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The Study of Religious Interpretation And Expression; Construction of an Islamic Boarding School For Religious Moderation in Palopo City

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ABSTRACT

This study discusses the Religious Moderation Construction of Islamic Boarding Schools in Palopo City with a focus on religious interpretation and expression. The research was carried out at the Datok Sulaiman Putra Palopo Islamic Boarding School and the Hidayatullah Islamic Boarding School Palopo. This study aims to determine interpretation of religious moderation and religious expression of Islamic boarding schools in the city of Palopo. This research is descriptive qualitative. The results of the research obtained in the field are the interpretation of religious moderation in the Datok Sulaiman Putra Modern Islamic Boarding School and the Hidayatullah Palopo Islamic Boarding School, as follows: 1) The vision of the state, as a form of attitude and behavior related to the vision of the state in the pesantren, namely: Attitudes of nationalism, love for the homeland , The use of school attributes according to the rules, and discipline. 2) Multiple awareness, as a form of attitude and behavior related to plural awareness in Islamic boarding schools, namely: working with various institutions, rejecting radicalism, mutual respect and respect, and tolerance between religious communities. 3) Respect for human values. 4) Appreciation of cultural values and identity

Keyword: interpretation; religious expression; Religious Moderation

ABSTRAK

Penelitian ini membahas tentang Kontruksi Moderasi Beragama Pesantren di Kota Palopo dengan fokus pada interpretasi dan ekspresi keberagamaan. Penelitian dilaksanakan di Pesantren Modern Datok Sulaiman Putra Palopo

dan Pesantren Hidayatullah Palopo. Penelitian ini bertujuan untuk mengetahui interpretasi moderasi beragama dan ekspresi keberagamaan pondok pesantren di kota Palopo. Jenis penelitian yang digunakan adalah deskriptif kualitatif. Hasil penelitian yang didapatkan di lapangan yakni interpretasi moderasi beragama Pesantren Modern Datok Sulaiman Putra dan Pesantren Hidayatullah Palopo, sebagai berikut: 1) Visi bernegara, sebagai wujud dari bentuk sikap dan prilaku yang berkaitan visi bernegara di pesantren, yakni: Sikap nasionalisme, cinta tanah air, Penggunaan atribut sekolah sesuai aturan, dan disiplin. 2) Kesadaran majemuk, sebagai wujud dari bentuk sikap dan prilaku yang berkaitan kesadaran majemuk di pesantren, yakni: bekerjasama dengan berbagai lembaga, menolak paham radikalisme, saling menghargai dan menghormati, serta toleransi antara umat beragama. 3) Penghargaan terhadap nilai-nilai kemanusiaan. 4) Apresiatif terhadap nilai-nilai dan identitas kultural.

Kata Kunci: Interpretasi, Ekpresi Keberagamaan, Moderasi Beragama

INTRODUCTION

Religious life in Indonesia has a pretty harsh dynamic. The advent of numerous instances of radicalism and terrorism labeled as religious ideology and ideology is a sign that the State of Indonesia is in a state of emergency due to the formation of radical groups. Radicalism is a movement that sows discontent and instability in the community because it seeks radical change.(Elposito 1994)The radicalism movement is one that seeks to disrupt the established social order in order to create a new one.

Numerous data demonstrate that the radicalism movement is a threat to world peace and may jeopardize the sustainability of human life(Luthfia Ayu Azanella 2021). The globe was horrified last March 28th by a bomb explosion in front of the Makassar Cathedral Church; the occurrence was suspected to be an act of terrorism. Terrorists target police officers who are on duty.(Shalihah 2021)

Radicalism began to flourish in Indonesia with the reformation, as avenues for democratization were created that could previously be blocked by the government. (Mas'ud and Salik 2020) One of the key reformist agendas is to ensure that people have the right to create religious groups with shared goals, including the propagation of radical thinking.(Hannani 2019)

Radical can be defined as a sincere attempt to achieve success or to live up to one's beliefs in a positive manner. Meanwhile, terrorist comes from the term "terror," which refers to the act of frightening other people or parties in a negative way. However, the dynamics and patterns of group movements in society, both radical and terrorist, coalesce into a single meaning, the radical embryo of the terror action movement.(Muchith 2016)

Radicalism is a significant issue that is the nation's responsibility. Radicalism is the catalyst for the terrorism movement, which evolved as a result of a number of social, economic, educational, environmental, and political reasons. Along with these reasons, Islamic extremism is frequently affected by a limited theological understanding, intimidation, hegemony, feelings of psychosocial insecurity, and local and global injustice.(Mursalin 2010)

As a heterogeneous country, Indonesia demonstrates that religious moderation is the best way to care for variety. In the contemporary setting, pesantren as an institution capable of contributing not only to educational transmission but also to social transmission. Pesantren's learning activities are not dichotomized.

