



The History of *Pesantren*: An Overview of Civilizational Discourse and the Religious Moderation Among *Santri*

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<p>Article History</p> <p>Received: January 16, 2023</p> <p>Revised: February 25, 2023</p> <p>Accepted: June 16, 2023</p> <p>Published: June 26, 2023</p> <p>Keyword: Pesantren; Discourse of civilization; Religious Moderation.</p>	<p>Pesantren's histories encompass pesantren as a forum for <i>da'wah</i>, an educational institution, and as a habitus of Islamic moderation civilization in Indonesia. This article aims to explore and reveal the track record of Pesantren's historicity from two sides: first, how the scientific <i>sanad</i> of the Yellow Book and the theological, <i>fiqh</i>, and Sufi reasoning are used to inform the discourse of Pesantren civilization. Second, how do pesantren serve as the pillars of moderate Islam? The research used qualitative methodologies and the historiography approach of Pesantren and was presented using descriptive analysis. The results of this research suggest that in the 21st century AD, the discourse of pesantren created the construction of civilizational <i>fiqh</i> as a dialogue discourse on the social conditions of today with narratives of contemporary <i>fiqh</i> understanding as a reflection of civilization. The learning tradition in pesantren contributes to the distribution of religious and pesantren intellectuals who are proven to be able to make an essential contribution to caring for Indonesia and achieving unity.</p>
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Introduction

Tracing the history of the existence of Islamic boarding schools called *Pesantren* in Indonesia reminds us of the successful history of the *da'wah* of the Nine Walis in the land of Java in Islamizing Hindu-Buddhist culture (Herman 2013). According to historical records, pesantren was a part of the habitus of Islamic civilization in Indonesia (Ma'rifah and Mustaqim 2015). Based on the research, the author notes that the history of the Pesantren civilization is older and an integral part of the journey of the archipelago civilization towards Greater Indonesia.

In the course of history, *pesantren* have faced a variety of processes. Starting from its history as an infrastructure for Islamic *da'wah* during the Walisongo era pioneered by Syekh Maulana Malik Ibrahim Gersik Pesantren, "non-formal" classical educational institutions became formal educational institutions such as Mahad Aly under the auspices of the Ministry of Religion (Kemenag), which is regulated by number 32 of 2020 concerning Ma'had Aly (Wafa 2022).

History proves that pesantren, through classical education in Indonesia, have been able to give birth to high-quality generations and make crucial contributions through their actions, thoughts, and dedication to the nation and the Republic of Indonesia. Like Wahid Hasyim, who contributed his idea to preparing for the independence of Indonesia (Syahrman and Mulyana 2019). Abdurrahman Wahid (Gus Dur), the fourth President of Indonesia, with his humanistic and pluralistic thoughts, is *Kiai Haji Sahal Mahfudh*, chairman of the leadership council of the Indonesian Ulema Council (MUI) from 2000–2010. All of them are original products of the *pesantren*.

Three essential topics will be discussed in this paper to find out the history of pesantren in building civilizational discourse and as an anchor of religious moderation in Indonesia. This article seeks to track the development of *pesantrens*, the discourse of Islamic boarding school civilization, and the moderation of religion from the perspective of *santri*.

Research Method

The study uses a qualitative method with a historiographical approach to the history of *pesantren*. According to Yakub Amin, the historiographical approach is a methodological framework to understand history both theoretically and practically by looking back at the relics of the past with descriptive presentations (Amin 2015). Therefore, the research seeks to explore and trace the development of pesantren, the discourse of Islamic boarding school civilization, and the moderation of religion within the *pesantren* community.

In the discussion in this study, the authors chose a descriptive method of analysis with a historiographical approach based on a literature study. Data collection techniques were carried out by classifying library data sources and compiling them into primary and secondary data. The primary data in this study includes historical literature about *pesantrens*, while the secondary data are supporting data in understanding the history of *pesantrens* when confronted with the discourse of civilization and religious moderation of Islamic boarding school members. The data obtained were then analyzed, described according to research needs, and presented systematically following the discussion flow. This data collection technique is in line with the view of Wahyudi Darmalaksana, who said that the results of a literature study are data presented as the results of research findings, which are then abstracted to describe facts. This description is then interpreted to produce knowledge and information (Darmalaksana 2020).

