



STRATEGY OF MANAGEMENT OF ISLAMIC BOARDING SCHOOL EDUCATION IN IMPLEMENTING RELIGIOUS MODERATION

Hendrayadi¹, Yunus²

^{1,2} Universitas Pamualang, Indonesia

Email: dosen02799@unpam.ac.id



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ABSTRACT

Islamic boarding school education management has a vital role in instilling the values of religious moderation in students. Through the development of an adaptive curriculum, increasing the capacity of educators, creating a conducive environment, and partnerships with various parties, Islamic boarding schools can be at the forefront of producing a generation of Muslims who are noble, have broad insights, and are able to maintain harmony and peace in a pluralistic society. The implementation of religious moderation in Islamic boarding schools is not only the internal responsibility of the Islamic boarding school, but also a long-term investment for the future of a peaceful and harmonious Indonesian nation. Religious Moderation in Islamic Boarding School in North Luwu contained in the following values; 1) Tawassut (middle way), 2) Tawazun (balanced) 3) I'tidal (fair) 4) Tasamuh 5) Musawah; 6) Syura (deliberation) 7) Islah (reform) 8) Tatawwur wa ibtikar (dynamic and innovative) 9) Tahaddur (civilized), 10) Wat'aniyah wa muwatanah 11) Qudwatiyah (exemplary or pioneering).

ABSTRACT

Manajemen pendidikan pesantren memiliki peran vital dalam menanamkan nilai moderasi beragama kepada santri. Melalui pengembangan kurikulum yang adaptif, peningkatan kapasitas tenaga pendidik, penciptaan lingkungan yang kondusif, dan kemitraan dengan berbagai pihak, pesantren dapat menjadi garda terdepan dalam mencetak generasi muslim yang berakhlak mulia, berwawasan luas, dan mampu menjaga kerukunan serta kedamaian di tengah masyarakat majemuk. Penerapan moderasi beragama di pesantren bukan hanya tanggung jawab internal pesantren, melainkan juga investasi jangka panjang bagi masa depan bangsa Indonesia yang damai dan harmonis. Moderasi Beragama di Pesantren di Luwu Utara tertuang pada nilai-nilai sebagai berikut; 1) Tawassut (jalan tengah), 2) Tawazun (seimbang) 3) I'tidal (adil) 4) Tasamuh 5) Musawah; 6) Syura (musyawarah) 7) Islah (reformasi) 8) Tatawwur wa ibtikar (dinamis dan inovatif) 9) Tahaddur (berkeadaban), 10) Wat'aniyah wa muwatanah 11) Qudwatiyah (keteladanan atau kepeloporan).

Kata kunci: Manajemen, Pesantren, Moderasi Beragama

INTRODUCTION

Pesantren, as the oldest Islamic educational institution in Indonesia, has a strategic role in shaping the character and religious views of its students.(Muttaqin, 2019). In the midst of the current of globalization and the challenges of extreme ideologies, Islamic boarding schools are faced with the urgency of not only conveying religious knowledge, but also instilling the values of religious moderation.(Yahya, 2015). Religious moderation is a balanced religious attitude, neither extreme right nor extreme left, and upholds tolerance, inclusiveness, and respect for diversity. This article will discuss how Islamic boarding school education management can be optimized to effectively implement the values of religious moderation.(Yunus, 2018).

The history of Indonesian education records that Islamic boarding schools are the oldest form of indigenous educational institutions in Indonesia. There are two opinions regarding the beginning of the establishment of Islamic boarding schools in Indonesia, the first opinion states that Islamic boarding schools are rooted in the Islamic tradition itself and the second opinion states that the Islamic boarding school model education system is native to Indonesia. The most important background of Islamic boarding schools to note is their role as a comprehensive cultural transformation in the life of a religious society. Islamic boarding schools act as an answer to religious calling, upholding religious teachings and values through religious education and protection and support for groups willing to carry out religious commands and regulate their relationships slowly.

These factors of modernization and globalization in turn require Islamic boarding schools to appear with a new nuance, with more competitive capabilities amidst the emergence of various new problems related to the existence and identity of Islamic boarding schools as a place for the cultivation and development of Islamic cultural values.

Most Islamic boarding schools have tried to open themselves to change. A number of new things have entered and developed in Islamic boarding schools. The interaction between new and old values continues to struggle. The entry of madrasahs and schools, with all their systems, methods and educational curriculum in Islamic boarding schools is one form of alternative adaptation in order to maintain its existence.

