DERADICALIZATION OF QUR'AN EXEGESIS IN ISLAMIC BOARDING SCHOOLS IN CENTRAL JAVA

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Abstract

Since its establishment in the 13th century, Islamic boarding schools have played a key role in deradicalization using the exegesis of the Qur'an in Indonesia. The diversity of Islamic boarding schools is the result of the creativity of the ulama in acculturating the culture of the local Muslim community with the kyai as the main driver. As an Islamic educational institution, Islamic boarding schools integrate with the community in performing spiritual worship, educating, and integrating normative culture in religion. Islamic boarding schools create a harmonious, pluralist, and inclusive Muslim community. Nowadays, Islamic boarding schools face accusations from the West as an institution that produces radicals and terrorists. Bombings in Indonesia are mostly done by alumni of Islamic boarding schools. Bomb documents from JW Marriott and Ritz-Carlton hotels belonging to Jamaah Islamiyah (JI) contain information that 141 Islamic boarding schools and 388 Islamic

leaders have joined JI. This study aims to complement the shortcomings of existing studies by highlighting the role of Islamic boarding schools in deradicalization using the exegesis of the Qur'an for students in Central Java so that they can avoid radicalism and terrorism. This study is crucial to answer negative accusations against Islamic boarding schools and encourage the creation of moderate exegeses. To elaborate on this effort, the researcher uses the social dialectical theory of Peter L. Berger and Thomas Luckmann, the concept of non-violent Islam from Abdurrahman Wahid, and the concept of Zamakhsyari Dhofier's Islamic boarding schools using socio-anthropological perspectives.

Keywords: *Qur'an Exegesis, Deradicalization, Islamic Boarding School, Moderate Islam.*

Abstrak

Sejak berdiri abad ke-13, pesantren berperan melakukan deradikalisasi melalui tafsir Alquran di Nusantara. Diversitas pesantren merupakan hasil kreativitas ulama melakukan akulturasi budaya masyarakat muslim setempat dengan kyai sebagai penggerak lokomotif utamanya. Pesantren menyatu dengan masyarakat melakukan pergulatan spiritual, melaksanakan edukasi dan integrasi budaya dimensi normatif agama. Pesantren membangun masyarakat muslim harmonis, pluralis dan inklusif. Dewasa ini pesantren menghadapi tuduhan dunia Barat sebagai lembaga pengkader kaum radikal dan teroris. Fakta pelaku peledakan bom di Indonesia dilakukan alumni pesantren dan dokumen Bom J.W. Marriott dan Ritz-Carlton milik Jama'ah Islamiyah (JI) berisi informasi 141 pesantren dan 388 tokoh Islam masuk jaringan JI. Kajian ini bermaksud melengkapi kekurangan studi yang ada dengan menyoroti peran pesantren melakukan deradikalisasi melalui tafsir Alquran bagi santri di Jawa Tengah agar terhindar dari radikalisme dan terorisme. Kajian ini penting dilakukan untuk menjawab tuduhan negatif Barat dan mendorong lahirnya tafsir inklusif dan perilaku santri moderat. Untuk mengelaborasi usaha tersebut menggunakan teori dialektika sosial Peter L. Berger dan Thomas Luckmann, dipadu dengan konsep Islam nir-kekerasan Abdurrahman Wahid, dan konsep tradisi pesantren Zamakhsyari Dhofier perspektif sosio-antropologis.

Kata Kunci: *Tafsir Alquran, Deradikalisasi, Pesantren Salaf, Islam Moderat.*

A.   Introduction

Islamic Boarding School *(Pesantren)* is a sub-culture of Islamic education that is unique and has grown in Indonesia since the 13th century AD.[1] The diversity of Islamic boarding schools is creativity, as well as acculturation of the culture of the local Muslim community, besides the influence of the kyai being able to become the locomotive of the dynamics of the development of Islamic boarding schools. Islamic boarding schools is known as an Islamic educational institution that has no distance from the community and is a vehicle for spiritual struggle, educational institutions, and cultural acculturation media that provide space for freedom to associate the cultural dimension with the normative dimension of religion. Various activities and studies carried out by pesantren and the community are the reflection of these two elements.[2]

Islamic boarding schools play role in transforming moderate exegesis of the Qur'an and building a harmonious, pluralist and inclusive religious diversity. But nowadays, Islamic boarding schools are accused by the West of being a place and instituion for radicals and terrorists.[3] Islamic boarding schools accused of carrying out terrorist regeneration is the antithesis of Islamic religious orientation.[4] Fundal and radical Islamic movements are seen as the root of the emergence of terrorism in Indonesia.

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[1] Syamsul Arifin & M. Silvia, "Internalisasi Kultur Pesantren pada Pembentukan Karakter Siswa Melalui Desain Berbasis Kelas dan Organisasi Sekolah", In *Bidayatuna,*03(02), 2020. 1-28. Zainal Abidin, "Pesantren dan Transformasi Sosial: Memotret Peran Pesantren dalam Pembangunan Masyarakat Madani," In *Media Nusantara*, No. 3, (Bandung: LP2M Uninus, 2008).

