

Pondok Pesantren: Antar Dakwah, Pendidikan, dan Moderasi Islam

Islamic Boarding Schools: Among Da'wah, Education, and Moderation Way in Islam

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Abstract

This article describes the education system and da'wah methods in Indonesian Islamic boarding schools in the current era of information and communication technology advancement. In particular, in aspects related to nation building, both on a local and national scale in Indonesia. In fact, at the international level, where Indonesia can become a model mecca for Islamic education and da'wah for Islamic countries. In theory and concepts that are used as the basis for elaborating the topic in question are Wasathiyah Islam, national insight, entrepreneurship or entrepreneurship, and optimizing technology for the potential development of Islamic boarding schools. The method used for the preparation of this article is ethnography. A number of data collection and analysis techniques were carried out to formulate conclusions, including field observations, interviews, and literature review, both printed and presented in electronic media. Field observations and interviews were conducted on a digital basis. Either by observing through documentation on social media of Islamic boarding schools, or through interviews via email with a number of Islamic boarding school practitioners in Indonesia. The analysis was carried out through data reduction, presentation of discussions, and formulation of final results. Based on the research that has been done, it can be concluded that Indonesian Islamic boarding schools have the opportunity to become the axis of world Islamic moderation education. Moreover, so far, Islamic boarding schools in Indonesia have always campaigned for a central Islam, which is neither extreme nor liberal. Pesantren always instills national insight in the students and preaches it to the public. Islamic boarding schools teach independence in the economic field to students through a curriculum that has linearity with entrepreneurship. The use of Islamic boarding school social media as a support for the duties and functions of this educational institution is pursued in line with the progress of the times.

Keywords: Wasathiyah Islam, Islamic Boarding School, Technology, National Insight

Abstrak

Artikel ini menjelaskan tentang sistem pendidikan dan metode dakwah di pesantren pada era kemajuan teknologi informasi dan komunikasi seperti saat ini di Indonesia. Khususnya, di aspek-aspek yang berhubungan dengan pembangunan bangsa, baik pada skala lokal maupun nasional di Indonesia. Bahkan, dalam level internasional, di mana Indonesia bisa menjadi kiblat model pendidikan dan dakwah Islam bagi negara-negara Islam. di Teori maupun konsep yang dijadikan landasan untuk mengelaborasi topik yang dimaksud adalah Islam Wasathiyah, wawasan kebangsaan, kewirausahaan atau entrepreneurship, dan optimalisasi teknologi untuk pengembangan potensi pesantren. Metode yang dipakai untuk penyusunan artikel ini adalah etnografi. Sejumlah teknik pengumpulan serta analisis data dilakukan untuk memformulasikan kesimpulan, di antaranya observasi lapangan, wawancara, dan kajian kepustakaan baik yang tercetak maupun yang tersaji di media elektronik. Observasi lapangan dan wawancara dilakukan berbasis digital. Baik dengan mengamati melalui dokumentasi-dokumentasi di media sosial pesantren-pesantren, maupun melalui wawancara via email dengan sejumlah praktisi pondok pesantren di Indonesia. Analisis dijalankan melalui reduksi data, penyajian pembahasan, dan perumusan hasil akhir. Berdasarkan telaah yang telah dilakukan, dapat disimpulkan bahwa pesantren Indonesia punya peluang untuk menjadi poros pendidikan moderasi Islam dunia. Apalagi, selama ini pesantren di Indonesia selalu mengampanyekan Islam tengah, yang tidak radikal ekstrim dan tidak pula liberal. Pesantren selalu menanamkan wawasan kebangsaan pada para santri dan mendakwahkan hal itu pada khalayak. Pesantren mengajarkan kemandirian di bidang ekonomi pada para santri melalui kurikulum yang punya linearitas dengan kewirausahaan. Pemanfaatan media sosial pesantren sebagai pendukung tugas serta fungsi institusi pendidikan ini diupayakan selaras dengan kemajuan zaman.

Kata Kunci: Islam Wasathiyah, Pesantren, Teknologi, Wawasan Kebangsaan

Introduction

Based on data from the Islamic Boarding School Database of the Ministry of Religion of the Republic of Indonesia, which was accessed on October 25, 2021, the number of Islamic-based educational institutions has reached 26,975 Islamic boarding schools, spread over thirty-four provinces. Many of the Islamic boarding schools already have formal education units starting at the level equivalent to kindergarten, elementary school, junior high school, high school, to university. This means that Islamic boarding schools in Indonesia have great potential and contribution to the world of religious and general education (Wahyuningsih & Rachman, 2020).