Efforts to continue to support the existence of Islamic boarding schools continue to be encouraged, but the reality still leaves a little doubt and worry in the hearts of some observers of Islamic education. Will Islamic boarding schools be able to survive as a fortress of civilization as it was in the past or at least as it is now? This concern is not without reason. Observing the current phenomenon, it seems that most school-age children tend to choose "public" schools rather than Islamic boarding schools. Such choices are motivated by shifting values, motivations and orientations in seeking knowledge. In the past, seeking knowledge was driven more by noble desires and pure intentions solely to have knowledge. However, at present, the orientation has developed and is closely related to the field and job opportunities in the future.

Therefore, once again the ability of stakeholders from Islamic boarding schools in planning the right strategy will determine its prospects in the future. The opportunities and strengths that are owned are the main capital to overcome global challenges in order to continue to exist, giving a clear color to the education of the next generation which is full of dynamics of change that are so fast and complex.

Amidst the high hopes and demands for Islamic boarding schools, to welcome the never-ending modernization of their institutions, they are also faced with the negative implications of modernity in the form of declining spiritual life values, uprooting of local

cultures, and moral degradation (especially) that has hit the younger generation. Another systemic impact is the decline in the quality of the output of the Islamic boarding school system, including the scarcity of output that can be called by scholars with the predicate as "Heir to the Prophet" (warastsatul Anbiya). Therefore, Gus Zaenal in his book "Runtuhnya Singgasana Kyai" is trying to return the world of Islamic boarding schools to its nature, namely as an educational institution that prioritizes moral quality.

On the other hand, various studies have proven that Islamic boarding schools are not only rigid institutions that only study classical books. Islamic boarding schools currently participate in building the lives of the surrounding community, not only in the religious field but also in other things such as economics, social, education and politics.

Islamic Boarding School in North Luwu is a multi-ethnic society. In general, the Sukamaju community is a transmigration from Java, Bali and Lombok. Some of them also come from the people of South Sulawesi, namely Toraja and Bugis. In daily social relations, both between ethnic groups and between ethnic groups, harmonious, harmonious and peaceful relations are established. Cultural and religious differences are not obstacles and separators in social relations, but become an attraction to respect and honor each other. Such conditions create integrated social relations in heterogeneous community groups.

The diversity of culture, ethnicity and religion in North Luwu makes it very possible for cultural clashes, inter-religious conflicts or disputes between groups and individuals. However, this is not the case, the transmigration community in Sukamaju still lives in peace. Social relations run harmoniously, interactions between individuals and groups, in harmony in an atmosphere of togetherness, high tolerance between religious adherents. This reality is what inspired us to conduct research, to find out how the social relations that have been built so far between ethnic groups that have cultural diversity are.

Seeing the existence and various functions, roles and demands that must be carried out by Islamic boarding schools which are increasingly diverse, plus the myriad of problems that exist within them, this study wants to study further regarding the existence, development strategy patterns with the opportunities they have and the challenges faced by Islamic boarding schools. So the author focuses this research on the aspects of Islamic moderation values in Islamic Boarding School in North Luwu, as the main topic of study on how the application of religious moderation values in Islamic boarding schools is to reveal the values of moderation in Islamic education. The values of Islamic moderation in Islamic boarding schools to strengthen the understanding and instillation of moderate ideology as a vision of Islam in Indonesia.

RESEARCH METHODS

This research uses qualitative methods with the pedagogical approach is an educational and family approach to the object study so that they don't feel awkward about being open in order to provide data, information, experiences and evidence asked by researchers to informants. Data sources in research are school principals, teachers, students and parents.

RESULTS AND DISCUSSION

In the context of science, the Sohifatussofa Nahdatul Wathan Islamic boarding school applies more traditional Islamic boarding schools (salaf) although in addition to implementing formal/regular education. Traditional Islamic boarding schools (salaf) are a type of Islamic boarding school that still maintains the teaching of classical books as the core of its education

at the Pesantren Islamic Boarding School in North Luwu. In addition, the teaching system still uses classical methods. This method is known as sorogan or individual service (Individual Learning Process), and wetonan (group) where the students form a halaqah and the Kyai is in the middle to explain the religious material being delivered. The teaching and learning activities above take place without strict class and curriculum gradation, and usually by separating groups of students based on gender. As a result, salaf Islamic boarding schools tend to get the stigma as educational institutions that are out of date, conservative, exclusive, and alienated.