Result and Discussion

The History of Pesantren and Santri

Tracing the history of the emergence of pesantren and their existence in Indonesia cannot be separated from the meaning of society's understanding of pesantren. There are at least two community understandings about pesantren. There are two understandings: *pesantren* as places of recitation activities and educational institutions (Kusdiana 2014). In a historical perspective, the existence of *pesantren* as a place of recitation and dissemination of Islamic teachings is older than its existence as an Islamic educational institution. It is traced from the historical perspective of the arrival of Islam in the archipelago. Of all the theories used to trace the origins of the arrival of Nusantara Islam, the author chose the Arab theory, which stated that Islam entered the archipelago directly from Arabia in the 7th or 8th century AD (Wheatley 1961). This theory has been reinforced by evidence since the 7th–8th centuries AD. The Malacca Strait was already busy being crossed by Muslim traders from Arab countries in the Southeast Asian region (Syafriзал 2015).

The origins of pesantren as institutions or traditional educational institutions are seen in the historical approach to the Islamization of Javanese society carried out by the nine guardians "Walisongo". Starting from the increasing interest in Islam as a religious teaching and source of knowledge by the people of the archipelago, especially Java, it necessitated the existence of a place that could be used as a reference to deepen religious knowledge. It was the background for the Ulema and Walisongo to establish pesantren in the archipelago (Susilo and Wulansari 2020). If we depart from this view, the existence of pesantren in Indonesia can be traced through the Walisongo historical approach. Da'wah walisongo in Java was started by Shaykh Maulana Malik Ibrahim, or Makdum Ibrahim As-Samarkandi (Sunan Gersik), at the end of the 14th and early 15th centuries AD. According to information that developed among the people of Sembalo village, Shaykh Maulana Malik Ibrahim built a mosque as a place of worship and to spread da'wah, where previously he had formed a Muslim community in Pasucian village (Ilman and Lesbuni 2017).

Based on the translation of the inscription by J.P. Moquette on Sunan Gersik's tombstone, he died on Monday, 12 Robi'ul Awal 822 H. The gravestone shows that Shaykh Maulana Malik Ibrahim was a teacher, the pride of princes, an adviser to kings, and a figure who cared deeply for the poor (An'im 2020). According to the notion of pesantren as a place of recitation and proselytizing, the author concludes that the mosque and the Muslim community formed by *Shaykh* Maulana Malik Ibrahim in Gresik are the origins of the emergence of Islamic boarding schools in Indonesia, even though they have not yet been referred to as Islamic boarding schools as educational institutions.

Studying the history of the origins of *pesantren* as educational institutions requires a heuristic approach or an initial process of gathering sources of information about the existence of pesantren in a particular area. Before tracing the presence and since when did pesantren exist in Indonesia, it is essential to know about "What is the definition of pesantren?". Etymologically, pesantren comes from the word "*santri*," with the prefix 'pe' and the ending 'en'. According to some opinions, the word *santri* itself is a word that comes from Sanskrit with the meaning of literacy (Wati 2014). The word pesantren in the Great Dictionary of the Indonesian Language refers to huts or dormitories that accommodate students to learn Islamic recitation (KBBI 2016). The definition of *santri* and pesantren, according to Clifford Geertz, an American anthropologist based on his work entitled "*The Religion of Java*," says that the word *santri* has a narrow and broad meaning. In a limited sense, *santri* are students who study religion in a pesantren. Meanwhile, in a general sense, *santri* are Javanese who are consistent with pure Islamic teachings (Geertz 1976).

The definition of *santri* formulated by KH Hasani Nawawie Sidogiri is,

"Based on a review of their actions, Santri are people who consistently adhere to the Koran and carry out the Sunnah of the Prophet Muhammad and are firm in their stance of not being extreme right or left in every situation. This is the meaning of relying on historical facts and realities that cannot be replaced and changed throughout time. And Allah is the All-Knowing of the truth of things and their reality" (Sidogiri 2014).

According to Yasmadi, pesantren are educational institutions that consist of Kiai as murabbi (educators), *Santri* as students, mosques as places of worship, cottages as residences, and turrets or yellow books (works left by Muslim scholars) as study material (Yasmadi 2002).