When referring to the Directorate General of Population and Civil Registration of the Ministry of Home Affairs, the total population of Indonesia is 272.23 million as of June 2021. Of that number, no less than 236.53 million people or 86.88 percent are recorded as Muslims. Since the majority of the population in Indonesia is Muslim, of course their daily life is full of Islamic nuances, it is only natural that pesantren then give color to many aspects of life in this country.

Discussions about pesantren are not only in harmony with Islamic values as religious teachings. More than that, pesantren is one of the characteristics or local wisdom of the archipelago. Educational institutions that have existed since before the era of independence are the treasures of the nation's wealth (Madjid, 1997).

The discussion on Islamic boarding schools became more interesting when since 2015, the President of the Republic of Indonesia, Joko Widodo, through a Presidential Decree stipulates that National Santri Day falls on October 22 every year. The choice of date is related to the role of santri in fighting the invaders. In particular, regarding the resolution of jihad which was declared by KH Hasyim Asyari on October 22, 1945. The students and Muslims received a fatwa that they were obliged to fight against the invaders in order to maintain independence. The phrase *Hubbul Wathon Minal Iman* or love for the homeland is part of faith and has become a slogan that is being touted even today (Hasan, 2017).

When examined further, pesantren is not only concerned with the students. But also, about the charisma and knowledge of the caregivers, which in Java are generally called *Kiai* (male) and *Nyai* (female). There are also alumni or students who have left their education at the pesantren. They take part in society in all fields. They also still have a strong emotional bond with their caregivers and the Islamic boarding school as their alma mater. The parents or guardians of the students are also an inseparable part of the elements within the pesantren. Why not, without the willingness, determination and spaciousness of the guardians of the students, it is impossible for a child to get an education there. In addition to internal factors, there are external elements of the pesantren that also color, for example, the community, the government, and other social exponents (Dhofier, 2015).

Islamic boarding schools have a strategic position in the world of education in the country. The relatively large number of them, some of which have been established for tens or even hundreds of years, have produced outstanding alumni and have important roles in this country. Pesantren has a long history and produced moderate Islamic figures, among them, Al-Maghfurlah *Kiai* Wahid Hasyim who had studied at the Siwalan Islamic boarding school in Sidoarjo, Lirboyo Kediri, and Tebuireng Jombang. There were also Al-Maghfurlah Abdul Kahar Moezakir from the Mambaul Ulum Islamic Boarding School in Solo, Jamsaren Solo and Tremas Pacitan, and Al-Maghfurlah Ki Bagoes Hadikoesoemo from the Wonokromo Islamic Boarding School in Yogyakarta. These three figures had a big role in the pre-independence era until the beginning of Indonesian independence. Of course, there are still so many names of big people who are familiar to the public in the country, and in fact they come from Islamic boarding schools (Mukhtar, Risnita, & Prasetyo, 2020).

Based on the facts above, it can be said that pesantren is one of the many potentials of Islam in Indonesia. Where the models, practices, and views of Islam in Indonesia are moderate, can be an inspiration to the world. Not only in the Islamic world, but in the global spectrum as a whole. As a country with the largest Muslim majority in the world, Indonesia can display a portrait of political stability, economic progress, and the peaceful implementation of democracy. Solidarity in these areas can be created through the

contribution of the pesantren, either through the advice of caregivers, the gait of students and alumni who have served in the community in various sectors, as well as through other positive elements.

This article discusses education in pesantren which touches all aspects. In particular, with regard to the spirit of nationalism and religious moderation. These two things are the pillars of development in a pluralistic country like Indonesia. Without the spirit of nationalism, nationalism and patriotism will be weak. Without constructive religious awareness, people are prone to conflict under the guise of different beliefs (Rohman, 2021).

