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1 Religious Moderation based on Theological Value: A Qualitative  
2 Sociological Study in Islamic Boarding Schools (Pesantren) in  
3 Southeast Sulawesi Indonesia

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7  
8 **Abstract**

9 This article focused on the study of religious moderation based on theological values in three  
10 Islamic Boarding Schools (Pesantren) in Southeast Sulawesi, namely Pesantren al- Muhajirin  
11 Darussalam Konawe, Pesantren Ummu Sabri Kendari, and Pesantren Darul Mukhlisin  
12 Kendari. This study used a qualitative approach with a case study design. The data collection  
13 techniques used were in-depth interviews, participatory observations, field notes, and  
14 documentation. Data analysis in this study was done using interactive data analysis by Miles,  
15 Huberman, and Saldana.

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17 *Index terms*— theological values, religious moderation, and pesantren.

18 **1 Introduction**

19 he discourse on religious moderation is getting stronger nowadays along with the development of radicalism and  
20 acts of religious intolerance in Indonesian society, including in Southeast Sulawesi, due to the thin attitude of  
21 religious moderation. Therefore, through a moderate and inclusive education pattern (Fahri et al., 2019; Haryani,  
22 2020); radicalism and acts of religious intolerance can be said to be "eradicated", especially Islamic education.  
23 This assumption sparks the emergence of critical studies on moderation in Islamic education such as studies  
24 conducted by, among others, Siswanto which analyzed Islamic moderation values in curriculum construction  
25 (Siswanto, 2019); Ekawati, et al., which focused on forms of moderation of Islamic higher education curriculum  
26 (Ekawati et al., 2019); Rusli, et al., which described Islamic moderation in the view of the academic community  
27 (Rusli et al., 2019); ??ahrus, et al., which examined Islamic education moderation in ancient manuscripts (Mahrus  
28 et al., 2020); also, Najib which examined Islamic education moderation on the historical trajectory of Indonesian  
29 education (Najib, 2018).

30 It is common if religious moderation is believed to stimulate the stability of social life (Akhmadi, 2019),  
31 because it is considered a counter opinion from the two poles of Islam's extremities (right or left extreme of  
32 Islam) (Faiqah & Pransiska, 2018). These assumptions, or facts, encourage Islamic educational institutions and  
33 religious institutions such as pesantren to initiate mainstream religious moderation, as indicated in the conclusions  
34 of research by (Zubaedi & et al., 2020), Fathurochman et al. (Fathurochman et al., 2020), or Ni'am research  
35 (Ni'am, 2015), and Somantri & Dahwadin's research (Dani Somantri & Dahwadin, 2020). Some of these studies  
36 seem to confirm the dynamics of religious moderation formed by pesantren in various regions, including Southeast  
37 Sulawesi. This phenomenon is because the strong resilience of the pesantren can contribute to the development  
38 of the community's social life. This resilience arises from socioreligious identity and the ability to adapt to the  
39 community's identity within ethnic, cultural, and religious plurality (Abubakar & Hemay, 2020).

40 Pesantren al-Muhajirin Darussalam Konawe, Pesantren Ummu Sabri Kendari, and Pesantren Darul Mukhlisin  
41 Kendari seek to mainstream religious moderation as the main basis for the attitude of the Islamic boarding  
42 school community. Normative values that form religious moderation are designed from theological discourse.  
43 The internal circles of the three Islamic boarding schools consider that the theological anchor has a very strong

44 impetus, especially to foster religious moderation within the Islamic boarding school community. Meanwhile, on  
45 the other hand, a study conducted by Marzuki stated that moderation in Islamic boarding schools emerged and  
46 developed from the application of the core values of multiculturalism (Marzuki et al., 2020); or, a study conducted  
47 by Aziz, which has a slightly different conclusion, that moderation arise from the knowledge of fiqh and ushul  
48 fiqh possessed by the students (Aziz, 2020). Indeed, the range of epistemology of this religious moderation in  
49 Islamic boarding schools needs to be recognized for its success in creating a situation of tolerance and harmony  
50 in society.

51 Even, Islamic boarding schools often position religious moderation as a social-ethical value. However, this  
52 religious moderation often remains untouched by residents of traditional (salaf) and modern (khalaf) Islamic  
53 boarding schools, the majority of whom tend to internalize more formal religious moderation. As stated in the  
54 results of studies conducted by (Ahdar et al., 2020) as well as Hasan (Hasan, 2018) which concluded that the  
55 cultivation of religious moderation in Islamic boarding schools tends to be a formality. This pattern is different  
56 from the style of internalizing religious moderation in Pesantren al-Muhajirin Darussalam Konawe, Pesantren  
57 Ummu Sabri Kendari, and Pesantren Darul Mukhlisin Kendari because these three Islamic Boarding Schools  
58 have institutionalized theological values as a paradigmatic basis for religious moderation actions for all of their  
59 residents. One of the implications is the creation of thoughts, attitudes, and actions that are colored by the  
60 values of tolerance, respect, and tolerance among others.

61 This condition must be admitted. The moderation attitude instilled by Islamic religious institutions such  
62 as the pesantren of Al-Muhajirin Darussalam Konawe, pesantren of Ummu Sabri, and the pesantren of Darul  
63 Mukhlisin Kendari will have an impact on the diversity of the community around the pesantren. It is written  
64 in Zarkasyi's research that religious moderation can bring a dynamic and tolerant society like the Indonesian  
65 people (Zarkasyi, 2018). It was also able to create a progressive situation and a generation that has a moderate  
66 view (Arifinsyah et al., 2020). The civitas academics of these three pesantren know that religious moderation is  
67 a reaction to extreme religious attitudes (i.e., right radical extreme or left-liberal extreme). Therefore, they are  
68 trying to prepare Southeast Sulawesi's people to understand religious, regional, and modern literacy. This effort  
69 is oriented so that attitudes and actions of tolerance of religious harmony emerge, thereby breaking the growth  
70 of religious extremism that can damage the socio-religious balance of the people of Southeast Sulawesi.

71 Therefore, the development of tolerance, harmony, and the attitude of togetherness of the people of Southeast  
72 Sulawesi which is based on the reality of religion is very dependent on the attitude of religious moderation.  
73 This means that the socio-religious and social dynamics of Southeast Sulawesi are strongly influenced by the  
74 attitude of religious moderation practiced by its adherents (ummah). So the statement of this study is that the  
75 stronger religious moderation is internalized in the people (adherents of Islam), especially in those who practice  
76 it, the stronger the tolerance for community harmony that is fostered. Therefore, this study aimed to analyze  
77 the theologicalbased religious moderation and look at its logical implications in Southeast Sulawesi society. This  
78 study is field research using a qualitative approach with a case study design. The unit of analysis lay in "religious  
79 moderation behavior based on theological values as seen from religious attitudes". The data on religious attitudes  
80 were in the form of social actions, culture, and behavior of the subjects (namely, the Islamic boarding school  
81 community The data collected were analyzed using the qualitative data analysis model of Miles, Huberman,  
82 and Saldana consisting of data collection, data condensation, data exposure, and conclusions. Meanwhile, to  
83 see the validity of the data, this study used triangulation of data and sources, peer discussions, an extension of  
84 participation, and consulting the data findings with informants and religious sociologists.