Pesantren, as the country's oldest institution, exists to provide more than just educational needs. Pesantren are Islamic syiar institutions that generate a large number of powerful personalities, leaders, and politicians

in their nation, specifically Indonesia.(Abdullah Munir 2020)Since its inception, a real pesantren has possessed a tolerant and tranquil demeanor.(Mursalin 2010)As an institution, the Islamic boarding school imparts religious ideals and distributes mercy and compassion to all fellow human beings in the globe. (Laksono 2017)

Pesantren have developed into a kind of indigenous genius, an institution capable of coping with outside cultural influences.(Abdullah Munir 2020)Pesantren is a sort of alternative education that is often regarded as a viable option when other formal institutions are unable to provide moral development and life skills instruction. By boarding its students, even higher education institutions have begun to emulate the pesantren model. As a result, pesantren has extended throughout all spheres of life and has even become integrated into the national educational system.(Rusydiyah 2017)According to MujamilQomar, as quoted by Puji L., pesantren serves three functions: diniyyah (religious), ijtimaiyyah (social), and tarbawiyah (educational).(Laksono 2017)

Pesantren are integratively a subculture of the Indonesian country throughout their history as a part of the Indonesian nation. There are three reasons for pesantren's status as a national subculture. To begin, there is an independent pesantren leadership structure that is not co-opted by the nation; the two primary reference books are the classic books (kitab kuning) that span multiple centuries; and the three value systems adhered to by pesantren are part of the broader community.(Jailani 2012)Thus, the existence of Islamic boarding schools in contemporary society is established. The Islamic boarding school and the community, including the Islamic boarding school in Palopo, have integrated, supplemented, and complemented one another.

Pesantren in Palopo as an educational institution that has adapted to the community's demands. As a result, numerous Palopopesantren alumni are involved in various aspects of government. Palopo'spesantren retain its traditional character while also adapting to the national school system.(Bulu' 2012)Palopo'spesantren are not dissimilar to those found elsewhere. For instance, the DatokSulaiman Putra Modern Islamic Boarding School and the HidayatullahPalopo Islamic Boarding School integrate the Diknas curriculum into the pesantren education system and offer general education such as SMP, SMA, and SMK.

The fascinating aspect of the Palopopesantren is that it is located in the midst of religious anatomy(Sabaruddin 2018)The people of Palopo are extremely diversified. According to data from the Palopo city statistical center, this region contains mosques in excess of 202 units, Protestant churches in excess of 74 units, Catholic churches in excess of 5 units, and temples in excess of 1 unit (Palopo 2021)Almost all ethnic groups and races are represented in this region.

Thus, Palopo is a miniature representation of the State of Indonesia that must be preserved and cared for. The Islamic boarding school is one of the institutions capable of fostering this variety in Palopo. The establishment of Islamic boarding schools in Palopo as an institution that will generate generations of tafaqqahu fi al-din scholars (those with a broad range of knowledge), educate religious sciences to the younger generation, so that pesantren develop a tolerant and peaceful face.

At the Dato Sulaeman Putra Modern Islamic Boarding School and the Hidayatullah Islamic Boarding School, the research was conducted. Both study sites are located in the city of Palopo. The two Islamic boarding

schools were chosen because they have the ability to be examined and enable data collection activities important to religious moderation research.

This research is classified as a field study (field research), which refers to the collecting of field data from observations (Champion 2009) (E. Koeswara 2009) that is used as research material. The data for this study came from two sources: primary data sources and secondary data sources. Observation, interviewing, and documenting are all methods of data collection.

