



Islamic Boarding School as an Ecosystem for Religious Moderation Education in The Madura Society

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Abstract

This research is directed at discussing the emerging religious education ecosystem in Madurese society. Throughout its journey, Islamic boarding schools have become an integral part of Madurese society, encompassing social, cultural, religious, political, and economic aspects. To assemble all the codified data necessary to communicate the primary objective of this research, interviews, observations, and documentation were utilized as data collection sources. Subsequently, the study analysis was formulated descriptively, employing a cultural anthropological approach. Through comprehensive analysis in research, it was revealed that the religious moderation education system in Madurese society occurs on the basis of cultural openness. The openness in Islamic boarding school life is fostered by the social, cultural, and political aspects that evolve and establish a tradition. The togetherness of life in Islamic boarding schools serves as the main benchmark for embracing the presence of others as fellow brothers, comprising social, cultural, and political dimensions.

Keywords: Boarding school, ecosystem, religious moderation education

A. Introduction

Islamic boarding schools are religious educational institutions that have long been present in the lives of Indonesian people. The presence of Islamic boarding schools in national and state life in Indonesia signifies a significant role in achieving

independence. This fact can be seen from the initial struggle built by the founders of this nation, who had to work hard to confirm Islam as a plural part of the order of social life. On the other hand, the founders of the nation were also aware of the diversity of the nation's population, which stretched far from Sabang to Merauke.

Islam entered the arena of Indonesian society's life intensively, starting during the period leading up to the expansion of the Majapahit Kingdom. The parallel development between these two different powers can be partly explained by the participation of Indonesians in trading activities in the Indian Ocean, which Muslim traders from the Indian region dominated. In other words, the stronger the Majapahit Kingdom, the more intensive the contact and trade between the people of the archipelago and the Muslim people of India, which in turn led to the growth of Islamic society in Indonesia. When the Majapahit Kingdom began to fade, Islam became the main weapon for the development of the Islamic Kingdom of Demak (Dhofier, 2011: 15).

The interaction of Islam and the people of the archipelago opened a very strong door for the ongoing growth of religious life. The reality of people's lives, which still had a Hindu-Buddhist feel, was gradually starting to be colored by Islamic attitudes. In the end, this manifested as Eastern norms that apply to this day. An explanation of the religious patterns that operate in the Hindu-Buddhist style was expressed by Azyumardi Azra in the Book of 'Ajaib al-Hind, one of the earliest Middle Eastern sources (originally in Persian) about the archipelago. It is hinted at the existence of local Muslim communities in the region of the Hindu-Buddhist Kingdom of Zabaj (Srivijaya). This local Muslim community witnessed the custom in the kingdom where every Muslim who wanted to face the king had to bersila (cross-legged). The word "bersila" used by the Book of 'Ajaib al-Hind is certainly one of the few Malay words ever used in Middle Eastern texts (Azra, 2013: 7).

Description of Islamic behavior found in the body of knowledge of past literature from religious communities in the archipelago explains that this existence is nothing more than part of a form of religious behavior that is always introduced intensively in the world of Islamic boarding schools. The body of knowledge of Islam depicted from the period of Islam's presence in the archipelago cannot be separated explicitly from the classical Islamic patterns that were earlier practiced by the spreaders of Islam in the archipelago, Walisongo. Denys Lombard noted that the 16th century was the beginning of a picture of the formation of a new type of society

from religious formations that existed in the midst of the people of the archipelago (Lombard, 2005: 154).

The new style of religious society in the archipelago also appeared to be present in the religious life of the Madurese people. The introduction of religious values by the Walisongo is also clearly visible in the lives of the people on Madura Island. The strength of these values in Huub de Jonge's analysis can be explained by the position of Islamic orthodoxy on Madura Island. This perspective is also strengthened by the explanation from people outside Madura that the people of the Madura Islands are very devout (de Jonge, 1989: 239). This condition is certainly not an unreasonable reality, considering the power of Islamic boarding schools as a pillar of religious teaching, which the Madurese people generally introduce to their descendants' generations of children.

