THE MODEL OF MODERATE ISLAM EDUCATION

(MULTICASE STUDY AT BAHRUL MAGHFIROH CINTA INDONESIA ISLAMIC BOARDING SCHOOL OF MALANG AND SELAMAT PAGI INDONESIA HIGH SCHOOL OF BATU)

Thesis

By

Rohana Dwi Kartikawati

ID 16771046

ISLAMIC EDUCATION MASTER PROGRAM

STATE ISLAMIC UNIVERSITY OF MAULANA MALIK IBRAHIM MALANG

2019

THE MODEL OF MODERATE ISLAM EDUCATION

(MULTICASE STUDY AT BAHRUL MAGHFIROH CINTA INDONESIA ISLAMIC BOARDING SCHOOL OF MALANG AND SELAMAT PAGI INDONESIA HIGH SCHOOL OF BATU)

Thesis

A Thesis is submitted to Postgraduate of Maulana Malik Ibrahim State Islamic University of Malang in partial fulfilment of the requirements for the degree of Master in Islamic Education

By

Rohana Dwi Kartikawati

ID 16771046

ISLAMIC EDUCATION MASTER PROGRAM

MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF MALANG

2019

ii

APPROVAL SHEET

Master thesis entitled "The Moel of Moderate Islam education (Multi Case Study at *Bahrul Maghfiroh Cinta Indonesia* Islamic Boarding School of Malang and Selamat Pagi Indonesia High School of Batu)" was approved to be examined.
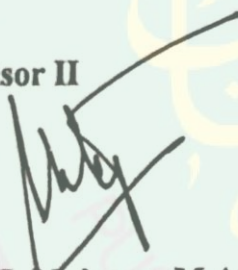
Batu, 17 January 2019

Advisor I

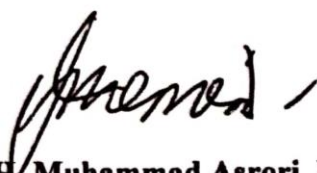**Dr. H. Munirul Abidin, M.Ag**
ID. 19720420 200212 1 003

Batu

Advisor II

Dr. H. Mulyono, M.Ag
ID. 19660626 200501 1 003

Batu, 17 January 2019

The Chief of Islamic Education Master Program

Dr. H. Muhammad Asrori, M.Ag
ID. 19691020 200003 1 001

LEGITIMATION SHEET

Master thesis titled "The Model of Moderate Education (Multicase Study At Bahrul Maghfiroh Cinta Indonesia Islamic Boarding School of Malang And Selamat Pagi Indonesia High School of Batu" was examined and maintained in front of examiners on Friday 4th January 2019.

Examiner Board

Chief Examiner

Dr. H. Samsul Susilawati, M.Pd   (_____)
19760619 200501 2 005

Main Examiner

Dr. H. Turmudi, M.Si, Ph.D   (_____)
19571005 198203 1 006

Advisor I

Dr. H. Munirul Abidin, M.Ag   (_____)
ID. 19720420 200212 1 003

Advisor II

Dr. H. Mulyono, M.Ag   (_____)
ID. 19660626 200501 1 003

Acknowledged By
The Director of Postgraduate Program

Prof. Dr. H. Mulyadi, M.Pd.I
19550717 198203 1 005

iv

STATEMENT OF THE AUTHENTICITY OF WRITING

The following signed personal identity,

Name   : Rohana Dwi Kartikawati

ID Number   : 16771046

Program   : Islamic Education Master Program

Address   : RT. 003 RW. 001 Sendangrejo, Tambakrejo, Bojonegoro

Research   : The Moel of Moderate Islam education (Multi Case Study at Bahrul Maghfiroh Cinta Indonesia Islamic Boarding School of Malang and Selamat Pagi Indonesia High School of Batu)

Is truely declaring that there is no plagiarism in the research writing of mine, except for writing by quotation and bibliography. If the research writing is laterly proved containing plagiarism, then I would take responcible as legislation applied. The statement was accordingly written without any forces of others.

Batu, 21 November 2018

Best regards,

ROHANA DWI KARTIKAWATI
ID. 16771046

v

MOTTO

وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ

أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

And if whatever trees upon the earth were pens and the sea [was ink], replenished

thereafter by seven [more] seas, the words of Allah would not be exhausted.

Indeed, Allah is Exalted in Might and Wise. (Q.S. Luqman (31): 27)

DEDICATION

Sincerely I would like to dedicated this work for various supporting sides of thesis fulfilment as folow:

1. Both of my parents, Mr. Drs. Suhadi and Mrs. Sulisti, who continuously support and pray for my best, and all members of my family.

2. Indonesia Endowment Fund for Education (LPDP) who give the big support as the sponsor of study.

3. All of my friends, especially my beloved one, Mrs. Puput Suriah, who motivated and shared lots of things for me from the start of study.

4. My lovely alma mater, Postgraduate Program of Maulana Malik Ibrahim State Islamic University of Malang and big family, who facilitated and gave me lots of things.

5. And lastly, all participants who could not I mention for each one, who give all support.

ABSTRAK

Kartikawati, Rohana Dwi. 2018. Model Pendidikan Islam Moderat (Studi Kasus di Pesantren Bahrul Maghfiroh Cinta Indonesa Malang dan SMA Selamat Pagi Indonesia Batu). Tesis, Program Studi Pendidikan Agama Islam, Universitas Islam Negeri Maulana Malik Ibrahim Malang, Pembimbing: (1) Dr. H. Munirul Abidin. (2) Dr. H. Mulyono, M.Ag.

Kata Kunci: Islam Moderat, Pendidikan

Penelitian tentang pendidikan Islam Moderat di Pesantren Bahrul Maghfiroh Cinta Indonesia (BMCI) Malang dan Sekolah Menengah Atas Selamat Pagi Indonesia (SMA SPI) Batu dilaksanakan dengan berfokus pada: 1) Konsep Islam Moderat di BMCI Malang dan SMA SPI Batu, 2) Pendidikan Islam Moderat di BMCI Malang dan SMA SPI Batu, 3) Implikasi Pendidikan Islam Moderat terhadap perilaku moderat siswa di BMCI Malang dan SMA SPI Batu.

Penelitian ini menggunakan pendekatan kualitatif dan memanfaatkan strategi multi studi kasus. Pengumpulan data dilakukan dengan observasi, wawancara dan dokumentasi. Analisis data dilakukan dengan mengorganisir data, membaca dan membuat memo terhadap data, mengkode data, menginterpretasikan data, dan merepresentasikan data.

Hasil penelitian menunjukkan bahwa terdapat kesepamahaman antara pemikiran BMCI Malang dan SMA SPI Batu terhadap Islam moderat, yaitu 1) Islam moderat adalah istilah lain dari Islam *rahmatan lil 'alamin* yang pada prakteknya mengutamakan perdamaian dan pemikiran yang fleksibel. Nilai-nilai Islam moderat yang diimplementasikan di BMCI diantaranya cinta tanah air, bersikap loyal, menghindari sikap fanatisme dan merasa paling benar, serta bersikap toleransi. Sedangkan nilai-nilai Islam moderat yang diimplementasikan di SMA SPI adalah sikap toleransi, keadilan, saling menghormati, kebersamaan, kerja sama, tanggung jawab, disiplin, mandiri, jujur, mampu melihat dari perspektif yang berbeda, mampu membedakan antara tolerasi dengan mencampur adukkan iman, dan menerima perbedaan. 2) Pendidikan Islam moderat yang diimplentasikan di BMCI Malang adalah nasionalis-religius melalui empat tahap yaitu pendalaman (briefing), pengaplikasian, penguatan, monitoring dan evaluasi, sedangkan di SMA SPI Batu mengimplementasikan nasionalis-humanistik melalui tiga tahap pendidikan yaitu orientasi, pengaplikasian dan evaluasi. 3) Implikasi pendidikan Islam moderat di BMCI Malang adalah bahwa siswa berpemikiran Islam sebagai agama yang *rahmatan lil 'alamin* dan komprehensif yang mengajarkan sikap baik terhadap manusia, hewan dan tumbuhan. Nilai-nilai Islam moderat yang dipelajari siswa BMCI meliputi sikap sopan, ramah, disiplin, mandiri, toleransi, tenang ketika ada hal yang tidak nyaman, berfikir terbuka, sikap lembut dan simpati. Implikasi pendidikan Islam moderat di SMA SPI Batu adalah bahwa siswa berpemikiran Islam sebagai agama yang aman dan mengajarkan toleransi tanpa mengabaikan prinsip-prinsip keagamaan. Nilai-nilai Islam moderat yang dipelajari adalah berteman dengan siapapun dan tetap menjaga iman, bersikap loyal dan fleksibel dalam pluralitas, belajar semangat ibadah, disiplin, komitmen terhadap kewajiban umat beragama, toleransi, saling menghormati, menghindari egoisme, dan menerima perbedaan.

ABSTRACT

Kartikawati, Rohana Dwi. 2018. The Model of Moderate Islam Education (Multi Case Study at Bahrul Maghfiroh Cinta Indonesia Islamic Boarding School of Malang and Selamat Pagi Indonesia High School of Batu). Thesis, Islamic Education Master Program, Maulana Malik Ibrahim State Islamic University of Malang, Supervisors: (1) Dr. H. Munirul Abidin. (2) Dr. H. Mulyono, M.Ag.

Keywords: Moderate Islam, Education

The research at Bahrul Maghfiroh Cinta Indonesia Islamic Boarding School (BMCI) of Malang and Selamat Pagi Indonesia (SPI) High School of Batu has spesific focusses on: 1) The concept of moderate Islam at BMCI Islamic Boarding School of Malang and SPI High School of Batu, 2) Moderate Islam education at BMCI Islamic Boarding School of Malang and SPI High School of Batu, and 3) the Implication of moderate Islam education to the student moderate behavior at BMCI Islamic Boarding School of Malang and SPI High School of Batu.

This is qualitative research specified on multicase study type. Data collection is conducted by observation, interview and documentation. Data analysis is conducted by various steps, including organizing, reading and memoing, coding, interpreting, and representing the research data.

The research outcome shows that 1) BMCI and SPI share that moderate Islam is another term of Islam *rahmatan lil 'alamin* which is practically implemented in peacefulness and flexibility. Moderate Islam values in BMCI is expressed in various characters such as loving the homeland, loyalty, avoiding fanatics and the most right yourself, and tolerance. Whereas in SPI, moderate Islam values is expressed through the characters of tolerance, justice, mutual respect, togetherness, cooperation, responsibility, discipline, independence, honesty, seeing other perspectives, ability to differ tolerance and mixing the faith and accepting diversity. 2) Moderate Islam education implemented in BMCI is nationalist-religious educated in four steps containing briefing application, reinforcement, monitoring and evaluation. Whereas moderate Islam education implemented in SPI is nationalist-humanistic educated in three steps containing orientation, application and evaluation. 3) The implication of the students in BMCI is thought on Islam as *rahmatan lil 'alamin* and comprehensive religion teaching good relationship towars human beings, animals and even plants. Moderate Islam values they learnt in BMCI as moslem are politeness, friendliness, discipline, independence, tolerance, keep calm during umbragious things, sharing and discussion of diversity, being gentle, and sympathy. Whereas in SPI students in SPI thought that Islam is a safe religion teaching tolerance without ignoring the religious principles. The students in SPI express moderate Islam values by making friends with no selection and keep holding the faith, flexible and loyal towards diversities, and seeing eagerness of worshipping form others, discipline, commitment on religious obligation, tolerance, respect, avoiding egoistic, and sharing and discussion on diversities.

ملخص البحث

كرتكاوتي، روحانا دوي. ٢٠١٨. نموذج التربية الإسلامية المعتدلة (دراسة حالة في المعهد بحر المغفورة جينتا إندونيسيا ملانج والمدرسة الثانوية سلامات فاغي إندونيسيا باتو). رسالة الماجستير. قسم التربية الإسلامية جامعة مولانا مالك إبراهيم الإسلامية الحكومية .بمالانج. المشرف الأول: الدكتور منير العابدين الماجستير. المشرف الثاني: الدكتور مليونو الماجستير.

الكلمات الرئيسية: الإسلامية المعتدلة، التربية

البحث عن التربية الإسلامية المعتدلة في المعهد بحر المغفرة جنتا إندونسيا ملانج والمدرسة الثانوية سلامات فاغي إندونيسيا الثانوية (SMA SPI) باتو يتركز على: 1) المفهوم عن الإسلامية المعتدلة في BMCI ملانج و SMA SPI باتو، 2) تربية الإسلامية المعتدلة في BMCI ملانج و SMA SPI باتو، 3) تضمين التربية الإسلامية المعتدلة على سلوك الطلاب في BMCI ملانج و SMA SPI باتو.

يستخدم هذا البحث المنهج النوعي وينتفع استراتيجية دراسة تعدد الحالات. جمع البيانات عن طريق الملاحظة والمقابلة والوثائق. تحليل البيانات عن طريق تنظيم البيانات وقراءة وتقديم المذكرات إلى البيانات وترميز البيانات وتفسير البيانات وتمثيل البيانات.

يدل نتائج البحث أن هناك وجود التشابه بين تفكير BMCI ملانج و SMA SPI باتو عن الإسلامية المعتدلة، وهي ١) أن الإسلامية المعتدلة هو مصطلح آخر من الإسلام *رحمة للعلمين* الذي يفضل في تطبيقها الصلح والفكرة المرونة. قيم الإسلامية المعتدلة التي تطبيقها في BMCI منها محبة البلاد، الولاء، تجنب التعصب والشعور بالأحق، والتسامح. أما قيم الإسلامية المعتدلة SMA SPI هي التسامح، العدالة، الاحترام، مشاركة، التعاون، المسؤولية، الانضباط، الاستقلال، الصدق، قدرة الرؤية من وجهات نظر مختلفة، قادر على التمييز بين التسامح وخلط الإيمان، وقبول الاختلافات. ٢) نموذج التربية الإسلامية المعتدلة في BMCI ملانج هو وطني- ديني من خلال أربع مراحل وهي التعميق، التطبيق، التعزيز، المراقبة والتقييم، أما في SMA SPI باتو يؤدي إلى نموذج القومي- الإنساني من خلال ثلاث مراحل التعليم، وهي التوجيه، التطبيق والتقييم. ٣) تضمين التربية الإسلامية المعتدلة في BMCI ملانج هو أن الطلاب يفكرون في الإسلام كدين *رحمة للعالمين* وشامل الذي يعلم المواقف الجيدة للبشر والحيوانات والنباتات. قيم الإسلامية المعتدلة التي تدرس في BMCI تشمل مهذبة، لطيفة، منضبطة، مستقلة، متسامحة، هادئة عندما تكون الأشياء غير مريحة، اللطيفة والتعاطف. آثار التربية الإسلامية المعتدلة في SMA SPI باتو هي أن الطلاب يفكرون في الإسلام كدين آمن ويدرسون التسامح دون تجاهل المبادئ الدينية. قيم الإسلامية المعتدلة التي تدرس فيها هي تصاحب مع أي شخص وتحافظ على الإيمان، الولاء والمرونة في التعددية، تعليم نشاط العبادة، الانضباط، الالتزام بالتزامات المتدينين، التسامح، الاحترام، تجنب الأنانية، وقبول الاختلافات.

x

ACKNOWLEDGEMENT

الحد لله رب العالمين was always recited to the Almighty God who has given His mercies, blessing and guidance in finishing thesis. اللهم صل على سيدنا محمد may always recited to the great Prophet ever, who has brought the Islamic religion to the whole universe as guidance from the darkness to the lightness and expected his *syafa'at* for the next life.