The data collected are factually and systematically related to the topic being studied, and are then qualitatively analyzed to produce a snapshot of conditions and events. (Moleong 2000)

RESULT AND DISCUSSION

Islamic Moderation Concept

Diversification of belief (religion) is both necessary and unavoidable. Religious moderation seeks to identify commonalities and reduce disparities. There are three fundamental tenets on the necessity of religious moderation: 1) the essence of religion is to preserve and protect human dignity as noble beings. 2) Historically, religion developed thousands of years ago, when humanity evolved and became more diverse in terms of ethnicity, religion, and culture. 3) religious moderation within the context of Indonesia as a technique for preserving and caring for Indonesian culture. (Badan Litbang dan Diklat Kementerian Agama RI 2019)

The term 'moderation' originates from the Latin *moderatio*, which translates as 'middle' (nothing more and nothing less). When the term "moderation" is used in conjunction with the term "religion" (religious moderation), it refers to an attitude of avoiding violence or extremism in religious activity. (Badan Litbang dan Diklat Kementerian Agama RI 2019)

Moderate Islam is tolerant and respectful, believes in the reality of others' opinions without placing restrictions on others, and takes a compromise approach to resolving disagreements, especially those regarding mazhab and religion, by abstaining from anarchic decision-making.(Agus Akhmadi 2019)

Religious moderation demands adherents to be inclusive (open), blend, adapt, associate with diverse cultures, and always share information and experience. According to religion, religious moderation is characterized by various characteristics, including: 1) national commitment, 2) tolerance, 3) anti-violence, and 4) tolerant of indigenous culture.(Badan Litbang dan Diklat Kementerian Agama RI 2019)(Abdullah Munir 2020)These four indications are used to determine the degree to which someone practices religious moderation in their daily lives.

PondokPesantren

The existence of pesantren as an educational institution has developed into an alternative as well as a subject capable of presenting itself as a center axis that is neither extreme left nor extreme right. Specifically, the current Islamic movement is more liberal in nature, whereas the orthodox Islamic movement is more extremist.

Pondok is derived from the Arabic funduq, which translates as a place to remain or spend the night. Thus, in the pesantren tradition, a boarding school is characterized as a location for santri to reside or study under the supervision of a cleric..(Herman 2013)Pesantren, on the other hand, is derived from the word "santri," which contains the affix "pe" and the suffix "an," which denotes place. Thus, pesantren is a gathering place or educational institution for santri.(Wahjoetomo 1997)

Pesantren is not just a place for students to learn; it is also a place for residents to live independently. Pesantren is defined as a venue where students can get together to study and expand their understanding of Islam. A pesantren is an educational institution that combines the following elements: kyai as outstanding teaching professors, students who get lessons from the kyai, mosques as sites of worship and education, and dorms for students.

Numerous references, including those to great books and volumes, are taught in Islamic boarding schools. Additionally, some of the primary subjects taught in pesantren, including nahwu and nerves, fiqh, ushulfiqh, hadith, interpretation, moral aqidah, tasawuf, and ethics. (Rahardjo 1985)

Religious Moderation at Hidayatullah's Islamic Boarding School Palopo and DatokSulaiman Putra's Modern Islamic Boarding School

Pesantren as an institution that develops ulama and teaches and sows religious moderation values. To demonstrate pesantren's efforts in equating the ideals of moderation at the HidayatullahPalopo Islamic Boarding School and the Datuk SulaimanPalopo Modern Islamic Boarding School, the researcher will define the qualities of religious moderation discussed previously. This indicator serves as a basis for determining and recognizing one's attitude toward religious moderation in community life, particularly the pesantren setting. Teachers at Islamic boarding schools evaluate these factors as follows:

1. State vision, as a set of attitudes and behaviors associated with the state vision in pesantren, namely: nationalism, love for the motherland, adherence to school regulations, and discipline.
2. Multiple awareness, as an attitude and conduct associated with pluralism in Islamic boarding schools, specifically: collaboration with

other institutions, rejection of extremism, mutual regard and respect, and tolerance amongst religious communities.

3. Respect for human values, as an attitude and behavior consistent with respect for human values in Islamic boarding schools, namely: there is no dichotomization of students in terms of social status, economic status, or ethnic origin; there is no discrimination in service; and there is mutual respect between students and teachers.
4. Appreciation of cultural values and identity as a way of thinking and doing Appreciation of Cultural Values and Identity at Islamic boarding schools, including visits to historical sites in Palopo, participation in local traditional activities such as barasanjitalhlan and others including religion, as well as attendance at community celebrations or traditional events.

Modern Islamic Boarding School's Religious Expression DatokSulaiman Putra and HidayatullahPalopo Islamic Boarding School

Religion's presence in Indonesian society is critical. Religion is prevalent, particularly in the pesantren context, as a means of preserving, protecting, and developing the possibilities of community life. Religion exists to serve as a mechanism for controlling life and enforcing societal rules. Recognizing religion's place is reflected in both the first principle of Pancasila and the state philosophy. The Pancasila's first precepts then energize the subsequent precepts.

As a manifestation of religious moderation, the DatokSulaiman Putra Modern Islamic Boarding School and the HidayatullahPalopo Islamic Boarding School engage in the following activities.