Madurese, as one of the races in the diversity of archipelago society, has very distinctive characteristics that need to be studied. Apart from being an area between Java and Bali, this area has linguistic aspects that are different from those of its close neighbors. The differences in language used by the people of Madura Island are also a reflection of the religion and diversity that is growing in their midst. The religious ecosystem that operates tends to be firm without any false lines that can emerge as a manifestation of the people's use of firm language with strong intonations. For this reason, the ecosystem framework of religious life and community diversity on Madura Island has very unique characteristics that need to be explored and studied.

Seeing the religious structure of its religious society with a majority of Muslims, the people of Madura Island also have characteristics that are very meaningful and identical to the reality of social and cultural life in the archipelago. The dynamics of Islamic boarding school life as the main locus of community religious life in several regions of the archipelago also appear to be fertile and developing rapidly on Madura Island. Analysis of religious moderation that occurs in the midst of Islamic boarding school life in Madura is very necessary to provide argumentative formulations of events in society. As a follow-up, a portrait of Islamic boarding school life in Madurese society can be a constructive inspiration for the public. Madurese people are very synonymous with making Islamic boarding schools a reference for education for their children.

Additionally, the Madura Island area, which is located in the eastern part of East Java Province, has had large Islamic boarding schools from the beginning of the

18th century until now (Soebahar, 2008). This condition indicates that the basics of Islamic boarding school education are an inseparable reality in the religious life of the community. The strong formation of religious values in their midst began with their respective efforts to strengthen the strength of moderate religious understanding through Islamic boarding schools. In this sub-analysis, this research is proposed to explore the fundamental aspects that ensure Madurese society generally makes Islamic boarding schools a religious education ecosystem in designing religious moderation for their children and exploring the government's strategy to provide ample space for efforts to develop Islamic boarding schools in Madura in the future.

The study of the Islamic boarding school ecosystem as a form of religion in society is undoubtedly a new study from other forms of study that previous researchers have carried out. Trisnani (2021) elucidated the traces of Islamic boarding schools in Madura. Armed with her study of the Islamization taking place in Madura and the formation of institutions, Trisnani confirmed that the religious process of Madurese society evolved from the existence of kingdoms within it and the spread of religion from the preachers who were present, both preaching and trading on the Salt Island. The Islamic evolution taking place in Madura is an inseparable part of the mega project Islam Nusantara initiated by the Walisongo.

The existence of Islamic boarding schools as a religious repository for the Madurese community was also appreciated by Jannah (2019), with the placement of ulama resulting from the Islamic boarding school education process as charismatic individuals and role models. The ulama who grew up in the Islamic boarding school climate in Madurese society confirmed that the manifestation of Islamic boarding schools as an educational ecosystem has productive value. This productivity runs on the existence of these ulama who play an active role in the realization of religion and diversity in society.

The manifestation of Islamic boarding schools as a locus of religious growth so that, in fact, they become productive ecosystems is described by Ahmad Muwafiq and Samsuri (2017) with their analysis of Pesantren sebagai Situs Kewarganegaraan dan Pembentukan Budaya Kewargaan di Madura [Islamic Boarding Schools as Sites of Citizenship and the Formation of Civic Culture in Madura]. They found that the existence of Islamic boarding schools for the Madurese people has become an educational institution, and from within it, the people gain much knowledge for the formation of their socio-cultural character. Islamic boarding schools for the

Madurese community are a major part of forming religious character and opening up the community to the social and cultural dynamics that surround life.

Islamic boarding schools in Madura, with their position as a medium for education and learning about the diversity of society, can also be understood as the primary source for the formation of the socio-cultural character of the community. Observing this reality, Sugiyar (2017) explained that education is an ecosystem for democratization solutions. The realization of an educational ecosystem in society can be an effective guarantee for public awareness of spiritual, emotional, and social realities. Structurally, Sugiyar focused on the acceptance of democratic education as the embodiment of a friendly educational future for all.

Several previous literature studies have explained in general that the study of Islamic boarding schools is a general study that already exists. This study has become a big part of researchers' focus in recent years. However, the research section on Islamic boarding schools as an ecosystem for religious moderation education for the Madurese community is new and important material to explore. This is based on research on the manifestation of Islamic boarding schools in confirming the contribution of their existence to the formation of an inclusive religious society.