## 85 2 II.

## 86 3 Focus Dan Research Method

## 87 4 III. The Constructions of Religious

## 88 5 Moderation in Pesantren

89 Moderation is an action in the form of a balance between belief and tolerance. The belief owned remains on the  
90 path or axis of tolerance for other beliefs. Therefore, moderate religiosity is a naturalistic scientific belief and is full  
91 of tolerance values. Therefore, attitude and thought moderations are middle measures between radicalism and  
92 liberalism. From the attitude of religious moderation, patterns of empowerment will emerge in the internality and  
93 externality of Islamic boarding schools. For example, empowering women (Bosra & Umiarso, 2020a), or creating  
94 a noble personality (Huda et al., 2020), so there is a study stating that because there are Islamic schools -read:  
95 Islamic boarding schools -Indonesian society becomes a moderate society (Zuhdi, 2018). Even, as the conclusion  
96 stated in a study conducted by Asrori that through the preservation of the five souls and the motto, Pesantren  
97 Gontor becomes a moderate Islamic educational institution (Asrori, 2020).

98 From this framework, it is clear that moderation is a form of action that supports human values. Rabasa & et  
99 al. limit that the ummah -read: the moderate Muslim community-is a community that has thoughts and actions  
100 in favor of freedom of worship, supports gender equality, and opposes terrorism and acts of violence (Rabasa,  
101 2007). The construction of religious moderation developed by pesantren supports a plurality seeking peaceful  
102 coexistence and tolerance. This construction seems to have become an essential part of the pesantren paradigm.

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103 As Salamuddin's research concludes, pesantren always carry moderate Islamicism and reject religious and state  
104 radicalism (Salamuddin, 2019).

105 Religious moderation in pesantren is a construction of views or attitudes continuously striving to take a middle  
106 position between two opposing perspectives. Therefore, these two attitudes will never dominate in the thoughts  
107 and attitudes of civitas academics of pesantren. In other words, the pesantren community with moderate values  
108 are Muslims who value wisdom in every aspect that is opposite and position themselves no more than the proper  
109 portion. Moderation in this context is an active attitude towards the formation of contributive socio-religious  
110 behavior. Therefore, in his research, Somer states that moderation is interactive between religious and secular  
111 actors (between religious subjects and those who separate religion from the state), multidimensional and reversible  
112 (Somer, 2014).

113 However, it should also be realized that the pesantren community will not be able to free themselves from  
114 the influence of society, traditions, or even certain ideologies. In this context, the normative values of revelation  
115 (i.e., al-Qur'an and al-Hadith) become the standard for positioning themselves amid social and religious diversity.  
116 In the general sense today, moderation is an attitude that represents a balance in religious beliefs, views, and  
117 morality. When correlated with religious behavior (read: Islam), it is a religious procedure that is not excessive  
118 in every case; or not extremity on belief.

119 Islam teaches complete surrender to God Almighty, the Creator. This servitude to God manifested in the  
120 readiness to follow His instructions and avoid His prohibitions in social life. Through this theological awareness,  
121 the pesantren community are more "servants" only to God and are not enslaved by other entities. However,  
122 this theological orientation does not reduce the human dimension, which is the locus of applying this awareness.  
123 This theological orientation is where the essence of the value of justice between humans as servants and caliphs;  
124 between sacred objects and human subjects. So, as Ushama said in his research, moderation refers to the best  
125 integration, fairness, and excellence in all aspects (Ushama, 2014). So, this means that the integration of divine  
126 and humanitarian awareness can benefit the mashlahat of self, others, and society based on social justice and  
127 tolerance principles. Also included in this context is the attitude to maintain and contribute to the integrity of  
128 a nation (state).

129 The frame of mind can be found in every religion in the form of belief. Loving the country is part of faith.  
130 The balance between religious life and nationality is a significant capital for the benefit of society. Religious  
131 moderation is the most appropriate content of values and practices to realize the use of the mashlahat. Menski's  
132 research also concludes that religion and the state need moderation awareness of plurality (Menski, 2018).

133 In essence, a moderate, fair, and balanced mental attitude is the key to managing the diversity of society. In  
134 being solemn to build the nation and the people, every member of the pesantren has equal rights and obligations  
135 to develop a peaceful and reassuring life together. These conditions can be realized when every member of  
136 religious institution can become a moderate human being and a human being who carries out his spiritual  
137 awareness. As has been stated, the teaching to be moderate does only not belong one particular religion but  
138 exists in the traditions of various religions. All religious principles uphold all religious doctrines by acting  
139 reasonably, tolerantly, respecting each other, and having proportional character. No single religious doctrine  
140 advocates persecuting/unjust; or teaches excessive, more extremist attitude. These attitudes are expressed by  
141 the pesantren community based on the value of divine awareness oriented to worship alone.

142 Therefore, the religious moderation of the pesantren community can be likened to a clock pendulum that moves  
143 from the edge and tends towards the center of axis (centripetal). However, it never stays static, especially when  
144 dealing with social realities. The attitude of religious moderation raised by the pesantren community is dynamic,  
145 moves creatively, and provides solutions. The pesantren continue to filter the values and culture of people's lives  
146 so that pesantren can stand as patrons for the community. The religious moderation of the pesantren tends to  
147 contest correct values or even left-leaning; the values are also more contextual.

148 When tolerance is evolutionarily (gradually) degraded, it is caused by the assumption that the giver of the  
149 tolerance has a more dominant or higher level (the majority) than the recipient of the tolerance (the minority).  
150 So the pesantren can position itself as a neutralizer of this inequality through efforts to reinterpret the value of  
151 religious moderation. In this case, the pesantren are more creative in contextualizing the religious doctrine so that  
152 it has the value of conformity with the reality of society, including virtual communities. Kawangung's research  
153 also provides the same solution that the tolerance model requires contextual modification: religious moderation  
154 as a basis for social interaction that is more acceptable to all citizens (Kawangung, 2019). This condition means  
155 that religious moderation's contextual value opens space for assimilation and dynamic integration of Islamic  
156 doctrine. Thus, the moderate attitude greatly determines the process of translating Islamic doctrine into the  
157 religious doctrines of the community.

