating others as brothers and sisters of the nation: anti-hardness and tolerance.</p> <p>This tradition is stronger in Islamic boarding schools, but does not contradict ukhuwwah wathoniyah and basyariah in the attitudes and behaviors highlighted. Islamic boarding schools</p>

		<p>2. <i>Bassariah</i>: attitudes and behaviors that respect and respect each other as fellow human beings.</p>	<p>recognize that all religions are reasonable paths to serving God, doing good, and showing mercy to all of creation.</p> <p>Every pesantren resident prioritizes this attitude. Because they live and study together in a dormitory community, they come from diverse backgrounds. This tradition has been rooted since the establishment of the pesantren, and to this day, it always prioritizes togetherness as fellow humans.</p>
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The values of religious moderation in the tradition of the pesantren are then reflected in the attitude of brotherhood (*ukhuwwah*), which encompasses *ukhuwwah islamiyah*, *ukhuwwah wathoniyah*, and *ukhuwwah basyariah*³³. This unity (*al-ittihad*) can also be observed among the pesantren, encompassing relationships between fellow institutions, *ustadz*, students, alumni, and even families³⁴.

Then, in activities related to studying *knowledge (tholabul ilmi)*, both in the classroom, pesantren environment, universities outside the pesantren, and even abroad. It is also seen in the attitude of sincerity and obedience (*al-ikhlas wa at-tho'ah*) to the leaders and educators in carrying out *ta'lim* selflessly. Likewise,

³³ Siddik.

³⁴ Hijazi Djema'in, 'Pimpinan Pondok Pesantren Al-Islam Kemuja, Wawancara', 2022.

the students in *ta'allum* prioritize *sincerity and shuro* attitude³⁵. Additionally, it is evident in the attitude of seriousness (*al-jihad*) and obedience (*at-tho'ah*) where the characteristics of leaders, educators, and students are always solid in the struggle and serious in every matter. Then the obedient attitude (*at-tho'ah*) that anyone who lives in the pesantren must be obedient and obedient to carry out the commands of Allah and the Messenger. Then obey the leader and fellow humans³⁶.

D. Conclusion

The strengthening of the values of religious moderation in the pesantren community in Bangka Belitung is due to the adjustment of the implementation of traditions in the pesantren life system and the state. The indications are that they occur; 1) because there is a close relationship between fellow pesantren communities who live under one roof (leaders, ustadz, and students). 2) the obedience of the students to the kyai (leader) and the ustadz as an attitude of *ta'zim* of respect and appreciation because of the belief in the concept of barokah. 3) A simple, frugal, careful, and togetherness lifestyle in living in a pesantren. 4) the existence of independent behavior in every task, obligation, need, and need of life in the pesantren. 5) have a spirit of togetherness, please help, and a high spirit of *ukhuwwah*. 6) compliance with the discipline applied by the pesantren in shaping religious personality and morals. 7) have strong principles, not quickly despair, can endure, and are ready to suffer in facing infidelity while in the pesantren. 8) have the courage to try in any case, so that they will understand better and understand quickly. 9) Have a high attitude of obedience in worship and *mua'ma*.

Meanwhile, the implementation of the values of religious moderation in the tradition of Islamic boarding schools in the state life system is manifested in; 1) the development and development of *al-akhlak al-karimah* (mentality) through the values of togetherness, solidarity, tolerance, mutual respect and love for others in the bond of faith and humanity. The religious narrative in the tradition of Islamic

³⁵ Zakaria.

³⁶ Heriyansah.

boarding schools is the seed of formation and development, namely, a friendly, moderate, and tolerant Islam in a democratic country.

2) The life cycle in pesantren is a small community of pluralistic societies that can live in harmony, togetherness, brotherhood, mutual respect, and respect. So that when it reaches the community at large, it can create and prepare a tolerant, balanced, and fair generation of people. Then it can contribute to realizing a prosperous, safe, and superior society. 3) The function of worship and dhikr carried out by Islamic boarding schools can create calm, peace, and harmony among the people. Creating a state into *baldatun thoyyibatun wa robbun ghofur*. 4) The spirit of *ukhuwwah basyariah* is the primary focus in the implementation of the moderation values of the pesantren tradition in the state life system, where the pesantren view that all are equal as fellow humans. There is no difference between race, ethnicity, class, identity, and being a child of the nation. It is not a significant issue of differing beliefs, and it is not a problem.

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