[2] Hifza Aslan, A.B. Syakhrani, R. Syafruddin, & H. Putrie, "Curiculum as Cultural Acculturation: Kurikulum Sebagai Akulturasi Budaya," In *Santht: Jurnal Sejarah, Pendidikan dan Humaniora,* 4(1), 2020. 1-9. Abdurrahman Mas'ud, Pengantar Buku *Peranan Pesantren dalam Mengembangkan Budaya Damai*, (Jakarta: Puslit Diklat Kemenag RI, 2010), ii.

[3] Murba Abu, "Memahami Terorisme di Indonesia"*,*In A. Maftuh Abegebriel, dkk., *Negara Tuhan: The Thematic Encyclopedia,* Jakarta, SR-INS Publishing, 2010, 728.

[4] Syamsul Arifin, & M. Silvia, M., "Internalisasi Kultur Pesantren pada Pembentukan Karakter Siswa Melalui Desain Berbasis Kelas dan Organisasi Sekolah", In *Bidayatuna,*03(02), 2020, 1-28.

It cannot be denied, the tragedy of the Bali Bombings I on October 12, 2002 and the Bali Bombings II on October 1, 2005, as well as a series of other bombing tragedies in Indonesia seem to be proof that Indonesia is a hotbed of terrorists. The bombers, such as Muchlas, Imam Samudra, Amrozy, and Ali Imron, are alumni of the Lamongan Al-Islam Islamic boarding schools and are acquainted with Abu Bakar Ba'asyir, the leader of Pesantren A1-Mukrnin Ngruki in Solo, Central Java.[5]

The connection between the bombers and Islamic boarding schools became even stronger after the bombing of J.W. Marriott and Ritz-Carlton Hotel on July 17, 2009. The contents of the document found by the Police of Central Java stated that Jamaah Islamiyah (JI) recruited and trained hundreds of *kyai* in Central Java. It was recorded that 141 Islamic boarding schools and 388 kyai were included in the JI document list. The government announced that there were 16 Islamic boarding schools in Central Java targeted by JI, and the government established an Integrated Command (Koter),[6] tasked in monitoring these Islamic boarding schools. The formation of Koter was rejected by many kyai, such as Kyai Hamid Syarif, Chairman of the Central Board of Rabithah Ma'had Al-Islamiyah, because the relationship between Islamic boarding schools and terrorists has not been empirically proven and is politically detrimental to the Islamic community.[7]

Responding to this phenomenon, on February 5, 2016, President Joko Widodo met the General Chair of PBNU, Prof. Dr.

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[5] Mukhibat, "Deradikalisasi dan Integrasi Nilainilai Pluralitas dalam Kurikulum Pesantren Salafi Haraki di Indonesia," In *Jurnal Al-Tahrir*, 14(1), 2014, 1-24. Hariyuddin, "Menumbuhkan Ghirah Keislaman dan Minat Akademik Santri: Studi Tentang Corak Literatur Keagamaan di Pondok Pesantren al-Mukmin Ngruki Solo Jawa Tengah," In *Al-Qalam,* 36(01), 2019, 67-92.

[6] Luh Anshari Sumardewi, *Upaya Indonesia dalam Memberantas Terorisme di Era Susilo Bambang Yudhoyono,* (Bali: Universitas Udayana, 2011), 9-13.

[7] Syamsul Arifin, & M. Silvia, "Internalisasi Kultur Pesantren pada Pembentukan Karakter Siswa Melalui Desain Berbasis Kelas dan Organisasi Sekolah," In *Bidayatuna,*03(02), 2020, 1-28.

Kyai Haji Said Aqil Siradj at the Jakarta Palace. The President asked NU to actively participate in countering radicalism and terrorism movements through recitations, da'wah and sermons at Islamic boarding schools and mosques. Previously on December 24, 2014, the president visited the PBNU Office on Jalan Kramat Raya Jakarta, asking for support from ulama and NU residents regarding the death penalty for drug dealers and the deradicalization movement in Indonesia.

Kyai Said (2015) welcomed the request. For him, the four pillars of Islam Nusantara, namely the religious spirit, the spirit of nationalism, the spirit of diversity, and the spirit of humanity are able to ward off terrorism and radicalism. According to the Deputy Chairperson of PBNU, Kyai Haji As'ad Said Ali (2016), the state must involve NU and Muhammadiyah in countering radicalism. Radicalism and terrorism cannot be solved by the government and security forces alone, but must involve all elements of society.