158 Operationally, religious moderation constructed by Islamic boarding schools is heavily influenced by two things,  
159 namely reason and revelation. These two entities are constantly struggling with a single orientation, goal, and  
160 desire. This means religious moderation formed is born from the framework of the balance of the potential of  
161 humanity and divinity. Precisely when partiality for reason appears, it can be considered as an extreme left  
162 pattern. In fact, it often results in the birth of an attitude of ignoring the text, or what is known as liberalism.  
163 On the other hand, a literalistic understanding of religious texts can also lead to conservative and rigid attitudes.  
164 Even, they will only accept the absolute truth of a scriptural interpretation of religion. Here, the role of reason  
165 (intellectuality) actually supports the growth of the value of religious moderation. A study conducted by Ostebo

166 revealed that dynamics like this occur in the younger generation of Muslims in Ethiopia (Østebø & Shemsedin,  
167 2017).

168 Moderate Islamic boarding schools will try to compromise both sides. They move to the left to benefit from  
169 the potential of their rationality (reason) but do not only stay on the extreme sides. Instead, they swing to  
170 the right to be guided by the text, while still understanding the context. Therefore, the attitude of religious  
171 moderation in Islamic boarding schools has characteristics -read: the indicators -, including having a national  
172 commitment; tolerance; anti-violence; and contextual (accommodating to local culture). These four indicators  
173 can be used to analyze the weakness or strength of values of religious moderation practiced by Islamic boarding  
174 schools, or even to measure the magnitude of the vulnerability of Islamic boarding schools. This vulnerability  
175 needs to be identified to anticipate the dynamics that will occur, so appropriate steps can be taken to strengthen  
176 religious moderation.

177 IV.

## 178 6 The Construction of Religious Moderation based on Theolog- 179 ical Value

180 For the three pesantren (al-Muhajirin Darussalam Konawe, Ummu Sabri Kendari, and Male and Female Gontor  
181 Konawe Selaan) moderation is an act that manifest a balance between belief and tolerance. The belief that owned  
182 remains on the path or axis of tolerance for other beliefs. Therefore, moderate religiosity is a naturalistic, scientific  
183 belief full of tolerance values. Therefore, their moderation thinking and attitude is a middle measure between  
184 radicalism and liberalism. The attitude of religious moderation gives rise to patterns of empowerment towards  
185 the internality or externality of the pesantren. The empowerment is oriented towards the benefits of people  
186 -students, ustadz, or pesantren administrators-and the community around the pesantren. Various pesantren  
187 activities encourage community development, such as empowering women through skills training or even having  
188 programs to create noble personalities.

189 Therefore, the community around the pesantren transforms into an academic community that emphasizes the  
190 values of tolerance, cooperation, and kinship. One of the ustadz of the Pesantren Ummu Sabri Kendari told the  
191 researchers that: "The pesantren indeed made various efforts to build a civilized society morally and by action.  
192 I once had occasional conversations with the community, and he said that if there were Islamic educational  
193 institutions like pesantren, the Kendari community could become a moderate society. This statement can be said  
194 to be the impact and positive influence of pesantren on the community's social life-no wonder the community  
195 expects other essential roles of pesantren for themselves"(Interview's result, 2022a) On the other hand, the three  
196 pesantren emphasize the meaning of actions based on religion as contributive actions: actions that benefit oneself,  
197 fellow religious people, or even people of other religions. Thus, pesantren teach and internalize the values and  
198 Volume XXII Issue X Version I 20 ( ) norms of social harmony through respect for others, tolerance, and tolerance  
199 (tepo sliro).

200 From this framework, it is very clear that the moderation attitude of the three Islamic boarding schools (in this  
201 study) is manifested in one form of action that supports human values. They tend to put a limit that Muslim -  
202 read: the Islamic boarding school community itself -is a moderate community whose attitude and thought support  
203 freedom of worship and gender equality, and are in opposition to terrorism and other acts of violence. Therefore,  
204 they continue to embody the value of tolerance for other Muslims who have different thoughts and adherents of  
205 other religions, traditionalize egalitarian relations between men and women, and strongly challenge any forms of  
206 terrorism. In fact, they often spearheaded humanitarian movements through Islamic boarding schools education  
207 programs, such as the gender-based critical study of the yellow book (kitab kuning) or religious plurality.

208 These limitations and phenomena show that the religious moderation in the three pesantren is designed through  
209 empowerment and the development of human resource competencies. The three pesantren also have moderate  
210 pro-democracy views and care about human values with a strong religious basis. In this view, egalitarian relations,  
211 religious plurality, and tolerance are built from their religious attitudes. All these constructions are aligned with  
212 Islamic religious principles and norms. Usually, it upholds the value of human humanity so that their attitudes  
213 and actions are often against violence and acknowledge the harmony of social life. It is expected if the educational  
214 principles applied in the pesantren are in the form of equality between the humanity of menwomen or young and  
215 old; highest respect for cultural and religious diversity, and also upholds tolerance. Because humans are declared  
216 to have the same duties and obligations, what distinguishes them is only the level of piety. An ustadz from  
217 Pesantren al-Muhajirin Darussalam Konawe stated:

218 "The religious values of the pesantren instilled follow our nature as human beings. Moreover, we want to live  
219 in harmony, peace, and prosperity. Therefore, the ideals of the pesantren are very noble for the society they want  
220 to build: a society based on religious values and nobility of morality" (Interview's result, 2022b).

## 221 7 The concept of moderation practiced by

222 Pesantren al-Muhajirin Darussalam Konawe, Pesantren Ummu Sabri Kendari, and Pesantren Darul Mukhlisin  
223 Kendari more elaborates on human values. It was able to positively influence the construction order of the  
224 religious and social life of the santri. Some santri think educational institutions such as pesantren are positioned  
225 as laboratories for religious moderation through a socio-religious approach to religion and society. This means

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226 that the religious moderation taught and applied by the three pesantren encourages the growth of moderate  
227 attitudes such as respect for differences or tolerance for the diversity of other people. Attitudes have grown  
228 in the community around the pesantren in order to be able to develop peaceful life coexist. In a broad  
229 context, the moderation pattern of Islamic religiosity developed by the pesantren is oriented towards the current  
230 countermeasures against the strengthening of radicalism in society.

231 This pattern was raised to present a peaceful and loving diversity of religion. The Ustadz of the Pesantren  
232 Darul Mukhlisin, Kendari, stated that: "A peaceful life order cannot be created with a rigid and intolerant  
233 religious attitude. This diversity will create much chaos in society. Whereas Islam as a religion does not teach  
234 an intolerant attitude towards the order of differences in society. It wants a life that is orderly, peaceful, and full  
235 of joy based on the grace of God Almighty. Therefore, this pesantren strongly encourages efforts to create the  
236 value of harmony in people's lives based on the teachings of Islam"(Interview's result, 2022c).