The theories and concepts that are used as the basis include Wasathiyah Islam (middle or moderate), national insight, the spirit of entrepreneurship as a challenge for the times, and the use of technology or modernity literacy in the context of optimizing social media. The method used in compiling this article is ethnography. Discussion and formulation of conclusions are carried out through a number of stages, including field observations, literature studies or study of library materials that are in line with the topic of discussion, as well as interviews with a number of competent sources to strengthen the main ideas about education in Islamic boarding schools.

Moderate Islamic “Qibla”

In terms, moderate Islam is often interpreted as middle Islam. It is an embodiment of moderation which in Arabic is known as wasath or wasathiyah, which has the equivalent meaning of the words tawassuth (middle), ta'adul (fair or impartial), and tawazun (balanced). A number of experts say, wasathiyah can also be interpreted as the "best choice" in Islamic practice. A religious model that puts forward the basic principles of rahmatan lil 'alamin or compassion for the universe. Moreover, a number of hadith narrations state that the best cases are those in the middle. In a situation like this, Muslims must carefully take a position (Team of the Indonesian Ulema Council Da'wah Commission, 2018).

The Islamic concept of wasathiyah is taught in Islamic boarding schools from the smallest to the largest spectrum. For example, students are taught not to eat too much because it can make them sleepy and sluggish. On the other hand, the students should not eat too little because it can get sick. They are conditioned to receive adequate nutrition, food and drink, or no less and no more, for their daily activities in gaining knowledge at the pesantren.

At a broader level, for example at the ideological level, Islamic moderation stands in the middle. Not the path of those who want liberalization or secularization. Nor are they in the path of those who tend to be conservative, even in their turn they carry out radicalism that leads to acts of terror. The aqidah that is echoed stands under the banner of Ahlussunnah Wal Jama'ah. Not from the Jabariyah perspective which has the potential to make people lazy because they are too resigned, nor from the Mu'tazilah point of view, which has a great chance of making people arrogant in their own minds. Wasathiyah Islam which relies on the main roots of Ahlussunnah Wal Jama'ah is also free from sensational

schools that are full of other debates such as khawarij, Shia rafidhah, murji'ah, qodariyah, and jahmiyah (Waskito, 2012).

Wasathiyah Islam is not on the left, nor on the right. Basically, Islam is not a teaching that can be tampered with according to the conditions of the times. It is a standard guide. Liberalization and secularization of Islam is an attempt to tarnish the purity of this religion. This is because liberal and secular ideas have emerged recently. On the other hand, the attempt to enforce the supremacy of Islam by force is a setback for civilization. Moreover, the phenomenon that emerged later was an act of terror that actually destroyed nature. Islam came with compassion to eliminate the barbaric society and the law of the jungle which in the period before the arrival of the Prophet Muhammad was still preserved.

Even if someone says that at the time of the Prophet Muhammad and his companions wars were still raging, it was a process that had to be followed in order to suppress the era of ignorance. However, from the point of view of international relations theory, war at that time was a strategy to defend the country and/or teachings that were being developed. Silence when facing an enemy who clearly wants to attack is clearly dangerous. Aggression is the main alternative (Burdah, 2014). In fact, the Prophet Muhammad taught the people such noble ethics of war. For example, Islamic soldiers should not harm children, women, the elderly, or those who have surrendered. In fact, plants should not be destroyed carelessly.

The implementation of wasathiyah Islam in Indonesia can be seen from the work of a number of movements and community organizations such as Nahdlatul Ulama, Muhammadiyah, Nahdlatul Wathan, and many other Islamic groups (Niam, 2019). No exception, political parties which at the beginning of their establishment had an Islamic nuance, such as the United Development Party, the National Mandate Party, the National Awakening Party, and several other parties. Institutionally, they are committed to maintaining the integrity of the nation while still supporting the principle of Pancasila as the basis of the state (Zubaidi, 2021).

Pancasila has a long history, where the estuary is a solutive ideology for this country full of diversity. The first precept: Belief in the One Supreme God, is an ace card that makes people cannot be dragged to the left to become liberal or secular. Where liberalization and secularization must destroy religious values as well as social norms and Indonesian manners. Even so, people also cannot be taken to the far right to be conservative in religion. Which, in turn, makes people less appreciative of different beliefs. In fact, in the first precepts, there is content about the inevitability of differences in religion, belief, or belief in the lives of all Indonesian citizens (Sundara & Soleha, 2019).