According to these two NU figures, Islamic boarding schools have carried out deradicalization exegesis of the Qur'an, the concept of Islam Nusantara,[8] the concept of Aswaja theology,[9] and the basic values of NU for santri are evidence that Islamic boarding schools puts forward a harmonious, pluralist and inclusive education in the exegesis of the Qur'an.[10] According to the Chairman of PW NU Central Java, Kyai Haji Abu Hafsin (2021), a pesantren in Central Java must play an active role in the deradicalization program of Islam, because the educational function of a Islamic boarding schools includes three aspects, namely taklim, tarbiyah and ta'dib, which must be synergized in the deradicalization program exegesis of the Qur'an.

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[8]   J.J. Meinsma, *Serat Babad Tanah Jawi: Wiwit Saking Nabi Adam Dumugi Ing Tahun 1647,* S'Gravenhage, 1903. Hamid Akasah & Aby Azizy (terj.), *Babad Tanah Jawa: Majapahit, Demak, dan Pajang,* (Surabaya: Cipta Adi Grafika, 1989).

[9]   Soelaiman Fadeli & M. Subhan, *Antologi NU: Sejarah, Istilah, Amaliyah, Uswah,* (Surabaya: LTNU, 2016), 13.

[10]   Lunch Castels & Aris Arif Mundayat, *Membangun Budaya Kerakyatan,* (Yoryakarta: Titan Ilahi Press, 2015), 203.

This study aims to complement the lack of existing studies that only look at the role of Islamic boarding schools in a linear manner, paying less attention to how Islamic boarding schools have a multifunctional role for religion, society and the state. Accordingly, three questions can be formulated: (a) How are the concepts and constructions of deradicalizing the exegesis of the Qur'an in salaf Islamic boarding schools in Central Java? (b) How do the values of deradicalization of the exegesis of the Qur'an affect the construction of religious moderation attitudes for students in Central Java salaf Islamic boarding schools? The answers to these three questions are the subject of this study.

This study has an important meaning for four reasons, namely: (a) The debate on the conceptualization of Islamic deradicalization has yet to find a bright spot, regarding the value base that determines the construct of religious moderation; (b) Correcting the negative views of the Western world as if Islamic boarding schools are terrorist nests, (c) Salaf Islamic boarding schools play an active role in stemming the notions of radicalism and terrorism,[11] and (d) The development of radicalism and terrorism is getting stronger after the elimination of ISIS in the Middle East and the reinstatement of the Taliban in Afghanistan. So far, the existing studies do not see the role of the multifunctional salaf Islamic boarding schools, which is narrow and less accommodating.

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[11] Muhammad A.S. Hikam, *Deradikalisasi Peran Masyarakat Sipil Indonesia Membendung Radiakalisme*, Jakarta, Kompas Media Nusantara, 2016, 81-82. Muammar Ramadhan, *Peranan Pengasuh Pondok Pesantren Dalam Mengembangkan Budaya Damai Di Jawa Tengah Dalam Peranan Pesantren dalam Mengembangkan Budaya Damai*, Nuhrison M. Nuh (ed.), (Jakarta: Pusdiklat Kemenag RI, 2010), 103.

B. Discussion

1. The Concept of Islamic Boarding Schools

The word cottage means a building sheltering in the forest, garden, field and rice field,[12] a building in the form of plots, with cubicle walls and thatched roofs where a family lives,[13] or a temporary place for workers. The word Islamic boarding schools comes from the word students, meaning students who are studying Islamic religious knowledge. Means the residence of the students while deepening the knowledge of the Islamic religion.[14] According to Nurcholish Madjid,[15] the word Islamic boarding schools contains both Islamic meaning and Indonesian authenticity. This phrase is derived from the Sanskrit word students, which signifies literacy, or the Javanese word *cantrik*, which means students who follow their professors wherever they go.[16]

Students are placed in Islamic boarding schools during their education in traditional Islamic educational institutions.[17] Islamic boarding schools are Islamic religious education institutions that grow and develop with a dormitory system in which students receive religious education through a teaching system led by a *kyai*.[18]

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[12] Departemen Pendidikan dan kebudayaan, *Kamus Besar Bahasa Indonesia,* (Jakarta: Balai Pustaka, 1988), 695.

[13] Giyoto Panut, & Y. Rohmadi, "Implementasi Undang-Undang Nomor 18 Tahun 2019 Tentang Pesantren Terhadap Pengelolaan Pondok Pesantren," In *JIEI*: *Jurnal Ilmiah Ekonomi Islam*, 7(02), 2021, 816-828.

[14] Zamakhsari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai,* (Jakarta: LP3ES, 1985), 18.

[15] Nurcholish Madjid, *Bilik-bilik Pesantren,* (Jakarta: Yayasan Wakaf Paramadina, 2007), 26.

[16] Rengga Satria, "Intelektual Pesantren: Mempertahankan Tradisi Ditengah Modernitas," In *Turast: Jurnal Penelitian dan Pengabdian,* 7(2), 2019, 177-194.

[17] John M. Echols & Hassan Shadily, *Kamus Inggris Indonesia,* (Jakarta: Gramedia Pustakam Utama, 2003), 72. Victoria Bull (ed.)., *Oxford: Learner's Pocket Dictionary,* Edition IV, (New York: Oxford Universiry Press), 2001, 43.