237 The moderation in the three Islamic boarding schools mainly stems from the religious ethics contained in the  
238 Qur'an. The last estuary of these dynamics forms actions that require proper rights, namely actions that provide  
239 reasonable rights by taking the middle way so as not to exceed the boundaries of Islamic shari'ah. However, its  
240 actions remain within the freedom to innovate, eliminating extremism or extreme action. The attitudes commonly  
241 seen in the Pesantren al-Muhajirin Darussalam Konawe, Pesantren Ummu Sabri Kendari, and Pesantren Darul  
242 Mukhlisin Kendari are strongly tied to the mission of Islam -namely, the representation of QS. al-Anbiya verse  
243 107. The characters that appear cannot be separated from Islamic values , such as the attitude of prioritizing  
244 moderation -the representation of the QS. Al-Baqarah verse 143-it always sided with the truth (hanif) -the form  
245 of the QS. Ar-Rum verse 30-and continues to uphold justice -the spirit of the QS. al-Maidah verse 8.

246 They push for these characters to embody and present themselves as the best exemplary community. They are  
247 aware that behavior and speech are concrete evidence that society can imitate. This ideal hope contributes to  
248 the formation of a humanist, liberated, and transcendent attitude; everything comes with the spirit of applying  
249 QS. Ali Imran verse 110. Indeed, attitudes and actions that arise from ethical-religious awareness will strengthen  
250 the nuances of religion with an attitude of moderation. The implication is that the behavior that continues to  
251 be displayed by residents of Pesantren al-Muhajirin Darussalam Konawe, Pesantren Umm Sabri Kendari, and  
252 Pesantren Darul Mukhlisin Kendari supports the firmness of the religious attitude of rahmatan lil 'alamin, which  
253 can be seen through behaviors of modesty, cooperation, tolerance, nonextremist (right or left) and pluralist in  
254 the aspect of religious behavior without ignoring the basic principles of Islam. Even today, the pluralist attitude  
255 is highly prioritized by the residents of Pesantren al-Muhajirin Darussalam Konawe, Pesantren Ummu Sabri  
256 Kendari, and Pesantren Darul Mukhlisin Kendari. Attitudes and actions are firmly attached to the residents of  
257 the pesantren, and one resident said that: "Giving a sense of peace through acts of compassion in religion is a  
258 principle. Moreover, this principle needs to be translated into our behavior in society so that our fellow Muslims  
259 or Christians can feel religion's benefits. So we should provide shade in social life" (Interview's result, 2022d).

260 The attitudes and actions of the residents of the Pesantren al-Muhajirin Darussalam Konawe, Pesantren Ummu  
261 Sabri Kendari, and Pesantren Darul Mukhlisin Kendari illustrate that it has practiced the principles and values  
262 of moderation. It cannot be separated from the ethical-religious values contained in the Qur'an. Within this  
263 framework, the primary character of Islam is reflected that distinguishes the moderation manhaj of Islam from  
264 the existing methodologies in other ideologies, beliefs, and philosophies.

265 The religious moderation attitude of the pesantren is an attitude and act of rejection of the dimension of  
266 extremity in the form of injustice, evil, and dehumanization. It is nothing but a reflection of the original human  
267 nature that is pure and has not been polluted by negative influences. However, they are aware that the formulation  
268 of the functionalization of moderation attitudes and actions in the life of society and the state is a significant  
269 factor. This formulation means that religious moderation in pesantren needs to be placed amid real people's  
270 lives, not in the form of a discourse containing theoretical concepts.

271 Residents of the Pesantren al-Muhajirin Darussalam Konawe, Ummu Sabri Kendari, and Pesantren Darul  
272 Mukhlisin Kendari believe that the concept of religious moderation arises from the firmness of ethical values of  
273 Islamic doctrine as there is truth amid falsehood. It is justice amid injustice, positioning oneself in the middle  
274 between the right and left extremities, and resisting exaggeration because extreme attitudes in religious acts are  
275 contrary to the moderation principle of the pesantren. Such as partiality in understanding, attitudes, and actions  
276 at one of the poles of liberal religious action or extreme-conservative. Therefore, religious moderation at this time  
277 is very much needed by pesantren to answer society's problems. One of them is intended to counteract extremism  
278 and radicalism so that the three of the pesantren emphasize the value of moderation towards pesantren residents  
279 and society. The administrators of the three of these pesantren strongly believe that the involvement of religion  
280 in the social order of social life dramatically influences the attitudes and actions of citizens.

281 Thus, the religious moderation raised by the three of these pesantren has the power to build a tolerant and  
282 humanist society. It can also create a fair attitude by standing on one of the two weights. This conclusion is  
283 in line with many people who recognize the significance of religious moderation in the pesantren. The Ustadz  
284 of the pesantren of al-Muhajirin Darussalam Konawe admits that: "Unbalanced religious conditions ultimately  
285 require religious values and norms. This value is normative teaching from religion so that it goes beyond the  
286 aspect of rationality and finds harmony in the aspect of feeling. This imbalance, in essence, really requires a  
287 comprehensive, balanced, just, and moderate Islamic middle way" (Interview's result, 2022e).

288 These Islamic boarding schools cut the understanding of intolerant and discriminatory religion that destroys

social unity. However, on the one hand, they are aware that creating moderate and tolerant citizens in religion cannot be separated from social dynamics as well as the value of community wisdom. They believe that there is a moderate, liberal, fundamental, and extreme division of Islam in society, it cannot be separated from the political constellation and different judgments. But still, according to the residents of the three Islamic boarding schools, Islam only has one division, namely Islam rahmatan li al-'alamin; which soothes and brings peace to people's lives.

Although the concept of religious moderation was constructed at the Pesantren al-Muhajirin Darussalam Konawe, the Pesantren Ummu Sabri and Pesantren Darul Mukhlisin are stuck in the "in-between" position. However, the concept of moderation is not ultimately compromising by mixing all elements, nor is it isolating itself by refusing to meet with other elements. This character in their paradigm is a proportional attitude in looking at all problems with a balanced attitude or neither extreme nor liberal attitude. To realize this construction, they try to open a critical interpretation space for the knowledge of the books studied, especially the sacred Islamic religious texts. Even the Pesantren of Ummu Sabri Kendari emphasizes the value of tolerance described in the religious textbooks in the pesantren. It is expected that the discourse emerges from the surface of the pesantren from its citizens' attitudes and daily actions framed by religious moderation values.