Through all efforts and guidance of all participants, the thesis entitled "The Model of Moderate Islam Education (Multicase Study at Bahrul Maghfiroh Cinta Indonesia Islamic Boarding School of Malang and Selamat Pagi Indonesia High School of Batu)" was finally organized and presented to complete a master program reponsibility. In this great opportunity, the writer would like to thank to those who participated and supported the research as mentioned:

1. Prof. Dr. H. Abdul Haris, M. Ag as the rector of Maulana Malik Ibrahim State Islamic University of Malang,

2. Prof. Dr. H. Mulyadi, M.Pd.I as the director of postgraduate program of Maulana Malik Ibrahim State Islamic University of Malang,

3. Dr. H. Mohammad Asrori, M.Ag as the chief of Islamic Education Master Program,

4. Dr. H. Munirul Abidin and Dr. H. Mulyono, M. Ag as the advisors who seriously guided and adviced for the betterment of the research,

GUIDELINES OF ARABIC-LATIN TRANSLITERATION

The transliteration applied in Postgraduate of State Islamic University Malulana Malik Ibrahim Malang refers to the joint decree between Minister of Religion of the Republic of Indonesia and Minister of Education and Culture of the Republic of Indonesia number 158/1987 and 0543b/U/1987, on 22nd January 1988.

A. Consonant

أ = a	ز = z	ق = q
ب = b	س = s	ك = k
ت = t	ش = sy	ل = l
ث = ts	ص = sh	م = m
ج = j	ض = dl	ن = n
ح = h	ط = th	و = w
خ = kh	ظ = zh	ه = h
د = d	ع = '	ي = y
ذ = dz	غ = gh	
ر = r	ف = f	

B. Vowel

Short		Long		Diphthong	
َ__	a	ا	Ā	أَيْ	Ay
ِ__	i	ىٰ	ī	أَوْ	Aw
ُ__	U	وْ	ū	بَأ	Ba'

xiii

TABLE OF CONTENT

LIST OF TABLE

LIST OF PICTURE

CHAPTER I

INTRODUCTION

A. Context of the Research

Indonesia is a plural country with highest quantity of moslem in the world. Beside plural in the term of socio-culture, moslem itself is a lot classified by Islamic organisations within. The conflicts could be occured in a plural country with dozen diversities, and lately a certain cluster on behalf of moslem did the extremist acts as "*jihad*". They acquise in their life by self-bombing in several public places. Not only it caused demise for themselves, but also many of innocent people are being victims.

Various extremist acts occured in several places of Indonesia. One of those was self-bombing of three churces in Surabaya (14 May 2018) held by five people as a family consist of wife-husband and four children.[1] It risked a lot of innocent people lifes to be acquised. As reported, the sacrifies reached 56 people consist of 14 people lost their life and 42 were injured.[2]

---

[1]Tribunnews, "Pelaku Bom Bunuh diri 3 Gereja di Surabaya Drop Out dari D3 Unair, http://www.tribunnews.com/regional/2018/05/14/pelaku-bom-bunuh-diri-3-gereja-di-surabaya-drop-out-dari-d3-unair, Accessed on 23 August 2018

[2] Tribun Manado, "Jumlah Korban Bom Bunuh Diri di Surabaya Tembus 56 Orang, 14 Tewas dan 42 Luka," http://manado.tribunnews.com/2018/05/14/jumlah-korban-bom-bunuh-diri-di-surabaya-tembus-56-orang-14-tewas-dan-42-luka, Accessed on 23 August 2018

The society, even including moslem themselves, regret for this kind of harmful deeds could be occured in such peaceful country. Therefore the government put a serious care due to these extreme acts. The president of Indonesia, Joko Widodo, shared to the moslem figures in the world to spread moderate-Islam and show peaceful face of Islam. This essential care was also shared by the minister of religion, Moh. Lukman Hakim Saifuddin, by reminding all citizens to keep tolerance in deversity to be saved, and promote moderate-Islam through all aspects of life, including education.

In Istana Bogor, the president of Indonesia held an important meetings to inform 100 moslem figures in the world to spread moderate-Islam or Islam *wasathiyah* over the world. It is essential thing to do especially in Indonesia as representative country has the biggest percentage of moslem society in the world.[3] As a representative of moslem, Indonesia is a model shows the peaceful and lovely face of Islam.[4]

To support moderate Islam, there was a discussion between the minister of religion, Lukman Hakim Saifuddin, and Habib Jindan by sharing and strengthening moderate-Islam to keep being implemented in Indonesia. To support this idea, the ministry of religion is on progress to

---

[3] mediaindonesia.com, "Membumikan Islam Moderat," 5 Mei 2018, http://mediaindonesia.com/editorials/detail_editorials/1364-membumikan-islam-moderat, Accessed on 23 August 2018

[4] Lia Harahap, "Membahas Tentang Islam Moderat, Ulama & Cendekiawan Dunia Berkumpul Di KTT Bogor," https://www.merdeka.com/peristiwa/membahas-tentang-islam-moderat-ulama-cendekiawan-dunia-berkumpul-di-ktt-bogor.html, Accessed on 31 July 2018

build *ma'had al 'aly* (islamic boarding) to produce *da'i* and *ulama* have deep understanding about Islam.[5]

One of supporting steps on moderate Islam, the minister of religion, Lukman Hakim, asked the Islamic educational institution to keep implementing moderate-Islam. Moderate-Islam implemented in Indonesia is being essential as representative for moslem in the world.[6]

Moderate Islam could be defined in various terms according to perspectives. One of those is definition according to Muhammad Imarah that moderate Islam (*wasathiyyah*) the truth between two falsehoods / extremes. In Islamic concept of wasatiyyah in not inclining into one of the two scales.[7] Being moderate is promoted in various verses of the Qur'an. One of those is representative which is said in al Baqarah (2): 143.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ

And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. (Al Baqarah (2) : 143)

Muhammad Imarah explains in his book that moderate is justice by quoting hadith the authority of Imam Ahmad. The just (middle) character

---

[5] Kemenag, "Menag Dan Habib Jindan Sinergi Penguatan Islam Moderat," https://kemenag.go.id/berita/read/507375/menag-dan-habib-jindan-sinergi-penguatan-islam-moderat, accessed on 23 August 2018

[6] Repubika Online, "Menag Minta PTKIN Jaga Islam Moderat," https://republika.co.id/share/p2ft8r313, accessed on 23 May 2018

[7] Muhammad Imarah, *Al Ma'rokah al Mushthalahat Baina al Gharb wa al Islam, translated by Mustolah Maufur* (Jakarta: Robbani Press, 1998), 168

of being moderate is generous. *"Wasath is a justice. We enact you as the just community (chosen)". (Imam Ahmad)*[8]

In both Qur'an and Hadith, Islam promotes moderation. Through the principle of wasathiyyah, Islam gives the certain unique concept to create moderate civilization which becomes savior of the dispute or pluralism as occured in other civilizations such as the West.[9]

On the other hand, even all moslem have the same source as guidance of life, al Qur'an and Hadith, many people or Islamic organizations take a look through different perspectives. That is why even under one of the same religion, moslems could have different undertanding about Islam. those different thoughts drive society hard to get toward Islam especially for non-moslem one. And lately reappear several terms classifying moslem acts such as moderate, radical and liberal.

Islam is a religion teaches us peace for all humans (*rahmatan lil 'alamin*). Through the term of "moderate-Islam", moslems are supposed to be back and understand the essense of Islam, to spread peacefulness.

Education is one of essential aspects in our life has a big role to sharpen human mind. It gives big influence to the human life especially to educate and develop the way of thinking. Various research on moderate Islam through education showed positive outcomes as follow.

---

[8] Muhammad Imarah, *al Ma'rakah*, 169
[9] Muhammad Imarah, *al Ma'rakah*, 170

The library research conducted by Toto Suharto titled "Indonesiasi Islam: Penguatan Islam Moderat Dalam Lembaga Pendidikan Islam Di Indonesia (Indonesiation of Islam: Strengthening Moderate Islam In Islamic Eucational Institution In Indonesia" told that Islam, historically, entered Indonesia through peaceful way. Spreading peaceful or moderate Islam is effective through education, by internalizing moderate Islam values through hidden curriculum.[10]

Another research related field was conducted by M. Sidi Retaudin, through his research titled "Promosi Islam Moderat Menurut Ketua (MUI) Lampung dan rektor Universitas Islam Negeri Raden Intan Lampung (Promoting Moderate Islam According To The Chief (MUI) Lampung And Rector of Raden Intan State Islamic University of Lampung", explained that moderate Islam which is applied through Islam Nusantara in Indonesia brings the unity in diversity. The outcomes of the both shows that the chief of MUI Lampung applied moderate Islam through social organizations and created programs such as discussion, seminar, intersect dialog and so on. Whereas the rector applied through academic programs such as learning, research and social service.[11]

Through education, moderat-Islam or the true essense of Islamic teaching could be spread effectively as examples of the earlier researches. The research on moderate Islam education needs to be continued by

---

[10] Toto Suharto, *Indonesiasi Islam: Penguatan Islam Moderat Dalam Lembaga Pendidikan Islam Di Indonesia*, At Tahrir Vol. 17 No. 1 May 2017

[11] M. Sidi retaudin, *Promosi Islam Moderat Menurut Ketua (MUI) Lampung dan Rektor Universitas Islam Negeri Raden Intan Lampung*, Vol. 13 No. 2 July-September 2017

focussing on the other parts with certain uniqueness which is not explored yet. That is why understanding moderate-Islam in several educational institutions is being focussed.

There are a lot of educational institution. One of those located in Malang is Bahrul Maghfiroh Cinta Indonesia Islamic (BMCI) Boarding School. BMCI is an educational institution afiliates to the *ahlus sunnah wal jamaah* (Aswaja) as applied ideology. After surveying and interviewing the chief of BMCI, mr. Aziz, related to moderate Islam, he concepted is as Islam which is loyal, not rigid and doing charity works for social. As his explanation, BMCI promotes charity work for social community through *dakwah* (Islamic study).[12]

Another educational institution is located in Batu, named Selamat Pagi Indonesia high school. It is educational institution with high percentage of pluralism, and it could be said as representative to portray Indonesia with various socio-cultures and religions. The head of administration, mrs. Nanik, explained, in her perspective, that actually no need to bring up the term, Islam is moderate and moderate is within Islam itself. But the factual news was up with the the term moderate Islam, hence she toke part to speak up in her view related to moderate Islam. She concepted that moderate Islam is Islam which is accepting diversities, promoting peacefulness and respecting others.[13]

---

[12] Aziz, interview (Malang, 2nd August 2018)
[13] Based on interview to the teacher of SPI High School of Batu (mrs. Nanik) on Thursday, 9th August 2018

Based on the explanation of phenomenon above supported by field data gives an inspiration that the research entitled "The Model of Moderate-Islam Education in PP Bahrul Maghfiroh Cinta Indonesia and SMA Selamat Pagi Indonesia" is interesting and essential to do.

B. Focus of the Research

1. How is the concept of moderate Islam in Bahrul Maghfiroh Cinta Indonesia Islamic Boarding School of Malang and Selamat Pagi Indonesia High School of Batu?

2. How is the moderate Islam education in Bahrul Maghfiroh Cinta Indonesia Islamic Boarding School of Malang and Selamat Pagi Indonesia High School of Batu?

3. How is the implication of moderate Islam education on student moderate behavior in Bahrul Maghfiroh Cinta Indonesia Islamic Boarding School of Malang and Selamat Pagi Indonesia High School of Batu?

C. Objective of the Research

1. To understand the concept of moderate-Islam in Bahrul Maghfiroh Cinta Indonesia Islamic Boarding School of Malang and Selamat Pagi Indonesia High School of Batu

2. To understand moderate-Islam education in Bahrul Maghfiroh Cinta Indonesia Islamic Boarding School of Malang and Selamat Pagi Indonesia High School of Batu

3. To understand the implication of moderate Islam education on student moderate behavior in Bahrul Maghfiroh Cinta Indonesia Islamic Boarding School of Malang and Selamat Pagi Indonesia High School of Batu

D. Significance of the Research

1. Theoretical Significance

   The research of moderate-Islam education could be useful as basis and giving deep conceptual understanding before making sense of the field.

2. Practical Significance

   The research could be beneficial for several sides as follow:

   a. Public Readers

      The research result is expected to be one of beneficial information as an additional guide for insider of Islam (moslem) to hold the values of Islam an how to implement in diversities. In other hand, it could give additional view for outsider of Islam to understand the true concept and see the peaceful face of Islam.

   b. Researcher

Besides supporting to see the deep concept of moderate-Islam, the research is giving new color as model about moderate-Islam thought according to the certain educational institutions and how they implement it.

c. Family of Educational Institution

The institution educators are able to keep monitoring and implementing moderate-Islam concept and hold it as an essential value in a multi-cultural environment.

The students who accept moderate-Islam education could take the research as an additional advice that moslem need to get and hold the true values of Islam.

E. Previous Research and Novelty of the Research

The research related to moderate Islam was conducted through various focusses, methodologies and outcomes. Some of those are explained as follow.

Field research related to moderate Islam was attended by Masnur Alam titled "Studi Implementasi Pendidikan Islam Moderat Dalam Mencegah Ancaman Radikalisme Di Kota Sungai Penuh Jambi (Implementation Study on Moderate Islam Education To Avoid Radicalism Thread in Sungai Penuh Jambi)" explained Extremism was oftenly occured on behalf of jihad for religion. This matter needs to be stopped, one of the way is trough education or turning mindset to be

moderate. The research outcome shows the citizenship in Sungai Penuh is plural and have moderate thoughts that jihad is not thorugh the war anymore, but it could be through the study hard, working hard for family and so on, accepting pluralism to support tolerance udjusted by rational acts.[14]

Another library research was conducted by Eka Prasetyawati titled "Menanamkan Islam Moderat Untuk Menanggulangi Radikalisme Di Indonesia (Cultivating Moderate Islam To Overcome Radicalism In Indonesia)" which is concepting moderate Islam through ahlus sunnah wal jamaah (aswaja) sect thoughts. The sect concepting Islam in three characters, 'adalah (justice), tawazun (balance), and tasamuh (tolerance), which are effectively implemented thorugh education. The discussed result is that implementing the discussion of the Qur'anic verses related *jihad* in moderate perspective is essential due to the missconception of several people take understanding textually and partially.[15]

Table 1.1 Research Novelty

Number	Previous Research	Similarity	Diversity	
			Previous research	Concerned research (Novelty)
1.	Challenging Moderate Muslims: Indonesia's Muslim Schools In The Midst Of	Promoting moderate Islam through education	Focussed on the role of Islamic education teacher in	Focussed on the way of cultivating moderate Islam thoughts

---

[14] Masnur Alam, *Studi Implementasi Pendidikan Islam Moderat Dalam Mencegah Ancaman Radikalisme Di Kota Sungai Penuh Jambi*, Jurnal Islamika Vol. 17 No. 2 2017
[15] Eka Prasetyawati, *Menanamkan Islam Moderat Untuk Menanggulangi Radikalisme Di Indonesia*, Vol. 2 No. 2 2017

			teaching moderate-Islam based on context	
2.	Moderate Muslim: Myth or Reality (Carmia Salcedo; Journal OMB No. 0704-0188)	-	Focussed on the existence and characteristics of moderate muslim	Focussed on moderate Islam thought and its implementation
3.	Pesantren: The Miniature of Moderate Islam in Indonesia (Syamsun Niam: Indonesian Journal of Islam and Muslim Societies Vol 5, No 1 (2015)	-	Focussed on historical understanding to Islamic classification, liberal, moderate, fundamental.	Focussed on contextual thought of moderate Islam in educational institutions.
4.	Moderate Muslim: Mapping the Ideology of Mass Islamic Organizationsin Indonesia (Sangkot Sirait: Journal of Islamic Studies and Culture June 2016, Vol. 4, No. 1, pp. 115-126)	Modelling moderate Islam thought	Focussed on characteristics of moderate muslim	Focussed on moderate Islam values implemented in educational institutions
5.	Indonesian *Pesantren* and Community Social Change: Moderate Islam's Use of Media and Technology as Tools for Community Engagement (Jeff Ritchey, Nurhaya Muchtar : Journal of Religion and Popular Culture Volume 26, Number 3, Fall 2014)	-	Focussed on utilitation of technology to respond and avoid radicalism	Focussed on sharing and cultivating moderate Islam values in education

---

[16] muhammad Zuhdi, "Challenging Moderate Muslims: Indonesia's Muslim Schools In The Midst Of Religious Conservatism", https://doi.org/10.20944/preprints201807.0074.v1, accessed on 27 August 2018,.

