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Keywords: *theological values, religious moderation, and pesantren.*

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

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Abstract- This article focused on the study of religious moderation based on theological values in three Islamic Boarding Schools (*Pesantren*) in Southeast Sulawesi, namely *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari. This study used a qualitative approach with a case study design. The data collection techniques used were in-depth interviews, participatory observations, field notes, and documentation. Data analysis in this study was done using interactive data analysis by Miles, Huberman, and Saldana. This study found that the construction of religious moderation in Islamic boarding schools emerged from the basis of religious textual-scriptural combined with the performance of rationality (reason). This combination emerge to a dialogical pattern of harmony between the text and the context to color the behavior and social actions of the community. Precisely this attitude of religious moderation can prevent residents of Islamic boarding schools from behaving radically both in attitude and thought, so the outputs of *pesantren* can accept all forms of differences in religion and respect the beliefs believed by others in the community. This attitude of religious moderation in Islamic boarding schools also emerge to religious behavior that is tolerant and respectful of differences in society.

Keywords: *theological values, religious moderation, and pesantren.*

I. INTRODUCTION

The discourse on religious moderation is getting stronger nowadays along with the development of radicalism and acts of religious intolerance in Indonesian society, including in Southeast Sulawesi, due to the thin attitude of religious moderation. Therefore, through a moderate and inclusive education pattern (Fahri et al., 2019; Haryani, 2020); radicalism and acts of religious intolerance can be said to be "eradicated", especially Islamic education. This assumption sparks the emergence of critical studies on moderation in Islamic education such as studies conducted by, among others, Siswanto which analyzed Islamic moderation values in curriculum construction (Siswanto, 2019); Ekawati, et al., which focused on forms of moderation of Islamic higher education curriculum (Ekawati et al., 2019); Rusli, et al., which described Islamic moderation in the view of the academic community (Rusli et al., 2019); Mahrus, et al.,

which examined Islamic education moderation in ancient manuscripts (Mahrus et al., 2020); also, Najib which examined Islamic education moderation on the historical trajectory of Indonesian education (Najib, 2018).

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

Pesantren al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari seek to mainstream religious moderation as the main basis for the attitude of the Islamic boarding school community. Normative values that form religious moderation are designed from theological discourse. The internal circles of the three Islamic boarding schools consider that the theological anchor has a very strong impetus, especially to foster religious moderation within the Islamic boarding school community. Meanwhile, on the other hand, a study conducted by Marzuki stated that moderation in Islamic boarding schools emerged and developed from the application of the core values of multiculturalism (Marzuki et al., 2020); or, a study conducted by Aziz, which has a slightly different conclusion, that moderation arise from the knowledge of *fiqh* and *ushul fiqh* possessed by the students (Aziz, 2020). Indeed, the range of epistemology of this religious moderation in Islamic boarding schools needs to be recognized for its success in creating a situation of tolerance and harmony in society.

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

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

Therefore, the development of tolerance, harmony, and the attitude of togetherness of the people

of Southeast Sulawesi which is based on the reality of religion is very dependent on the attitude of religious moderation. This means that the socio-religious and social dynamics of Southeast Sulawesi are strongly influenced by the attitude of religious moderation practiced by its adherents (ummah). So the statement of this study is that the stronger religious moderation is internalized in the people (adherents of Islam), especially in those who practice it, the stronger the tolerance for community harmony that is fostered. Therefore, this study aimed to analyze the theological-based religious moderation and look at its logical implications in Southeast Sulawesi society.

II. FOCUS DAN RESEARCH METHOD

Based on the construction of the research context, this study focused on theological values that are the basis for religious moderation in three Islamic Boarding Schools in Southeast Sulawesi, namely *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari. The research question was how are the constructions and implications of religious moderation based on theological values that exist in *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Umm Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari? Therefore, this study sought to understand and interpret the behavior of religious moderation based on theological values.

This study is field research using a qualitative approach with a case study design. The unit of analysis lay in "religious moderation behavior based on theological values as seen from religious attitudes". The data on religious attitudes were in the form of social actions, culture, and behavior of the subjects (namely, the Islamic boarding school community). The data collection techniques used were in-depth interviews, participatory observations, field notes, and documentation. Nine subjects were used as informants who were selected purposively. The informants consist of:

No.	Name	Status	Gender	<i>Pesantren</i>
1.	<i>Ustadzah</i> Fauziah	<i>Ustadz</i>	Female	<i>Pesantren</i> of Ummu Sabri Kendari
2.	<i>Ustadz</i> Adib	<i>Ustadz</i>	Male	<i>Pesantren</i> of al-Muhajirin Darussalam Konawe
3.	<i>Ustadzah</i> Sarlina Kaenda	Leader	Female	<i>Pesantren</i> of Darul Mukhlisin Kendari
4.	Hermansyah	<i>Santri</i>	Male	<i>Pesantren</i> of Darul Mukhlisin Kendari
5.	<i>Ustadz</i> Arif	<i>Ustadz</i>	Male	<i>Pesantren</i> of al-Muhajirin Darussalam Konawe
6.	Muhammad Hanif	<i>Santri</i>	Male	<i>Pesantren</i> of Ummu Sabri Kendari
7.	<i>Ustadz</i> Imanul Muttaqin	Leader	Male	<i>Pesantren</i> of Ummu Sabri Kendari
8.	<i>Ustadzah</i> Wahaya	<i>Ustadz</i>	Female	<i>Pesantren</i> of Darul Mukhlisin Kendari
9.	Herlina Vebriyanti	<i>Santri</i>	Female	<i>Pesantren</i> of al-Muhajirin Darussalam Konawe

The data collected were analyzed using the qualitative data analysis model of Miles, Huberman, and Saldana consisting of data collection, data

condensation, data exposure, and conclusions. Meanwhile, to see the validity of the data, this study used triangulation of data and sources, peer

discussions, an extension of participation, and consulting the data findings with informants and religious sociologists.

III. THE CONSTRUCTIONS OF RELIGIOUS MODERATION IN *PESANTREN*

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

From this framework, it is clear that moderation is a form of action that supports human values. Rabasa & et al. limit that the ummah –read: the moderate Muslim community– is a community that has thoughts and actions in favor of freedom of worship, supports gender equality, and opposes terrorism and acts of violence (Rabasa, 2007). The construction of religious moderation developed by *pesantren* supports a plurality seeking peaceful coexistence and tolerance. This construction seems to have become an essential part of the *pesantren* paradigm. As Salamuddin's research concludes, *pesantren* always carry moderate Islamicism and reject religious and state radicalism (Salamuddin, 2019).

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

However, it should also be realized that the *pesantren* community will not be able to free themselves

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

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

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

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



based on the value of divine awareness oriented to worship alone.

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

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

Operationally, religious moderation constructed by Islamic boarding schools is heavily influenced by two things, namely reason and revelation. These two entities are constantly struggling with a single orientation, goal, and desire. This means religious moderation formed is born from the framework of the balance of the potential of humanity and divinity. Precisely when partiality for reason appears, it can be considered as an extreme left pattern. In fact, it often results in the birth of an attitude of ignoring the text, or what is known as liberalism. On the other hand, a literalistic understanding of religious texts can also lead to conservative and rigid attitudes. Even, they will only accept the absolute truth of a scriptural interpretation of religion. Here, the role of reason (intellectuality) actually supports the growth of the value of religious moderation. A study conducted by Ostebo revealed that dynamics like this occur in the younger generation of Muslims in Ethiopia (Østebø & Shemsedin, 2017).

Moderate Islamic boarding schools will try to compromise both sides. They move to the left to benefit from the potential of their rationality (reason) but do not

only stay on the extreme sides. Instead, they swing to the right to be guided by the text, while still understanding the context. Therefore, the attitude of religious moderation in Islamic boarding schools has characteristics – read: the indicators –, including having a national commitment; tolerance; anti-violence; and contextual (accommodating to local culture). These four indicators can be used to analyze the weakness or strength of values of religious moderation practiced by Islamic boarding schools, or even to measure the magnitude of the vulnerability of Islamic boarding schools. This vulnerability needs to be identified to anticipate the dynamics that will occur, so appropriate steps can be taken to strengthen religious moderation.

IV. THE CONSTRUCTION OF RELIGIOUS MODERATION BASED ON THEOLOGICAL VALUE

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

Therefore, the community around the *pesantren* transforms into an academic community that emphasizes the values of tolerance, cooperation, and kinship. One of the *ustadz* of the *Pesantren* Ummu Sabri Kendari told the researchers that:

“The *pesantren* indeed made various efforts to build a civilized society morally and by action. I once had occasional conversations with the community, and he said that if there were Islamic educational institutions like *pesantren*, the Kendari community could become a moderate society. This statement can be said to be the impact and positive influence of *pesantren* on the community's social life—no wonder the community expects other essential roles of *pesantren* for themselves”(Interview's result, 2022a)

On the other hand, the three *pesantren* emphasize the meaning of actions based on religion as contributive actions: actions that benefit oneself, fellow religious people, or even people of other religions. Thus, *pesantren* teach and internalize the values and

norms of social harmony through respect for others, tolerance, and tolerance (*tepo sliro*).