From the description above, we can conclude that pesantren is a place for Islamic education using the classic study method of "reciting and *sorogan*," which focuses on the

curriculum of the al-Qur'an, al-Hadith, and *turats* as a source of teachings and knowledge. Concerning the origins and background of the existence of pesantren, several opinions can be used as a starting point for identifying the history of pesantren in Indonesia. Some argue that *pesantren* originate from *Tariqa* activities in which they are taught about Islamic practices and books (Aziz 2006). Some argue that the existence of pesantren in Indonesia was inspired by educational institutions (*Kuttub*) during the Umayyad era. The method of imparting "recitation" of knowledge in Islamic boarding schools is similar to *halaqah*, where teachers and students gather in one place to recite the al-Qur'an together (Abd Mujib 1993).

Historicity concerning the origins of the existence of pesantren in Indonesia as educational institutions cannot be traced with certainty because there are differences of opinion among experts. According to the Ministry of Religion of the Republic of Indonesia, the oldest *pesantren* in Indonesia was founded in 1062 AD, located on Madura Island, precisely in Pamekasan Regency, and named Pesantren Jan Tampes II (Departemen Agama 1984). Another opinion came from Prof. Dr. Wahjoetomo, who said that the first Islamic boarding school in Indonesia was founded by Sunan Gresik or was well-known by Shaykh As-Samarqondi (Wati 2014). Shaykh Maulana Malik Ibrahim, or Shaykh As-Samarqondi Gresik, came to Java Island (Sembalo Gresik) in 1404 AD and died on April 10, 1419 AD (Wardan 2020). According to Fahrina Yustiasari Liri Wati in her research, from the two opinions, the second opinion has great wisdom according to history, considering the data submitted by the Indonesian Ministry of Religion, which stated that the *pesantren* was named Jan Tampes II, and of course, Jan Tampes I was older (Wati 2014).

Pesantren and Civilization Discourse

The Pesantren civilization is the discourse of the *Santri* civilization, also known as the Sarong civilization. The philosophy of the *Santri* in building a civilization during their society is contained in the Javanese proverb "*urip kuwi urup, urip kuwi urap.*" It means that "life is bright and bright, and life blends with society" (Zuhry 2018).

According to Piere Bordieu, *pesantren* and *santri* have a dominant role in creating the habitus of civilization or the social tendencies of Indonesian society. The habitus is built through a multi-system that is internalized by the pesantren through their experiences in everyday life, and in the end, it is embedded as a moral value for society. The habits of this civilization then accumulated in the humanist and tolerant Indonesians (Ma'rifah and Mustaqim 2015).

The role of pesantren in building civilization is not only at the national level. According to Ahmad Asroni, pesantren, through *Kiai* and *Santri*, make a contribution to fostering the civilization of Southeast Asian society. Through pesantren education, many figures have emerged with strategic roles in society (Asroni 2016). In the Indonesian context, the role of pesantren in building civilization began before Indonesia succeeded in becoming a country (Rachman 2015).

The contribution of pesantren to creating civilization can be seen from two perspectives. First, pesantren is a place for religious character education through understanding the Qur'an, hadith, and the legacy of the *salaf* scholars, which consists of the science of "theology" as the basis of belief, *fiqh* as the basis of social practice, and *tasawuf* as the art of liberating oneself from despicable nature. Second, pesantren as a basis for cultural strength in caring for moral values that develop in the environment. In this function, the pesantren prepares cadres of students who are ready to carry out the role of *da'wah* Islamiyah in their respective regions. With these two points of view, pesantren are known as sources of Islamic civilization in Indonesia (Fauzi 2020).

According to the author's opinion, based on the studies conducted in tracing the role of pesantren in building or discussing civilization, the *ushul fiqh* framework states: "Keeping and caring for the previous good traditions as a basis for building civilization and taking or determining attitudes towards new things that are better" (Taufiqurrochman, 2016). We can see the application of the above principles in how pesantren position scientific sanad as a reference in building civilization and how Islamic boarding schools place the yellow book as the main reference source in building reasoning thoughts.

One of the topics of scientific discourse that becomes the civilizational discourse of pesantren residents is a dialogue between socio-culture and the discourse of *fiqh hadharah* (*fiqh* of civilization). The idea of this discourse is now the theme of the 1st-century discourse of Nahdlatul Ulama (NU) in welcoming global civilization. Discussions about the jurisprudence of civilization have recently become a theme of serenity and scientific *halaqah*. This idea was initiated by KH. Yahua Cholil Staquf, general chairman of the Nahdlatul Ulama Executive Board (PBNU), in an effort to dialogue the aspirations of NU members to the international globalization stage. One of the figures who started this projection included KH. Sahal Mahfudz with his work entitled *Fikih Sosial*. It is considered the embryo of the birth of civilizational jurisprudence and the characteristics of social *fiqh*. KH. Sahal Mahfudz, who was later predicted to become a *fiqh* of civilization, was expected to create a progressive and modern civilizational discourse (Asmani 2016).