B. Methods

The research approach formulated in this research was qualitative. This type of research is described by Lodico, Spaulding, and Voegtle in Emzir (Emzir, 2012: 2) as interpretive research or field research. In this field research, data collection methods were carried out through observation, interviews, and documentation. Observations were conducted by researchers to establish intensive communication with several parties who had insight into the proposed research object. Looking at the loci in Islamic boarding schools, the researchers were carefully present at Islamic boarding school activities by observing the curriculum implemented in ongoing educational activities. Through this observation, the researchers directed the observation of phenomena and their interpretation (Emzir, 2012: 44). The next data collection carried out by researchers was through interviews. Interviews were conducted with three teaching staff and two Islamic boarding school students to provide a paradigm mapping of the mastery of religious moderation material that runs in Islamic boarding schools. The Islamic boarding school that was used for the

data sampling process was the Nurulhuda Pakandangan Islamic Boarding School, Sumenep, Indonesia. This locus was taken as a strengthening analysis of its existence as an institution that implements two modern and Salaf education systems. This is important to formulate because the researchers carefully developed the field data found and presented it in a structured manner (Jorgensen, 1989: 85). Meanwhile, the documentation method was employed to collect the curriculum documents used and served as a guide for the students on religious moderation education.

C. Result and Discussion

The growth of Islamic boarding schools in Indonesia has not exhibited maximum recognition in society. Islamic boarding schools are still more often associated with classical and traditional education that is less responsive to modernization. Strong cultural identity is embedded in the status of Islamic boarding schools, seeing that their existence still tends to be isolated from modern-era developments and globalization. This existence is certainly very reasonable, considering that Islamic boarding schools have certain strategies to protect their students from the threat of modernization and a global world that is freer and tends to be without rules. Ethical boundaries tend to be considered easy by modernization and the global world, taking into account the fact that individualism is prioritized as a characteristic of the modern world, which tends to be anthropocentric.

In its development, the existence of Islamic boarding schools has provided a contrasting color for the progress of society in Indonesia, which is classified as plural and multicultural. The strong religious moderation education taught has provided a new color for strengthening national commitment, nationalism, tolerance, and accommodation of local wisdom (Ahmadi et al., 2022). This fact is also part of strengthening the idea that education is an effective instrument in helping all generations of the nation realize the importance of national and state life (Nurul Hidayati, 2016).

1. Historiography of islamic Bearding Schools

Discussing the growth of Islamic boarding schools in the archipelago is indeed an important matter to see the contributory aspect of Islamic boarding

schools to the existence of national and state life. The development of Islamic boarding school life in the archipelago seems to go hand in hand with the process of the introduction of Islam into it. This can, of course, be seen from the role of each propagator of Islam in the archipelago, who continuously designed their religious activities through religious institutions for the community's religious learning process. This condition was very effective because, socio-culturally, the society that existed in that era was classified as an inland society that relied more on social situations that tended to be exclusive. This exclusive tendency is interpreted as the lack of nightlife activities in the community due to environmental conditions, which were still classified as lacking lighting, except for the light of simple lamps, which were still widely developed and used at that time. As a result, community interactions became very closed and only depended on intra-group communication within each of them.

The religious patterns that developed in the early days of the religious life of the people in the archipelago became a general picture that the process could see of the initial spread of Islamic teachings in Java in particular and the archipelago in general. Departing from Anasom's notes, it can be explained that the arrival of Islam in Java to this day still gives rise to very diverse research results (Amin, ed., 2000: 28). From the point of view put forward by Woodward, it is stated that there were already Muslims in Java at the end of the 14th century and also in the Majapahit Palace. Furthermore, Woodward explained that the traditional data regarding the fall of Majapahit, the end of the Hindu-Javanese Kingdom, is from 1478 AD. Chinese sources also indicate that Muslim communities already existed in the North Coast area in the early decades of the 16th century. Meanwhile, Portuguese sources distinguish between "Moors" from the north and "pagans" (heathens) from the inland at the end of the early 16th century (Woodward, 1999: 80).