Therefore, the moderation attitude manifested in these pesantren cannot be separated from the normative sources of Islamic religion (i.e., al-Qur'an and al-Hadith). Millions of Muslims, including pesantren residents, have used the holy texts of the Qur'an and al-Hadith to legitimize their attitudes and behavior. Even these texts are also assessed that: "Not a few of the Qur'an and al-Hadith are used as normative support for their interests. It is positioned to support their actions such as war, maintain various hopes, preserve beliefs, and strengthen their collective identity to face various problems. Therefore, these various interests seem to have gained legitimacy" (Interview's result, 2022f).

## 8 Volume XXII Issue X Version I

### 9 ( )

This means that the position of Al-Qur'an is very central for Muslims, including for the residents of Pesantren al-Muhajirin Darussalam Konawe, Pesantren Ummu Sabri Kendari, and Pesantren Darul Mukhlisin Kendari. Thus, it is reasonable that the function of Al-Qur'an is to inspire and legitimize their religious moderation. Ethically, as stated by an ustadz, that Al-Qur'an (such as QS. al-Baqarah verse 143 and QS. al-Maidah verse 66) is the standard and ethical behavior of religious moderation in Islamic boarding schools. The values of moderation that are applied actually give rise to an attitude of glorifying humanist attitudes and actions between the fellow and inter-religious people. From this attitude framework, researchers call it a humanist-religious moderation attitude, which is a kind of moderation attitude that is oriented towards the development of humanist values based on the ethics of Al-Qur'an.

Regardless of this attitude, in real terms, residents of Islamic boarding schools are very attached to -or, strongly bound with -Al-Qur'an and Al-Hadith. Therefore, the massive use of the holy texts of Al-Qur'an and Al-Hadith has implications for the efforts of the three Islamic boarding schools to interpret the verses according to their perspective and approach. Even now, when deciphering the meaning of the verses of Al-Qur'an and Al-Hadith. They are very consistent with the paradigm of moderation. Generally, in Southeast Sulawesi, including Kendari, the interpretation of the verses of Al-Qur'an (and al-Hadith) can be grouped into two opposing slices, namely traditionalist and modernist groups. However, those Islamic boarding schools are able to adopt the methodology of traditionalist and modernist groups to find a moderate interpretation methodology. For them, Al-Qur'an can be freely interpreted according to the surrounding context in order to provide enlightenment for the community (Muslims and others). However, in the epistemological face of the three Islamic boarding schools, the categorization in understanding Islamic sources is designed in the face of contextual Islam. This face recognizes difference and diversity, as well as different spaces of truth. In fact, the three Islamic boarding schools stay away from the textual framework, namely the pattern of Muslims who seek uniformity (antiplurality) and claim that only themselves are right. This condition through moderation methodology, Pesantren al-Muhajirin Darussalam Konawe, Pesantren Ummu Sabri Kendari, and Pesantren Darul Mukhlisin Kendari provide a solid theological foundation for their intellectuality. This pattern is used so that the form of socio-cultural manifestation of the face of embodied Islamic religiosity does not tend to be Salafism-conservative or modernist-liberal. It is aware that the dynamics of diversity in Islamic society today need to be responded to with religious attitudes that can create a safe and harmonious life order. The religious attitude must be moderate and tolerant by sticking to the normative values of the Qur'an and al-Hadith. To practice this attitude, an atmosphere of social, economic, or even religious diversity is created through student discussion forums, seminars, and the real life of santri in the community inside and outside the pesantren.

This religious moderation leads to the transformation of the Islamic movements of Pesantren al-Muhajirin Darussalam Konawe, Pesantren Umm Sabri Kendari, and Pesantren Darul Mukhlisin Kendari in the social life of the community. There are several characteristics of their moderation attitude, among others, first, is the ability to combine the traditionalist (salafiyah) and modernist-renewal (tajdid) dimensions. Salafiyah, in this context, is interpreted as an attitude of returning to the first generation in understanding religion and returning all religious issues to Al-Qur'an and As-Sunnah of the Prophet. Meanwhile, tajdid is an attitude of adjusting

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350 understanding to or with the pattern and rate of development of the times with the spirit of liberation from the  
351 shackles of boredom and blind faith. Second, is the ability to balance between constant (tsawabit) and changeable  
352 (mutaghayyirat) religious doctrines. This ability makes the mindset of the three Islamic boarding schools more  
353 dynamic so that they are not trapped in the stagnation of the socio-religious problems of society.

354 Third, is the ability to foster a critical attitude, so they are more alert in order to avoid the wrong way  
355 of understanding Islam. There are at least three models that represent the wrong attitude -this attitude is  
356 strongly avoided Pesantren al-Muhajirin Darussalam Konawe, Pesantren Umm Sabri Kendari, and Pesantren  
357 Darul Mukhlisin Kendari -, namely stagnant, stubborn, and constant understanding of Islamic doctrines (tajmid);  
358 distorting understanding, deviating, and obscuring the essence of Islamic doctrines (tamyii'), as practiced by the  
359 syncretic community; and also partial understanding and separation of one dimension of doctrine from another  
360 (tajziah). And fourth, is the ability to understand Islam universally and comprehensively, covering all dimensions,  
361 such as the spiritual (imani, spiritual), social (ijtima'i), political (siyasi), jurisprudential (tasyri'i) as well as  
362 civilization and culture (hadlari) dimensions.

363 From the conceptualization of religious moderation, the residents of Pesantren al-Muhajirin Darussalam  
364 Konawe, Ummu Sabri Kendari, and Pesantren Darul Mukhlisin Kendari, when looking at the problems of social-  
365 religious relations, are not partial. It is natural if their moderation attitude impacts the social relations of  
366 humanity and religion, which are bound to one unit. Because the orientation put forward by the three of this  
367 pesantren is a religious orientation integrated with the humanist-religious unity. Partialistic orientation only forms  
368 one dimension and weakens (even eliminates) other dimensions; This is what pesantren in Southeast Sulawesi are  
369 worried about. If only the human dimension is formed, it will cause social unrest such as violence in the name of  
370 religion. This implication is worried about by the Pesantren al-Muhajirin Darussalam Konawe, Pesantren Ummu  
371 Sabri Kendari, and the Pesantren Darul Mukhlisin Kendari. One Ustadz stated that: "Attitudes and actions  
372 that emerge from religion lead to the growth and development of human values. It is undeniable that religion is  
373 a source of inspiration and action for diversity in society so that later, religion can encourage the emergence of  
374 an ideal society according to religious ideals. Even in Indonesia, religion is often used as a legitimator for specific  
375 communities' actions and political interests" (Interview's result, 2022g).