F. Terms of the Research

1. Model

   "Model" meant by the researcher is conceptual model, to show the certain pattern of moderate-Islam thoughts according to Bahrul Maghfiroh Cinta Indonesia Islamic Boarding School of Malang and Selamat Pagi Indonesia High School of Batu, and how the two educational institutions implement it.

2. Moderate-Islam

   Moderate Islam in the research means peaceful Islam that is not supporting the extreme acts, blended in diversity, loving homeland,and is appropriate for all periods and places. Education with plural environment is basic location to dig how the moderate Islam is implemented.

3. Moderate-Islam Education

   What the researcher meant to moderate-Islam education is how the two educational institutions, Bahrul Maghfiroh Cinta Indonesia Islamic Boarding School of Malang and Selamat Pagi Indonesia High School of Batu, educate or cultivate the values or moderate-Islam thoughts to the big family especially to the disciples through one or more of formal, non-formal and informal education.

4. The Model of Moderate Islam Education

   The model of moderate Islam education, in the research, means the pattern of moderate Islam thought implemented in two educational

institutions, Bahrul Maghfiroh Cinta Indonesia Islamic Boarding School of Malang and Selamat Pagi Indonesia High School of Batu, with its own characteristics. The characteristics of moderate Islam thoughts in one educational institution could differ another one which then each of them could bring a model with their own color of education.

CHAPTER II

REVIEW OF RELATED LITERATURE

A. Model of Moderate-Islam Education

1. The Definition of Model

   Model is a term could be defined in many perspectives as explained by various figures. One of the definition is explained by Paul Edgen Eggen and Don Kauchak in their work titled "Trategies and Models for Teachers: Teaching Content and Thinking Skills" sixth edition which is translated by Satrio Wahono (Strategi dan Model Pembelajaran: Mengajarkan Konten dan Kemampuan Berpikir), that model is a representation to visualize an abstract thing that could not be obeserved directly.[17]

   Model, in this case, is to help understanding a certain pattern of implementation on moderate Islam education. An educational institution, probably, has certain way which differs from another one. And the aim of the research is to visualize a certain pattern according to two educational institutions.

   A certain pattern could be accepted as a model by including represetative components of model. Various components could help to represent the model as explained by Abdul Aziz Wahab in his book

---

[17] Paul Eggen & Don Kauchak, *Trategies and Models for Teacher: Teaching Contents and Thingking Skills Translated by Satrio Wahono* (Sixth Edition,Jakarta Barat: Permata Puri Media, 2016), 186

"Metode dan Model-Model Mengajar: Ilmu Pengetahuan Sosial (The Learning Method and Models: Social Sciences", those components of learning models are:

a. Focus

Focus means a referred pattern of model development. It could be the learning goals and environmet aspects within. The goal is a part of model.[18]

Focus could be expanded based on its issue, such as issue of education. Each educational institution could bring different focus or goal. It is expressed in vision and mission. Each educational institution has its own pattern of education.

b. Syntax

Syntax means step. The model should include description instructiong toward actions in steps. These steps expressed in programs represents educational institution model.[19] In education scope, each educational institution follows various programs as steps to reach the goal.

c. Social System

Social system in learning process refers to the role of teacher and student expressed in positive relationship covering

---

[18] Abdul Aziz Wahab, *Metode dan Model-Model Mengajar* (Bandung: Penerbit Alfabeta, 2008), 53

[19] Wahab, *Metode*, 53

behavior, skill and so on. The positive realition leads to the success learning.[20]

Being expanded in education scope, social system is not only covering the positive relation between teacher and student, but also all family taking role of successing institutonal goals. Therefore, to support education model, positive relation need to be built between teachers, students, staffs and all stake holdes within education.

d. Supporting System

In learning process, supporting system could be implemented in supporting media or facility to reach the learning goals such as in individual learning providing audio visual tools, learning machnes, programmed text, or modular instrutional text.[21]

Supporting system in education could be expressed by providing good facilities such as laboratory, library, garden, and so on to support the succes of reachig institutional goals. Through this kind of system, the educational institution form a model.

2. The Definition of Moderate-Islam

---

[20] Wahab, *Metode*, 53
[21] Wahab, *Metode*, 53

Muhammad Hashim Kamali explains in his book titled "The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasatiyyah" that moderation etimologically means middle or point. It also nearly aligned with the word "justice", and tend to be the middle position between extremities. This term is intercangable with several words sech as "average", "standard", "heart" and "non-aligned".[22]

Wasatiyyah is arabic term of moderation. Several arabic terms as synonim are *tawassut*, *i'tidal*, *tawazun*, *iqtisad*.[23] *Tawasut* has the same root as *wasatiyyah*, means mediate. *I'tidal* comes from the word '*adl* (fair), means moderation. The root form of *tawazun* is *wazn*, means balance. And basic form of *iqtisad* is *qasd* (intention), means economics, which is intended to have a good management. Commonly the last term is used to show moderation in finance.

The opposition form of *wasatiyyah* is *tatarruf,* having inclination to the periphery. It is also well known as extremism, radicalism and excess. [24]

As quoted by Hashim Kamali, Wahbah Zuhayli explains at his work entitled "in the common parlance on the people of our time" that moderation / *wasatiyyah* is balance in several aspects as belief, morality and character, in the way of treating others and in socio-political systems and governance. And the opposite of this term is

---

[22] Mohammad Hashim Kamali, *The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasatiyyah* (New York: Oxford University Press, 2015), 9
[23] Kamali, *The Middle Path*, 9
[24] Kamali, *The Middle Path*, 9

extremism, applied by who has view points of Islam and exceeds the limit of the *shari'ah* including it's guiding and teaching. In other way, the subject of extremism is anyone limits the moderation, major views of *ulama'* and acts the outlandish and strange way[25] Applying moderate / wasatiyyah could not be separated from socio-culture of present including society, place and time.

Being moderate or *wasat* is the best choice, not to incline between excesses. As said in hadith shows prophet Muhammad is moderate offspring.

<div dir="rtl">كان رسول الله أوسط قريش نسبا</div>

The Prophet was the best (awsat) of the Qurayshite descent.[26]

According to Imam Imarah, as explained in his book titled "Ma'rakah al Musththalahat Baina al Gharb wa al Islam" transalated by Mushtalah Maufur "Perang Terminologi Islam Versus Barat (Terminological War Between Islam and The West", moderate in Islamic definition shows the special character and identy of manhaj (method) Islam in thinking and living the life, giving a view, implementation and application, which is being distinction from the other methods of credos, sects and philosophies.[27]

---

[25] Kamali, *The Middle Path*, 11
[26] Kamali, *The Middle Path*, 9
[27] Muhammad Imarah, "Ma'rakah al Mushthalahat Baina al Gharb wa al Islam translated. Musthalah Maufur (Jakarta: Rabbani Press, 1998), 168"

Islam is a peaceful religion, has textual scripture as guidance for all humans in any situations and conditions of life. The scripture does not attend itself except for contextual matter.

Moderate-Islam is making sense of Islam with no excess, neither being too much textual nor contextual. Taking textual interpretation only without considering nowadays context is not always answer the contemporary problems, because of the different context at the moment of the text being sent down and that of nowadays. The way of understanding Islam too textually gives other difficulties, too forcing the context to the textual scripture and somehow felt rigid or extreme. And the opposite, inclining to the context a lot without textual guidance is the same as ignoring textual scripture of Islam. This way is too excessive in freedom, and somehow looks liberal. Moderate-Islam is combining both textual scripture and contextual present. This way of interpretation intends to be balance to answer the problems of life.

3. The Concept of Moderate-Islam

    a. Review of The Source Evidence

The Qur'anic verses and hadith about concept of moderation / *wasatiyyah* explained by Hashim Kamali consist of two types, the literacy within the word itself and actual used as synonym (implicite with the same expression as moderation / *wasatiyyah*). This concept of *wasatiyyah* is explained widely in several ranges

containing theological, socioeconomic, and ethical contexts.[28]

Those several verses are as follow:

1) Al Baqarah (2) : 143

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ

And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. (Al Baqarah (2) : 143)

This verse of Qur'an is an inter-civilizational context, shows the word *wasatiyyah* is an atribute of muslim community in a plurality with communities and nations.[29]

This verse taught us the moderate-Islam values from being witness. And there are characters need to hold as moderate witness.

Hashim Kamali quoted from interpretation of Ibnu Katsir that muslim community status as witnesses is a conditional commitment on moderation truth to deny the uneccceptable extremist acts exceeding the moderation.

---

[28] Kamali, *The Middle Path*, 16
[29] Kamali, *The Middle Path*, 16

Several moderate-Islam acts based on this interpretation are as follow: [30]

1) The word *ummah* shows the compasionate community with capacity of mediation between society and demonstration of the mercy and justice of God.

2) This verse of Qur'an specifies on manner in which the *ummah* (muslim community) should connect and relate to the other communities and nations to explain the owner of the scriptures and prophets who taught them and show the path of deliverance.

3) The word *ummah* indicates that muslim community should hold their faith of commitment to moderation with the witness of Prophet Muhammad.

General conclution of this verse of moderation is that there are several manners of commitment normally expected to do as witness, which are being upright, trustful, brave to say the truth when it comes to serve the cause of justice.[31]

Based on the *ayah* of al Baqarah (2): 143, being moderate should hold the commitment of the truth and justice. This is textual scripture guidance that moderation is

---

[30] Kamali, *The Middle Path*, 16
[31] Kamali, *The Middle Path*, 16

not enough to admit the contextual precence only, but it needs to the principle (revelation guidance) to be balance.

Another supporting verse of the Qur'an explained about being moderate-witness is on Al Hujurat (49): 13 as follow.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted. (Al Hujurat (49) : 13)

The moderate-Islam value as witness explained in this *ayah* is the equality of all humankind between male and female. There is no chosen people in Islamic teaching. All humankind are the same with only distinguished by *taqwa*. It means getting dignity/honor (*tashrif*) in Islam conception is followed with the best fulfillment of duty (*taklif*). [32]

The *ayah* taught us that being witness needs to be responsible of what normally the witness do well. The qualifications as the moderate-witness are: [33]

---

[32] Kamali, *The Middle Path*, 20
[33] Kamali, *The Middle Path*, 23

1) Foccussing on succes and salvation

2) Having the character of self-critical attitude

3) Pessessing carefulness of truth and wrongness

4) Connecting the civilizations in the past and present for an order of values

In another reference (tafsir al maraghi), the explanation of al Baqarah (2): 143 is widely described. The verse was sent down during in Makkah excactly in the event of canging *qiblah* from *Baitul Maqdis* to *Ka'bah*. This *ayah* tells muslim to be *wasath* or moderate.

Wasath, literally, means justice and middle character. More than it is called as *ifrath* (excess), and less than it is called as *tafrith* or *taqsir* means too curbing or narrow. The best character is between the both, being *wasath* or moderate. It means not too curbing nor excessive.[34]

This verse promote to muslim ummah to have the middle attitude between two extemes. Firssly is the extremist who inclines to to the worldly life only such as Jews and unbelievers. And the second is extremist who curbs with spiritual only and leaving worldly life at all in including physical needs such as Christians and several

---

[34] Ahmad Mushthafa al Maraghi, *Tafsir al Maraghi*, trans. Mustafa al Babi al Halabi, (2nd Edition: Semarang: Toha Putra Semarang, 1993), 2.

sectes of Hindu. Due to this matter, Islam comes with integration concept of both spiritual and worldly needs.[35]

As the earlies explanation of being witness, this verse describe being moderate to be witness of materialist who ignores religion and spirituality, and that of excessive people on religion who ignore physical needs that Allah prepared for common human worldly needs.[36]

How to be moderate ummah, this verse also explain that *Rasulullah* (Messenger) is the best model of it. As it explained comprehensively, muslim could realize moderation concept by following what the Prophet Muhammad taught.[37]

2) Hadith the Authority of Anas Bin Malik

<div dir="rtl">

ليس خيركم من عمل للأخرة و ترك الدنيا او عمل للدنيا و ترك الأخرة لكن خيركم من أخذ من هذه ومن هذه. إنما الحرج فى الرغبة فيما تجاوز قدر الحجة وزاد على حد الكفاية.

</div>

> The best among you are not who neglect this life to the life to come, nor those who neglect the life to come for the sake of this life. Rather each of them serves as a path leading to the other. Hence blame accrues when one exceeds the limits of need and those of sufficiency.[38]

---

[35] Ahmad Mushthafa al Maraghi, *Tafsir al Maraghi*, trans. Mustafa al Babi al Halabi, (2nd Edition: Semarang: Toha Putra Semarang, 1993), 6

[36] al Maraghi, *Tafsir al Maraghi*, 6-7

[37] al Maraghi, *Tafsir al Maraghi*, 7

[38] Kamali, *The Middle Path*, 23

The moderation value from the hadith is advice to be balance in living for worldly life and here after. Being balance is the best act as humankind.[39] It shows that both earthly life and life to come are linked and important. Therefore it should not to neglect or incline to one only of them.

3) At Tin (95): 4 and Taghabun (64): 3

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

We have certainly created man in the best of stature; (At Tin (95): 4)

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ ۖ وَإِلَيْهِ الْمَصِيرُ

He created the heavens and earth in truth and formed you and perfected your forms; and to Him is the [final] destination. (Taghabun (64): 3)

The moderation value taught by these verses of At Tin (95): 4 and At Taghabun (64): 3 is through the nature of humankind. According to these verses, humankind is not inclined to the extremist and excess, because of the positive label as the "best form and best image". But it does not

---

[39] Kamali, *The Middle Path*, 21

mean that human beings could not descent as the lowest of the low. Human beings could be the best creature as long as following the teaching of Qur'an and Hadith, which is upheld as the path of *wasatiyah* / moderation. [40]

Based on these verses, the term "best form and best image" shows the nature of humankind as moderate. And this kind of character could be consistent as long as the human beings hold the straight path, Qur'an and Hadith.

4) Hadith the Authority of Abdullah ibn Mas'ud

لا يدخل الجنة من في قلبه مثقال ذرة من كبر. الكبر بطر الحق و غمط الناس.

One in whose heart there is an iota of arrogance shall not enter the paradise. Arrogance suppresses the truth and humiliates other people.