1. Use of ceremonial rituals to demonstrate nationalism and affection for one's motherland

The purpose of this activity is to plant the value of moderation through ceremonial activities on August 17, weekly activities, and memorial ceremonies for pupils. Ceremonial actions conducted in the pesantren context are a manifestation of pesantren nationality. The red and

white flags are raised as a sign of love for the country. This objective, in addition to raising awareness of nationality, also serves as a means of instilling in students the concept of religious moderation.(Alwi 2021)

2. Involvement in humanitarian missions

Expression of instilling the principle of moderation via active participation in humanitarian missions, which can begin with natural disaster management, volunteerism, and distribution of basic supplies. The pesantren's involvement in humanitarian missions took the shape of a flash flood in Masamba on July 13, 2020. The TASK Team (Humanity Alert Action Team) Hidayatullah actively assisted in evacuating flood victims and assisting in the distribution of aid.(Amrullah 2021)

PMDS Palopo is also planning to send volunteers to West Sulawesi in the event of the "Earthquake" tragedy on January 30, 2021. According to Datuk SulaimanPalopo, principal of the Islamic boarding school, humanitarian trips are obligatory as religious orders to assist one another. Numerous relief supplies were also given to affected areas.(Sudarwin 2021)

3. Participation in events promoting anti-violence socialization

Inculcating the value of moderation through anti-violence socialization activities is a critical activity for developing a tolerant attitude toward other institutions. Numerous activities are being conducted by HidayatullahPalopo Islamic boarding school as a way of expressing appreciation for other organizations, including celebrating other organizations, including the celebration of the Muhammadiyah organization's 112th birthday on July 18, 2021. Milad wishes to Muhammadiyah were posted on the Facebook page of the Hidayatullah Islamic Boarding School in Palopo.(Amrullah 2021)

Additionally, PMDS Palopo is actively involved in a variety of events that serve as a type of anti-violence socialization. PMDS Putra participated in the Nusantara santri league activities conducted in Makassar in 2019. Islamic boarding schools in South Sulawesi were involved in the activity.

Another activity that PMDS Palopo undertakes is social service activities in memory of students who graduated in 2017. The students work in collaboration with the community to clean up the Balandai Palopo village environment. The social service activity aims to develop bonds between students and the surrounding community. Every afternoon, the Hidayatullah Islamic Boarding School does social services with all of its students. This has a beneficial effect on kids' development, particularly increasing students' knowledge of the need of environmental cleanliness, cooperation, and cohesion. (Amrullah 2021)

4. Involvement in religious tourism-related activities

The expression of instilling the concept of moderation through religious tourist activities and participation in the preservation of Palopo's ancestral heritage locations, these activities are an accommodating form of local culture.

5. Participation in religious tradition-related activities

The manifestation of inculcating the value of moderation through religious traditions may be found in PMDS Palopo's festivities commemorating the 1st Muharram as the Hijri year (Muslim new year), the Prophet Muhammad's Birthday, and the Isra Mi'raj commemoration. This practice is held annually in Islamic boarding schools as a way to commemorate religious activities. (Ruslin 2021)

6. Expression through mental and spiritual fortification

Instilling the value of moderation among students through mental and spiritual strengthening activities such as fardu prayer recitation (duhur

prayer, asr prayer, and dawn prayer). After fardu prayers, recitation activities are conducted at Hidayatullah Islamic boarding schools and male PMDS as part of the Islamic boarding schools' value of moderation, as seen by attempts to cultivate students' ability to balance *hablunminallah* and *hablun mina al-nas*. *Hablunminallah* activities include required prayers in assembly at the mosque, duha prayers, fasting on Mondays and Thursdays, attending recitations, memory, and praying together. Students are expected to pray on time, read the Koran accurately, and follow the Prophet Muhammad's *sunnah*.

7. Incorporation of vital activities

Inculcating the value of moderation through integrative learning activities is an expression of this (classes, mosques, and dormitories). Islamic boarding schools combine three elements: classrooms as a media for intellectual intelligence exploration, mosques as a medium for spiritual intelligence exploration, and dorms as a medium for socialization.

CONCLUSION

According to this topic, religious moderation is consistent with religious expression in nurturing the moderate principles of Islamic boarding schools in Palopo City, particularly DatokSulaiman Putra Modern Islamic Boarding School and HidayatullahPalopo Islamic Boarding School. Thus, the two *pesantrens* can participate in and contribute to the establishment of religious moderation in the city of Palopo.

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