A description of the arrival of Islam in Java after the weakening of the power of the Majapahit Kingdom was also conveyed by Yatim. This fact provided an opportunity for Islamic rulers on the coast to build independent centers of power. Under the leadership of Sunan Ampel Denta, Wali Songo agreed to appoint Raden Patah as the first king of the Demak Kingdom, the first Islamic Kingdom in Java, with the title Senopati Jimbun Ngabdurrahman Panembahan Palembang Sayidin Panatagama. Previously, Demak, which was still called Bintoro, was a Majapahit vassal area given by the King of Majapahit to Raden Patah. Raden Patah's reign took

place around the end of the 15th century to the beginning of the 16th century (Yatim, 2006: 210-211).

Raden Patah's conversion to Islam as one of the first Islamic Kingdoms in Java was also marked by the legacy of the Demak Mosque (Amin, ed., 2000: 32). Anasom noted that building a mosque is a major part of showing the existence of a Muslim community in an area. Mosques are the main place not only for worshiping God, but more than that, mosques among Muslims function as Islamic centers. He confirmed this by the similarities in the function of mosques, which were seen in the mosques founded by the Prophet Muhammad (Amin, ed., 2000: 32). Maharsi also fully agrees with the fact that the existence of the Demak Mosque as a symbol of the founding of the Islamic Kingdom in Java had a fairly central role in the political life of the kingdom at that time. Apart from various ornaments and buildings that are rich in symbols of the greatness of the previous Javanese kingdom, namely Majapahit, the architecture of the Demak Mosque also contains symbols of Islamic values (Maharsi, 2009: 165).

The existence of the Demak Mosque as an inseparable part of the Islamic religion of the Demak Kingdom at that time was not described in detail in expert studies. Likewise, Ricklefs, Lombard, and Woodward did not explain in detail the condition of the mosque as a historical unit of the arrival of Islam in Java. However, all of these facts are certainly historical facts. The presence of mosques in the history of Islam in Java is proof of their reality in the religious life of society. This fact can also strengthen the representation that the Menara Kudus Mosque, which was built in 956 AH (1549 AD) or the 16th century, is not far from Raden Patah's rule in the Islamic Kingdom of Demak in the 16th century as well (Yatim, 2006: 210-214), having a strong connection to the Islam of the Kudus community in general. As one of the Senapati of the Islamic Kingdom of Demak, Sunan Kudus played a significant role in its existence. Sunan Kudus, whose real name is Raden Ja'far Shodiq, is genealogically the son of Raden Usman Haji, who is known as Sunan Ngudung in Jipang Panolan. The Jipang Panolan area was mentioned by Yatim as the current Bojonegoro area (Yatim, 2006: 212). Nuruddin also noted that Sunan Kudus was a cleric and a religious professor who had expertise in religious knowledge, especially in the Science of Tauhid, Usul Fiqh, Hadith, Mantiq, and Fiqh. Therefore, he was nicknamed Waliyyul 'Ilmi. Apart from that, Sunan Kudus was one of the poets who wrote short stories that contained philosophy and had a religious spirit. Among his famous works are Gending Maskumambang and Mijil (Nuruddin, 2009: 204).

This historical chapter of religious development that occurred in the midst of Sunan Kudus's conversion to Islam actually provides a basic picture that portrays Islamic boarding school life, which has long developed in the course of Islamic history in the archipelago. From this perspective, Pribadi (2018: 29) noted that Islamic boarding schools are institutions that contain a traditional education system and are the main holders of religious buildings in society. Meanwhile, regarding the quality and learning process, a kiai has great authority in the Islamic boarding school structure. There are at least three important points of view in analyzing the quality and institutional processes of Islamic boarding schools: first, Islamic boarding schools as the center of the knowledge transmission process in society; second, Islamic boarding schools as guides for Islamic traditions; and third, Islamic boarding schools as centers for the reproduction of ulama.