According to Ahmad al Rawi, the hadith taught us the importance of relation to other people. He wrote that one of the manifestations of wasatiyyah is by relating to the other civilizations. This is dynamic relation which reciprocate each other, and to show that Islam taught friendship not domination. [41]

---

[40] Kamali, *The Middle Path*, 22
[41] Kamali, *The Middle Path*, 23

The value of this hadith is that moderate-Islam is supposed to be dynamic by considering the other civilizations. One as the same principle could be implemented differently in divergent areas. The point is how to consider social rules by keep holding the principle (Qur'an and Hadith).

5) Luqman (31): 18-19

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِى ٱلْأَرْضِ مَرَحًا ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (١٨) وَاقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ (١٩)

And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful.
And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys." (Luqman (31): 18-19)

These verses of Qur'an advise to be moderate in making sound. The earlier verse, (18), explains through the term "do not turn your cheek", and "do not walk through the earth exultantly" not to be arrogant, "lower your voice" in remaining verse. The point of view is not to be arrogant to the people and have sense of humility among societies.

6) Al Isro' (17): 110

Beside the verses above, another verse has the same content to be moderate in making sound is explained in Al Isro' (17): 110.

قُلِ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمَٰنَ ۖ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا

Say, "Call upon Allah or call upon the Most Merciful. Whichever [name] you call - to Him belong the best names." And do not recite [too] loudly in your prayer or [too] quietly but seek between that an [intermediate] way. (Al Isro' (17) : 110)

Hashim Kamali explains in his book about the interpretation of this verse is that humankind need to be modest as the Prophet said, "Every religion has its own ethos, and the ethos of Islam is modesty". Islam taught to the believers not to raise or lower the voice while speaking, whether in praying or dealing to others.[42]

The *ayah* gives the same value as explained above in making sound. In another point, the verse talks about the need of moderation in speech, neither being too louder nor silent. The best tone is between them (middle).

7) Hadith the Authority of Ibn 'Abbas

---

[42] Kamali, *The Middle Path*, 24

<div dir="rtl">

خير الأمور أوسطها

</div>

In all matters the middle-most is the best choice.[43]

8) Hadith the Authority of Abu Hamid Al Ghazali

<div dir="rtl">

عليكم بالنمط الأوسط الذي يرجع إليه العالي ويرتفع إليه التالي

</div>

You are to hold on to the average median to which the ones higher (often need to) descent and the ones lower (aspire to) ascend.[44]

<div dir="rtl">

كنت أصلي مع النبي صلى الله عليه وسلم الصلوات، كانت صلاته قصدا وخطبته قصدا.

</div>

I used to pray together with the Prophet, (pbuh); his prayer was moderate and so was his sermon.[45]

As Hashim Kamali noted in his book:

Abdullah Yusuf Ali regards moderation as the "golden mean" and pivotal, as such, to Islam outlook, concerning our relationship to God, His universe and our fellow humans. "In all things be moderate. Do not go the pace and do not be stationary nor be slow. Do not be talkative nor be silent. Do not be loud and do not be timid nor half-hearted. Do not be pessimistic and do not be gullible. Do not be too confident nor let yourself be easily cowed down."[46]

Qur'an and Hadith as two main sources of Islamic

teaching taught all humans especially believers to have the

---

[43] Kamali, *The Middle Path*, 25
[44] Kamali, *The Middle Path*, 25
[45] Kamali, *The Middle Path*, 25
[46] Kamali, *The Middle Path*, 25

character of moderate. Being moderate is the concept of

Islam to live in peacefulness.

9) Al Fatir (35): 32

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا ۖ فَمِنْهُمْ ظَالِمٌ
لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ۚ ذَٰلِكَ
هُوَ الْفَضْلُ الْكَبِيرُ

> Then we caused to inherit the Book those We have chosen
> of Our servants; and among them is he who wrongs himself,
> and among them is he who is moderate, and among them is
> he who is foremost in good deeds by permission of Allah.
> That [inheritance] is what is the great bounty. (Al Fatir (35):
> 32)

There are three kinds of humans as Allah said in this

verse to be worthy recipients of His massages, those who

are transgressing themselves, those who are moderate and

those who are zealous in good works. The third is generally

implying the best, but the second type, moderation, is

standing on its own without detracting the value and the

profile of *wasatiyyah*. Hence, moderation is still advised in

context of worship.[47]

Hashim Kamali wrote which refers to the interpreter

of Qur'an, Fakhr al Din al Razi as follows:

> Every virtue stands in between two extremes, when
> we speak of generosity, for instance it is the middle
> posture between prodigality and niggardliness, and
> so is courage that stands in the middle of audacity
> and cowardliness. Virtues thus acquire their meaning

---

[47] Kamali, *The Middle Path*, 26

from a certain sense of balance and aversion to either side of the two extremes. Hence the midmost positions are virtuous and the extremes partake in turpitude (*fa'l awsat fadail wa'l atraf radail*).[48]

The verse taught that the character of moderation is virtuous between extremes. Even in worship, being moderate is considerable.

10) Al Furqon (25): 67

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا

And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate. (Al Furqon (25) : 67)

This *ayah* of Qur'an taught the moderation value through the way of spending wealth. Islam gives the concept to do *infaq* moderately, neither being extravagant nor being niggardly. And what could be ignored is that moderate *infaq* based on individual prosperity.

11) Al Baqarah (2): 238

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

Guard strictly (five obligatory) As-Salawat (the prayers) especially the middle Salat (i.e. the best prayer – 'Asr). And

---

[48] Kamali, *The Middle Path*, 26

stand before Allah with obedience [and do not speak to others during the Salat (prayers)]. (Al Baqarah (2): 238)

The ayah indicates that Allah remind to always guard the obligated five prayers, especially the middle one. In this case, there are commentators give different interpretations.

Some interpreters say the middle prayer is the morning one (*fajr*) as it separates the day and night. Some other say, it is the dusk (*maghrib*) as it separates the day from the night. The other interpreters say it is the midday prayer, as it starts right in the middle of the day, but it is the weakest or most neglected opinion.[49]

Even in worship, Allah emphasizes the middle one of five prayers. Even though it still debatable which one is the middle meant, the point is that Allah considers moderation through this essential obligations.

b. Manifestations of Moderation / *Wasatiyyah*

Moderation / *wasatiyyah* is the middle path between two extremes. There is no specific thought about how moderation should be manifested as it consider different situations and conditions occur. The emphasize is that moderation uses principle of parity between dialogic and co-related concepts.

---

[49] Kamali, *The Middle Path*, 28

The Islamic conception of *wasatiyyah* visualizes a certain degree of parity between dialogic and co-related concepts such as reason and revelation, matter and spirit, rights and duties, individualism and socialism, compusion and voluntarism, text and ijtihad, ideal and reality, continuity and change, and between the past realities and future prospects.[50]

In Muhammad Imarah view, *wasathiyyah* in Islamic conception is the truth between two falsehoods, justice between two tyrannies, attendance between two extremes, and is rejecting axaggeration due to its inclination toward one of scales. Moderate Islam conception differs from that of Aristoteles in which concepting moderation as the middle between two falsehoods and more likely permanent mathematic point and being separated from those two falsehoods. It means Aristotelian moderation has no relationship toward two thing mediated. Whereas Islamic moderation is the middle position in which combining two thing mediated partially. It means moderate Islam support the both partially and against partially with various basis and principles.[51] In other words, moderate Islam promote comprehensive understanding to sort the things out before supporting agreement and dissagreement.

As Hashim Kamali explains in his book titled "The Middle Path of Moderation In Islam: The Qur'anic Principle of

---

[50] Kamali, *The Middle Path*, 49

[51] Imarah, *Ma'rakah*, 168

Wasatiyyah", the principles of wasatiyyah to keep being balance in various situations and issues are as follow: [52]

1) *Wasatiyyah* has relation to the central meaning and subtance which is influencing to the manner of all or the most peripheries. As the atribute of Islam, *wasatiyyah* does not allowed any tendencies to dominate, but keep it balanced in all aspect of human life.

2) The most essential aspect in Islam is *tauhid*. Even so, remaining aspects of life should be concerned as well. Side by side to other aspects, *wasatiyyah* is supposed to combine various dimensions of Islam, not only as a religion but also as a legal system.

3) *Wasatiyyah* focus on balance between continuity and change or between permanent (thawabit) and cangable (mutaghayyirat). In another word, being moderate is incorporating proportional amount of adaptability and change in phylosophy and outlook.

4) *Wasatiyyah* looks at *shariah* that which immutable with regard to ends (constant) but mutable with regard to means (*wasa'il*). The higher goals of shariah are constant, but the ways and means (*wasa'il*) are not fixed which could be applied in different ways. In other words, Islam is holding the universal

---

[52] Kamali, *The Middle Path*, 49

values, as identity, which are constant, and being flexible in various situations as long as not exceed the principle.

5) *Wasatiyyah* promotes gradual improvement in almost all of human life aspects such as in social reform, spreading of the faith, et cetera including *ibadat* and *mu'amalat*.

6) Wasatiyyah strikes a balance between perceived benefits and unavoidable harms. In other words, there are times where the laws or decisions could not give benefits for all, several disadvantages could always appear. Hence, the most beneficial and the least disadvantage decision should be taken.

7) *Wasatiyyah* advocates participation and discussion. Islam taught all believers to hold on attitude within individuals and communities. Those attitudes is maintaining communication and strengthen a culture dialogue within society.

8) *Wasatiyyah* tends to be pluralistic and consultative. Being moderate is being contextual to what going on is, and is participative to the issues including community relations and politics.

9) Wasatiyyah maintains peacefullness and tends to live sustained periods of peaceful coexistence in order to stand on positive relation among communities and nations. Islam taught to be wisdom and having good advise as human beings live in diversities. Being moderate may be said as a practical wisdom.

c. Idetification of Moderation / *Wasatiyyah*

Wasatiyyah takes different acts in diversity of area. A certain decision could be well applied in a certain social culture, and could be unmatched in another one. In other words, wasatiyyah or moderation follows the contextual issues by holding the qur'anic principles.

More explanation about identity of Wasatiyyah was explained by Hashim Kamali through his work titled "The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasatiyyah" as follow: [53]

1) *Wasatiyyah* has engagement will toward interfaith encounter / dialogue. Even if it is hard to attend, having dialogue among religions could open new mind widely to religion perpectives and understand among diversities.

One of the interfaith dialogue was that attended in Vatikan 4-6 November 2008, between Islam and Christianity. The dialogue was represented by the leader of Vatikan and that of Islamic countries, Arab Saudi and Turkey. The involvement of Arab and Turkey represents two different political tides. Arab represents religious country with Islamic basis, and Turkey represents secular based politic. The both, finally, found the

---

[53] Kamali, *The Middle Path*, 59

essential point on tolerance which is being major looks for Moslems and Christians.[54]

The interfaith dialogue is being more essential due to the attendance of fundamentalist-extremist communities who look the other as enemy and think the only way to overcome the interfaith relationshis is through war and violance. Hence the interfaith dialogue is the meeting point to create the peaceful and tolerant life.[55]

Tariq Ramadan, one of moderate Muslim figures, also attended the dialogue and put main problem forward between two religions, Islam and Christianity, is the lost of awareness and integrity. Hence those two religions should be able to overcome the problems especially on "economic crisis" and "logical war" which destroyed the universal humanity (*The Guardian*, 6/11).[56]

One of the challenges in religious matter is dogmatism of each religion because religion is transformed to be theological guarantee for internal religious problem exclusive. This factor drives to be the most challenging one of tolerance (Abid al Jabiry, 2003).[57]

---

[54] Zuhairi Misrawi, *Pandangan Muslim Moderat:Toleransi, Terorisme dan Oase Perdamaian* (Jakarta: Penerbit Buku Kompas, 2010), 19-20
[55] Zuhairi Misrawi, *Pandangan Muslim Moderat:*, 20-21
[56] Zuhairi Misrawi, *Pandangan Muslim Moderat*, 21
[57] Zuhairi Misrawi, *Pandangan Muslim Moderat*, 22

2) *Wasatiyyah* participates in discourages about women status and role in all religions. Moderation on religion is usually confronted by conservatives toward issues relating to women's roghts and roles in society.

3) *Wasatiyyah* has mid-most position between benefit and harm. Once confront unovoidable harms, moderation should attemp to take most beneficial acts with the least of disadvantages as the best decision and solution for the problems.

4) *Wasatiyyah* has been identified by Shariah in juridical matters. *Shariah*-based solution is promoted as guidance to solve the problems, even problem-solving through general custom (*urf*) within. Considering general custom to make a decision is recognized in *Shariah* for matters which are not fixed or regulated by clear text.

5) *Wasatiyyah* hold rationality and all knowledge for judgement. Allah gives humankind rational thought to learn and think about all creatures in this universe. Islam is a religion does not contradict to rationality. Moderation also need to look at the circumstance of society and culture before judging such as applied science.

6) According to Al Shatibi, wasatiyyah could be recognized by reference to the prevailing law which is supported by

discerning persons or public opinion through beneficial opinion and action.

Holding the principles and the identities of true Islam or moderate-Islam is being essential, moreover after various incidents of extremists lately. Hence, these points of *wasatiyyah* are expected could be influential to moral of humankind especially believers to show the peaceful face of Islam.

Samson Rahman, explained in his work titled "Islam Moderat: Menebar Islam Rahmatan Lil 'Alamin (Moderate Islam: Spreading Islam as Graceful religion for All Universe) that Islam dynamically developed. There are also clashes within, while interacting to other civilizations.[58]

In general, these clashes are classified in two extreme approaches. Firsly, over-textualist thought which holding the textual scripture without considering the context, not giving any chance for ijtihad as reform or tajdid, and ignoring the ratio as the essential grace of Allah. These thoughts, finally, give rigid impression because of unability to interact to the other cultures and civilizations, and could not realize Islam as graceful religion for all periods. Secondly, over-retionalist thought which utilizes ratio as the higher position for judgement. This kind of thought was started from contextualization of

---

[58] Ahmad Satori Ismail, dkk, *Islam Moderat: Menebar Islam Rahmatan Lil 'Alamin* (Jakarta: Ikadi, 2007), 13

the textual scripture adjusting the dynamic periods, but no longer using the text as the first base, and as the opposite, ratio is the first base to judge.[59]

These two extreme approaches are bringing up unwanted communities in Islam. The first type appears the rigid community which could not accept any reformation of the text, laterly, called as radicalism. And the second one is also bringing up the community which ignores text as the sacred holy book, laterly, named as liberalism.

Moderate Islam, in this complex case, brings the influential for all sorts of extreme thoughts by combining them and being in the middle. This proportion is bringing up Islam as graceful religion for all periods.

Samson Rahman explains various characters of moderate Islam as follow: [60]

1) Mind is not the higher place to judge as it contradicting to the textual scripture, but on the other hand, it never be negated as it valuable to understand the Qur'an and Hadith.

2) Moderate Islam is felxible for *juz'i* (application) matters and keep holding *ushul* (universal value) matters as fundamental guidance.

---

[59] Satori Ismail, *Islam Moderat*, 14
[60] Satori Ismail, *Islam Moderat*, 16

3) Moderate Islam takes positive advantages and appropriate values from *turats* (earlier Islamic thoughts) .

4) Moderate Islam is between idealist philosophy, which almost could not interact to the reality, and pragmatic one, which could not have the ideal thoughts.

5) Moderate Islam keeps holding the principles as fundamental guidance, and being loyal and adaptative to the changeful world.