376 Without skepticism, efforts to defend oneself and the truth on the values believed by Pesantren al-Muhajirin  
377 Darussalam Konawe, Pesantren Umm Sabri Kendari, and Pesantren Darul Mukhlisin Kendari are actions  
378 recommended for the residents of the Islamic boarding schools themselves or the community. However, this  
379 attitude does not deny the value of truth believed by other communities, especially those with different views.  
380 For example, the dynamics of the Islamic movements around the three Islamic boarding schools that have extreme  
381 orientations (FPI, HTI, LDI, JT) do not make themselves appear tougher (fierce). Although sometimes at the level  
382 of discourse and action, these extreme Islamic movements appear tougher than mainstream Islamic movements  
383 such as Muhammadiyah and NU. Pesantren al-Muhajirin Darussalam Konawe, Pesantren Umm Sabri Kendari,  
384 and Pesantren Darul Mukhlisin Kendari remain moderate (admitting the existence of other communities, being  
385 tolerant of different views, and never forcing their will with violence), so that socio-religious relations in the three  
386 Islamic boarding schools' environment remain conducive.

387 The attitude of religious moderation is recognized by the residents of the Pesantren al-Muhajirin Darussalam  
388 Konawe, Pesantren Ummu Sabri Kendari, and Pesantren Darul Mukhlisin Kendari arising from the spirit of  
389 translating divine awareness within themselves. They gave an example that the values that underlie moderation  
390 are derived from verses of the Qur'an, such as respecting plurality and opening up space for interaction (it was  
391 taken from QS. al-Hujurat verse 13); religious expression with a polite and wise attitude (it was sourced from  
392 QS. al-Nahl verse 125); opening up sacred space in line with the principle of providing convenience according to  
393 ability -not burdening the people-(it was inspired by QS. al-Baqarah verse 185 and 286, and QS. al-Taghabun  
394 verse 16). All of these values participate in building the community of three of these pesantren has a high level  
395 of harmony. In one analysis, the Ustadz of the Pesantren of Ummu Sabri Kendari stated that: "The harsh  
396 and extreme religious attitude is due to an attitude that does not heed the rules in practicing religious doctrine.  
397 Therefore, when practicing these doctrines creates confusion and religious anomalies. When a religious anomaly  
398 appears, people no longer need other values such as egalitarian values, humanism, or justice in their social actions.  
399 Finally, if this happens, society will be restless and full of chaos"(Interview's result, 2022h).

400 Residents of Pesantren al-Muhajirin Darussalam Konawe, Pesantren Ummu Sabri Kendari, and Pesantren  
401 Darul Mukhlisin Kendari are aware that they have a big role to play in Islamic movements. Religious moderation  
402 is focused on each pesantren program and movement. However, there are people who are less enthusiastic  
403 about the efforts of the religious mass movement in building harmony. In the analysis of one of the Ustadz  
404 of the Pesantren Darul Mukhlisin Kendari, he was said that: "However, the Islamic religious movement keeps  
405 a "time bomb" which can explode at any time, destroying the ideal of community peace. These problems  
406 emerged from the womb of a plurality of religious movements' vision, mission, and concepts movement that is not  
407 following the mission of moderation. This plurality often creates sharp factions between one religious movement  
408 and another"(Interview's result, 2022i). This condition concerns Pesantren al-Muhajirin Darussalam Konawe,  
409 Pesantren Umm Sabri Kendari, and Pesantren Darul Mukhlisin Kendari because it can cause erosion of peace  
410 and hinder the realization of religious moderation. In this context, the three Islamic boarding schools are trying  
411 to build awareness about togetherness in building a strong community. It is reasonable that the residents of the  
412 three Islamic boarding schools assume that the religious movements "feel" that they have the ability to carry the

## 10 IMPLICATIONS OF RELIGIOUS MODERATION BASED ON THEOLOGICAL VALUE

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burden alone -as "single fighters"-; or even that they prioritize community egocentricity rather than togetherness in the name of religion -read: ukhuwah islamiyah. So efforts to improve and build a harmonious society are only ideals without facts.

Pesantren al-Muhajirin Darussalam Konawe, Ummu Sabri Kendari, and Darul Mukhlisin Kendari believe that the character of Islamic doctrine is very moderate. However, it is covered by the paradigm and radical and liberal attitudes of particular communities. Therefore, applying religious moderation in the pesantren is difficult because the three of these pesantren require pioneering efforts. The moderation attitude becomes a reference for its citizens' thinking, acting, and acting. Naturally, suppose they are required to distance themselves from the attitude of fanaticism and absolutism to their own beliefs or paradigms. In that case, this attitude also raises awareness of the unity of humanity so that it is difficult for them to accuse other communities of being heretics (tabdi'), shirk (tasyrik), or Volume XXII Issue X Version I 24 ( ) kafir (takfir). If this attitude is not developed, radicalism and religious extremism will inevitably develop significantly if it is elaborated on Wahhabism, supported by the development of exclusively interpreted violent verses. In this context, the three of these pesantren are trying to shape the knowledge of pesantren residents and the community following Islamic religious moderation values.

Based on this religious mission, Islamic diversity at the Pesantren al-Muhajirin Darussalam Konawe, Ummu Sabri Kendari, and the Pesantren Darul Mukhlisin Kendari continues to represent moderate Islamic values originating from Islamic theological doctrine. The moderation of its religion is strongly tied to the awareness of divinity which describes the wisdom in unraveling and responding to extreme and liberal points. Starting from that religiosity, the religious moderation attitude of the pesantren emerged and developed to form the militancy of Islamic dakwah. It is as if their condition reflects the religiosity of the Muslims, who protect the order of beliefs of other people. It is natural that other beliefs -such as the existence of Christianity or other religious movements -can live safely and peacefully in the environment around the pesantren. We need to underline the principle of respecting all religions in an egalitarian way, but they do not think all religions are the same.

The construction of religious moderation in fact has positive implications for religious social relations in society. The religious moderation by Pesantren al-Muhajirin Darussalam Konawe, Pesantren Ummu Sabri Kendari, and Pesantren Darul Mukhlisin Kendari was developed from divine awareness, so their attitudes and actions continuously apply religious-spiritual values. Therefore, all the constructions of their lives (namely, the residents of the three Islamic boarding schools) cannot be separated from the ethical dimensions of Al-Qur'an and As-Sunnah -divine values -including religious views, attitudes, and actions. This means the attitude of religious moderation that they have built is a logical consequence of this divine awareness. This is what researchers termed religious moderation based on theological values.

V.

