

Implementing The Values of Moderation in Committing The Radicalism of Students in Muslimat Islamic Boarding Schools, NU, Central Java

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ABSTRACT

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The NU Muslimat Islamic Boarding School is a boarding school under the auspices of the Central Java NU Muslimat Education Foundation. Although in this pesantren, the study of the yellow book is routinely carried out, it is also necessary to strengthen it in countering radicalism. From this service, Islamic boarding schools make efforts to fortify students so that they do not get carried away with radical ideas, namely by conducting seminars and mentoring. From the activities carried out, there are several things that are emphasized for students, namely: strengthening morals, da'wah through social media, strengthening knowledge for provision in preaching, choosing teachers who are clear and credible in their scientific knowledge.

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INTRODUCTION

The development of the industrial era 4.0 has resulted in major changes in all its aspects. In this era, terrorism through social media will easily enter all circles of society, both children, teenagers, and adults. The notion of terrorism causes fear, panic, confusion, and has the potential for human rights violations. This movement creates unrest and insecurity in the community, so that radicalism will emerge. Therefore, radicalism is identified with extreme attitudes in politics and religion.

Among the main targets of terrorists to spread radicalism are teenagers or students. This understanding will be easily accepted for those who have shallowness in understanding religion, different perspectives in viewing the contents of the verses in the Qur'an when it is associated with religion, especially with the motive of jihad carried out with violence and self-sacrifice

(suicide bombing). So in this condition, teenagers or what is meant here are students, must have a strong foundation to counteract the radical understanding that is developing both through online media and in direct communication.

The NU Muslimat Islamic Boarding School is a boarding school under the auspices of the Central Java NU Muslimat Education Foundation. The students at this Pondok consist of students of UIN Walisongo Semarang, both those who are studying for undergraduate and postgraduate studies. The students in this pesantren come from various regions, both outside Java and between cities. They have different backgrounds, both in terms of education, culture, and culture. Many of the students of this Islamic boarding school come from public schools, have never received complex religious lessons, some are from Islamic boarding schools. In terms of culture, they also have different backgrounds, namely those from Java and Outside Java.

Even though in this pesantren, the study of the yellow book is routinely carried out, it is also necessary to strengthen it. Where in this strengthening, not only the basics of religious understanding are instilled, but also the students are shown data that can open insight and a more complex understanding of radicalism and how to counteract it. The NU Muslim Islamic Boarding School in Central Java is an Islamic boarding school based on Ahlu Sunnah waljama'ah an-nahdliyah. Where this understanding is the wing of the largest Islamic organization in Indonesia, namely Nahdlatul Ulama (NU) which is known for its ideology and values of tolerance and love of peace. From there, this pesantren has an important task in its efforts to filter out hoaxes and instill moderation in its students. Where later the pesantren will continue to exist, maintaining its tolerant tradition, upholding togetherness and diversity. So that it becomes the foundation for the creation of a safe and peaceful Indonesia. From this background, this service takes the title "Instilling Moderation Values in Countering Santri Radicalism at the Muslimat Nu Islamic Islamic Boarding School, Central Java".

- 1) Provide direction and efforts to cultivate moderate values in Islamic boarding schools.
- 2) Provide directions and efforts to cultivate moderate values in Islamic boarding schools.
- 3) Provide directions and procedures for preventing radicalism, terrorism, and intolerance in Islamic boarding schools.

METHOD

Dedication Target Group

The training participants who will serve as targets for service are the students of the NU Muslimat Islamic Boarding School located at Wismasari Blok A No 5, Ngaliyan, Central Java. This target selection was motivated by the needs of students who in fact were teenagers. At this time, students, who are actually students, must have a strong foundation in order to have moderate values, so that they are not easily exposed to radicalism. The choice of companion subject for this service is motivated by:

1. Students who incidentally come from different backgrounds.
2. Santri consisting of students and millennials. Where this condition becomes the main target of planting radicalism.
3. There is no specific material on countering radicalism in lectures.
4. Santri are the main foundation for preventing radicalism.

Steps of Devotion

This service has several stages of implementation, including: First, team formation. This service is carried out by two people consisting of the chairman and members who have their respective duties. The chairman is in charge of handling and carrying out service, and members are tasked with assisting the chairman in carrying out his service. Second, the formulation of goals. Namely the cultivation of religious moderation in counteracting radicalism. Third, identification of stakeholders, namely caregivers, administrators, and students at the NU Muslimat Islamic Boarding School, Central Java. Fourth, collecting and analyzing needs by analyzing the conditions at the NU Muslimat Islamic Boarding School in Central Java. Fifth, determining priorities and problem solutions, namely the cultivation of an attitude of moderation. Sixth, preparation. Namely by preparing equipment and anything needed during service. Seventh, implementation, namely the implementation of service. Eighth, evaluate the results of implementation and draw up improvement plans. Ninth, providing assistance to students.