6) *Tajdid* is available for the *dhanni* (not fixed) matters of the Qur'an to solve cntemporary problems and rules adjust to the context in which they were not appeared in ancient period or earlier Islamic figure thoughts, and is never do it for *qath'i* (fixed) ones.

7) Moderate Islam is balanced between *nash* (text) and *maqashid syariah* (well related to context).

8) Moderate Islam promotes limitation for both openness and closure acts.

9) Moderate Islam holds universal values and considers locals to understand their way of thinking and interact.

10) Moderate Islam promotes cautious acts to judge *halal* (available) and *haram* (unavailable) matters.

11) Moderate Islam accepts any civilizations without losing its idenity and originality as principle.

12) Moderate Islam could adopt and develop any ideas as long as not contradicting to the textual scripture.

13) Moderate Islam thought is in the middle between radicalsm (*ifrath*) and liberalism (*tafrith*).

Moreover, Muhammad Imarah explains some characters of being moderate as folow:[61]

1) Justice. Moderate part of this character is combining factual rules and arguments in various explanation between two conflicted communities.

2) Generousness. This term is similarly meant to the kindness or tolerance. Several models of this character as moderation is the middle position or combination between arrangement and savings, expenditure and gift. More example is being brave to combine fear and desperation.

Through the apllication of moderate Islam characters above, the moslem *ummah* especially are expected to reach several approaches of thinker as folow:

1) The achievement of combining *salaf* (earlier Islamic concept) and *tajdid* (the Islamic reformation)

---

[61] Imarah, Ma'rakah, 169

2) Equilizing between *tsawabit* (universal and fixed verses) and *mutaghayyirat* (applicative and not fixed verses)

3) Being careful of status quo matters

4) Understanding the true Islam completely and comprehensively

Islamic moderation at the golden age of Islam is continously being *manhaj* (method) combining spirit and body, world and world to come, religion and country, subject and object, individual and society, thought and reality, material and idealism, real and ideal, end and mean, discrete and continuum, then and now, primer and branch, mind and revelation, primordial and global, truth and strength, ijtihad and taqlid, religion and science, generality and spesification, and other dualism.[62]

4. Moderate Islam Values

Wasatiyyah is expected could be applied in all aspects of human being life. In this work, the researcher takes various aspects related to the research scope. As Hashim Kamali explains in his book, moderate Islam values related to the research are explained as follow:

a. Moderate Islam Values in Religiosity

Moderation on religion talks about how Islam was interpreted and implemented in various ways. Through making

---

[62] Imarah, *Ma'rakah*, 171

sense the need and concept of moderation in religion, the appropriate characters are expectedly built to make unity and spread peacefulness in diversity. In addition, it could open human mind widely that the "correct values" is probably relatives in various ideologies and perspectives.

Hashim Kamali wrote in his book titled "The Middle Path of Moderation: The Qur'anic Principles of *Wasatiyyah*" that after recent decades, lots of phenomenons were not confined to Islam, which can be atributed to the collapse of Soviet Union and subsequent developments in Eastern Europe and China influencing several non religion communities to turn into religion. The other reasons are a lot people aware the wake of indulgent materialism and secularist culture, the spreading of unfair colonialism, and unseccessful promises of European powers to bring constitutionalisme, and good governance to their colonies.[63]

Huntington's thesis on "war on terror" and various extremist acts in Palestine, Iraq, Afghanistan, Kashmir and elsewhere was strenthen the rift between Islam and the West.[64] The similar acts toke place at some areas in Indonesia were also occured. These phenomenons increase worry and affraid among societies especially toward moslem.

---

[63] Kamali, *The Middle Path*, 96
[64] Kamali, *The Middle Path*, 96

In this decade, *wasatiyyah* plays the important roles to moderate interfaith and inter-civilizational encounters for the goal of better future from the past turbulences.[65]

Hashim Kamali reviews the basic principles of moderate Islam,[66] as the true essence before populations of extremists make it narrow and take it surface based understanding. Those basics of moderate Islam are based on the following verses of Qur'an and hadith:

1) Al Baqarah (2): 286

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ

"God does not burden any soul with more than it can bear".[67] (Al Baqarah (2): 286)

Allah gives struggles for human beings to keep being on His way (right path of Islam), and He will never send those various struggles unless they can handle.

Moderate Islam value from the *ayah* is that Islamic concept is teaching positive thinking toward Allah through believing in strength He gave to live and survive.

2) At Taghabun (16): 64

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ...

---

[65] Kamali, *The Middle Path*, 97
[66] Kamali, *The Middle Path*, 97
[67] Kamali, *The Middle Path*, 97

"Be mindful of God to the extent of your capability".[68] (At Taghabun (16): 64)

Moderate Islam value learnt from the ayah above is that there is no force and do efforts as capability. Allah calls for beliving in one God only based on human capability.

Islam is *rahmatan lil 'alamin*, available for all human beings in all situations. It promotes believe in Allah only, but never it force as long as believers take it serious and do some efforts to understand.

3) An Nisa' (4): 28

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ ۚ

"God wants to lighten your burdens".[69] (An Nisa' (4): 28)

Moderate Islam value from this verse is that Islam brings easy way to live the life. Allah brings Islam to make human beings easier to survive, not to create burdens for its believers especially.

4) Al Baqarah (2): 185

... يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ...

---

[68] Kamali, *The Middle Path*, 97
[69] Kamali, *The Middle Path*, 97

"Allah intends for you ease and does not intend for you hardship". (Al Baqarah (2): 185)

Moderate Islam value in this *ayah* has the same point to make human survive in easier way and decrease the difficulties.

5) Al Hajj (22): 78

...وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۚ...

"And He has not laid upon you any hardship in the religion". (Al Hajj (22): 78)

Several last verses above were proofs that Islam does not have any intend to burden, to force or to give harder time, but the opposite to give the easiness for human beings.

6) Renowned Hadith

يا أيها الناس، خذوا من الأعمال ما تطيقون، فإن الله لا يمل حتى تملوا وإن أحب الأعمال إلى الله ما دام وإن قل.

O people! Take of the good deeds those which you are able to carry out. For God is not impatient unless you yourselves become impatient. The most liked of all deeds to God are those which are done regularly, even if it be a little.[70]

---

[70] Kamali, *The Middle Path*, 98

Through those scriptural bases, Islam is generally a religion for the goal of easiness, and is decreasing burdens. Hence, the principle could be understood as moderate Islam explained by Hashim Kamali is:[71]

1) According to al Shatibi, *Shariah* ruling is removing difficulties and decreasing resposibility. For example fulfilling Islamic practical duties as believers summeried in five pilars, including five prayers, *zakah*, pilgrimage. There are ways for moslem to fulfill as taught in original requirement (*azimah*), but still Islam give concession (*rukhshah*) to whom having limitedness to do in other ways adapt to each condition. There are still a lot more examples of moderation in religiosity, such in declaring *hukm*, enterpreting Qur'anic scripture, et cetera.

In spesific ways, Amir Faishol Fath explains the principles of moderate interpretation (*tafsir*) for textual scripture as follow:

1) Believing in al Qur'an as the saying of Allah (*kalamullah*), which was sent down to Prophet Muhammad as the last Messenger, and there is addition

---

[71] Kamali, *The Middle Path*, 98

or reduction as the earlier scriptures, hence it is available for all periods and places.

2) Using Sunnah / Hadith as main explanation of the Qur'an as it part of revelation. Allah said to follow the Qur'an and as Sunnah for guidance. al Qardhawi quoted from al Syatibi that Allah always guard the Qur'an and as Sunnah as these two sources are related and united.

3) Main goal of interpretation is to explain what the revelation meant, hence there should no interpretation (*tafsir*) contradits to the Qur'an and Sunnah.

On the other hand, Amir Faishol Fath also explains spesifically the characteristics of moderation on interpretation (tafsir):

1) Following the best way of interpretation, by firsly interpreting Qur'an by Qur'an, means not considering partial interpretation, but observing the whole Qur'an comprehensively as the verses are related each other. In addition, understanding the sciences of Qur'an (*ulumul Qur'an*), including *al aam wal khas, al muthlaq wal muqayyad, an nasikh wal mansukh*, et cetera. Secondly, utilizing as Sunnah as the second way to interorete the

Qur'an as not all of matters could not be explained by the Qur'an specifically, and if as Sunnah does not enough to interprete, refering to *Shahabah* (the people who believe and live in a period of Prophet Muhammad).

2) While utilizing Hadith to interprete, those in the level of *shahih* (qualitatively the best level in hadith) are considered. In addition, the interpretation should avoid hadith *maudhu'* (fake) and *israiliyyat* (the story of the jewish and crishtianity).

3) Having pure intention and sincerity to interprete the Qur'an, means detached from all kind of tendencies and the certain wills of individuality or group. This is essential to reach the true goal of understanding Qur'an, not looking for the text to support individual or grouped tendencies and interests.

4) Avoiding unrelated matters to interpreting Qur'an, such as discussing various understandings of doctrines, Ahlus Sunnah, Mu'tazilah, Khawarij and so on. The interpretation is expectedly able to reach the main goal, to understand the essence and message of the Qur'an itself.

b. Moderate Islam Values in Religious Pluralism

In this part, moderation on religious pluralism talks about various reasoned disagreements exist in communities such as Indonesia as it is a country with many religions to save unity and peacefulness. How Islam teaches believers to be moderate in diversities? It would be explained laterly.

It was explained in the *Qur'an* that religious diversity is willed, inspiring to be in turn, coexist with, and tolerant, to others not only as an ethical imperative, but also as a spiritual one.[72] It also is mentioned in Qur'an, several moderation basis on *ikhtilaf* as follow:

1) Al Baqarah (2) : 256

لَا إِكْرَاهَ فِي الدِّينِ ۚ

"there is no compulsion in religion..." (Al Baqarah (2) : 256)

As it informed in the Qur'an that human beings are variously created, Islam taught how to take care of it. Doing *dakwah* is a must for each moslem, on the other hand, not forcing to whomever to accept Islam is the concept. Moslems are obligated to spread the peaceful

---

[72] Kamali, *The Middle Path*, 110

religion through the best way in order that society would accept it with warm heart.

Moderate Islam value learnt from the ayah is being tolerance of the other faith or any diversities. Everyone has their own way of thinking. Let them decide which path they are inclined to express as their believes.

In addition, Abu Yasid explains in his book titled "Islam Moderat (Moderate Islam)" that the relation between moslem and non-moslem is peaceful, except only for violance and confrontation appeared within as occured in 2nd century of Hijriyah in context of socio-politic matters. Except for that reason, Islam teaches peacefulness and calls to do the betterment to all people as Allah said in surah al Mumtahanah (60): 8.[73]

2) Al Kafirun (109): 1-6

قُلْ يَا أَيُّهَا الْكَافِرُونَ(١) لَا أَعْبُدُ مَا تَعْبُدُونَ(٢) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (٣) وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ (٤)وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (٥) لَكُمْ دِينُكُمْ وَلِيَ دِينِ(٦)

"O you disbelievers, I do not worship what you worship, nor are you worshipers of I worship, nor I will be a

---

[73] Abu yasid, *Islam Moderat* (Jakarta: Penerbit Erlangga, 2014), 45-47

worshiper of what you worship, nor will you be a worshipers of what I worship, for you is your religion and for me is my religion." (Al Kafirun (109): 1-6)

The surah was sent down during Prophet Muhammad *dakwah* in Makkah, and the community of *Quraisy* was trying to make a deal by asking Prophet Muhammad and believers to worship what as they do. Allah then sent down these verses as guidance that moslems do not need to do as the unbelievers ask.

Moderate Islam values learnt from the surah are that moslems need to hold tightly the principles of religion, more over in essential matter, faith (*iman*), which could not be exchanged by anything else. On the other hand, moslems do not need to force others (disbelievers) to believe in Islam.

3) Yunus (10): 99

وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا ۚ أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ

"And had your Lord willed, those on earth would have believed – all of them entirely. Then (O, Muhammad), would you compel the people in order that they become believers?". (Yunus (10): 99)

This verse shows that indeed Allah is capable to make all human being to believe in Islam, but He did not make it so. It is challenge for moslems, especially Prophet Muhammad in this context, to do *dakwah*. And the message is within the the last sentence as introgative, which is reminding to do *dakwah* in a proper way, without compelling.

4) Al Kahf (18): 29

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيَكْفُرْ ۚ

"And say, the truth is from your Lord, so whoever wills – let him believe, and whoever wills – let him disbelieve... ". (Al Kahf (18): 29)

The verse above tells that Allah created pluralism intentionally. And moderate value learnt from this *ayah* is to live peaceful life in diversities.

5) Al Nahl (16): 125

ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۖ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ

"invite to the way of your Lord with wisdom and good instruction, and argue wih them in the way that is best...". (Al Nahl (16): 125)

This verse tells more ways of *dakwah* could be applied. There are three ways of *dakwah* learnt from the *ayah*, through wisdom, good instruction and positive debate. Islam does not teach to spread religion through extreme or forceful ways.

Moderate Islam value showed by this verse is to tell the truth to others through peaceful paths, hence Islam could be accepted in a sincere heart.

6) Hadith of *Ijtihad* (reasoned Agreement)

Islam gives the wide opportunities for human beings to explore and find out a new understanding to solve the problems. This is what, in Islam, called as *ijtihad*.

Ikhtilaf or diversity is a recognized component of *ijtihad*. *Ijtihad* is a process of research to understand deeply related to the certain matter before taking decision or making law. Various ways of *ijtihad* makes possibility of divergences.

> Ijtihad is in the nature of a personal opinion t begin with, which is not binding on anyone, however sound and authoritative it may be, as everyone enjoys the liberty of having an opinion and conducting ijtihad if he or she possesses prerequisite qualifications for it.[74]

---

[74] Kamali, *The Middle Path*, 113

Islam is a religion gives wide opportunities for *ijtihad*. And still Islam give feedback for whomever takes a serious concern into it, even unacceptable result or decision. This is moderate value that Islam appreciates efforts of ijtihad as said in a hadith below:

إذا حكم الحاكم فاجتهد فأصاب فله أجران، وإذا حكم فاجتهد فأخطأ فله أجر.

"when a judge or ruler exercises *ijtihad* and give a right judgement, he will have earned two rewards, but if he errs in his judgement, he would still have earned a reward".[75]

Ikhtilaf is of interest basically to issues of practical application, which is of main concern to Islamic law, or fiqh. Disagreement over the essentials of the faith, its five pillars, for example, and the essence of moral virtue, is generally not encouraged and the scope for *ikhtilaf* is in any case very limited concerning them.[76]

c. Moderate Islam Values in *Jihad*

Jihad is a term in Islam to command striving or exerting efforts. As the passage of time, the workd is canging. The way of jihad in the past differs to that of now. Hence, understanding the meaning of jihad needs to be reformed adapt to the certain place and time.

---

[75] Kamali, *The Middle Path*, 112
[76] Kamali, *The Middle Path*, 113

Moderation in *Jihad*, in this part, talks about how Islam guide to interprete the Qur'anic scripture as a lot of results of jihad (*fatw*) appeared through various doctrine-based interpretations. Islamic principles as basis of *jihad* are as follow:

1) Al An'am (6): 125

وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۚ

"... And when you testify, be just, even if (it concerns) a near relative...". (Al An'am (6): 125)

The true *jihad* concepted by Islam promotes saying the truth, and the essence of morality and justice. But lots of extremists start understanding Islamic scriptures by using excessive language which contradicts concepts of jihad itself. The aim of saying the truth is to anticipate the tyrant. The true of jihad considers a proper use of language.[77]

Moderate Islam value learnt from this ayah is to say everything fairly, means not violating the truth, even if in front of nearest people, like a family.