## 10 Implications of Religious Moderation based on Theological Value

Pesantren al-Muhajirin Darussalam Konawe, Pesantren Ummu Sabri Kendari, and Pesantren Darul Mukhlisin Kendari, through their attitude of religious moderation, continue to proclaim that theologically humans have a noble and equal position. The position of humans is not determined by ethnicity, language, and religion that distinguish socially. Thus, human virtue is determined by the degree of piety, not the underlying social reality. In this context, religious moderation encourages the recognition of all existences and treatises, beliefs, and civilizations of religions and other nations. This attitude is believed by the residents of the three Islamic boarding schools as a solution to resolving conflicts over differences in beliefs and religions. This is because it is also able to develop the ability to accommodate modernity, be tolerant of differences, and be liberative. This is also recognized in the conclusion of a study conducted by Saleh that the existence of (religious) moderation in Islam is able to eliminate the dynamics of threats to national defense (Saleh, 2020); or, in the conclusion of a study conducted by Ibrahim reveals that universal values such as justice, balanceread: moderation -, and progress can be used to deradicalize extremists (Ibrahim, 2018).

Thus, he encourages an integrative development pattern between the profane and sacred dimensions, between humanity and divinity. Therefore, the compatibility between religious attitudes and behavior dimensions with Islamic religious doctrine is continuously intertwined. The implication is that the Pesantren al-Muhajirin Darussalam Konawe, Pesantren Ummu Sabri Kendari, and Pesantren Darul Mukhlisin Kendari implement their education by integrating the roles of reason and revelation. Epistemologically, it tries to unite the dimensions of Burhani and Bayani; until it also combines the ontology of pesantren, namely between written books (qauiyyah) and verses that lie in the universe (qauniyyah). In this context, it can be said that religious moderation fosters methodological wisdom in the scientific foundation of pesantren. Therefore, they believe that the totality of Islamic religiosity does not hinder the relation (linkage). In this context, the relation is the dynamics of modernity (science and technology) with the spirit of religiosity. It is undeniable that Islamic moderation has finally been created in the three of the pesantren covering the dimensions of aqidah, sharia, and tasawuf, whose orientation is to recognize the truth of ratio and revelation, even intuition.

Naturally, religious moderation affects the pesantren scholarship, such as the attitude of openness to accepting diversity. This attitude is reflected in the wisdom of responding to various sects and diversity in religion. They



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474 are aware that the rationality of the ummah does not uniformly accept the meaning of the Qur'an because  
475 it is highly dependent on the breadth of insight and ideology of each ummah. However, these differences do  
476 not prevent the Pesantren al-Muhajirin Darussalam Konawe, Pesantren Ummu Sabri Kendari, and Pesantren  
477 Darul Mukhlisin Kendari from cooperating with other parties based on humanitarian principles. Their principle,  
478 religious knowledge is very open to critical dialogue; even having the principle of believing in the most authentic  
479 religion of Islam does not mean having to insult other people's religions or even make them infidel. Ustadz of  
480 Pesantren Darul Mukhlisin Kendari stated that: "We believe that Islam's form of religious moderation is one of  
481 the best concepts. One of the forms is the attitude of giving freedom of religion and carrying out their beliefs.  
482 The manifestation of religious freedom is by opening a vast space for the implementation of worship of adherents  
483 of other religions according to the doctrines of their respective religions. So in the community, any religious  
484 community such as Christianity, Hinduism, or Buddhism can freely practice their religion. Moreover, we -the  
485 Muslims -actually show tolerance for other religions. We may later formulate an atmosphere of religious freedom  
486 through joint programs such as dialogue and theological debates between religious leaders" (Interview's result,  
487 2022c).

488 They know that reason and revelation are very important in the scientific construction of pesantren. Revelation  
489 is revealed as a guide to unravel the meaning of life and a source of inspiration to develop science. The ratio  
490 can understand revelation (qauliyah and qauniyah) with the help of the five senses as an epistemological  
491 device. Thus, there is a close relationship between ratio and revelation to reveal the truth that comes from God.  
492 Although, on the one hand, the role of the ratio in the treasury of Islamic thought is still being debated for  
493 its validity amid the scholarly discourses of the Pesantren al-Muhajirin Darussalam Konawe, Pesantren Ummu  
494 Sabri Kendari, and Pesantren Darul Mukhlisin Kendari. However, the capacity and authority of the ratio will  
495 determine the pattern of thinking about religious diversity, especially amid social reality. The implication is that  
496 if the space for rationality is vast, it will emerge into a rational religious style; or vice versa. Therefore, the three  
497 of these pesantren bind the capacity and authority of the ratio with Quranic ethics. Based on this phenomenon,  
498 it can be confirmed if the three pesantren glorify Islamic values as articulating their religious identity.

499 They aim to integrate it so that there will be no more stagnation of scientific development in Islam. The  
500 three of these pesantren have long been swing the dogmatic problems and stupidity in thinking in Islam. It even  
501 considered that the cause of the decline experienced by Muslims on the historical stage was the stagnation of  
502 thought. Therefore, the pesantren try to promote the moderation of thought in science between religion and  
503 rationality. It believes that the ratio (the source of science) and revelation (the source of religion) cannot be  
504 contradicted. From this ideal, Pesantren al-Muhajirin Darussalam Konawe, Ummu Sabri Kendari, and Pesantren  
505 Darul Mukhlisin Kendari tried to rationalize the understanding of Muslims who were very dogmatic and not  
506 "grounded." One of them is optimizing the ratio's potential and authority while still being guided by religious,  
507 ethical values (Islam); the intellectual potential is integrated with religious ethics.

508 The pesantren explained vulgarly that the revelation brought by the Prophet Muhammad essentially only  
509 provided the basics of education -read: science. In contrast, the ratio task explains the essence conveyed by  
510 revelation and elaborates on the reality of humanity and nature. This function of ratio in understanding revelation  
511 is called dynamic creation, whereas, in the treasury of Islamic studies, it is called ijtihad. This pattern of potential  
512 integration is also capable of developing scientific creations on the stage of Islamic civilization. Even now, there  
513 have been efforts to integrate them, namely: through the process of Islamizing science; through an integrative-  
514 inter connective process that refers to philosophical dimensions such as the ontological, epistemological, and  
515 axiological aspects; and through integrativeinterconnectivity, which is broken down into three domains, namely:  
516 integrative-interdependence, complementary-integrative, and qualitative-integrative domains. Santri of Pesantren  
517 Ummu Sabri Kendari describes that: "Uniting reason and religion is an attempt by this pesantren to make the  
518 santri more active in their activities. Take part in the field of work and also in socio-religious activities. All of  
519 this will have more meaning intended worship life gets happiness in this world and the hereafter" (Interview's  
520 result, 2022a).