Islamic boarding schools in Indonesia generally educate students to love Islamic knowledge and general knowledge. Because, these two sciences are equally important for students when they enter the community. The students are also educated to love religion and the state. Each of these aspects cannot be contradicted. Islamic religious knowledge and general knowledge actually belongs to God Almighty. Meanwhile, religious insight is a guide for the concepts of statehood in Indonesia. The foundation of this country is a

strong religious philosophy. The proof is the first principle of Pancasila which is clearly the initial foundation of the other four precepts. By not making religion the basis of the state, it does not mean that Indonesia has fallen into a secular, communist, or even anti-religious state (Hasan, 2021).

Foster National Insight

As a large country, both in terms of population and area, Indonesia has a lot of natural wealth. Not only that, the treasures of local wisdom that are formed from the diversity of cultures, languages, traditions, and religions, appear with various universal values. In other words, the localities in each region always have conformity with the humanistic spirit so that it can be accepted by anyone under this sky. The facts above show the uniqueness and potential of Indonesia. Therefore, all citizens should be proud and continuously hone their love for the homeland (Lubis, 1992).

Knowledge of local wisdom and the spirit of nationalism has a close relationship with national insight. Experts formulate that national insight is a positive perspective or perspective of every Indonesian citizen, on the greatness of his nation. Most importantly, the awareness that Indonesia has strength in diversity and a unified vision of shared prosperity (Suhady & Sinaga, 2006).

Pesantren is often touted as a traditional religious education institution. However, it must also be acknowledged that the pesantren never closes its eyes to the development of the times. Moreover, it has become a doctrine that Islamic teachings have a long life until the Day of Judgment. So, Islamic educational institutions must be adept at responding to the challenges of the times (Krisdiyanto, Muflikha, Sahara, & Mahfud, 2019).

As an institution that still adheres to classical traditions, such as the old bandongan and sorogan education methods, it is certain that pesantren are rich in local wisdom. Meanwhile, education regarding national insight to the students has been carried out since ancient times until now. The essence of national insight is fused in many subjects in Islamic boarding schools. Concretely, the discussion on national insight is not only carried out in the momentum of the commemoration of Independence Day every 17 August and Santri Day every 22 October.

The caretakers of Islamic boarding schools in Indonesia today generally have the same knowledge and belief that the kiai, nyai, and santri in the past played an active role in liberating the country. Historical facts also prove this. This means that the existence of this nation cannot be separated from the role of pesantren and each element in it. Not surprisingly, Islamic boarding schools in Indonesia regularly provide education about nationalism, patriotism, and national insight. On many occasions, the caretaker of the Islamic boarding school Raudlatul Thalibien Rembang KH. A. Mustofa Bisri emphasized that nationalism and nationalism have been integrated into the souls of the students.

Based on the curriculum, pesantren can be divided into two types. First, kholaf and salaf. The kholaf Islamic boarding school uses a modern curriculum, so the subjects there contain a lot of general knowledge and have many relationships with the curriculum set by the government. Meanwhile, salaf pesantren generally use a traditional curriculum, in

which the subjects that are distributed to the students are purely religious classical books (Dhofier, 2015).

Learning about national insight and local wisdom at the kholaf pesantren can be studied easily. The reason is, this model boarding school uses the national curriculum as one of the references. So, what about the salaf pesantren? In this pesantren, learning about national insight and local wisdom is imparted to the students. Thus, the love for the homeland of the students continues to burn.

Instilling the values of nationalism in salaf pesantren students can be done by starting with the main points of the sciences in the classic yellow book that are studied. Through books that discuss monotheism, fiqh, and morals, it is conveyed about the importance of human relationships and love. Which human to love first? Of course, the closest person to the person concerned, both at the smallest community level, namely the family, as well as at a larger social level, namely the nation and state. Insights on the nationality and culture of the archipelago can also be inserted through extra-curricular learning. The point is, it is impossible for a salaf pesantren to abandon the spirit of religious moderation which has a single content of diversity. The reason is, they were born in Indonesia, through the minds of the figures who participated in the struggle for the independence of the homeland (Najmudin & Said, 2020).