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

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

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

The concept of moderation practiced by *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari more elaborates on human values. It was able to positively influence the construction order of the religious and social life of the *santri*. Some *santri* think educational institutions such as *pesantren* are positioned as laboratories for religious moderation through a socio-religious approach to religion and society. This means that the religious moderation taught and applied by the three *pesantren* encourages the growth of moderate attitudes such as respect for

differences or tolerance for the diversity of other people. Attitudes have grown in the community around the *pesantren* in order to be able to develop peaceful life coexist. In a broad context, the moderation pattern of Islamic religiosity developed by the *pesantren* is oriented towards the current countermeasures against the strengthening of radicalism in society.

This pattern was raised to present a peaceful and loving diversity of religion. The *Ustadz* of the *Pesantren* Darul Mukhlisin, Kendari, stated that:

“A peaceful life order cannot be created with a rigid and intolerant religious attitude. This diversity will create much chaos in society. Whereas Islam as a religion does not teach an intolerant attitude towards the order of differences in society. It wants a life that is orderly, peaceful, and full of joy based on the grace of God Almighty. Therefore, this *pesantren* strongly encourages efforts to create the value of harmony in people's lives based on the teachings of Islam” (Interview’s result, 2022c).

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

They push for these characters to embody and present themselves as the best exemplary community. They are aware that behavior and speech are concrete evidence that society can imitate. This ideal hope contributes to the formation of a humanist, liberated, and transcendent attitude; everything comes with the spirit of applying QS. Ali Imran verse 110. Indeed, attitudes and actions that arise from ethical-religious awareness will strengthen the nuances of religion with an attitude of moderation. The implication is that the behavior that continues to be displayed by residents of *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Umm Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari supports the firmness of the religious attitude of *rahmatan lil 'alamin*, which can be seen through behaviors of modesty, cooperation, tolerance, non-extremist (right or left) and pluralist in the aspect of religious behavior without ignoring the basic principles of Islam. Even today, the pluralist attitude is highly

prioritized by the residents of *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari. Attitudes and actions are firmly attached to the residents of the *pesantren*, and one resident said that:

"Giving a sense of peace through acts of compassion in religion is a principle. Moreover, this principle needs to be translated into our behavior in society so that our fellow Muslims or Christians can feel religion's benefits. So we should provide shade in social life" (Interview's result, 2022d).

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

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

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

Thus, the religious moderation raised by the three of these *pesantren* has the power to build a tolerant and humanist society. It can also create a fair

attitude by standing on one of the two weights. This conclusion is in line with many people who recognize the significance of religious moderation in the *pesantren*. The *Ustadz* of the *pesantren* of al-Muhajirin Darussalam Konawe admits that:

"Unbalanced religious conditions ultimately require religious values and norms. This value is normative teaching from religion so that it goes beyond the aspect of rationality and finds harmony in the aspect of feeling. This imbalance, in essence, really requires a comprehensive, balanced, just, and moderate Islamic middle way" (Interview's result, 2022e).

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).

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

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

From the conceptualization of religious moderation, the residents of *Pesantren* al-Muhajirin Darussalam Konawe, Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari, when looking at the problems of social-religious relations, are not partial. It is natural if their moderation attitude impacts the social relations of humanity and religion, which are bound to one unit. Because the orientation put forward by the three of this *pesantren* is a religious orientation integrated with the humanist-religious unity. Partialistic orientation only forms one dimension and weakens

(even eliminates) other dimensions; This is what *pesantren* in Southeast Sulawesi are worried about. If only the human dimension is formed, it will cause social unrest such as violence in the name of religion. This implication is worried about by the *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and the *Pesantren* Darul Mukhlisin Kendari. One *Ustadz* stated that:

"Attitudes and actions that emerge from religion lead to the growth and development of human values. It is undeniable that religion is a source of inspiration and action for diversity in society so that later, religion can encourage the emergence of an ideal society according to religious ideals. Even in Indonesia, religion is often used as a legitimator for specific communities' actions and political interests" (Interview's result, 2022g).

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

The attitude of religious moderation is recognized by the residents of the *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari arising from the spirit of translating divine awareness within themselves. They gave an example that the values that underlie moderation are derived from verses of the Qur'an, such as respecting plurality and opening up space for interaction (it was taken from QS. al-Hujurat verse 13); religious expression with a polite and wise attitude (it was sourced from QS. al-Nahl verse 125); opening up sacred space in line with the principle of providing convenience according to ability – not burdening the people- (it was inspired by QS. al-Baqarah verse 185 and 286, and QS. al-Taghabun verse 16). All of these values participate in building the community of three of these *pesantren* has a high

level of harmony. In one analysis, the *Ustadz* of the *Pesantren* of Ummu Sabri Kendari stated that:

"The harsh and extreme religious attitude is due to an attitude that does not heed the rules in practicing religious doctrine. Therefore, when practicing these doctrines creates confusion and religious anomalies. When a religious anomaly appears, people no longer need other values such as egalitarian values, humanism, or justice in their social actions. Finally, if this happens, society will be restless and full of chaos" (Interview's result, 2022h).