Science; Sanad and Genealogy of *Santri*

Sanad is a backbone or scientific link preserved in the Islamic boarding school's educational culture. With the sanad tradition, the purity of Islamic teachings can be maintained across generations, from the last generation to the generations of salaf scholars, *tabi'it tabi'in*, *tabi'in*, and companions to the Muhammad (Bizawie 2016). The scientific tradition of Islamic boarding schools has different characteristics from other educational institutions in maintaining the authenticity and purity of Islamic teachings (Hakim 2021). According to the author, the genealogy and scientific sanad of Islamic boarding schools are influenced by the theoretical basis contained in the hadith of the Muhammad. The prophet once ordered his companions to pray "sholat," just as the prophet did worship. The position of sanad and the genealogy of knowledge are based on the following views:

"Indeed, this knowledge's sanad' is (part of) religion; therefore, a person should pay attention to who he takes his religion from" (Dārimī 1991).

"Isnad is part of religion; without isnad (transmission of history), everyone will talk about religion according to their wishes" (An-Nawawi 2011).

The first view on the genealogy of science and religion above is in Sunan ad-Darimi. The second view regarding the *sanad* is from Ibnul Mubarak through Imam Muslim at the beginning of the discussion on Sahih Muslim. According to these two statements, the position of *sanad* and the scientific genealogy of Islamic boarding schools have become scientific cultures. The scientific basis, arguments, and thinking patterns of pesantren residents must have a clear sanad. It has led to the insinuation from some groups outside the pesantren that the pesantren community is a conservative, old-fashioned, and textualist group.

The discussion about sanad and pesantren scientific genealogy does not only reach the theoretical level in Islamic studies in *pesantren*. More than that, the discourse on *sanad* and pesantren scientific genealogy has also become the origin of a consensus of santri schooling in society. *Shaykh* Hasyim Asy'ari, as Rois Akbar Nahdlotul Ulama notes in the treatise *Ahlu Sunnah Waljamaah*, that since ancient times, Javanese people in matters of amaliyah fihiyyah have been guided by the school of Imam Muhammad Ibn Idris As-Syafi'I. In terms of theology, follow the opinion of Abil Hasan Al-'Asy'ari. Following the tariqah of Imam Al-Ghazali and Abil Hasan As-Syadzili in a Sufistic understanding (Asy'ari 2021).

According to Alfi Qonita et al., in their research findings, the tradition and culture of the scientific sanad of pesantren must be preserved to maintain the authenticity of religious information by referring to the source "Al-Qur'an hadith". According to him, pesantren's scientific sanad can filter out confusing information and hoaxes about Islamic understanding (Badi'ati 2021). On the other hand, Zainal Anshari traced the role of the scientific tradition of Madura in preparing superior cadres who opened civilization in Indonesia. According to him, the scientific sanad owned by *Shaykh* Muhammad Khalil Bangkalan has been able to produce a generation of changemakers in Indonesia. It is based on the historical fact that there is a significant role for students like KH. Mohammad Hasyim Asy'ari, KH. R. As'ad Samsul Arifin, and KH. Wahab Hasbullah in building the civilization of Indonesian independence (Anshari 2021).

The existence of a pesantren scientific sanad is a hallmark and uniqueness of a pesantren. It is not owned by modern western scientific institutions, even the world's leading university classes like Harvard. It does not necessarily have the continuity of a pesantren, like a pesantren scientific sanad. Through the transmission of sanad, the purity of religious understanding can be examined up to its scientific source (Suhendra 2019).

Turats; Study of the Yellow Book and the Heritage of Civilization

Turats is one of the proofs of Islamic civilization in its golden age. It is written in the history of Islamic civilization that during the Abbasid dynasty, or, to be precise, during the leadership of Caliph al-Ma'mun, 36 libraries became centers for Islamic treasure study (Saepudin 2016). *urats*, based on syntax, are relics of past generations. According to *Shaykh* Ali Jum'ah, *turats* can be interpreted as an accumulation of the achievements of Muslim civilization over the centuries, such as *turats al-ilmi* as a civilization in the field of scientific treasures in Islam (Jum'ah 2012).