On the other hand, many people who have studied the Koran in formal and non-formal Islamic educational institutions, which they claim to be pesantren, have destructive radical thoughts. A number of terrorists with the excuse of religion have been recorded as claiming to have graduated from Islamic boarding schools. This phenomenon is a challenge and self-criticism for moderate Indonesian Islamic boarding schools, both kholaf and salaf. This means that Islamic boarding schools that have the passion to spread national insight must be able to embrace young seeds who have Islamic passion, before they are embraced by radical fundamentalist groups who have a passion for Islam.

Strengthening the Entrepreneurial Spirit

A number of experts define entrepreneurship or entrepreneurship as an attempt to transact the goods or services they own creatively and innovatively, in order to gain profits (Basrowi, 2014). In the Islamic perspective, entrepreneurship and matters relating to the economic and business spectrum must be within the scope of lawful and good. In general, Muslims need to have an entrepreneurial spirit or do business. Moreover, there is a history that says that doing business is the most reliable method of making fortune on earth.

Currently, many Islamic boarding schools have a great passion for instilling an entrepreneurial spirit in their students (Fatchurrohman & Ruwandi, 2018). Education about entrepreneurship is carried out so that later they will not only have the provision of Islamic knowledge. They must also have creative and innovative minds to be able to meet their financial aspects independently. It would be much better if it turns out that they can open up new jobs after graduation.

Recently, Islamic boarding schools have competed to provide learning and training about entrepreneurship (Sanjaya, Mulyadi, & Hajar, 2020). There is also a field that is used

as an object of study on commerce, which varies according to the potential, conditions and local wisdom in the pesantren. In the Islamic Boarding School Database of the Ministry of Religion, the potential of Islamic boarding schools is divided into a number of fields, including maritime affairs (such as those located in coastal areas or freshwater potential management areas), agribusiness, vocational, cooperatives/sharia economics, animal husbandry, plantations, technology, center for health, sports, and cultural arts.

There are many other fields that can be studied in terms of entrepreneurship, according to the circumstances of each pesantren. As an illustration, there is a pesantren that has a mini market. The students were directed to learn about minimarkets. There are also Islamic boarding schools that have fish farms, laying birds and honey cultivation. The students were also taught about animal husbandry and honey cultivation.

Most importantly, the students were given an understanding that entrepreneurial activities could not only be carried out through minimarkets or farms and honey cultivation. Entrepreneurship can be carried out in other fields according to the abilities and tendencies of each student. So, when they are no longer in the pesantren, the entrepreneurial spirit remains in the students. In line with that, many Islamic boarding schools have succeeded in producing graduates with good abilities in the business field. Not only businesses or entrepreneurs whose products are conventional, there are also many students who have succeeded in doing business in the contemporary service provider sector such as making videos, photos, creative content, managing institutional social media and other similar lines.

Management of business units as well as training on entrepreneurship in Islamic boarding schools can involve other community exponents. For example, businesses can synergize or collaborate. The illustration is, if a pesantren has a business unit in the field of small-scale printing, it can partner with a large printing company. So, pesantren can also accept orders in large quantities. Of course, there is a commensurate profit sharing in its implementation based on sharia economic principles. The concept of profit sharing in question can also be applied to business units in other fields, such as handicrafts, culinary, and so on.

Large companies and banking institutions can also step in to support pesantren business units and provide training for students. Through the Corporate Social Responsibility program, they can make a concrete contribution to the development of business units and human resources in Islamic boarding schools. If the business unit in the pesantren develops well, the students will have a representative training field. They are also more prepared to enter the community.

The central government and local government and the units or institutions they manage must also have a concern for the development of Islamic boarding schools and the growth of the entrepreneurial mentality of the students. So far, there have been many activities carried out by the government as well as units and institutions under it, to help build pesantren. Collaboration and synergy are needed to build Islamic boarding schools that excel in the fields of science and entrepreneurship.

Social Media Optimization

As an educational institution that understands the times, Islamic boarding schools in Indonesia are not anti-modern. After all, advances in information and communication technology must be addressed wisely. It is not a heresy that brings badness and must be avoided. On the other hand, if Muslims, including Islamic boarding schools, do not take advantage of this, falling behind will become a necessity (Samsudin, 2020).