Residents of *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari are aware that they have a big role to play in Islamic movements. Religious moderation is focused on each *pesantren* program and movement. However, there are people who are less enthusiastic about the efforts of the religious mass movement in building harmony. In the analysis of one of the *Ustadz* of the *Pesantren* Darul Mukhlisin Kendari, he was said that:

"However, the Islamic religious movement keeps a "time bomb" which can explode at any time, destroying the ideal of community peace. These problems emerged from the womb of a plurality of religious movements' vision, mission, and concepts movement that is not following the mission of moderation. This plurality often creates sharp factions between one religious movement and another" (Interview's result, 2022i).

This condition concerns *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Umm Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari because it can cause erosion of peace and hinder the realization of religious moderation. In this context, the three Islamic boarding schools are trying to build awareness about togetherness in building a strong community. It is reasonable that the residents of the three Islamic boarding schools assume that the religious movements "feel" that they have the ability to carry the 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

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. 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, balance – read: 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 (*qauliyyah*) 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 are aware that the rationality of the ummah does not uniformly accept the meaning of the Qur'an because it is highly dependent on the breadth of insight and ideology of each ummah. However, these differences do not prevent the *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari from cooperating with other parties based on humanitarian principles. Their principle, religious knowledge is very open to critical dialogue; even having the principle of believing in the most authentic religion of Islam does not mean having to insult other people's religions or even make

them infidel. Ustadz of *Pesantren* Darul Mukhlisin Kendari stated that:

“We believe that Islam's form of religious moderation is one of the best concepts. One of the forms is the attitude of giving freedom of religion and carrying out their beliefs. The manifestation of religious freedom is by opening a vast space for the implementation of worship of adherents of other religions according to the doctrines of their respective religions. So in the community, any religious community such as Christianity, Hinduism, or Buddhism can freely practice their religion. Moreover, we – the Muslims – actually show tolerance for other religions. We may later formulate an atmosphere of religious freedom through joint programs such as dialogue and theological debates between religious leaders” (Interview's result, 2022c).

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

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

The *pesantren* explained vulgarly that the revelation brought by the Prophet Muhammad essentially only provided the basics of education – read: science. In contrast, the ratio task explains the essence conveyed by revelation and elaborates on the reality of humanity and nature. This function of ratio in understanding revelation is called dynamic creation, whereas, in the treasury of Islamic studies, it is called *ijtihad*. This pattern of potential integration is also capable of developing scientific creations on the stage of Islamic civilization. Even now, there have been efforts to integrate them, namely: through the process of Islamizing science; through an integrative-inter connective process that refers to philosophical dimensions such as the ontological, epistemological, and axiological aspects; and through integrative-interconnectivity, which is broken down into three domains, namely: integrative-interdependence, complementary-integrative, and qualitative-integrative domains. *Santri* of *Pesantren* Ummu Sabri Kendari describes that:

“Uniting reason and religion is an attempt by this *pesantren* to make the *santri* more active in their activities. Take part in the field of work and also in socio-religious activities. All of this will have more meaning intended worship life gets happiness in this world and the hereafter” (Interview's result, 2022a).

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

This growing awareness cannot be separated from socio-religious problems in society, like the emergence of religious movements with various styles and interpretations of Al-Qur'an which consist of the conservationist and extremist-liberalist ones. *Pesantren* al-Muhajirin Darussalam Konawe, *Pesantren* Ummu Sabri Kendari, and *Pesantren* Darul Mukhlisin Kendari teach that understanding Al-Qur'an cannot let go of rationality, but it is necessary to balance the role of rationality with the guidance of the ethics of Al-Qur'an. Even, on the one hand, Al-Qur'an encourages the creativity of the rationality to research the *qauniyyah* verse to lead to the development of science and technology. Therefore, maximizing the rationality

function carried out by the three Islamic boarding schools to understand the verses of *qauliyyah* (Al-Qur'an) and *qauniyyah* (universe) can actually implement the Islamic doctrines that do not look fierce and cruel. Therefore, a study conducted by Bosra & Umiarso revealed that religious moderation built by Islamic boarding schools is based on divine awareness. It is reasonable that their attitudes and actions continue to represent religious-spiritual values. Thus, the dimensions of life of *residents of Islamic boarding schools* cannot be separated from the ethics of Al-Qur'an including religious views, attitudes, and actions (Bosra & Umiarso, 2020b).

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

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

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

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

VI. CONCLUSION

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

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