The development of *turats* in Indonesia has experienced a shift in terms of reference. Among Islamic boarding schools, the existence of *turats* is familiar as the yellow book or book of Islamic scientific treasures using Arabic and written on yellow paper that is the main study (Yusri 2019). The yellow book itself does not only function as a reference; more than the existence of the yellow book in pesantren, the identity of the pesantren tradition is also one of the physical characteristics of the pesantren curriculum (Thoriqussu'ud 2012). Through this yellow book, pesantren independently develop a curriculum for Islamic boarding school education in Indonesia. It means that the yellow book is an essential part of the history of pesantren and is part of the pesantren tradition (Arifin 2012).

According to historical aspects and some records, the yellow book appeared in the 10–15th century AD (Dahlan 2018). In the 19th and 20th centuries AD, many Indonesian scholars were productive in composing yellow books, such as Syekh Nawawi from Banten "al-Bantani" (1813–1897) AD. It is recorded as having 38 works in various disciplines of scientific treasures (Amin 2009). Apart from Syekh Nawawi, *Syekh Ahmad Khatib Minangkabau* is also noted to have dozens of books in Arabic and Malay. *Sheikh Mahfud Termas* also has many books, one of which is well-known: *Hasyiyah Turmusi*, lectured on *Muqaddimah al-Hadramiyyah* and continued by later generations, such as *Sheikh Hayim Asy'ari* and *Kiai Haji Ahmad Dahlan* (Aizid 2016).

In the intellectual culture of pesantren, the yellow book is an authoritative source of study after the Qur'an and hadith. The existence of the yellow book is also a characteristic of the *salaf* pesantren. In addition, mastery of the yellow book is also a measure of the scientific capacity and quality of a santri (Yaqin 2019). Pesantren that have consistently maintained the yellow book tradition include Pesantren Sidogiri, Pesantren Lirboyo, Al-Anwar Sarang, Miftahul Ulum Panyeppe Madura, and many other *pesantrens*. The study of the yellow book in *pesantren* is principally carried out using classical and non-classical methods. The classical method is a method in which a *Kiai* reads a book and provides an explanation directly to the students. This activity recites the book and is usually open to all students at certain hours. The non-classical method is a study method of the yellow book that is carried out in the classroom with the *Sorogan* model for the teacher teaching the lesson (Junaidi 2017).

The teaching of the Yellow Book as a work of thought by the salaf scholars is classified into three models. The typology and characteristics consist of *Matan*, *Syarah*, and *Hasyiah*. *Matan* is a concise composition composed by a mushannif (author) and is the first text not in the form of an explanation of other essays, such as the kitan *Matan Ghayatut Taqrib* written by Abu Tayyib or famous as *Abi Syuja' al-Asfihani*. In contrast to the *matan*, *syarah* is a work that contains explanations or comments on the book of *Matan* using the method of interpretation (explaining words), such as the essay by *Ibn Qasim al-Ghazi Fathul Qarib al-Mujib* that instructs *Abi Syuja'*'s *matan taqrib*. *Hasyiyah* has a broader explanation than the *Syarah* book. The breadth of discussion contained in *hasyiyah* is usually presented by the *tahlili* method by providing an analysis of the topics discussed, such as the tendency of the author to deliver views on two conflicting opinions. This process emerges as justification for the opinions of *Rajih* and *Marjuh*, such as *Hasyiah Baijuri* by *Ibrahim Al-Baijuri* (Suwarjin 2018).

Based on the author's observation of the three yellow book classification models, *Ibrahim Al-Baijuri* said in his work *Hasyiah Baijuri* that the target of the *matan* book is the beginner, "*mubtadi'*" and so on. Furthermore, *Ibrahim Al-Baijuri* classifies readers into three categories. The first is the *mubtadi'* of the reader, who could not convey or make an analogy of the problem. The second is *mutawassit*, readers who can describe the issue but cannot compile scientific arguments. The third is *muntahi*, or *mutaqaddim*, who are readers who can express the problem and build theories or opinions on these issues (Al-Baijuri 1994). These three categories are the stages taken by the students in studying the yellow book at the Islamic boarding school.

Reasoning Thought; Theology, Fiqh, and Sufism

Pesantren members (Santri and *Kiai*) who see a problem are more dominant in prioritizing etiquette and *adab* approaches and do not make personal logical reasoning a determinant of their attitudes and actions. *Al-Ghali*, in his *Ihya'*, said: "When a teacher gives

instructions on how one should learn, a student should follow and leave his views, even if he thinks they are right" (Al-Ghazali 2018).