Islamic boarding school education is always in touch with social reality. Therefore, the presence of Islamic boarding schools as educational and social institutions in the midst of society is expected to play its role dynamically by bringing a vision (rahmatan lil'alam), namely prioritizing the principle of mutual respect. In this context, Islamic boarding school education is expected to be the vanguard to restore universal Islamic teachings by taking the middle path (wasathiyah), in building Islamic moderation in Indonesia, by reconceptualizing social values. Therefore, it is necessary to construct the values of Islamic boarding school education by returning to cultural historicity and internalizing the social values above as a paradigm of moderate Islamic education.

Pesantren education is understood as a comprehensive Islamic view of the concept of Islamic education characterized by universal Islam (kaffah) which is based on divine and human values. This holistic view is expected to be the conceptual and operational basis for the implementation of moderate Islamic education in accordance with the national character amidst the diversity of Indonesian society so that it can inspire individual actions. Therefore, closed (exclusive) Islamic education is none other than caused by a literal and textual understanding of Islam, resulting in the birth of a narrow understanding and ending in anarchist attitudes and disbelief to the point of carrying holy messages in the name of God. Moderate Islamic education is expected to be a social change in the midst of the diversity of society in accordance with the views of the values of the Qur'an and al-Hadith, so that the value system gives birth to an attitude of peace, brotherhood, compassion (mahabbah), togetherness (ijtima'iyyah), equality (musawah), justice (adalah) and brotherhood (ukhuwah) (Yunus & Salim, 2019).

Thus, the social capital is expected to be a strength for Islamic education, as well as a center of Islamic civilization in Indonesia. Therefore, to achieve the ideal goals, it is necessary to reaffirm the internalization of the values of Islamic boarding schools as a moderate Islamic education system, the main source that must be realized in social life.

Religious moderation in Islamic boarding schools means cultivating a comprehensive, contextual understanding of religion and respecting differences. This involves instilling attitudes of tasamuh (tolerance), tawassuth (middle way), tawazun (balance), and i'tidal (straight and firm in justice). The application of these values is expected to provide students with a strong religious foundation, but remain open to diversity, and able to reject all forms of extremism and radicalism.

1. Islamic Boarding School Education Management Strategy in Implementing Religious Moderation

Islamic boarding school education management plays a key role in the integration of religious moderation values. Some strategies that can be applied include:

a. Adaptive and Inclusive Curriculum Development

The pesantren curriculum needs to include materials that explicitly teach the values of religious moderation, such as fiqh muamalah which emphasizes tolerance between

religious communities, Islamic history which is rich in pluralism, and interpretation of the Qur'an and hadith which interprets texts contextually and not textually. Encourage students to study various schools of fiqh and the views of different scholars, so that they are familiar with the rich treasures of Islamic knowledge and do not easily blame different views. (Aziz, 2020). Using learning methods that encourage students to analyze contemporary issues from the perspective of religious moderation, such as issues of terrorism, intolerance, and discrimination.

b. Increasing the Capacity of Educators (Kyai and Ustadz)

Providing regular training and workshops for kyai and ustadz on the concept and implementation of religious moderation, as well as pedagogical strategies to convey it to students. As well as equipping educators with a deep understanding of Pancasila, the 1945 Constitution, Bhinneka Tunggal Ika, and the Republic of Indonesia as pillars of religious moderation in Indonesia and conducting comparative studies to Islamic boarding schools or other educational institutions that have successfully implemented the values of religious moderation. (Made Saihu, 2021).

c. Creating a Conducive Islamic Boarding School Environment

One of the things that the pesantren does is to encourage a culture of dialogue, open discussion, and deliberation among students and teachers to discuss religious and social issues critically and constructively. In addition, holding extracurricular activities that foster a sense of unity and tolerance, such as interfaith forums, social activities with the community, and leadership training that is oriented towards national values (Arafah, 2020). Of course, the most important thing is that Kyai and Ustadz must be role models in being moderate, respecting differences, and showing tolerance in everyday life.

2. Moderation values are applied in Islamic Boarding Schools

The researcher will analyze the values of religious moderation in Islamic boarding schools which have been described in the previous study discussion. (Abidin, 2021) that is:

1. *Tawassut* (middle way)

Tawassut means understanding and practice that is not excessive (ifrat) in religion and reducing religious teachings (tafrit). Nasir as the Mentor Islamic Boarding School In North Luwu defines *tawassut* as a middle way between extreme left (liberalism) and extreme right (conservatism) attitudes. In the educational process, Islamic boarding schools maintain the value of *tawassut* and avoid radicalism by instilling a deep and comprehensive understanding of Islam in students. The understanding of the treasury of Islamic knowledge comes directly from the salaf (classic) books or what are called yellow books.