FINDINGS AND DISCUSSION

The Concept of Religious Moderation

Moderation in Arabic is called al-Wasathiyah or al-I'tidalisyah. The word moderation is usually termed wasat or wasatiyah; the person is called the referee. The word referee itself has been absorbed into Indonesian which has three meanings, namely 1) mediator, intermediary (for example in trade, business, etc.), 2) mediator (separator, reconciler) between those who are in dispute, and 3) leader in the match (Arabic Dictionary, 2019). Moderation is taken from the word "moderate". In various references it is said that moderation is a middle attitude that is able to adapt to progress and does not forget the basic foundation. If it is associated with Islam, moderation does not tend to the extreme right or left and can adapt to progress but still stick to its strong original foundation (Muhibbin, 2019).

Nurul Faiqah, and Toni Pransiska in their journal entitled "Islamic Radicalism Vs Islamic Moderation: Efforts to Build a Peaceful Face of Indonesian Islam", explained that religious conflicts are usually not purely caused by religious factors. However, it is more non-religious such as social, economic, political and so on. To anticipate conflicts, it is necessary to have a dialogue related to religious moderation. The implementation of wasatiyyah Islam is the main concept of Islamic teachings. This concept is related to the

concept of *ummatan wasathan*. The purpose of the *wasatiyyah* Islamic movement is to raise awareness of religious moderation in extreme right and left groups (Faiqah and Pransiska, 2018). So that there are no more extreme right or left groups. Religious moderation also needs to be carried out by online media controllers to filter out hoax news.

This has been done in a number of online media, including *tirto.co.id* and *detik.com* conducting fact checking. Fact checking is a step that must be taken against post-truth which is reflected through hoaxes, fake news and hate speech. There are two basic differences in the fact checking efforts carried out by the two online portals, namely on *Tirto.co.id* they conduct a chronological search so that they can answer the debate on who is the initiator of the revitalization. The false news that occurred through the video clip of Anies' remarks did not become a salience in the fact checking carried out by *Tirto.co.id*. Meanwhile, at *Detik.com*, they actually made a salience on the welcome video. The online news portal only puts forward the fact of the occurrence of false news through the video clip in question (Hartono, 2018).

The concept of moderation has also been described in the works of the *ulema' Fiqh*, namely Abd. Rauf Muhammad Amin in his journal, that the works of Islamic *Fiqh* scholars show practical and theoretical evidence regarding the principles of *Wasathiyyah*. The part of the discourse on Islamic Moderation in the Islamic Law tradition that is very interesting is the discourse on the principles of moderation, which include the need to recognize the dualism of *Qat'i-Zanni*, *Maqdsid-Wasdil*, and *Ushul-Furu*. These three principles, if heeded and adhered to, will ensure the continuity of Islamic laws without having to leave the essence of Islamic teachings and these three principles become the separator between the Islamic Moderation desired by the West and the moderation that is truly desired by Islam (Amin, 2014). Religious moderation is very important as a framing in managing religious life in plural and multicultural Indonesian society, especially in the post-truth era. In this era, all educational institutions must be good at filtering incoming information so that they are not consumed by hoax news and there is no religious conflict, including Islamic boarding schools. Islamic boarding schools are known for their moderate teachings, and have a big task in fortifying students and the community so that they are not consumed by hoax news that results in religious conflicts.

Efforts to Counter Radicalism

The cultural diversity of the Indonesian nation has the potential to give rise to various radical understandings and movements, both in the name of religion, ethnicity, and class. It is a necessity that this social reality is the cause of frequent horizontal conflicts in society, one of which is radical action in the name of religion. Radical understanding (ideology) does not only occur in local-national currents, but this understanding is very likely to be internalized by

global discourse on religious issues that have been happening so far. With these conditions, there must be preventive efforts from various parties in preventing radicalism.

The effort of the Gresik Regency Ministry of Religion is to establish cooperation with several parties, both from internal such as KUA and religious instructors as well as external parties such as the Regional Government, Bakesbangpol and others to become special instruments or tools to counteract radicalism in Gresik Regency. Various efforts made by the Gresik Regency Ministry of Religion together with several instruments aimed at achieving certain values such as tolerance, moderation, and harmony in the Gresik community. The value orientation of an action taken is a tangible form of the Gresik Regency Ministry of Religion in its Weber-style value rationality (Iqbal and Fauzi, 2020).