Since the emergence of internet-based social media, many Islamic boarding schools in Indonesia have activated social media accounts for the benefit of da'wah, education or tarbiyah, as well as promotion or institutional branding. In particular, at the beginning of the Covid-19 era or around April 2020, the optimization of pesantren social media for various positive purposes was carried out more massively. The reason was, at that time the "stay at home" campaign was being heralded. Most people are at home, so the virtual world becomes a maximum field for socializing and interacting. Until now, the use of social media has been running consistently.

A number of experts classify social media based on models of how to use and function (Kaplan & Haenlein, 2012). First, collaborative social media, where a page allows users to change the content or informative information on it, such as wikipedia. Second, blogs and/or microblogs, where users express opinions, especially through text, such as twitter. Third, social media that allows users to download and upload content. That content can also be accessed by other users. The form of content varies, it can be video, audio, compilation of text and images, An example of social media like this is YouTube. Fourth, a network that is broader than blogs and microblogs. The reason is, there are also links to certain groups. An example of social media like this is Facebook. Fifth, the virtual game world or Virtual Game World. Also popular as online games. This game can be played together as long as both are connected to the internet.

Sixth, the virtual social world or Virtual Social World. Similar to Virtual Game World, but this one social media offers a new life in cyberspace. Users can interact with other people, who both want to live in cyberspace, with logic and conditions like in the real world. One of the social media platforms that carries a concept like this is second life.

In general, social media owned or managed by Islamic boarding schools are the second, third, and fourth platforms, in the form of website platforms, Twitter, Instagram, Facebook, and YouTube. Islamic boarding schools have great potential if they optimize their social media accounts. There are many benefits that can be obtained. First, the expansion of propaganda media. Second, religious education facilities. Third, fight negative content on the internet. Fourth, institutional branding as well as promotion of pesantren activities and products.

Social media can be a field for preaching or calling people to a path that is blessed by Allah. This kind of activity is also known as a multimedia da'wah strategy. Da'wah content broadcast through social media channels is in the form of audio and visual (text, images, and videos). Da'wah through social media can be easily done as long as the preacher, or his support team, has the expertise to operate the available tools. The reach of da'wah can also be greater (Santoso, Fatmasari, & Nurcholis, 2021).

Similar to preaching, tarbiyah or educational activities can also be easily carried out through social media. Although indeed, it is also necessary to deepen through face-to-face meetings with teachers or ustadz, in order to confirm certain topics, for example about law or fiqh. But at the very least, online education, through social media, can be a basic introduction to many socio-religious themes. A recent phenomenon, the teaching of the classical book or the yellow book is also often recorded and then disseminated by the pesantren. At the very least, this is an effort to educate the public about the treasures of Islamic scientific sources.

Certainly, all aspects of human life until the end of time, the essence of which has been discussed in many classical books. Developments in the realm of contemporary science are generally concerned with development practices. However, the substance of religious teachings has been underlined by scholars in the past, based on the sanad connected to the Prophet Muhammad. Islamic boarding school social media content and the spread of moral values can also act as a bulwark against hate speech, hoaxes, and negative content on the internet. As an illustration, if 26,975 Islamic boarding schools produce one content per day, it means that there are 26,975 positive content flooding the virtual space. These contents also have the potential to be distributed on the personal social media accounts of alumni, guardians of students, teachers and teaching staff.

Conclusion

Wasathiyah Islamic education in Indonesian Islamic Boarding School or pesantren, has been running since pre-independence. This concept of Islamic moderation has been tested by time so that it can be a model or replicated in other parts of the world, as a method of teaching Islam rahmatan lil 'alamin. National insight in pesantren is taught through explanations from classical and contemporary books which indeed have universal values regarding compassion for those closest to them. In the Indonesian context, it can be interpreted that a Muslim in this country must love his brothers and sisters in the country, both Muslim and non-Muslim. The spirit of entrepreneurship or entrepreneurship is instilled in Islamic boarding schools because it is in line with Islamic teachings about the obligation to earn a living and commands that Muslims must become strong individuals. This strong definition refers to everything from physical to economic aspects. The use of technology in Islamic boarding schools can be seen from the efforts to optimize social media for da'wah, tarbiyah, fighting negative content on the internet, as well as branding and promoting institutions. However, there are still pesantren that have not optimized their social media accounts. The use of the network of guardians of students and alumni to spread pesantren-style content on social media has also not been maximized. This is a challenge that must be answered by these Islamic educational institutions today.

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