2) An Nisa' (4): 148

---

[77] Kamali, *The Middle Path*, 158

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ
ظُلِمَ ۚ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا

"Allah does not like the public mention of evil except by one who has been wronged. And ever is Allah Hearing and Knowing". (An Nisa' (4): 148)

The essence of moderation and justice through a proper use of language commands the true and fair meanings. Speaking in a rough and hurtful way is forbidden in Islam except the reason of defence for the victim of injustice, or the witness.[78]

As Hashim Kamali explains in his book, this chance of alowwing to use hurtful speech in *jihad* is misused, and being played by Western media, hence moslems themselves are the victim of this party.[79]

On the other hand, there are communities, such as the agent of violence and terorism, misuse the concept of striving in the path of God (*Jihad fi sabilillah*) t attack non-moslem for justofocation of their agression. Hence, in this urgent matter, both insider and outsider of Islam need to understand the true meaning of *jihad*.[80]

---

[78] Kamali, *The Middle Path*, 158-159
[79] Kamali, *The Middle Path*, 159
[80] Kamali, *The Middle Path*, 159

Moderate Islam values on jihad learnt from this *ayah* are (1) justice in the use of words, understanding contextual of the Qur'an and Hadith (2) hurtful speech is allowed only for the victim of injustice, or a witness.

3) Al Anfal (8): 56

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ

"The ones with whom you made a treaty but then they break their pledge every time, and they do not fear Allah". (Al Anfal (8): 56)

Lots of people understand this *ayah* textually. On the other hand, this verse was contextually relate to the matter of violence and military offensive toward pagans in Makkah and continuously in Madinah because moslem were prohibited to engage in military campaigns, but the opposite, they ware only being attacked. In this case, this verse was sent down that moslem were in duty of *jihad*.[81]

Moderation in *Jihad* learnt from this verse are (1) understanding textual scripture needs to consider contextual meaning in which the *ayah* or *surah* is being

---

[81] Kamali, *The Middle Path*, 159

sent down, (2) *Jihad* is not always expressed in war, (3) in military campains, *jihad* in war is just then allowed.

4) Hadith of Jihad 1

و الجهاد ماض الى يوم القيامة

"Jihad remains valid until the day of resurrection".[82]

Islam taught human beings to always doing *jihad*. Every effort done because of Allah is called as *jihad*. It widely scoped in any aspects of life, including politics, economics, et cetera.

> In Malaysia and Indonesia, it is now common to hear Muslim intelectuals speak of the need of *jihad* in bussiness, *jihad* in acquision of science and technology, and jihad against social ills afflicting the Muslim youth, such as drug abuse and the spread of AIDS.[83]

Moderate value on jihad learnt from the hadith is that *jihad* includes all matter of human beings life with the important point that every effort conducted is all because good intention of Allah. Hence *jihad* could be commanded until the end of the world.

5) Hadith of Jihad 2

---

[82] Kamali, *The Middle Path*, 161
[83] Kamali, *The Middle Path*, 159

رجعنا من الجهاد الأصغر الى الجهاد الأكبر. قالوا:
وما الجهاد الأكبر؟ قال : جهاد القلب

"we have return from the lesser *jihad*, to the greater *jihad*." When asked what that greater jihad was, he responded, " it is the jihad againsts your passionate souls".[84]

This hadith historically come during the return of Prophet Muhammad after the war against Makkahns who defeat and destroy Islam.[85]

Prophet Muhammad told us another type of jihad harder than jihad through a battle, which is jihad against ourselves souls. Hashim kamali quoted the jihad against sould explained by Imam 'Ali as follow:

> Struggle against the soul through knowledge such is the mark of the intelect. The strongest people are those who are strogest against their own souls. No jihad is mpre excellent than the jihad of the soul.[86]

Moderate value on jihad learnt from this hadith is that *jihad* could be expressed in various ways adjust where and when the *ummah* living the life, such as in this period, for example, *jihad* is not expressed in a

---

[84] Kamali, *The Middle Path*, 161

[85] Kamali, *The Middle Path*, 161

[86] Kamali, *The Middle Path*, 161

battle anymore, but as the *hadith* said it is more likely appropriate to do *jihad* through self control.

6) Hadith of *Jihad* 3

أفضل الجهاد من قال كلمة حق عند سللطان جائر.

"the best form of *jihad* is telling the word of truth in facing an unjust ruler".[87]

The point of this *hadith* is saying the truth to unjust leader. This is contextual to this period, as sunni doctrine, for example, is explicitly pointing that *jihad* should be declared by the legitimate leader. Unfortunately this principle is oftenly ignored by minority communities of radical interpreters of Islam in which this causes the terorism matters.

The Jeddah-based Islamic fiqh Academy affiliated to the OIC, difine terorism as an outragous attack carried out either by individuals, groups or states against the human being. It includes all forms intimidation, harm, threatening, killing without just cause and everything connected with any form of armed robbery, banditry, every act of violence or threat intended to fulfill a criminal scheme individually or collectively so as to terrify and horrify people by hurting them or by exposing their lives liberty, security or condition to danger. It can also take the form of inflicting damage on the environment or on a public or private utility.[88]

---

[87] Kamali, *The Middle Path*, 162
[88] Kamali, *The Middle Path*, 162

Moderate value on jihad learnt from this hadith is that saying the truth is considered as *jihad*, moreover to the unjust leader. This kind of *jihad* is commanded as the best one, and is hard to do. Even so, Islam does not recommend to say the truth through extreme way, such as terorism as clearly explained above.

On the other hand, here comes the example of interpretation on the Qur'anic verses of *jihad*, Qur'an interpreted by Qur'an.

Qur'an is, in fact, calling out for the war due to specific reasons. Those verses are such as included in:

1) al Baqarah (2): 193

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ ۖ فَإِنِ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ

Fight them until there is no [more] fitnah and [until] worship is [acknowledged to be] for Allah . But if they cease, then there is to be no aggression except against the oppressors. (al Baqarah (2): 193)

2) al Baqarah (2): 191

وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ ۚ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۚ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ ۖ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ ۗ كَذَٰلِكَ جَزَاءُ الْكَافِرِينَ

And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah is worse than killing. And do not fight them at al-Masjid al- Haram until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers. (al Baqarah (2): 191)

And in a hadith the authority of Bukhari was also explain. but the earlier verses told the limits of doing so, in al Baqarah (2): 190 and 192, respectively.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

"Fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors." (al Baqarah (2): 190)

فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

"And if they cease, then indeed, Allah is Forgiving and Merciful." (al Baqarah (2): 192)

These two last verses are the limitation of the war started by violation and oppression toward moslem. Islam did not teach the concept to start violation and oppression first because of the anger of Allah.

Understanding these verses of calling war up could not be separately interpreted, means that one ayah *could*

be as explanation for another one, and even supported by hadith.

Harjani Hefni explains the interpretation of these verses in his work within "Islam Moderat: Menebar islam Rahmatan Lil ʿAlamin" by quoting from Muhammad Rasyid Ridha that Al Baqarah (2): 191 and 193 told that moslem could attend the war due to the violation and oppression attack them, and the limitation of the war is because of dafamation toward Islam. the war could not be launched as these causes are not fulfilled.[89]

The example of short interpretation above could give moderate Islam understanding toward calling-war verses as folow:[90]

1) The war is not the right way to do *dakwah* (invitation to believe in Islam), but as its name, Islam means peace and invite others through peaceful paths.

2) The availability of the war in Islam is to reject the arbitrariness. Islamic concept is to fight arbitrary acts, not kufr.

In another reference, Sri Yunanto explained Khalid Abou el Fadl thought through his book "The Great Theft:

---

[89] Satori Ismail, *Islam Moderat*, 126
[90] Satori Ismail, *Islam Moderat*, 127-128

Wrestling Islam From The Extrimist" that the wrong interpretation of Jihad, commonly used by puritan or extrimist community, is qital (killing) or harb (war). He, Abou el Fadl, straighten out the true meaning of jihad is an effort or work, struggle (through wealth and spirit). Jihad is also meant as kindness, science of beauty, truth and justice. He explained that Qur'an does not use the term jihad to indicate the war or killing. The term jihad is used to show unconditioned and unrestricted acts.[91]

d. Moderate Islam Values Between Antiquity and the Modern World

In this part, betwen antiquity and the modern world, Islam talks about how it overcame and took action in a diversity on religions in ancient period through various opinions of insiders and ousiders of Islam. These views could be beneficial as principles for believers especially to take action properly in a plrural country such as in Indonesia consisting of various beliefs, Islam, Christianity, Catholic, Buddhism, Hinduism, and Confucius.

The principle verse of moderation, al Baqarah (2): 143, was sent down after the Messenger, Prophet Muhammad, did his migration (*hijrah*) from Makkah to Madinah, where Islam

---

[91] Sri Yunanto, *Islam Moderat vs Islam Radikal: Dinamika Politik Islam Kontemporer* (Firts Edition, Yogyakarta: Media Pressindo, 2018), 45-47

was into contact with other beliefs. This hijrah was also marked as the start of military attacks bringing Islam at a crossroads of survival or collapse.[92]

In ancient period, Islam was having contact with a lot cultures and civilizations. And these diversities were explained in the Qur'an in various *surah* and *ayah* as follow:

1) Al Maidah (5): 48

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۖ

" ... Had Allah willed, He would have made you in one nation (united in religion), but (He intended) to test you in what He has given to you...". (Al Maidah (5): 48)

2) Al Rum (30): 22

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِلْعَالِمِينَ

" And of His sign in creation of the heavens and the earth and diversity in your language and your colors. Indeed in that are signs for those of knowledge". (Al Rum (30): 22)

3) Al Baqarah (2): 136

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ

---

[92] Kamali, *The Middle Path*, 210

وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

Say, [O believers], "We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him." (Al Baqarah (2): 136)

There should be a lot of views showing several figure thoughts on religion. Those various opinions on Islamic moderation in modern era are noted as follow:[93]

1) According to Robert Bellah and Earnest Geller, Qur'an anticipates certain modern ideals by being open them. In Geller view, based on the observation, Islam is better suited pre-modern religious tradition, integrating rationalist modernity and Qur'anic basis as principle, compared to the other one.

2) In Seyyid Fadlullah, Shi'ite docrine follower, explained that Islam is more open and accepting toward other religions compared to the others toward Islam. it is because Qur'an explained the religions belongs to Allah came before Islam, such as the religions revealed to Abraham, Moses and Isaac and so on.

---

[93] Kamali, *The Middle Path*, 212

On the other hand, moderate Islam value was learnt through the contributions of Islam like other religions do, historically, to the human civilization as explained by Chandra Muzaffar below: [94]

1) As all religions taught, Islam is also remind the importance of not separating means from ends. Such as in politics, the unity of society (means) is more essential rather than the goal itself (ends).

2) The religions contribute as well in building mind set as treating others the way we want to be treated. This golden rule of life plays important role to improve human manner to others as it understandable to accept.

3) Islam gives the concept of "limits" (*hadd* / *hudud*), means everyone should not go exceed the limits, in all aspects of human life, due to disadvantages or the risks appeared. This concept directs human beings to be moderate.

4) As the Qur'an said, human beings are resposible, as *khalifah*, on earth. Promoting goods and preventing bads are the concept as guidance of life.

---

[94] Kamali, *The Middle Path*, 215

5) Today Islam at the doctrinal level continues to prohibit usury (*riba*). This relates to the banking interest.

In Hashim Kamali view, there are two major disconcerting impacts, generally, of Islamic tradition to the modernity as moderate Islam values.

1) Onslaught of Hellenistic phillosophy and methaphysics, and the secularist enlightment legacy of modern West. Through translation, almost all of Islamic sciences are taken. This was stopped by Abu Hamid al Ghazali who plays major moderate influence through his work titled *al munqidh min al dalal* (awakener from misguidance) and *Ihya' Ulum al Din* (revivification of the religious sciences".

2) Western modernity which overwhelmedly confronting Islam, begun with colonialization in moslem lands and took almost assets of all aspects, including cultural and intelectual heritage. The impacts of Western modernity was deep crisis, in both juristic thought (*ijtihad* and *tajdid*), and sciences.

5. Cultivating Moderate-Islam Values in Education

   a. Moderate Islam Education Through Dakwah

      1) Definition of Dakwah

In a short definition, dakwah is an invitation toward Islam. it commonly is attended for social communities containing Islamic teaching to remind and guide all people, moslem especially, to live the life as the religion taught.

Harjani Defni, in his book titled "Islam Moderat: Menebar Islam Rahmatan Lil 'Alamin (Moderate Islam: Spreading Islam as A Graceful Religion for All Universe)", explains literal meaning of Dakwah in five definitions, and various definitions terminologically according to several figures.

Dakwah is Arabic term, has a root word "*da'awa*" explained in five etimological meanings. Firstly, an Nida', means a call / invitation. Secondly, ad du'a, means call out. Three next meanings are confirmation, request and pulling up toward a certain act.[95]

The definitions in terminology are axplained in various views. One of those is according to Syaikh Muhammad Khidr Husain as delivered in his book "al Da'wah Ila Al Ashlah (An Invitation Toward Goodness)". He wrote that Dakwah is appropriate effort to support others promoting goods and

---

[95] Satori Ismail, *Islam Moderat*, 114-116

preventing bads to reach the main goal, to be success and happy in both worldly and hereafter life.[96]

2) Path of *Dakwah*

For moslem, dakwah is not a new term. Each moslem is responsible of Dakwah with main goal to bring Islam as a graceful religion for all periods (rahmatan lil 'alamin).

Islam is a peaceful religion. Every moslem is espectedly doing dakwah in a correct way, building a peacfulness-based spirit for it as Allah said in al Baqarah (2): 208.

On the other hand, the best path of Dakwah was already delivered by Prophet Muhammad as explained in al Jumuah (62): 2 containing three steps of Dakwah.

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in clear error – (al Jumuah (62): 2)

The verse above told three steps of Dakwah has been delivered by Prophet Muhammad as follow:

---

[96] Satori Ismail, *Islam Moderat*, 112

(1) Tabligh

مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ The sentence, literally,

means reciting to them His verses. The word "reciting" shows essential content of dakwah, explanation and delivery (tabligh).[97]

Tabligh, as the first step of Dakwah, is delivering general Islamic contents for social communities.[98]

(b) Takwin

In وَيُزَكِّيهِمْ , meant purifying them, is containing the second path of dakwah, to educate which then called as takwin. It is various efforts to continue the steps of dakwah, for anyone appealed to Islam, through education as implemented by Prophet Muhammad in a certain home of shahabah, *Darul Arqam* (Arqam's house).[99]

(c) Tanfidz

The last step of dakwah is learnt through the sentence وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ has literal

---

[97] Satori Ismail, *Islam Moderat*, 117-118
[98] Satori Ismail, *Islam Moderat*, 117-118
[99] Satori Ismail, *Islam Moderat*, 117-118

meaning "teaching them the Book and wisdom". This part of ayah contains the invitation of application that called as tathbiq and tanfidz. Tanfidz is the step calling up moslem to apply the Islamic teaching containing the commands of Allah.[100]

b. Educating Moderate Islam Through Islamic Boarding School / Boarding School

Islamic boarding school is an educational institution concentrates on Islam as main subject. This kind of educational institution is commonly under one command called as *Kiai*. Some Islamic boarding schools attend themselves as nonformal educatioal institutions, and some others could also attend two kinds of education, nonformal and informal. One as point of Islamic boarding school is that it detached from government as it controlled by *kiai*, or in other words Islamic boarding school is private educational institution.