A deep understanding of the diversity of religious views will give birth to a moderate attitude among students in Islamic boarding schools, so that they do not fall into an attitude of *tattarruf* (excessive) and easily blame each other. Learning that upholds Islamic moderation is when learning about interpretation, because indeed in the special learning that in this Islamic boarding school is interpretation. (Sari, 2018). Because if we look at the existing interpretations, of course none of the commentators criticized each other, none of them blamed each other, but all of them could accept what was interpreted by previous scholars, not only previous scholars, but the current scholars who wrote the interpretations, they did not blame one another.

So in the process of learning this interpretation, it highly upholds what is called Islamic moderation, because it will not go to the left, it will not go to the right, and it does not blame each other. That is what we receive from the process of learning this interpretation. (Wasid, 2015).

Comparative learning of religious views and schools of thought in Islamic boarding

schools will open up the students' scientific horizons, as well as form an inclusive personality, able to have good dialogues, and appreciate differences in views. An open attitude and respect for differences are the capital of Islamic moderation. This open attitude is not only in the fields of fiqh and interpretation, but also in everyday life in a society that is rich in differences, both between Islamic schools of thought themselves, and religions outside of Islam. In addition, in order to avoid an attitude of *tatarruf* (excessiveness), Islamic boarding schools in North Luwu maintain the value of *tawassut* by deradicalizing religious understanding. Because one of the causes of the emergence of radicalism in Islam is a mistake in understanding religion.

Islamic Boarding School in North Luwu Rawamangun, Sukamaju District, North Luwu Regency said that the cause of radicalism is the shallow understanding of religion, especially the Qur'an. For example, the concept of jihad. This is caused by a piecemeal and historical understanding. Misunderstanding of jihad often occurs due to errors in understanding the history and concept of jihad. These errors cause some Muslims to fall into fanaticism and radicalism and even legitimize acts of terrorism in the name of jihad.

2. *Tawazun* (Balanced)

Islamic Boarding School in North Luwu always develop their understanding to understand and explore the values of the Qur'an and Hadith always refer to contextual understandings. In the sense that, we must see the *illat*, we must see the phenomenon, we must see the reality of the reality that occurs between or around the text. Therefore, apart from returning to the Qur'an and Hadith, that is not the point for Pesantren in North Luwu, but Islamic Boarding School in North Luwu developing in the next phase is that we must refer to the opinions, views, or descriptions, or explanations of the scholars who are *mu'tabar* because the Qur'an and Hadith cannot be understood just by reading the translation and then we draw conclusions.

The principle of *tawazun* also requires balance in worship that is directly related to Allah SWT. (*hablu mina Allah*) or relationships with others (*hablu mina al-nas*). *Hablu mina Allah* is education that is oriented towards spiritual development of students to get closer to Allah through worship development such as congregational prayer, *tadarus*, *sunnah* fasting, and others. While *hablu mina al-nas* is education that is oriented towards instilling good character in order to establish good relationships with other humans such as respecting others, helping others, and helping each other.

Have a nice day Allah in the activities of the Islamic boarding school can be seen in the ritual activities of worship carried out by students, both those programmed by the school such as, obligatory prayers in congregation, *duha* in congregation, reading and memorizing the Qur'an, *dhikr* after performing obligatory prayers. Or those carried out by students on their own will, such as *qiyamullail*, *sunnah* prayers, *wirid*, and *sunnah* fasting. While *hablu mina al-nas* is a good relationship that is carried out between fellow students, students, and mentors. The pattern of good relationships is carried out on the basis of affection, mutual respect, and appreciation for each other. (Samsul Arifin, 2012).

Islamic Boarding School in North Luwu also implements the principle of balance by teaching students to view the world and the afterlife. In this attitude, it is expected that students can balance the needs of the world and the needs of the afterlife. Students are taught to pursue dreams and hopes in order to become successful people in worldly life, but on the other hand they are reminded to maintain balance by paying attention to the afterlife in order to obtain salvation in the world and the afterlife.

3. *I'tidal* (Fair)

The principle of *I'tidal* (fair) is certainly not interpreted as equality in all things, but can

be interpreted as equal rights in goodness even with different tasks. For example, in Islamic boarding schools there is a policy of assigning lectures when there are no religious lessons given to male students while the task of being an imam is given to female students. In class policies, there is a separation between male and female students. This class separation is not something that can trigger gender issues. This is done for the sake of smooth coordination and for the sake of creating a better learning process. Likewise in terms of teachers and instructors. Islamic boarding schools have never implemented policies that trigger gender issues between male and female instructors, and male and female instructors have the same rights in educating.