[18] Mujamil Qomar, *Pesantren Dari Transpormasi Metodologi Menuju Demokrarisasi Institusi,* (Jakarta: Erlangga, 2018), 2.

Islamic boarding schools, according to Abdurrahman Wahid,[19] are Islamic religious educational institutions that are akin to military academies or monasteries in that people who enter experience a state of wholeness.

According to Pigeud and de Graaf, Islamic boarding schools have existed as formal educational institutions from the 13th century AD,[20] such as the Tegalsari Islamic Boarding School in Ponorogo, which was founded in 1724. Islamic boarding schools flourished and grew fast in Java a century later, according to the findings of a Dutch survey in 1819. The features of the hut, mosque, recitation of the yellow book, students, and kyai, according to Dhofier,[21] are the five main elements of Islamic boarding schools. Traditional Islamic boarding schools, modern Islamic boarding schools, and integrative Islamic boarding schools are the three types of Islamic boarding schools. In Islamic boarding schools, there are 10 learning methods, according to Ahmad Fakhri Azizi and Asrori: *sorogan, bandongan, halaqah*, *rote, tirakat, muqaronah*, *autodidak*, *pasaran*, *demonstrasi*, and *rihlah ilmiah*.

2. Islamic Deradicalization Concept

The terms radical, comprehensive, fanatical, revolutionary, ultra, and fundamental are all used to describe something that is extreme, comprehensive, fanatical, revolutionary, ultra, or fundamental.[22] The philosophy or practice of radicals or believers of extreme and fundamental ideology is referred to as radicalism.[23]

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[19] Abdurrahman Wahid, *Menggerakkan Tradisi: Esai-easai Pesantren*, (Yogyakarta: LKiS, 2001), 32.

[20] Martin van Bruinessen, *NU-Tradisi-Relasi Kuasa-Pencarian Wacana Baru*, (Yogyakarta: LKiS, 1999).

[21] Zamakhari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai,* (Jakarta: LP3ES, 1985), 44-51.

[22] A.S. Homby, *Oxford Advenced, Dictionary of Current English,* Oxford, Oxford University Press, 2000, 691.

[23] H. Wicaksono & M.K. Darmawan, "Alat Ukur Tingkat Radikalisme Berdasarkan

The word radicalism, according to the Big Indonesian Dictionary,[24] refers to an ideology or school that advocates for extreme, violent, drastic, or revolutionary change. Radicalism, according to Sartono,[25] is a social movement that entirely rejects the current social order and is marked by a strong moral desire to resist and be antagonistic to the authorities. According to Ahmad Rubaidi,[26] radicalism in the religious arena is a religious movement that wants to radically remodel the social and political system by violence. In sociology, radicalism refers to a point of view that seeks to achieve fundamental changes based on its perception of social reality or ideology.[27]

Deradicalization, on the other hand, refers to an *anti*-radicalism, counter-radicalism, or *anti*-radicalism campaign. Abdurrahman Wahid, founded the deradicalization movement on the principle of nonviolent Islam. Islam, he believes, is a peaceful religion.[28] Abdurrahman Wahid, together with Syafi'i Ma'arif, Ismartono, Mudji Sutrisno, and several other people, worked to establish a nonviolent Islamic perspective as president of the World Conference Religions and Peace (WCRP) and creator of the Indonesian Conference Religions and Peace (ICRP).

Deradicalization has two definitions: (a) disengagement (disconnection), which means leaving or releasing acts of terrorism or radicalism by reorienting, and (b) de-radicalization, which means *de-idelogisation* (counter-ideology), which means stopping the understanding and spread of terrorism and radicalism's ideology.[29]

Penilaian Kepribadian," In *Deviance: Jurnal Krimonologi,* 4(1), 2020, 84-102.

[24] Departemen Pendidikan dan kebudayaan, *Kamus Besar Bahasa Indonesia,* (Jakarta: Balai Pustaka), 1988, 354.

[25] Sartono, *Racun dan Keracunan*, (Jakarta: Widya Medika, 2002), 38.

[26] Ahmad Rubaidi, *Radikalisme Islam, Nahdatul Ulama Masa depan Moderatisme Islam di Indonesia*, (Yogyakarta: Logung Pustaka), 2007, 33.

[27] Ismail Hasani & Bonar Tigor Naipospos, *Dari Radikalisme Menuju Terorisme: Studi Relasi dan Tranformasi Organisasi Islam Radikal di Jawa Tengah dan D.I Yogyakarta,* (Jakarta: SETARA Institut, 2015), 19.

[28] Abdurrahman Wahid, dkk.,*Islam nir-Kekerasan,* (Yogyakarta: LKiS, 2000), 6.

[29] Muhammad A.S. Hikam, *Deradikalisasi Peran Masyarakat Sipil Indonesia Membendung Radiakalisme*, Jakarta: Kompas Media Nusantara,2016, 81-82.