Islamic boarding school has important role in promoting moderate Islam as it focus on religion, for both of non formal and/or even formal education. H. Gugus Joko Waskito, a special staff of menistry of religion, said that as the earlier *ulama'* and *kiai*

---

[100] Satori Ismail, *Islam Moderat*, 117-118

taught, we need to keep being moderate (tawasuth), and tolerance (tasamuh). Those are main character of Islamic boarding school.[101]

The character of Islamic boarding school are also explained by the minister of religion while inaugurating an Islamic boarding school, al Hasan, in Bekasi. The first character, he said, is loving to the homeland (*hubb al wathan*). The second one is being moderate (*tawasut*, *tasamuh*, *tawazun*), not being extreme (*tataruf*). Islamic boarding school is a place where the students would encounter differences, pluralism from any socio-culture background. And the last character is having inclusive spirit. The students (santri) in Islamic boarding school not only is able to blend in, but also to inspire the society around them.[102]

In another reference, Sri Yunanto explains, in his book "Islam Moderat vs Islam Radikal: Dinamika Politik Islam Kontemporer", the general goal of Islamic education and Islamic boarding school is to prepare the moslem generations to get better life in the world and world to come. Beside theological goal, Islamic boarding school has also historical goal, to create religious scholars.[103]

---

[101] "PENDIS News : Kemenag Perkuat Moderasi Islam Melalui Pesantren,", http://www.pendis.kemenag.go.id/index.php?a=detil&id=9505, accessed on 18 September 2018

[102] Kemenag, "Resmikan Pondok Modern Putri Al-Hassan, Menag Sampaikan Tiga Ciri Utama Pontren", https://kemenag.go.id/berita/read/395057/resmikan-pondok-modern-putri-al-hassan--menag-sampaikan---tiga-ciri-utama-pontren, accessed on 18 September 2018

[103] Sri Yunanto, *Islam Moderat*, 58

In international political world, Islamic education and Islamic boarding school faced to negative image, as assumption occured in Pakistan and South East Asia, that Islamic boarding school and Islamic education are being main root of terorism and radical acts. Hence, both islamic education and islamic boarding school need a new strategy to overcome.[104]

Sri Yunanto offers strategies due to this matter of Islamic issues as a long plan to reach the goal. Islamic boarding school need to cover three dimensions, internal, national and international. Improving database for internal and national is essential to provide enough informations, including quantitative data, standard on quality, formal and informal curriculum, institutional typology and management. This database expectedly imforms others and could remove negative assumption toward Islamic education and islamic boarding school.[105]

The second strategy is presenting Islamic boarding school to be sub-system in national or even international system. Islamic boarding school used to have a pride of being sub-culture institution with its uniqueness and independence, but in negative meaning it looks exclusive and closed. Now it need to be a large sub-system in institutional, educational and international worlds. The students of Islamic boarding school are expected to be blended

---

[104] Sri Yunanto, *Islam Moderat*, 59
[105] Sri Yunanto, *Islam Moderat*, 59

in society by obtaining high education, employment opportunity, struggling economic challenges, social and politic, once the study was finished.[106]

c. Educating Moderate Islam Through School Institution

A place could not be ignored to implement moderate Iskam is school institution. School institution is a formal educational institution teaches not only in religion subjects, but also in other ones such as excact and social sciences.

Generally there are two type institutions looked from the way of presenting Islamic education. The first is religious school, implementing various character of Islamic religion within. In this type of school, Islamic education is presented through some more specific subject, such as the History of Islamic Civilization, Fiqh (practical teaching of Islam), Aqidah Akhlak (Faith and Character), Qur'an Hadith (two main sources of Islam), and so on. Whereas the second is general school without bringing the character of religion, and the Islamic education is presented in one subject as the whole.

On the other hand, school institution also has various programs exclude the learning process as extracurricular or additional activities. These programs are also beneficial to support building and promoting moderate Islam in appropriate ways.

---

[106] Sri Yunanto, *Islam Moderat*, 559-60

The director of curriculum, infrastructure, instutional, and student affairs of Madrasah (Direktur Kurikulum, Sarana, Kelembagaan, dan Kesiswaan / KSKK Madrasah), M. Nur Cholis Setiawan, explained 12 strategic programs to promote moderate Islam in Madrasah (Islamic School) as folow:[107]

(a) Compiling main book of multiculturalism for each level of students, MI (elementary school), MTs (secondary school), and MA (high school).

(b) Attending National Madrasah Scout Camping (Perkemahan Pramuka Madrasah Nasional) and declaring love to the homeland-agenda delivered by the disciples.

(c) Strengthening the student program of being clean, healthy, inclusive, saved and gracious to children.

(d) Attending the agenda to support student interest and talent through competition termed AKSIOMA and KSM include academic, sport and art within.

(e) Conducting socialization related to multicultural education to the head masters of Madrasah which, next, would be continued toward teachers.

---

[107] "Kemenag Siapkan 12 Program Pengarusutamaan Islam Moderat Di Madrasah," accessed on 19 September 2018, https://kemenag.go.id/berita/read/504842/kemenag-siapkan-12-program-pengarusutamaan-islam-moderat-di-madrasah.

(f) Conducting international seminar related to prevention of global radicalism through prymary and secondary education by inviting the expert and stake holders of Islamic education.

(g) Compiling guide evaluation and guidance to evaluate and guide the student attitude as principle to detect and protect the student from radicalism.

(h) Creating appropriate extracurricular programs to support promoting moderation and tolerance.

(i) Compiling guide service of guiding and counseling program to build Islam *rahmatan lil 'alamin* to recognice and notice the student attitude lead to the extremism and radicalism.

(j) Compiling guide service for educators and disciples to develop the guiding and counseling program for students indicated to extremism.

(k) Compiling guide detection of extreme teaching in madrasah.

(l) Conducting socalization about mainstreaming of deradicalization through curriculum inovation for head masters and deputies of madrasah.

B. Critical Framework

Islam is a graceful religion for all periods (rahmatan lil 'alamin). But lately, in Indonesia, appeared various extreme acts attended by the

certain community on behalf of jihad. This is not the true understanding of Islamic concept. Islam teaches jihad and dakwah in a peaceful way.

Moderate Islam is a term to invite people to understand Islam through the right path, by combining the whole undertanding of textual scripture and considering contextual matters as one of unignorable basis for judgement and taking appropriate acts.

Education is essential aspect of human life could develop and build mindset. Spreading moderate Islam through education is an effective way to take. Through education, all people, in Indonesia especially, could understand the true essence of Islam in which Islam is a peaceful religion available for all matters and periods. Two educational institutions are taken as model to represent how moderate Islam is expectedly applied. The first research takes place in SMA Selamat Pagi Indonesia, a plural school in Batu consisting various religions and socio-cultures of Indonesia. The second reserach takes place in P.P Bahrul Maghfiroh Cinta Indonesia, an Islamic boarding school with aswaja (ahlus sunnah wal jamaah) based, which implement two types of education, non formal and formal.

Critical framework of the research could be clearly understood as the chart 2.1:

The extreme acts appeared lately shows the need of moderate Islam, that effectively represented through education

Qur'anic principle and values of moderate Islam according to Muhammad Hashim Kamali and Muhammad 'Imarah as theoretical base to the field research

Implementation of moderate Islam education in educational institutions

The Model of Moderate Islam Education in Selamat Pagi Indonesia High School of Batu and Bahrul Maghfiroh Cinta Indonesia Islamic Boarding School of Malang

2.1 Critical Framework Chart

CHAPTER III

RESEARCH METHOD

A. Research Approach

The characteristic of research that would be attended is the need of deep digging information about thoughts, process and the result as implementation of the research theme in two educational institutions. Through the characteristic, the research tends to be qualitative with case study strategy.

Sugiono quoted Sharan B. And Merriam on qualitative views written in guidebook titled Qualitative Research: A Guide to Design and Implementation that qualitative research is an inquiry approach to explore and understand the certain phenomenon related the interpretation of people experience, construction the world, and the meaning of the atrribute to the experiences. The general goals of qualitative approach are to reach how people understand their lives, focuss on process rather than outcome, and describe people interpretation of their experiences.[108]

One of the strategies in qualitative research is case study based, as used in the research will. Creswell's view on qualitative strategies was quoted by Sugiono as explained in his work titled "Cara Mudah menyusun: Skripsi, Tesis dan Disertasi (The Easy Way to Write

---

[108] Sugiono, *Cara Mudah Menyusun: Skripsi, Tesis dan Disertasi* (Bandung: Alfabeta, 2015), 228

Undergraduate Thesis, Master Thesis and Doctoral Thesis)" that case study is one of qualitative research strategy focussing on deep exploration of the program, event, activity, process, or one or more individuals. It is limited by time and activity while collecting detailed information through various data collection procedures.[109]

The strategy of case study is classified to be three. One of those that would be implemented collective case study (multi case study) which is investigating more than one study in phenomenon, population or general condition.[110] Multi case study of the research takes place in BMCI Islamic Boarding School of Malang and SPI High School of Batu Batu.

John W. Cresswel explains the characteristics of case study approach, translated by Ahmad Lintang Lazuardi in "Penelitian Kualitative & Desain Riset: Memilih Di Antara Lima Pendekatan (Qualitative Inquiry and Research Design: Choosing Among Five Approaches", containing seven as folow:[111]

a. Identification of the certain case. The researcher indentifies a specific contemporary case bounded by time and place specifically. The case could be one or more with addition of comparison.

b. Determination of the research. One of the goals is to describe in detail caled as intrinsic goal. Or another one is to make sense of

---

[109] Sugiono, *Cara Mudah*, 230

[110] Muhammad Idrus, *Metode Penelitian*, 58

[111] John W. Creswell, Qualitative Inquiry & Research Design: Choosing Among Five Approaches Third edition translated by Ahmad Lintang Lazuardi, (Yogyakarta: Pustaka Pelajar, 2014), 137-138

the certain issue or problem specifically called as instrumental case.

c. Deep understanding of the certain case. The research could be made sense deeply through various way, interview, observation, documentation and audiovisual. The point is gaining datasets not through one metode only.

d. Approach on Data Analysis. For case study research, data analysis could be atted for each unit of the research or describing the certain case as the whole. And for more than one cases, data analysis could be able through comparison.

e. Description of the study (case) on data analysis. Both intrinsic and instrumental study need to be describe in detail in order to gain complete or detail discovery as well.

f. Organization of the study on data analysis. Organization could be attended chronologically, analisysis as the whole to specify the similiratity and diversity, or analysis on theoretical model-based.

g. Conclution of the study. In this part, te research need to conclude the whole datasets in same essential point to undertand the meanind of the whole study (case).

The research would explore moderate Islam thoughts according to Selamat Pagi Indonesia High School of Batu and Bahrul Maghfiroh Cinta

Indonesia Islamic Boarding School of Malang, and the way of how moerate Islam thoughts are implemented to the academic community especially to the disciples.

B. The Attendance of the Researcher

In this case, the researcher attends as non participant observer. The researcher is data collector, through observation, interview, documentation and audiovisual, without being subject of the research. Hence the attendance of the researcher as observer to focus on data collection accurately.

John W. Creswell explained in his book translated by Ahmad Lintang Lazuardi that as non participant observer, the researcher is not included in the community observed. He / she is able to make a note or documentation based on field activities of community.[112]

In research process, the subjects of the research believe that the researcher is a writer of the research in which executing various steps, starting procedural steps of the university to the educational institution and continue to do survey and pre-interview of the reserach scheduled as shown in table 3.1 and 3.2.

Table 3.1 Research Schedule in BMCI

Number	Time	Research Source	Activity

---

[112] John W. Creswell, *Penelitian Kualitatif*, 232

1.	2nd August 2018	Mr. Aziz (the Chief of BMCI)	Survey and pre-interview
2.	30th October 2018	*Gus* Muhammad Bisri (The Director of BMCI / Rector of Brawijaya University in 2014-2018)	Interview
3.	1st November 2018	Mr. Khumaidi (Teacher in BMCI)	Interview
4.	1st-2nd November 2018	Thohir, Wildan, Rohib (students in BMCI)	Interview and Observation
5.	10th November 2018	Mr. Dahlan, Mr. Muslikh, Mr. Khumaidi	Observation
6.	11th November 2018	Gus Bisri, Mr. Wahid (Arema)	Observation
7.	16th November 2018	Mr. Aflah and Mr. Ubay (the Organizers of Drug Rehabilitation Program)	Interview and Observation

Table 3.2 Research Schedule in SPI

Number	Time	Interviewee	Activity
1.	6th August 2018	Mrs. Nanik (public relation organizer of SPI)	Survey and pre-interview
2.	30th October 2018	Mrs. Risna Amalia (the Headmaster of SPI)	Interview
3.	16th October 2018	Qorina (Islamic Education Teacher)	Interview
4.	16th October 2018	Mrs. Atik Rokhmawati (Boarding School Organizer)	Interview

| 5. | 3rd November 2018 | Vega and Wanda (Insider of Islam Students) | Interview and Observation |
| 6. | 1st November 2018 | Rani (Christian), Aldi (Buddhist), Venia (Hindu), Grace (Catholic) | Interview and Observation |

C. Research Location

The research is multi case study in which taking two places as object of the research. Firsly is that study takes place in PP Bahrul Maghfiroh Cinta Indonesia (BMCI) located on Jl. Joyo Agung Tlogomas No. 02 Lowokwaru, Malang. And the second study takes place in Selamat Pagi Indonesia High School of Batu.

Bahrul Maghfiroh Cinta Indonesia (BMCI) is gender-based educational institution specified for male students only. It has two types of educational institution, formal and informal education. Formal education is implemented in four levels, TK (pre-elementary school), SD (elementary school), SMP (secondary school) and SMA (high school). Whereas non-formal education is implemented in Islamic boarding school. The research would be attended in the second type of education, Islamic boarding school. In fact, a lot of Islmic boarding school in Malang, the reasons why BMCI was chosen is firsly from the appeared named showing love to Indonesia. As the minister of religion said, one of the characteristics of moderate Islamic boarding school is loving into homeland. Hence the name BMCI appealed the interest. Secondly, based on pre-interview data

while survey, the chief of BMCI said that Islam implemented in BMCI is tolerance Islam, flexible, and not rigid one. In addition, it has supported program, *dakwah* to social community. This character is also included as moderate Islamic boarding school according to minister of religion.[113]

BMCI is also one of Islamic boarding schools, literally, shows its ideology on Islam by implementing Ahlus Sunnah wal Jamaah (Aswaja) as mostly followed by Indonesian muslims. [114] Ahlus sunnah is a sect in Islam, which is moderate according to Syaikh Islam Ibnu Taimiyah between Jabariyah sect, with its belive that Allah is determinant of everything without any deeds of the servants, and Qadariyah sect, which believe everything is under human beings control without any wills of Allah. Ahlus Sunnah is combining these two sectes by believing that human beings are capable of deeds bestowed by Allah, and Allah is determinant of all finals, as outcome of human efforts.[115]

SMA Selamat Pagi Indonesia (SPI High School of Batu) is a general high school for both male and female students. What appealed the resercher interest to dig deeper information is the pluralism and multiculturalism in this school. According to Mrs. Nanik, the teacher and also as the one who responsible for research attended in SPI High School of Batu, said that there is proportion for student acceptance in each year based on religion. Hence, for sure religions in Indonesia are all in SPI

---

[113] Based on Interview to the chief of BMCI (Mr. Aziz) on Thursday, 2nd August 2018
[114] Based on Interview to the chief of BMCI (Mr. Aziz) on Thursday, 2nd August 2018
[115] Ibnu Taimiyyah, *Al Aqidah al Wasatiyyah translated by Sape'i* (Third Edition, Bandung: CV Arvindo Raya, 1965), 73-74

High School of Batu, means that the school environment is truely
multiculture. It is appropriate environment in which moderate Islam plays
important roles. Based on the pre-interview data, Mrs. Nanik view on
Islam which is implemented in SPI High School of Batu is peaceful Islam,
which is no forcing or even rigid.[116]

D. Data and Source of Data

1. Data of The Research

   Data, in this research, is information relevant to the study and is
able to answer the reserach questions. The data covers the field note of
the observation and interview, audio from interview, documents
related to the research topic, and audiovisual from the activities as
research object.