One application of justice in education is the existence of wisdom from teachers to students during learning. Students who obey the rules in learning will be given rewards, while those who violate the rules will be given punishments in accordance with the agreement that has been made. Likewise in the learning process, although each student has a different background in terms of religion, race, language, different economic backgrounds, and so on, a lecturer still provides feedback to the diverse students.

The principle of equality in the concept of justice is also seen in Islamic boarding schools, that justice is highly respected, seen from the clothes worn by the Islamic Boarding School in North Luwu. Students wear sarongs for every activity in the Islamic boarding school regardless of the region, language, and culture from which the students come. In addition, the residences/dormitories they occupy are all uniform regardless of the social status of the students. This proves that justice is always a reference in efforts to respect and honor each other.

4. *Tasa>mu*(Tolerance)

Within the Muslim community itself, there are various sects, groups, and religious movements, so tolerance is needed to deal with these differences. This type of tolerance believes in the existence of differences but gives freedom to people with different beliefs to practice their beliefs or schools of thought. This attitude of tolerance is well maintained if it is wrapped in the bonds of brotherhood among fellow Muslims, meaning that even with different schools of thought and views, they can still live side by side peacefully. (Abdul Aziz Saleh et al., 2018; Supriyanto & Wahyudi, 2017).

In the case of Islamic Boarding Schools in North Luwu itself, the religious understanding adhered to is the *aqidah* of *ahlu al-sunnah wa al-jama'ah* with the Shafi'i school of jurisprudence. With this belief, in North Luwu able to live side by side with other schools of thought and beliefs. More than that, Islamic boarding schools in North Luwu able to respect the understanding of others without easily blaming them.

Pesantren in North Luwu in carrying out its role as an institution entrusted by As'adiyah to develop and spread the teachings of *wasat*iyah in the midst of society always refers to the position of the *fiqh* school, it is in the as-Syafi'iyah School although it never blames those who adhere to the Maliki, Hanafi, and Hambali schools. Although what is emphasized here is al-Syafi'i, it does not mean that those other than al-Syafi'i are wrong.

Islamic boarding schools in North Luwu even though have their own religious views, but still respect the views of others by not easily blaming them. The attitude of respecting the views of others is a form of grace taught by *kiai* since long ago that the views held by teachers are believed to be correct, but it does not mean that other people's views are wrong because these views are *ijtihadi*.

Islamic boarding schools in North Luwu in a pluralistic society certainly understand that religious tolerance is living side by side well with the principle of mutual respect.

Tolerance is not interpreted as mixing diverse understandings but rather an open-minded attitude to accept diversity and let each understanding run according to its adherents. So to be tolerant in the sense that the teachings taught here are to respect the understandings that according to Islam as long as the basis is *asyhadualla ilaahailallah wa asyhadu anna muhammadarrasulullah*, when the understanding is different according to sharia, but holding on to the sentence of the shahada we try to respect it, it does not mean that tolerance means we take everything and mix it up, that will not be the case but we respect each other's understandings themselves. Please move with your understanding but we also move with teachings that are in accordance with the understanding we adhere to.

In addition to tolerance between fellow Muslims, tolerance is also needed between religious communities. This tolerance requires a willingness to understand and be willing to live side by side with people of different religions. Understanding and comprehending other religions does not mean agreeing with and justifying the teachings of other religions, what is desired is that one should not force someone to embrace Islam.

Islamic boarding schools in North Luwu are Islamic educational institutions, therefore it is impossible to have students from non-Muslim circles, considering that the location of the Islamic boarding school is in Sukamaju District, North Luwu, which is predominantly Muslim. However, the people of Sukamaju District are one of the transmigration areas inhabited by various religions and tribes. So that students always interact directly with non-Muslim groups, this interaction usually occurs for students who come from areas that are predominantly non-Muslim. The attitude of openness of Islamic boarding schools in North Luwu to non-Muslim religions is to create an attitude of tolerance between religious communities.

The interaction of students with non-Muslims does not mean that they cannot implement tolerance between diverse communities, what the students do is always voice the verse "*La ikraha fi al-Din*" (There is no compulsion in religion). This call is proof of the concern of Islamic boarding schools in North Luwu towards non-Muslims so that they do not experience discrimination due to differences in religion and beliefs. The Islamic boarding school realizes that living in Indonesia means being ready for differences and diversity so that there is no need to force others to follow the teachings and beliefs they adhere to.

In addition to ideological tolerance related to understanding and belief, it is also known as sociological tolerance, namely the attitude of accepting other people's better opinions but still holding fast to one's own principles. Through such an inclusive attitude, Muslims can be accepted in a society that has different socio-cultural backgrounds.