The government and religious leaders must collaborate to provide an understanding of the dangers of radicalism to people at various levels. In addition to providing an understanding of the dangers of radicalism, Pancasila civilizing actions should also be carried out so that people have a spirit of nationalism so that they are not easily instigated by radicalism. Cultivating Pancasila can be done by applying the functions of Pancasila evenly in the life of the nation (Sudjito and Muhaimin, 2018).

One of the real efforts made by NU is to develop Aswaja education in all Ma'arif NU LPs. Aswaja education is expected to be a bulwark against the influence of radical Islam, especially among students. This is because Aswaja's education contains noble values: *tawasut*, *tawazun* and *tasamuh*. By instilling these Aswaja values, it is hoped that they can form a person with inclusive character and uphold tolerance (Wahyudin, 2017).

Efforts to prevent radicalism can also be done through the development of educational products in the form of reading supplementary materials based on Aswaja, which is one of the efforts to counteract and minimize the practice of radicalism in adolescents. With this product, English learning does not only focus on English skills but also internalization of the values of tolerance, pluralism (Andriyani, Yulistianti, and Sai'dah 2019). Departing from awareness, Islamic educational institutions must continuously implement and optimize Islamic education management, then apply Islamic education with a multicultural, tolerant, and moderate perspective (Heri Cahyono & Arief Rifkiawan Hamzah, 2018).

Embedding Moderation Values in Countering Santri Radicalism in NU Muslim Islamic Boarding Schools, Central Java

Central Java NU Muslimat Islamic Boarding School is an Islamic Boarding School under the auspices of the Central Java NU Muslimat Education Foundation. The pesantren is located in two locations, namely in the Bhakti Persada Indah Housing Complex Number 5 and at Wismasari Selatan Block A

Number 5 Ngaliyan, Semarang City. This boarding school is a student boarding school which is vulnerable to being exposed to radical ideas from outside the pesantren.

The implementation of the service is carried out in two stages, namely 1) "Religious moderation" seminar 2) Assistance on the progress of the seminar results. In the first stage of implementation, the seminar was filled by Mr. Kyai Kholid Masyhari, S.Ag, M.SI and moderated by Mr. Nurul Azizah, S.Pd.I, M.Pd. This seminar was attended by 25 students of the NU Muslim Islamic Boarding School, Central Java. The event starts at 09.00 WIB in the hall of the Islamic boarding school and ends at 12.00. Before the main event started, the event was opened with an opening which consisted of several events namely, opening, reading of the holy Qur'an, remarks from the head of the Islamic Boarding School, and closing (Observation, On October 11, 2021 at 10.00).

In the opening, the committee was assisted by the students as MC, namely Ms. Mufidatul Munawaroh and the reading of the holy verses of the Qur'an Mbak Ilya Izalatum. After the opening, the main event continued which lasted approximately 2 hours. The event ran smoothly and the enthusiasm of the students was very high. This is influenced by the material presented by the presenters who are very up-to-date with the daily lives of students and the way the material is delivered is not boring.

In the seminar, Kyai Kholid Masyhari, S.Ag, M.SI explained that the main foundation of santri is new morals, followed by knowledge. If the moral foundation of the santri is good, then it will not be easy to blame others. So that there is in him is an attitude of tolerance and mutual love.



Figure 1. Excerpts of Seminar Materials

Kiai Kholid also explained that in this era of social media, students are recommended by ta'biq and taqlid to the kiai, to the ulama. Students are not allowed to analyze problems with only one view, but more broadly with various perspectives so that it is not easy to justify, filtering news from social media before sharing it to various media.

To compensate for the news that spreads from social media, students are asked to be active in da'wah through social media, among which are Instagram, Facebook, and the pesantren's YouTube. In this social media, students can send Islamic content, tolerance, and pesantren activities with the aim of being motivation and providing additional knowledge for the people who access it. In addition to providing additional knowledge, this content also aims to counter hoax news on social media.

CONCLUSION

From this service, Islamic boarding schools make efforts to fortify students so that they do not get carried away with radical ideas, namely by conducting seminars and mentoring. From the activities carried out, there are several things that are emphasized for students, namely: strengthening morals, da'wah through social media, strengthening knowledge for provision in preaching, choosing teachers who are clear and credible in their scientific sanad. Meanwhile, to become a person who upholds tolerance, among them students must have the following provisions: 1) Have knowledge, 2) Don't be emotional, replace religious emotions with religious love. (doing activities that are not allowed by religion, iftar at 7). 3) Always be careful (the devil tries to make you lose if you don't lose you don't profit). 4) Wasathiyah accommodates all things, because it is a wide and straight road.

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