The opinion of a *murshid* is more beneficial to him than what is considered accurate by a student. Al-Ghazali's opinion above is illustrated in the behavior and attitude of the students in front of the *Kiai*. A *Santri* positions himself towards the orders and appeals of a teacher. Apart from that, the pesantren culture strongly believes that following *Kyia's* steps is a way of obtaining the blessings of life. *Batshul Masail* activity is the scientific tradition of the pesantren. According to Muhammad War'I, the reasoning of the student's thinking is forged through four traditions in the pesantren. The author classifies them into two kinds of traditions: intellectuality and spirituality. Intellectuality is formed through the study of the yellow book and *bahtsul masail* activities. The spirituality of the *santri* is formed through *tirakat* to the *tarekat*. *Hadmah* to the *Kiai* is the way of looking for *barakah* (Timur 2019).

According to Abu Yasid, as befits a university with the tri dharma of tertiary institutions in Islamic boarding schools, there is also the tri dharma of Islamic boarding schools that includes actualization of faith and devotion, development of applicable scientific treasures, and dedication to religion through the practice of religious values in society, the nation, and the state (Yasid 2018).

Tri Dharma The Islamic boarding school education mentioned by Abu Yazin above is not formed just like that. Pesantren, as Islamic educational institutions based on the guidelines of the Al-Qur'an and hadith as the central source, focus their concentration on three scientific nomenclatures. Specifically, the science of kalam, the epistemology of jurisprudence, and the study of Sufism in kalam, or theology, based on the results of research conducted by Moh. Asror Yusuf in several Islamic boarding schools in East Java, the reasoning of the pesantren residents follows the teachings of Abul Hasan Al-Asy'ari and Abul Mansyur Al-Maturidi (Yusuf 2016). It means that the sense of the pesantren members, as previously described, is based on the scientific sanad of the pesantren. The yellow book is also an identity and the basis for studying the curriculum of pesantren.

Different from the reasoning of theological thought that is standard and not the area of *ijtihad*. The sense of pesantren members' thoughts about the epistemology of the science of "*tafaquh*" is very varied and constructive. It is seen in the culture of textual criticism of the study of the yellow book in Islamic boarding schools and the *bahtsul masail* tradition as its application (Wasik 2014).

In detail, based on the tradition that developed in pesantren, according to Muhammad War'I, by adopting the formation of reason initiated by Abid Al-Jabiri, there are four models of epistemological reasoning for the thinking of pesantren residents. First, *Bayani* epistemology is a way of obtaining knowledge through the yellow book text. Second, *Burhani's* epistemology is the process of acquiring knowledge through thinking, reasoning, and arguing. Third, *Irfani's* epistemology is a way of obtaining knowledge by contemplating what is read and what is thought with an intuitive approach. And finally, the epistemology of wisdom is the process of mystically obtaining knowledge from a *santri* by using the spiritual approach "*al-kasyfu*" (openness of the heart's eye) (Timur 2019). The final description is emphasized by Imam Ghazali in his *ihya'* that the science of *Mukasyafah* is the term for the light of knowledge that appears in a clean heart, which is the culmination of all knowledge (Al-Ghazali 2018).

The reasoning philosophy of the pesantren community regarding theological, *fiqh*, and Sufistic reasoning is based on the hadith of Gabriel, who came to the Prophet to question faith, Islam, and Ihsan. This hadith is then used as the basis for the formulation to

define the identity of *ahlu sunnah wa al-jama'ah*, as stated by *Kiai Haji Hasyim Asy'ari* in his book *Treatise on Ahlu Sunnah Wa Al-Jama'ah* (Asy'ari 2021).

Pesantren is the Anchor of Moderate Islam

Islamic moderation is seen as the highest stratum in the religious degree of a Muslim (Asmani, Muarif, and Sy 2022). Religious moderation is an effort to avoid extreme behavior under the pretext of religion. Explicitly moderate is mentioned in the Qur'an Surah Al-Baqarah verse 143, using the word *wasatha*. Al-Qurthubi interprets the word *wasatha* in verse as just behavior. The interpretation is based on the Hadith of At-Tirmidhi history from Abi Sa'id Al-Hudri (Al-Qurthubi et al. 2007). According to Quraish Shihab, quoted by Muhammad Fari and Ahmad Zainuri in their research, the three pillars of moderation are contained in verse. namely, justice, balance, and tolerance. Justice, using the meaning of "equal," refers to the equal rights of fellow human beings. Balance is the principle that is the basis for the realization of *wasathiyah*. The tolerance referred to by Quraish Shihab is a reduction or addition that is still acceptable in two different respects (Fahri and Zainuri 2019).