From the explanation above, it can be understood that the principle of *tasamuh* (tolerance) requires openness. In the context of Islamic boarding schools in North Luwu, this openness can be seen in the acceptance of students from various backgrounds. Islamic boarding schools in North Luwu are open to establishing cooperation in the scientific aspect with any institution or party. In terms of literacy, presenting various religious understandings as a form of openness to various types of thoughts, various schools of thought are taught in Islamic boarding schools.

Based on the explanation above, it can be identified that the value of *tasamuh* (tolerance) has been applied both ideological tolerance (between Muslims and between religious communities) and sociological tolerance. In terms of ideological tolerance between Muslims, it is reflected in the attitude in preaching, although adhering to the Shafi'i school of thought, they still respect other schools of thought that are developing in society. In addition, in the scope of Islamic boarding schools, books are presented in the library.

In addition, in an effort to maintain religious harmony, Islamic boarding schools in

North Luwu always preach the verse of tolerance "La ikraha fi al-Din" (there is no compulsion in religion). This preaching is carried out as a form of concern from the school for non-Muslims so that they are free to practice their worship and beliefs. Islamic boarding schools also apply sociological tolerance, this can be seen in the harmonious life between students who live in the same room even though they come from different cultural and ethnic backgrounds..

5. *Al-Musawah*(Egalitarian/Equality)

In the context of life in Islamic boarding schools, there is no dichotomization of students, either because of social status, culture, and gender. All students are treated equally without discrimination between the rich and the poor, or the elite class and the regular class, all students have the same status and position. They live together under one roof, gather, study, sleep in a place that has been determined by the Islamic boarding school supervisor without looking at social status. Principle *Al-Musawah*(equality) requires the value of unity in diversity (unity in diversity). Unity in diversity does not mean making different colors into one color, but how the different colors collaborate side by side with each other.

Islam, which is the main value in Islamic boarding schools, highly values diversity. In the Islamic perspective, diversity is an inevitability (*sunatullah*) that we must believe in and trust. The diversity of creation, skin color, language, nation, life system, and human thought is the will of Allah SWT. This diversity is an inevitability that has been determined by the creator. Therefore, every human being must accept and respect this diversity. Denying and not respecting diversity is the same as not respecting God's creation.

Pesantren is very open and not exclusive in terms of ethnicity and culture. Students who live in the school come from various regions of Indonesia with different ethnicities and cultures. However, with these differences, all students are treated equally, both students from the area and outside. All students get the same opportunity to develop themselves without discrimination. In these differences, students are able to live together and side by side well.

6. *Shura*(deliberation)

Shura(deliberation) is an activity carried out to resolve all kinds of problems by sitting together, gathering diverse views to reach an agreement for the common good.

Deliberation in Islamic boarding schools in North Luwu is part of the academic tradition, deliberation is a typical tradition of Islamic boarding schools that has existed for a long time and is maintained in accordance with the development of the times. There are at least several types of deliberation that are implemented in classroom learning. Deliberation as a learning method, program deliberation, and *bahsul masa'il*.

Deliberation as a learning method is seen in the discussion method or group discussion in classroom learning. Discussion is a learning method carried out for problem solving carried out in groups with a discussion method to discuss a predetermined theme. This method requires students to actively express ideas and thoughts so that the learning process runs smoothly. In addition, students are also required to respect views that are different from theirs. In that way, the implementation of deliberation as a learning method in the classroom is categorized as a cooperative learning method.

Deliberation as a method of discussion in class is carried out during class hours as a learning method where the teacher acts as a facilitator. The benefit of the discussion method is that students can be involved in conveying their ideas related to the material being taught openly. This method can indirectly foster students' self-confidence. In addition, the discussion method in class fosters an attitude of mutual respect by accepting the views of other students who express their views. All important policies are always determined based on the results of deliberation and the cancellation of policies must also be canceled in the form of deliberation.

This process is important in an effort to respect the views that have been determined together.

The tradition of deliberation becomes a character of Islamic moderation because deliberation is the best way to choose from many paths to obtain common good. Deliberation can also increase the spirit of togetherness because decisions are taken based on mutual agreement.

7. *Reconciliation*(reformation)

Islah (reform) which means adopting a reformative attitude to obtain a better situation by accommodating a condition of change and development of the times to obtain common good based on the principle of *al-muhafazah 'ala al-qadimi al-salih wa al-akhdzu bi al-jadid al-aslah*.