The historical development of Islamic boarding schools in the archipelago has made a major contribution to the existence of the archipelago itself. The existence of Islamic boarding schools is closely connected with the social and political life that developed in the archipelago. Farisha Noor et al. (2008: 26) and Geertz (2014: 269) explain that the traditionalization of Islamic boarding schools also occurred amidst the mix of government systems that were running. This occurred to maintain a productive distance between the government and the Islamic boarding school community itself. Islamic boarding schools are growing and are very open to continuing to adopt education and learning patterns established by the government. This evidence is made clear by the ongoing communications between Islamic boarding school caretakers and government officials to mobilize the activities of their Islamic boarding schools. From a unidirectional perspective, Pribadi (2018: 30) elucidates that the main factor that supports the defense of Islamic boarding schools in the dynamics of Islamic history in Indonesia is their ability to continue to exist with fundamental cultural values.

2. School Community Responsibility towards Religion

Religious life is basically a belief in the existence of unseen, extraordinary, or supernatural powers that influence the lives of individuals and society, and even all natural phenomena. This belief gives rise to certain behaviors, such as praying, worshiping, etc., as well as certain mental attitudes, such as fear, optimism, resignation, etc., from individuals and communities who believe in it. Therefore, the wishes, instructions, and provisions of supernatural powers must be obeyed if

humans and society want life to run well and safely. Religious beliefs that originate from supernatural powers appear strange, unnatural, and irrational in the view of modern individuals and society, which are too influenced by the view that something is believed to exist if it is concrete, rational, natural, or empirically and scientifically proven (Agus, 2006: 1).

In the reality of religious life, society will be confronted with the dynamics of religious life within it, which are related to sacred matters. From this sacredness, they are faced with the belief in a reality that is believed to have supernatural powers beyond their powers as creatures. Belief in powers that have magical powers will be present to fill the spaces of trust in people's lives. A magical attitude to life means a human's resistance to the powers he encounters. Humans do not submit to the forces they encounter but strive to conquer them. Not only does he force the earth to become fertile, animals so that he can be captured, and enemies to bend their knees before him, but all of these humans try to master the reality of the outermost forces of the forces that surround him. The religious reality of modern humans directs them to dominate the world by concentrating all power within themselves (Honig Jr, 2000: 18).

Observing the reality of life in modern society, which is more identified with their rational and scientific attitude, is different from the socio-religious reality of ancient Javanese society, which believed more in other forces outside of humans. Belief in several forces, which manifested in the emergence of a dynamic attitude towards forces outside of humans, manifested as an essential fact that was often found in the life of ancient Javanese society. In this reality, it is noted that the dynamism or power or strength discussed in dynamism in science is commonly called "mana." Dynamism is the belief in a sacred and impersonal force or power, which is considered subtle or corporeal, a kind of fluidum that can or cannot be possessed by objects, animals, and humans. If a person or object is deemed "not to contain mana," no further attention will be paid to it. However, if it is determined that an object or person does "contain mana," that person or object must receive special attention (Honig Jr, 2000: 24).

The description of belief, which has the nuance of believing in the strength and power possessed by certain objects, as this belief is often seen in the lives of ancient people, indicates that their belief in Monotheism was still very minimal. Even though it can be explained thoroughly, the existence of religion that emerged in the midst of ancient Javanese society has very significant differences from the

reality of modern society; however, all of this can be used as a basis for the religious beliefs and diversity of society are realities that cannot be denied. As a reason, believing something to be holy or sacred is also a characteristic of religious life. The existence of rules for individuals in social life, in relating to their natural environment, or in relating to their natural environment, or in relating to God is also found in every society, wherever and whenever. The existence of rules of life that are believed to come from God is also a characteristic of religious life. Religious ceremonies and belief in the supernatural are carried out and lived with solemnity, reverence, love, and so intensely that some people fly, trance, and live "in another world." This spiritual appreciation, with its various variations and levels, from mere reverence or deep love to flying, trance, and feeling at one with God, is called the mystical or spiritual aspect of religious life and is found in every society and individual. All of this signifies that religious life is strange but real and is a universal phenomenon that is found everywhere and at any time in the lives of individuals and society (Agus, 2006: 2-3).