Through coercive techniques, legal processes, arrests, prosecutions, and executions, the concept of de-radicalization was accepted as one of the approaches to confront non-violent terrorism.[30]

According to Azra (2020), he Islamic radicalism movement is always associated with the jihadism movement.[31] As a social phenomenon, the Islamic radicalism movement can only be countered by another social phenomenon, namely the Islamic *anti*-radicalism movement or the Islamic deradicalism movement.[32] According to Hidayat and Ibrahim (2021), a social movement can be said as an Islamic radicalism if there are several features, namely: (a) frequently claiming a single truth and misleading other groups who disagree, (b) complicating Islam which is actually simple, (c) being excessive about the religion in unsuitable place, (d) impolite and loud in interacting and temperamental in delivering da'wah, (e) easily prejudice others, and (f) consider others who have different opinion as infidels.[33]

According to Rahardjo (2016), there are four things behind the emergence of radical Islamic movement, namely: (a) the influenced of transnational Islamic movement, (b) the influence of euphoria democratization in Indonesia, (c) the failure of law enforcement and democracy, and (d) the failure of Islamic da'wah that *rahmatan lil 'alamin*.[34] Based on Agus SB (2016), there are two strategies for fighting radicalism, counter radicalization and deradicalization. Counter radicalization is the preventive attempt directed at all element of society, carried out by champaign to build the understanding or awareness of radicalism and terrorism are

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[30] Muhammad Nurul Huda, *Aku Mantan Teroris,* Bandung, Mizan, 2015, 2.

[31] Azyumardi Azra, *Moderasi Islam di Indonesia,*(Jakarta: Kencana, 2020), 23.

[32] Thohir Yuli Kusmanto, Moh. Fauzi & M. Muhsin Jamil, "Dialektika Radikalisme dan Anti Radikalisme di Pesantren", In *Jurnal Walisongo,* 23(1), 2015, 27-49.

[33] Wahyu Hidayat, & T. Ibrahim, "Implementing of Science Social Integration in Islamic Education Learning," In *Jurnal Pendidikan Islam,* 7(1), 2021, 1-16.

[34] M. Dawam Rahardjo, "Fanatisme dan Toleransi," Pengantar dalam Irwan Masduqi, *Berislam Secara Toleran,* (Bandung: Mizan, 2016), xxvii.

violence. Meanwhile, deradicalization is a strategy in overcoming radicalism and terrorism, which is an improvement and healing of actors involved in radicalism and terrorism.

This study is considered as field research in the form of descriptive qualitative, on the effort to deradicalization exegesis of the Qur'an in a salaf Islamic boarding schools in Central Java in shaping moderate students.[35] The data were collected through observation, interview, and documentation methods, then analyzed through inductive analysis.[36] The purpose of this study is to shows the important role of salaf Islamic boarding schools in deradicalization through exegesis of the Qur'an in shaping moderate student behavior. Therefore, the role of salaf Islamic boarding schools such as Al-Anwar Sarang Rembang Islamic Boarding School, Matholi'ul Falah Kajen Pati Islamic Boarding School, and Futhuhiyah Mranggen Demak Islamic Boarding School as the reference of deradicalization of Qur'anic interpretation. Contrastingly, the reference of deradicalization through exegesis of the Qur'an used is the model exegesis of the Qur'an, and a number of the reference such as book, journal, article and other manuscript related to research question. The result of the analysis is presented by descriptive analysis techniques, the conclusions are the result of the research questions and also the significant finding of this study.

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[35] Benard Russell, *Research Methods in Antropology,* London-New Delhi, SAGE Publications, 1994. Lexy J. Moleong, *Metodologi Penelitian Kualitatif,* Bandung, Remaja Rosdakarya, 2019. Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik,* (Jakarta: Rineka Cipta, 2018).

[36] Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik,* (Jakarta: Rineka Cipta, 2018), Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R&D,* (Bandung: Alfabeta, 2020).

a. Concept and Construction of Deradicalization Through Exegesis of the Qur'an Salaf Islamic Boarding Schools in Central Java.

An interesting finding turns out that the deradicalization concept and construction through exegesis of the Qur'an has long been carried out in salaf Islamic boarding schools in Central Java, such as Al-Anwar Islamic Boarding School Sarang Rembang, Matholi'ul Falah Islamic Boarding School Kajen Pati, Raudhatul Ulum Islamic Boarding School Guyangan Pati, dan Futhuhiyah Islamic Boarding School Mranggen Demak, showing a strong effort by Islamic boarding schools to build the concept of deradicalization through the study exegesis of the Qur'an. Concept and construction of deradicalization of exegesis of the Qur'an, The concept of deradicalization is explored in various classical interpretations, such as exegesis of the Jalalain, exegesis of the Marah Labib, exegesis of the Showi, and exegesis of the Ibn Katsir. The conception and construction of deradicalization is built through a number of verses that contain a moderate message, as said *ummatan wa Sathan* in Qur'an Surah al-Baqarah, verse 143, "meaning just people and elected people characterized by *akhlaqul karimah*". From this verse is derived the concept of deradicalization as follows, namely:

First, the concept of the value of life full of wisdom and honesty. These two basic values are taught by religion to build relations between religious people. This is reinforced by a number of Qur'anic verses, such as Qur'an Surah al-An'am verse 152, Qur'an Surah al-Ahzab verses 70-71, and Qur'an Surah at-Taubah verse 119, emphasizing the importance of being an honest and trustworthy person in every practice of social life. *Second,* the concept of life that is beneficial to others and does not do harm becomes the focus of building

a moderate attitude in the midst of society, as described in the Qur'an Surah al-Isra' verse 7, Qur'an Surah al-Qashash verse 77, and Qur'an Surah al-A'rof verses 56-68, affirming the importance of always doing good to others and refraining from doing harm.

Third, the concept of living life with compassion, as described in the Qur'an Surah at-Taubah verse 128, Qur'an Surah Ali Imran verse 14, Qur'an Surah ar-Rum verse 21, and Qur'an Surah al-Mumtahanah verse 7, which explains the creation of humans accompanied by sincerity and compassion for others creature. *Fourth*, the concept of flexibility is seen as important in building harmonious relationships between humans, as emphasized in the Qur'an Surah Ali Imran verse 154 and Qur'an Surah Fushilat verse 34, which command to spread God's grace gently so as to avoid evil.

b. Deradicalization Exegesis of the Qur'an in the Construction of Religious Moderation for the Students of Salaf Islamic Boarding Schools in Central Java

Linguistically, the word moderate means not extreme and reducing violence.[37] According to Hartono and Tastin (2019) moderation is seem as notion of taking the middle way, neither right extreme nor left extreme. Religious moderation is religious views and attitudes trying to take a middle position between two conflicting poles. According to Wahid (2000), moderation should encourage efforts to realize social justice for all human beings. The concept of moderation emphasizes aspects of a cultural approach that is not rigid, not harsh,

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[37] S. Husain, *Nilai-nilai Moderasi Islam di Pesantren: Studi Kasus Pada Ma'had Aly A'adiyah Sengkang Kabupaten Wajo Sulawesi Selatan.* (Jakarta: Tesis UIN Syarif Hidayatullah Jakarta, 2020).

friendly, *anti*-violent, *anti*-radical, tolerant, inclusive, based on a balanced and fair way of thinking and perspective.[38]

According to Husain (2020), the basic values of religious moderation consist of thirty values, which can be grouped into four values, namely: (a) comprehensive understanding of Islam, (b) balance between shari'ah and changing times, (c) support for peace, and (d) respect for human values, recognition of religious, cultural, political plurality, and recognition of minority rights. Besides, emphasis of religious moderation on critical and inclusive, peace, balance, recognition of plurality and minority rights. While religious moderation according to the Ministry of Religion (2021), namely the existence of elements of justice, balance, and tolerance.

The four major ideas of Islamic moderation are manifested in the study of Qur'anic interpretations in salaf Islamic boarding schools in Central Java, as an effort to: (1) build a harmonious and pluralist civilization; (2) respect for differences of opinion; (3) not forcing the will with violence, and (4) acknowledging other parties who are different. The practice of religious moderation in salaf Islamic boarding schools students in Central Java is very important with three basic goals, namely maintaining human dignity, neutralizing fanaticism, and caring for Indonesianness.[39] The core of the practice of religious moderation is self-restraint in the four concepts of life, namely living full of wisdom and honesty, living meaningfully, living full of love, and live flexibly.[40]

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[38] Yahya Cholil Qaumas, *Moderasi Beragama Penting dalam Memperkuat Negara*, Jakarta, Kemenag RI, 7 Oktober, 2021.

[39] Maskuri, M., Ma'arif, A.S., & Fanan, M.A., Mengembangkan Moderasi Beragama Mahasantri Melalui Ta'lim Ma'had di Pesantren Mahasiswa. *J-PAI: Jurnal Pendidikan Agama Islam,* 7(1), (2020), 32-45. http://ejournal.uin-malang.ac.id/index.php/jpai

[40] Muhammad Abdullah, "Mengurai Model Pendidikan Pesantren Berbasis Moderasi Agama: Dari Klasik ke Modern," In *Prosiding Nasional*, II, 2019, 55-74.

c. Functional Implications of the Religious Moderation Attitude of the Central Java Salaf Islamic Boarding School Students in Building a Harmonious, Pluralist and Inclusive Religious Attitude

Human nature in religion requires a harmonious, pluralistic, inclusive, and accommodative life. However, harmonious life, which is a life full of love, peace, tranquility, and harmony. In fact, religion is often present in two different faces, on the one hand religion is a place to find peace, on the other hand religion is often a tool of legitimacy and triggers conflict.[41] According to Kung, religion actually functions optimally to create true brotherhood, harmonious, pluralist and inclusive relations so that eternal peace can be realized.[42]