Islah as an effort to create peace can also be seen from two things. First, peace in the context of the lifestyle of the relationship of students, can live peacefully. Students who have different backgrounds always establish a relationship of brotherhood, respect each other, love, and appreciate each other.

For older students, they love the younger ones. Older students provide guidance to their younger siblings in the form of introductions, scientific guidance, and so on. This is because the process of adapting to the Islamic boarding school environment is very much needed, especially for new students, so that's when the presence of older students who love their younger siblings, then for younger students, they should respect their older siblings. Although in tradition there is no term for seniority status, the attitude of loving and respecting each other is embedded well in the behavior of students thanks to the advice obtained from teachers, mentors, and *kiai*.

Harmony is created by itself, but surely the advice from the teacher we give spiritual showers, not only about lessons but we are more about morals, forming their morals. Seniority does not exist here, but because the term is mutual respect, of course it is easy to respect seniors even though there is no coercion that must respect me. Second, peace in the context of religious perspective. Armed with the knowledge obtained through the treasures of yellow books, students can understand Islam maturely and deeply, so as not to be trapped in a literalist, rigid, and narrow understanding of religion. Students are able to present an understanding of Islam that is *rahmatan* which is *rahmatan lil-'alamin* (compassion for the entire universe), love of peace and anti-violence.

8. *Tatawwur and ibtikar*(dynamic and innovative)

Tatawwur and ibtikar(dynamic and innovative) is an open attitude towards the development of the times and doing new things for the benefit and progress of humanity. Innovation is introducing new ideas or new goods, new services and new ways that are more beneficial for human life. Educational innovation is an idea or concept, a new method that is found and used to achieve educational goals or solve problems in the world of education.

With innovation in education, it will bring positive changes in improving the quality of education, especially in the world of Islamic boarding schools. In recent developments, Islamic boarding schools have attempted to innovate in order to improve the system that has been used so far. This is marked by several factors; 1) starting to use and interact with modern methodologies; 2) oriented towards functional education, open to developments outside of itself; 3) diversification of programs and activities is increasingly open, can start to learn various knowledge outside of religious subjects and skills needed in the workplace; and 4) can function as a center for community development. This assumes that basically Islamic boarding schools have now experienced a transformation of culture, systems, and values.

Innovation of Islamic boarding schools in North Luwu can be seen in the teaching

methodology that is in accordance with the needs of the times. For example, by equipping students with English language skills. Improving the foreign language skills of students is done through English and Arabic language village activities. In addition, in some of their daily practices, students are trained to get used to speaking foreign languages. Although it is not yet continuous, it can be a provision to be able to communicate in a foreign language. Islamic boarding schools are also equipped with basic computer operating skills such as how to create Power Point designs, operate Excel, and various other skills that are oriented towards skills in the world of work.

9. *Tahaddur*(civilized)

Tahaddur(civilized), namely an attitude that prioritizes good morals, character, identity, and integrity as the best people in human life and civilization. Included in the form of good deeds is paying attention to the importance of good morals. When carried out by a Muslim, it is not impossible that the golden generation will bring a new and proud civilization. Therefore, the formation of good morals becomes an important job, especially in the world of education.

Education is a process of self-formation that continues throughout life in order to develop all the potential one has so that one can do good as a human being, part of nature, society and God's creation.

Islamic boarding schools in North Luwu with the implementation of al-karimah morals that form an attitude of religious moderation, including an attitude of mutual respect. The attitude of mutual respect is the core attitude of the moral lesson material. Students are taught not to be arrogant or proud because arrogance will make people feel sufficient with the knowledge they have so that they will fall into ignorance. Students are also taught an attitude of humility towards others, so that they can easily accept kindness (open minded) and respect the diversity of regions, tribes, cultures, and social status.

The most prominent moral of mutual respect is respect and obedience to the *kiai*/teacher/guide. For the students, the supervisor is not only a teacher who transforms knowledge but also a parent who can be relied on for various problems. The role of the supervisor is very centralized and charismatic so that the students are very respectful and obedient to the *kiai*, teachers/guides.

The respectful behavior of students towards teachers/mentors can be found in the tradition of shaking hands. Shaking hands is done by kissing the teacher/mentor's hand while bowing as a form of respect. Shaking hands are usually done every time students meet the teacher, such as asking permission to leave the school environment temporarily, when passing by a teacher/*kiai* somewhere, after finishing learning activities, or halaqah studies. Shaking hands with the *kiai*, apart from being a form of respect, is also considered an act of *tabarruk* or (taking blessings) from a pious person.