The phenomenon of religious belief in people's lives will actually always be found. The various beliefs that emerge as a result of this belief carefully become part of the internalization process of each religious adherent into the religious culture being practiced. Explaining this phenomenon, Bustanuddin Agus revealed that religious life is a reality of human life, and its existence will always be found throughout the history of society in their personal lives. Likewise, the dependence of society and individuals on supernatural powers can be found from ancient times to modern times. This belief is believed to be true, so it becomes a religious belief. Holding ceremonies at certain moments, such as marriage, birth, and death, has also occurred from ancient times to modern times. In religion, these ceremonies are called worship, and in religious anthropology, they are called rituals (rites) (Agus, 2006: 2).

3. Religious Moderation Ecosystem of Islamic Boarding Schools in Madura

The study of ecosystems as a basic framework for viewing a unified state is not new in the academic realm. Various literature on ecosystems can be found; it is related to the study of geography, economics, diversity, and social perspectives. In general, it can be understood that community activities are directly or indirectly related to the ecosystem created by the social relationships that form between them. An ecosystem in the social journey often occurs and is associated with natural

conditions related to people's lives (Ninan et al., 2009: 1). In Willie Cheng's view, the relationships created are described as symbiotic relationships. This symbiotic relationship is created due to the participation of each member of society in a certain system with a certain awareness (Cheng, 2010: 8).

An ecosystem in a social structure is created because the realization of a compromise between subsystems works to produce a functional social framework that is the same as the needs of society. In explaining this typology, Willie Cheng mentions ecosystems "as systems can include subsystems; an ecosystem can include sub-ecosystems that interact with, and benefit, each other. Thus, the ecosystem of a country is composed of three interdependent subs-ecosystems: the enterprise ecosystem (the private sector), the state ecosystem (the public sector), and the social ecosystem (the people sector)" (Cheng, 2010: 8). Shared luck is the starting point for an ecosystem that is built and developed in society.

Analysis of the religious dimensions of the ecosystem of Islamic boarding school life in Madura is clearly visible from the symbiotic relationship of the community towards the existence of Islamic boarding schools in their midst. As an illustration of this condition, the various Islamic boarding schools that are growing in Madura are similar in system to the Islamic boarding schools that are developing in Java and Malay. These educational institutions are centers for the transmission of learning of traditional Islamic teachings (Kitab Kuning) containing various kinds of Islamic knowledge delivered by professional teachers in their fields (Pribadi, 2018: 31).

The religious framework created in the lives of the Madurese people is as Mien Ahmad Rifai positions them as a society that is aligned with Islam with the people of Aceh and Minang in Sumatra, Sundanese in Java, and Bugis in Sulawesi, where this condition is formed by the collective awareness of the Madurese people that religion is important niches of life that must always be maintained and preserved (Rifai, 2007: 43). This perspective is certainly not an exaggeration to raise, considering that the description of high religious awareness in the lives of the Madurese people was also expressed by Huub de Jonge, stating that the entrepreneurship carried out by the Madurese people is reflected in their existence as devout and obedient religious adherents (de Jonge, 1989: 238).

The strong religious culture in Madura is reflected in the majority of its people's religious life as devout followers of Islam. This description of the basic

strength of belief results from a very long and long-lasting habituation process so that it forms social identity (Rozaki, 2016: 56). The conditions depicted in the Madurese community's religious formulation were also conveyed by Anke Niehof that the Madurese community's formal education level in 1971 was recorded as very low, but at the level of awareness of religious education, this was a fairly central part of their realization (Rifai, 2007: 43).

The high level of religious awareness in the life of the Madurese people is, of course, strongly supported by the proliferation of religious educational institutions, which fill the spaces of the community's social life. The perspective of Taneyan Lanjheng or Kampung Meji is a basic illustration that in each of these places, surau were built as places for worship and recitation of the Koran (Rozaki, 2016: 61). This condition can also be seen in areas with a strong Islamic boarding school climate with indications that religious activities are an inseparable situation from community life. This is described by Saifuddin Zuhri, who says that special recitations are held every month during religious life in the Sukaraja religious community. The participants of this study come from many religious backgrounds in society (Zuhri, 2008: 11).