Afifuddin Muhajir, interviewed by Abdul Aziz, said that the roots of religious moderation in pesantren are embedded in a good understanding of *fiqh* and *ushul fiqh*. *Fiqh* and *ushul fiqh* are sciences that comprehensively accommodate the propositions of *'aqli wa al-naqli*. Studying *ushul fiqh* necessitates someone studying other sciences like the science of interpretation, the science of hadith, and others. Religious moderation in pesantren is comprehensively contained in the reasoning of *fiqh* and *ushul fiqh* thinking. Through *fiqh*, students understand the rules and construction of social law, considering *fiqh* is a science that regulates all problems in people's lives. Because of this, the *fiqh* discourse does not only examine ritual *fiqh (ubudiyah)*. Moreover, it includes social *fiqh* such as *fiqh muamalah*, *fiqh siyasah*, and *fiqhul hadhoroh* (Aziz 2020).

The pesantren-style religious moderation model is implemented in the form of the attitude and behavior of a santri. They continue to be guided by the values and thoughts of the pesantren leaders. According to the research conducted at Pesantren Al-Anwar Sarang by Nurdin Ali and Naqqiyah, the model of religious moderation in Islamic boarding schools is instilled through an education system based on the curriculum of the Salaf Book and the credibility of the character of a *Kiai* (Nurdin and Naqqiyah 2019). It means that Islamic moderation in pesantren is strongly influenced by the head of the pesantren itself. Therefore, the thoughts and actions of Islamic boarding school caretakers as captains in determining the direction of education, religion, and proselytizing determine the cultural characteristics that will be adopted by *Santri* (Awwaliyah 2019).

On the other side, pesantren is an anchor of moderate Islam and is supported by external organizations fostered by *pesantren*. For example, Nahdlatul Ulama (NU) and Muhammadiyah both are socio-religious organizations initiated by *pesantren* scholars as a vessel and extension of the pesantren's hand in caring for and maintaining a moderate Islamic existence based on the Islamic philosophy of *rahmatil lil alamin* (Almu'tasim 2019). The approach taken by both of them in indicting Islam between the concepts of Islam Nusantara in the NU version and progressive Islam in the Muhammadiyah version remains the same. They both want to promote moderate Islam and counter the Islamic radical groups (Nasikhin and Raaharjo 2022).

From the description above, the author notes that pesantrens and the "yellow book" have significant capital to become anchors of moderate Islam in Indonesia. This record refers to two aspects. First is the internal aspect: Pesantrens, as producers, produce Muslim

religionists and scholars through the educational process. Second, external pesantren. The distribution of religious and pesantren scholars is proven to make a significant contribution to maintaining diversity and remaining united in diversity.

The above notes are related to research findings conducted by Hisny Fajrussalam in 2020. According to him, learning the yellow book in pesantren has a significant role in instilling a moderate attitude in students. At least in the study of the yellow book in pesantrens, the planting of a moderate philosophy is instilled through monotheism lessons with the concept of monotheism, understanding the creed of ahlu sunnah *wa al-jama'ah*, and through *ijtihad*, *fiqhiyyah* formulating legal problems both *waqi'iyah* and *maudu'iyah* in nature (Fajrussalam 2020).

Conclusion

Examining the history of the local wisdom of pesantren leads to the conclusion that the discourse of Islamic boarding schools in the 21st century gave birth to the construction of civilizational fiqh as a discourse for dialogue on social conditions today, with narratives of contemporary fiqh understanding as a reflection of civilization. This finding relates to the Nahdlatul Ulama (NU) organization as a religious organization, which was born from the product of Nawacita and the vision and mission of 20th-century pesantren figures such as *Kiai Hasyim Asy'ari*, *Wahid Hasyim*, and the next generation. The tradition of learning in *pesantren* contributes to the distribution of Muslim religionists and scholars who are proven to be able to make a significant contribution to caring for Indonesia's diversity so that it remains united until now. The finding is reinforced by the emergence of the Santri generation as national figures. They have strategic roles both in government circles and outside government institutions.

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