Globally inclusive theology was initiated in 1965, in Christianity through the controversial Second Vatican Council (Nostra Aestate).[43] It was sourced on Nostra Aestate, namely the declaration of the relationship between the church and non-Christian religions.[44] According to Rahner (1966), inclusive theology says: "Non-Christians will also be saved as long as they live in sincerity towards God, because God's work is with them, even though they have never heard of Christianity". Rehner mentions an inclusive attitude based on the concept of the *Anonymous Christian*.[45]

In Islam, inclusive theology refers to Qur'an Surah al-Baqarah verse 143 states that Allah made Muslims as just and chosen people. The inclusive attitude of Islam refers to

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[41] Burhanudin Daya, *Agama Dialogis: Merenda Dialektika Idealita dan Realita Hubungan antar Agama,* (Yogyakarta: LKiS, 2016).

[42] Huns Kung, *Etika Ekonomi dan Politik Global: Mencari Visi Baru Bagi Kelangsungan Agama di Abad XXI,* terj. Ali Noer Zaman, (Yogyakarta: Qalam, 2019), 252-253.

[43] Burhanudin Daya, *Agama Dialogis….,* 2016

[44] B.M. Rachman, *Mengembalikan Kerukunan Umat Beragama,* Jakarta, Makalah Seminar Nasional tentang Membangun Kerukunan Umat Bergama, 28 Juni 2000.

[45] Haryatmoko, *Etika Politik dan Kekuasaan,* (Jakarta: Penerbit Kompas, 2004).

Ibn Taimiyah, which distinguishes people who are general Muslims, and people who are specific Muslims.[46] General Islam is "submission to God" through *al-Islam al'Am*.[47] Inclusive theology is realized if a person has an open attitude towards all parties, especially building harmonious and pluralist relationships.[48]

As social beings, human beings must be accommodating to all religious people. According to Haryatmoko (2004), religious people will take one of the attitudes when meeting followers of other religions, namely radical, accommodating, synthetic, dualistic, and transformative attitudes.[49] These five attitudes will affect religious behavior.[50] In an accommodative attitude, there is no conflict between the perspective of one's faith and the faith of others. Values that other people desire are considered values that are sought in their beliefs. There will be an encounter between faiths because a believer will recognize and believe that there may be other truths beyond what he believes so that harmonious, pluralist and inclusive relationships are easier for people of different religions.[51]

Central Java has become a barometer for developing radical Islamic groups and terrorists, several acts of terrorism still frequently occur in Central Java, such as the terror on September 25, 2011, the suicide bombing of Achmad Yosepa Hayat at the Bethel Gospel Church in Solo. In 2012 terrorists

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[46] A.M. Amin, "Konsep Sekularisasi Menurut Nurkholis Majid: Studi Atas Pemikiran Sekularisasi Nurcholish Madjid," In *Jurnal Manthiq*, IV, 2019, 95-104.

[47] Nurchilish Madjid, *Bilik-bilik Pesantren,* (Jakarta: Yayasan Wakaf Paramadina), 2007.

[48] Nurchilish Madjid, *Bilik-bilik Pesantren…*, 2007.

[49] Haryatmoko, *Etika Politik dan Kekuasaan,* (Jakarta: Penerbit Kompas, 2004).

[50] Emanuel G. Singgih, *Bergereja, Berteologi, dan Bermasyarakat,* (Yogyakarta: Taman Pustaka Kristen, 2010), 36-40.

[51] Irwan Abdullah, *Agama dan Kearifan Lokal dalam Tantangan Global.* (Yogyakarta, Pustaka Pelajar, 2020).

shot a member of the police, Bripka Dwi Data Subekti, at the Plaza Singosaren Police Station, Solo. Solo was made the main target of terrorist arrest operations, such as Densus 88 arresting and shooting dead some terrorists in September 2012. In May 2013, Densus 88 arrested and shot many dead terrorists in Kebumen and Batang. Central Java has become the center of terrorism cases, recruitment bases, areas for acts of terror, hiding places for terrorists.[52]

Several radical and terrorist organizations were born and operated in Central Java, such as the NII and JI movements. Central Java has become a fertile field for the recruitment of radicals and terrorists. After independence, Darul Islam/ Indonesian Islamic Army (DI/TII) made Central Java the basis of resistance against the state.[53] Some anti-state organizations continued DI/TII's ideals, such as JI.[54] The role of Central Java in giving birth to radical and terrorist organizations cannot be separated from the role of Abu Bakar Ba'asyir and Abdullah Sungkar in establishing the Al-Mukmin Ngruki Islamic Boarding School in 1972 as a place for training DI/TII cadres during the New Order. Ba'asyir's loyalists are scattered in various Islamic organizations, especially Jamaah Ansharut Tauhid (JAT). Ba'asyir declared JAT on 17 September 2008 in Solo after an internal conflict within the Indonesian Mujahidin Council (MMI), the organization Ba'asyir founded in 2000.[55]

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[52] Sri Wahyuni, "*Dapur Gerakan Anti Negara Hingga Panggung Aksi-aksi Anarkis,*" In *Kontra Radikalisme dan Terorisme Berbasiskan Masyarakat di Jawa Tengah-DIY,* (Yogyakarta: BNPT-Fakultas Syari'ah dan Hukum UIN Yogyakarta, 2016), 1-2.