Pribadi (2018: 27) further explains that the existence of Islamic boarding schools in Madura can be seen through three important aspects: as an educational institution, as an Islamic group, and as a producer of future Islamic leadership. Like many other Islamic areas, such as Aceh or Banten, the residents of Madura Island are very close to Islamic traditions in their social life. For this reason, it can be interpreted carefully that Islamic teachings for Madurese people appear to be present in all cultural niches of society. Madurese people naturally have a strong religious ecosystem, considering that their religious life is closely tied to the traditions of life in Islamic boarding schools.

The formation of a religious ecosystem starting from social life seems to be commonly found in areas that have a productive religious background. The existence of religious studies in society has become a common phenomenon that can be found in traditional societies in Java and Madura. As noted by Clifford Geertz, recitation activities have become a common part of the religious life of traditional communities, and this is a further form of the construct of their social identity as a Santri community (Geertz, 2014: 258). The careful formation of this social identity is also a basic indication that the educational patterns implemented and introduced in Islamic boarding schools lead to togetherness and volunteerism to continuously

live together with other people. Living together and productive interactions are the general atmosphere created in the Islamic boarding school educational ecosystem. Describing this situation, Siswanto (2015), Kutsiyah (2020), and Ahsin et al. (2022) noted that the togetherness in the diversity of life in Islamic boarding schools is strongly reflected in the residential system of the students in the Islamic boarding school. They interact together with fellow students from different backgrounds.

The different backgrounds of the students do not become a significant obstacle to the realization of the values of tolerance in their interactions with each other. Moderate attitudes in their religious and social life appear in contrast to the dynamics of the students' interactions. This depicted phenomenon was fully appreciated in reality by Saputro and Anwar ed. (2021: 220) and Smith and Woodward ed. (2014: 2) that the life of students in Islamic boarding schools is very open to the outside world. There is no evidence showing that the world of Islamic boarding schools isolates itself from social life, politics, and religious systems and their components. Islamic boarding schools with social, cultural, and political values are very open to the presence of people from the world outside the boarding school so that they can build moderate and harmonious relationships. This ongoing reality is significant evidence and an essential indication that the Islamic boarding school education ecosystem in Madurese society is part of the community's long-standing culture of religious moderation. Interaction and open communication by encouraging a moderate attitude towards outside society is common in their lives. This happens because culturally, the Madurese people are very strong in encouraging their social, cultural, and political life to be similar to the life they have long practiced in Islamic boarding schools, the main source of public education.

D. Conclusion

Islamic boarding school life is a common phenomenon practiced by residents on Madura Island. The reality of Santri is a general description of the people living in the Madura Islands. They confidently admit that Islamic boarding school model education is a productive and beneficial learning tool for the formation of social, cultural, and political personalities. Islamic boarding schools are also ecosystems that guide many of the life activities of Madurese people. The life journey of the Madurese people is completely filled with the belief that Islamic boarding schools are ideal educational institutions that always fill the social, cultural, economic, and political spaces that surround their people's journey.

The dynamics of religious moderation in the lives of Madurese people are strongly reflected in the traditions that have been implemented and have become the routine life of students in Islamic boarding schools. The phenomenon of religious moderation in the lives of the Madurese people is not something foreign to them that they encounter and practice. The various exploratory data that have been found in this research certainly do not constitute a complete reality in revealing the moderating conditions that exist in the lives of Madurese people.

Progressive steps towards further research designs in the study of the lives of Madurese people can certainly continue to be made. As a fundamental response to the completion of writing this work, the researchers would like to express their deepest gratitude to the Rector of the State Islamic Institute (IAIN) Kudus and the Head of the Unit for the Institute for Research and Community Service (LPPM) IAIN Kudus, who have granted research permission. Further research progress on the proposed themes certainly needs to be developed in the future.

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Interview with Musahlan. Educator at the Nurulhuda Pakandangan Islamic Boarding School, Sumenep, Indonesia.