521 Interestingly, Pesantren al-Muhajirin Darussalam Konawe, Ummu Sabri Kendari, and Pesantren Darul  
522 Mukhlisin Kendari teach that rationality (reason) has a very high position in developing science. In fact, it  
523 is also able to influence the religiosity of Muslims through the interpretations it produces. Therefore, the three  
524 Islamic boarding schools invite their residents (people) to think and use their rationality while staying within  
525 the ethical boundaries of Al-Qur'an. This means they want a critical rationality that is ethical and dignified to  
526 build a religious attitude. Indeed, there is an agreement that religious rationalization is a must so that Islamic  
527 doctrines are maintained and have a function in modern life. Even today, the scientific tradition leads to scientific  
528 unity (wahdat al-ulum) because science is obtained from rationality and revelation (religion).

529 This growing awareness cannot be separated from socio-religious problems in society, like the emergence of  
530 religious movements with various styles and interpretations of Al-Qur'an which consist of the conservatism  
531 and extremist-liberalist ones. Pesantren al-Muhajirin Darussalam Konawe, Pesantren Ummu Sabri Kendari,  
532 and Pesantren Darul Mukhlisin Kendari teach that understanding Al-Qur'an cannot let go of rationality, but  
533 it is necessary to balance the role of rationality with the guidance of the ethics of Al-Qur'an. Even, on the  
534 one hand, Al-Qur'an encourages the creativity of the rationality to research the qauniyah verse to lead to the  
535 development of science and technology. Therefore, maximizing the rationality function carried out by the three  
536 Islamic boarding schools to understand the verses of qauliyah (Al-Qur'an) and qauniyah (universe) can actually

## 12 CONCLUSION

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537 implement the Islamic doctrines that do not look fierce and cruel. Therefore, a study conducted by Bosra &  
538 Umiarso revealed that religious moderation built by Islamic boarding schools is based on divine awareness. It is  
539 reasonable that their attitudes and actions continue to represent religious-spiritual values. Thus, the dimensions  
540 of life of residents of Islamic boarding schools cannot be separated from the ethics of Al-Qur'an including religious  
541 views, attitudes, and actions (Bosra & Umiarso, 2020b).

542 Religious moderation which has implications for scientific construction at Pesantren al-Muhajirin Darussalam  
543 Konawe, Pesantren Ummu Sabri Kendari, and Pesantren Darul Mukhlisin Kendari actually encourages the  
544 development of inclusiveism. This ism views existing isms -or even other religions -as containing the teachings  
545 of social harmony. In fact, it is also possible to provide advantages and benefits for themselves or others both  
546 intra and inter-religious. This religious tolerance is continuously articulated in the form of religious attitudes.  
547 Because the three Islamic boarding schools are orienting themselves towards the point of inclusive religion, they  
548 need openness to hear the "truth" of other religions -or isms -without sacrificing religious principles. So clearly,  
549 The inclusive spirit that has Pesantren al-Muhajirin Darussalam Konawe, Pesantren Ummu Sabri Kendari, and  
550 Pesantren Darul Mukhlisin Kendari is the spirit of seeking the truth and having a dialogue with it. They are  
551 more likely to lead to an attitude of openness through dialogue in unraveling scientific truth. It could be other  
552 programs that have an impact on social harmony, so the order of community life is formed from the Islamic  
553 religious foundation.

554 It is reasonable that the educational theology proponents of Pesantren al-Muhajirin Darussalam Konawe,  
555 Pesantren Ummu Sabri Kendari, and Pesantren Darul Mukhlisin Kendari are the basic principles of Islam  
556 rahmatan lil alamin; namely the pillars of Islamic moderation. Therefore, the values embedded in the education  
557 system do not lead to an attitude of hating other religions, demeaning non-Muslims, or being hostile to violence.  
558 Differences in views, concepts, or even insights do not become a barrier to interact within their scientific  
559 framework. This attitude is reminiscent of the historical fact that since the establishment of these Islamic  
560 institutions (namely, Pesantren al-Muhajirin Darussalam Konawe, Pesantren Umm Sabri Kendari, and Pesantren  
561 Darul Mukhlisin Kendari), they have advocated embracing non-Muslims to work together to build society. So,  
562 automatically the teachings of Islam that they raise promote the value of peace, not violence. In addition, the  
563 three Islamic boarding schools are currently starting to shift the direction of their scientific construction to the  
564 integration-interconnection segment.

565 Therefore, the dictum "maintaining good old traditions, while taking new, better traditions" (al-muhafadzah  
566 ala alqadim al-salih wa al-akhdu bi al-jadid al-aslah) is the right step to build the education system.

567 Pesantren al-Muhajirin Darussalam Konawe, Pesantren Ummu Sabri Kendari, and Pesantren Darul Mukhlisin  
568 Kendari actually apply educational values based on religious moderation. This effort is actually a transformation  
569 in their own education system. In fact, this pattern really needs to be developed by all Islamic boarding schools  
570 (both traditional (salaf) and modern (khalaf) Islamic boarding schools) in Southeast Sulawesi. At least there is  
571 a reason behind it, namely, the need to develop Islamic understanding based on critical dialectics of text and  
572 context. The critical and dynamic struggle of the text and context will give birth to constructive thoughts,  
573 because it frees the interpreter from fanaticism. In fact, this process will create a living text that is constantly  
574 relevant to the context. However, this step has opened wide space for the authority of rationality in Pesantren  
575 al-Muhajirin Darussalam Konawe, Pesantren Ummu Sabri Kendari, and Pesantren Darul Mukhlisin Kendari.  
576 This polarity also has an impact on the social life of the people in Southeast Sulawesi.

## 577 11 VI.

## 578 12 Conclusion

579 Based on the description and analysis of the data, this study can conclude that the construction of religious  
580 moderation in Islamic boarding schools arises from the basis of religious textual-scriptural combined with the  
581 performance of rationality (reason). This combination gave birth to a dialogical pattern of harmony between  
582 the text and the context to color the behavior and social actions of the community. Precisely this attitude of  
583 religious moderation can prevent residents of Islamic boarding schools from behaving radically both in attitude  
584 and thought, so the outputs of Islamic boarding schools can accept all forms of differences in religion and respect  
585 the beliefs believed by others in the community. This attitude of religious moderation in Islamic boarding  
586 schools also gives birth to religious behavior that is tolerant and respectful of differences in society. Even the  
587 religious attitudes of residents of Islamic boarding schools are strongly influenced by two things, namely, reason  
588 and revelation; both profanity and sacrality dimensions. This is what ultimately teaches people to be able to  
589 be religious in a comprehensive manner that is not only oriented to the theocentric dimension but also to the  
anthropocentric dimension. <sup>1</sup>

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## 12 CONCLUSION

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