The morals of the noble religion that are instilled as the basic character of Islamic moderation are also seen in the spirit of togetherness or Islamic brotherhood among students. This attitude will later prevent students from being anti-social and anti-difference. The sense of brotherhood in the *ma'had* environment is formed through congregational activities. This brotherhood and togetherness are not only carried over to the *pesantren*, but also to the unity of the community in the community.

In the daily life of Islamic boarding schools in North Luwu, students help each other in fulfilling their rights and obligations, respecting their elders and loving their younger ones. When one student experiences difficulties, the other students will help to make things easier. For example, if there is a student who is sick, the other students will help by getting food from the canteen, even if necessary taking them to the pharmacy or existing health facilities. In

addition, students also build a sense of shared responsibility in financial matters. When some students are unable to pay the payment, the more capable students will help first. This is as expressed by Ahyar as a teacher at an Islamic boarding school in North Luwu, he said,

The solidarity between them is very good, such as when one of their friends is sick, they get food from the canteen, or buy medicine, if the illness is serious they are helped to be taken to the health center, or other health facilities. Then another form of brotherhood is that they respect each other, tolerate each other, and understand each other and even in material matters they help each other. For example, when there is a friend whose payment has not been completed, usually they help each other.

In the learning process, students help each other in an effort to improve their pedagogical skills. Students who have the ability to digest learning faster can help their friends who are late in understanding the learning even though they have the right to continue the next material, but it is not done for the sake of togetherness with other friends.

Islamic boarding schools in North Luwu are not only present to provide knowledge with Islamic scientific insight, but more than that, Islamic boarding schools are able to shape personality and strengthen morals. With this noble character, it becomes capital for students when they enter society. The morals that radiate from students will be a light in the midst of society, in addition, it will be a promotion and socialization for Islamic boarding schools, and display the embodiment of friendly Islam.

Students understand that morals are not limited to moral knowing. However, this knowledge should be able to form self-awareness of feeling to practice the knowledge gained so that it becomes moral behavior.

10. *The land of the earth* (nationality and citizenship)

Islamic Boarding School in North Luwu In an effort to form santri nationalism, there are citizenship subjects in the curriculum. It is hoped that this subject will become knowledge and then become an internal attitude to defend the Republic of Indonesia. The formation of students' understanding of nationalism is also carried out in the form of teaching biblical texts which teach the importance of loving one's homeland by believing that nationalism is part of faith.

11. *Qudwatiyah* (exemplary or pioneering)

The form of Qudawah is also applied by being a role model in Islamic preaching. As is known, in delivering Islamic preaching, two models of preaching are carried out, *da'wah bi al-lisa'an* (speech) and *da'wah bi al-ha>l* (action). *Da'wah bi al-lisa'an* is Islamic preaching which is carried out by inviting the community to understand and practice Islamic teachings and increase their faith and piety in Allah SWT, through speeches, sermons, and lectures. While *Da'wah bi al-ha>lis* *da'wah* in the form of actions by being a role model in society. This model of *da'wah* will be more effective and effective because actions will be more easily followed by the object of *da'wah* than words.

To achieve the objectives of the curriculum that has been prepared, it requires a teaching strategy or methodology so that students as students can grasp the learning material well. In the process, teachers apply several variants of teaching methods. Among the methods applied are discussion methods, question and answer and lecture methods as well as multi-methods in the learning process in the classroom.

CONCLUSION

Islamic boarding school education management has a vital role in instilling the values of religious moderation in students. Through the development of an adaptive curriculum, increasing the capacity of educators, creating a conducive environment, and partnerships with various parties, Islamic boarding schools can be at the forefront of producing a generation of Muslims who are noble, have broad insights, and are able to maintain harmony and peace in a pluralistic society. The implementation of religious moderation in Islamic boarding schools is not only the internal responsibility of the Islamic boarding school, but also a long-term investment for the future of a peaceful and harmonious Indonesian nation.. Religious Moderation in Islamic Boarding School in North Luwu contained in the following values; 1) Tawassut (middle way), 2) Tawazun (balanced) 3) I'tidal (fair) 4) Tasamuh 5) Musawah; 6) Syura (deliberation) 7) Islah (reform) 8) Tatawwur wa ibtikar (dynamic and innovative) 9) Tahaddur (civilized), 10) Wat'aniyah wa muwatanah 11) Qudwatiyah (exemplary or pioneering). Method of Instilling Islamic Moderation Values in Islamic Boarding School in North Luwu madrasah/formal class method, in the form of classical education in classes that follow the national education system with subjects arranged based on the national curriculum.

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