[53] Wahyu Hidayat & T. Ibrahim, "Implementing of Science Social Integration in Islamic Education Learning," In *Jurnal Pendidikan Islam,* 7(1), 2021, 1-16.

[54] Zulkifli Haji Moh. Yusoff & Fikri Mahmud, « Gerakan Teroris dalam Masharakat Islam: Analisis Terhadap Gerakan Jemaah Islamiyah (JI), » In *Jurnal Usuluddin Universitas Malaya,* 1(21), 2005, 39-62.

[55] Irfan S. Awwas, *Dari Penjara ke Meja Hijau: Menelusuri Jejak Dakwa Abu Bakar Ba'asyir,* (Yogyakarta: Wihdah Press, 2015),. 39.

His loyalists followed in the footsteps of Ba'asyir, such as Haris Amir Falah, Ikhwan, and Afif Abdul Majid. JAT is overgrowing in Central Java and other cities in Indonesia. In 2012 America listed JAT as a terrorist organization. JAT figures, such as Ahmad Sungkar, Abdul Rohim Ba'asyir, and Afif Abdul Majid, were included in the list of terrorists released by America. In 2011 Ba'asyir was sentenced to 15 years in prison for his involvement in JI in Aceh, but he was active in the jihad campaign in prison. The activities of the Ngruki Islamic Boarding School continue to develop its ideology in several pesantren, such as the Isy Kariman Islamic Boarding School in Surakarta, Al-Muttaqien Islamic Boarding School in Jepara and Darus Syahadah Islamic Boarding School in Boyolali, as well as sending ustadz-ustadz to the pesantren.

In the deradicalization of Islam, the role of society becomes essential, as explained in the UN Resolution on Global Counter-Terrorism Strategy 60/288, which was adopted on September 8, 2006. The resolution explained that society is an important part of preventing radicalism and terrorism through education and the movement for tolerance, peace, and justice. Indonesia is a vital part of the UN resolution. Although it is not explained through special ratification on counter-terrorism, various efforts have been made by the government to educate the public and instill vigilance against the threat of radicalism and terrorism.

The people of Central Java have resistance to radical and terrorist ideologies. Salaf *Kyai* and students play an active role in counter-radicalism and terrorists, which have long been the identity of salaf pesantren in Central Java.[56] Salaf Islamic boarding schools are an important part of the Islamic

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[56] Sri Wahyuni, *"Dapur Gerakan Anti Negara Hingga Panggung Aksi-aksi Anarkis,"* In *Kontra Radikalisme dan Terorisme Berbasiskan Masyarakat di Jawa Tengah-DIY,* Yogyakarta, BNPT-Fakultas Syari'ah dan Hukum UIN (Yogyakarta: 2016), 2.

deradicalization movement in Central Java. In 2015, in Central Java, there were 4,473 Islamic boarding schools, such as in Jepara, Kudus, Grobogan, Demak, Pekalongan and Pati. This number increased by 13% (489 units) from the previous year (3,984 Islamic boarding schools) and an increase in the number of *santri*. In 2019, students reached 422,069 people. In 2021 it will reach 451,501 people, up 7%. Most of these schools have close ties to traditionalist Islam and NU, which are important characteristics of moderate religion in Central Java society.

C. Conclusion

In the deradicalization of Islam, the role of society becomes essential, as explained in the UN Resolution on Global Counter-Terrorism Strategy 60/288, which was adopted on September 8, 2006. The resolution explained that society is an important part of preventing radicalism and terrorism through education and the movement for tolerance, peace, and justice. Indonesia is a vital part of the UN resolution. Although it is not explained through special ratification on counter-terrorism, various efforts have been made by the government to educate the public and instill vigilance against the threat of radicalism and terrorism. *Kyai* plays an important role as cultural brokers, as religious elites who have the capacity and authority to interpret Islamic doctrine. They are leaders of Islamic boarding schools and study, who are actively involved in religious and educational activities. Kyai plays a role in Islamic deradicalization and counter-terrorism programs. Kyai is also the leader of Sufism, which puts forward Islamic spirituality oriented towards strengthening the internal dimension of religion, as opposed to the external dimension of religion. Sufism opposes formalistic expressions in religion, such as the application of Islamic law and the establishment of an Islamic state. In Central Java, the Sufi movement is carried out in Islamic boarding schools and mosques, both in a recitation of Sufism for parents and young

students. Kyai determines the clerics involved in Islamic boarding schools and mosques through natural selection based on moderate religious values.

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