   Data is classified as two kinds based on how to obtain, primary
and secondary. Primary is data gained, processed and presented by the
researcher through main source of data collection. Whereas secondary
is data gained, processed and presented by the other people still related
and relevant to the research.

2. Source Data of The Research

   a. Primary data

      Primary data of the research gained through observation
the activities related to the research, interview to various

---

[116] Based on interview to the teacher of SPI High School of Batu (mrs. Nanik) on Thursday, 9th
August 2018

research subjects such as head master, curriculum vice, Islamic education teacher and some pupils as representative, documentation of the activities to support moderate Islam education within learning or extracurricular, audiovisual of sort process of activities related to the moderate Islam education.

Ulber Silalahi explains the definition of primary data is an object or original document from the research subjects known as the first hand information. These subject is inculding individual, focussed group or sort of respondents in an actual event.[117]

In social sciences, experimental study or research axpleined in articles, scientific journal presented thorugh conference or in original result are also called as primary data.[118]

b. Secondary data

Secondary data of the research is gained through official website of the educational institutios, BMCI Islamic Boarding School of Malang and SPI High School of Batu, and/or institutional data of each research places.

Secondary data, as explained by Ulber Silalhi, is sort of data collected through the second hand such as from various sources before the research is conducted. Secondary data could be comments, interpretations, explanation of the original case.[119]

---

[117] Ulber Silalahi, *Metode Penelitian Sosial* (Bandung: PT Refika Aditama, 2009), 289
[118] Ulber Silalahi, Metode Penelitian Sosial, 289
[119] Ulber Silalahi, Metode Penelitian Sosial, 291

E. Data Collection

Collecting data in qualitative research is directly followed by various techniques in:

1. Observation

John W. Creswell quoted from Angrosi (2007) in his book translated by Ahmad Lintang Lazuardi that observation is paying attention toward phenomenon around through five senses, and commonly supported by using instrument or tool, and record it as scientific goal.[120]

Daymon and Holloway (2008) explained there is no intervension in observation technique, means that the research could be attended objectively with requirement of making note and record systematically in all data of the research.[121]

There are four types of observation explained by John W. Creswell, complete participant, participant obeserver, non participant observer, and complete observer.[122] The research would apply non participant observer which is attended by the researcher without included to the community observed or any participation, and focus on being observer. In this case, the reseacher is not getting along toward people or environment observed.[123]

---

[120] John W. Creswell, *Penelitian Kualitatif*, 231
[121] Nyoman Kuta Ratna, Metodologi Penelitian: Kajian Budaya dan Ilmu Sosial Humaniora Pada Umumnya (Yogyakarta: Pustaka Pelajar, 2010), 217
[122] John W. Creswell, *Penelitian Kualitatif*, 232
[123] Hadari nawawi, Metode Penelitian Bidang Sosial (Yogyakarta: Gadjah Mada University Press, 2007), 110

Observation would be applied in two steps, early observation, which is attended in a time while doing pre-interview, and observation on research, which is attended while doing the research. Whereas observation on research is attended by entering various programs related moderate Islam educationin BMCI Islamic Boarding School of Malang and SPI High School of Batu, while paying attention and making notes or points of the process which is valuable to answer the research questions.

2. Interview

Interview is one of qualitative inquiry method attended by interacting and making dialog to the subject of the research in which the interviewees are determined before.

Several types of interview methods explained by John W. Creswell are telephone interview which is attended without direct meeting and using telephon to ask and answer, group-focus interview which is attended direct face to face between researcher and interviewees in a group, and one by one interview which is attended through direct meeting between researcher and one interviewee.[124]

Ulber Silalhi also explain in "Metode Penelitian Social (Social Research Method)" that interview is classified structurally and practically. There are two types of interview, structurally, structured

---

[124] John W. Creswell, *Penelitian Kualitatif*, 228

interview and unstructured interview. And practically, it also classified as personal interview and telephon interview.[125]

In structural classification, structured interview is also the same as standarized interview, which needs administrative schedule of interviewer. Interview is attended by preparing various questions before meeting the interviewee who is understand in detail toward information related to the research study. Whereas unstriuctured interview is attend without interview setting or guide list of reserch questions. The reseracher only hold one interview guide related to the topic.[126]

The second classification of interview, practically, consist of personal interview, which is attended by direct meeting personally between researcher to the interviewee. Whereas telephone interview is attended without direct meeting and utilizing telephon as the tool to communicate and collect the information.[127]

The interview on moderate Islam education is attended through second and third methods, group-focus interview and one by one interview, to several subject of the research, including the founder or head master / care giver of Islamic boarding school, curriculum vice, Islamic education teacher, and some students as representative that could be understood in detile as table 3.3.

---

[125] Ulber Silalahi, Metode Penelitian Sosial, 314-315
[126] Ulber Silalahi, *Metode Penelitian Sosial*, 313
[127] Ulber Silalahi, *Metode Penelitian Sosial*, 314

Table 3.3 Research Interviewee

Location	Research Focus (RF)	Interviewee
BMCI	RF 1	Director of BMCI
	RF 2	Organizer of BMCI
	RF 3	BMCI Students
SPI	RF 1	Headmaster of SPI
	RF 2	Islamic Teacher of SPI Organizer of SPI Boarding Sshool
	RF 3	SPI Students of each believe

3. Documentation

Documentation is a method of qualitative inquiry by taking a look and collecting the documentary data such as archieves, official book, et cetera. Whereas audiovisual is collecting audio, visual or audiovisual data through supporting pictures, audios or videos of related theme on research.

In this research, the document needed is like curriculum archieves especially related to the moderate Islam program, learning plan or syllabus of islamic education, and so on. And audiovisual is including pictures, audios and videos while observing, interviewing at cetera in two educational institutions, BMCI Islamic Boarding School of Malang and SPI High School of Batu.

All research data collected through observation and interview are explained in English by the reseracher due to the reseach is reported in English.

F. Data Analysis

Data analysis is systematic process of constructing theory and field data of the research to understand the whole thematic study and present it as reseach result or new information for others.

There are three activities in data analysis of qualitative research according to John W. Creswell, data organization, data reduction, and data representation. Sort of those three process are called as the data analysis spiral that would be explained in detail as folow:[128]

1. Organizing the Data

Organizing data, in this part, is meant to organize field data into computer files, and manage sort of the data to be appropriate text unit or image in a large databases.

2. Reading and Memoing

After organizing the data, the researcher continues to make sense the whole files by reading several times, then make a short note or memo for each file or picture as initial process of database.

3. Describing, Classifying, and Interpreting Data Into Codes and Themes

The next step is making description, classification and interpretation of the data more detail related to what the researcher see based on setting of person, place or event. Then forming sort of those to be codes and categories.

---

[128] John W. Creswell, *Qualitative Inquiry*, 182

Coding the data involves combining textual or visual data into simpler information in which using another database is needed to support the credibility of the data. Then assigning a label of each information into a code. In this loop, sorting the data is needed due to not all of information being used to answer the research question. After sorting the data, then combining those several coded data into themes (in qualitative reserach is also called as categories).

4. Interpreting the Data

Interpreting data in qualitative research means abstracting codes and themes in a larger meaning or explanation of the data. In this part, the researcher need to link his or her interpretation with the other research literatures. Hence, the research data is seen theoretically or scientifically.

5. Representing and Visualizing the Data

The final phase of analysis data is presenting and visualizing the data. The researcher could represent the data by packaging the information as findings of the research into text, tabular or figure form such as by creating an image of the information or presenting it in a comparison table.

G. Data Validity

1. Extention of Participation

The extention of participation could give more valid data through more participation of the researcher toward various programs related by attending more than once for the same program for example. This step could help the researcher to verify the earlier data and even find more data which is not appeared or found in early observation, interview or documentation.

2. Perseverance of Observation

Observation is valuable technique of gaining data. Attending non participant observer could expectedly help to be focus and perserverantly observing. On the other hand, doing more observation could help the resercher to obtain more data in detail.

3. Data Triangulation

Triangulation tend to look the research data through various points of view. This helps the researcher to understand better the data validity.

W. Lawrence Neuman explains in "Social Research Methods Qualitative and Quantitative Approaches" that triangulation is attended by looking at something from multiple points of view to increase the accuracy of data. it could be implemented on both qualitative and quantitative approaches.[129]

---

[129] W. Lawrence Neuman, *Social Research Methods: Qualitative and Quantitative Approaches Sixth Edition* (United State of America: Pearson Education, 2006), 149

In social research, triangulation is built as principle that the researcher could learn more through observation in various perspectives rather than one perspective only.[130]

There are three kinds of triangulation as explained by William Lawrence Neuman:[131]

a. Triangulation of Observers

The research conduct subjects that could be giving various datasets. The researcher, commonly, takes several interviews to gain the research data. Each interviewee is observer for environment observed in which each observer shows the limitation of the study. Hence several observers could add various data through different perspective.

b. Triangulation of Theory

Triangulation of theory means and being utilized when the researcher uses more than one theory of the study. This is beneficial to interprete and look the research data thorugh various theoretical perspectives.

c. Triangulation of Method

Triangulation of method is used when the research is conducting mix method, combining qualitative and quantitative methods. And the role of triangulation in this case is to improve

---

[130] W. Lawrence Neuman, Social Research Method: Qualitative and Quantitative Approaches, translated. Edina T. Sofia, (Jakarta: Permata Puri media, 2013), 186
[131] Lawrence Neuman, *Social Research Methods*, 150

weakness of each method. Utilizing this method could help the reseracher to get the data more comprehensive.

In this research, verifying data is attended through triangulation of observers due to various interviewees could give different views and perspectives toward thematic study observed.

CHAPTER IV

DATA PRESENTATION AND FINDINGS

A. Case Study 1

1. Overview on Bahrul Maghfiroh Cinta Indonesia Islamic Boarding School of Malang

a. Profile of Bahrul Maghfiroh Cinta Indonesia Islamic Boarding School of Malang

Bahrul Maghfiroh Cinta Indonesia (BMCI), located on Joyo Agung Tlogomas Street Number 02 Lowokwaru of Malang, was built in 1997 by *Kiai* Abdullah Fattah (bless upon him) which then continued by *Gus* Luqman al Karim (bless upon him) and now (2018) led by *Gus* Bisri (ex-rector of Brawijaya university).

BMCI has the future goal to prepare muslim students to be the *ulama'* and *mubaligh* who have the characters of sincerity, steadfastness, toughness, independence in applying the Islamic teaching comprehensively and dinamically, and are prepared to serve and nurture social community.[132]

BMCI conducts two types of education, non-formal and formal. Non formal education, conducted in Islamic boarding

---

[132] Bahrul Maghfiroh, "Pesantren Bahrul Maghfiroh", http://www.bahrulmaghfiroh.com/pesantren-bahrul-maghfiroh/, accessed on 29 October 2018

101

school, contains religious education including al Qur'an, Hadith, Fiqh, Nahwu, Shorof and other branches of it. Formal education is containing general sciences. Both formal and non-formal educations are conducted to support the graduates who have believe in Allah, good characters, potential ulama' cadres, responsible, democratic, understanding bases of science and technology, ethos and work culture, and support to the higher education.[133]

b. Future Goal of Bahrul Maghfiroh Cinta Indonesia Islamic Boarding School of Malang

1) Vision

The manifestation of human beings who have piety, sincerity, good characters, knowledge, creativeness, activeness, eagerness, competence, worth for religion and nation.

2) Mission

a) Manifestation of human beings who have believe and piety through religious teaching afiliated to *ahlus sunnah wal jamaah*

---

[133]   Bahrul   Maghfiroh,   "Pesantren   Bahrul   Maghfiroh", http://www.bahrulmaghfiroh.com/pesantren-bahrul-maghfiroh/, accessed on 29 October 2018

b) Enhancement of human beings with vituosity, discipline, warm-heart, responsibility, wisdom, hard work and civilization

c) Integration of *salaf*-Islamic boarding school and general school models, religion education and general education

d) Skill enhancement on both IPTAQ and IPTEK

e) Health enhancement on both physic and psychic through sports, health, and religiousity

f) Manifestation of independent human beings prepared to continue to the higher education, and join bussiness and work world

g) Growth and excellent support of the application of general and religious sciences

2. The Concept of Moderate Islam in Bahrul Maghfiroh Cinta Indonesia Islamic Boarding School of Malang

Moderate Islam concept in BMCI is figured through interview to various participants including the director of BMCI, organizer, teacher and headmaster of BMCI High School. Moderate Islam thoughts according to BMCI could be understood as the following description.

According to the director of BMCI, Muhammad Bisri (Gus Bisri), the appearing of the term "moderate" beside Islam is not

giving any changes toward the essence of Islam, because moderate is actually applicative behavior (*amaliyah*) of Islam itself. Without adding the term "moderate", Islam should be moderate. This is based on interview to the director of BMCI.

> The appearace of the term moderate Islam is not giving lots of changes, it has the same purpose as Islam *rahmatan lil 'alamin*. In other words, with or without those literations, Islam is practically moderate.[134]

Based on interview data, related to the research theme, Muhammad Bisri described his view on moderate Islam. It is Islam which is flexible toward changes. For example in legal issues, Islam taught not only two yuridical claims such as mandatory (*wajib*) and forbidden (*haram*) matters, but Islam also taught the other such as *sunnah*, *mubah* and *makruh* which could be still debatable in various contexts based on *ijtihad* of *ulama'*. Through these various yuridical claims, we could see that Islam is not about able or unable which gives black-white impression, but it could see everything in various ways.

> Practical moderate Islam is flexible. For example in understanding legal issues, Islam taught five yuridical claims. But lots of people see only two of them, to claim everything to be *wajib* or *haram* to do, without seeing other claims such as *sunnah*, *mubah* and *makruh* which is still debatable.[135]

---

[134] Muhammad Bisri, interview (Malang, 30 October 2018).
[135] Muhammad Bisri, interview (Malang, 30 October 2018).

On the other hand, mr. Aziz, the chief of BMCI Islamic Boarding School, explained additional terms to potrait moderate Islam. moderate Islam is Islam which is loyal and opened to social community. In other words, giving beneficial values of Islam to the people outside of boarding school could be noticed as one of moderation characters.

> Moderate Islam is the opened one toward social community. To support this character, BMCI created program of social *dakwah* to give beneficial charity work as education.[136]

Another idea on moderate Islam was described by mr. Humaidi as one of the teacher in BMCI. He explained that Islam is peaceful and soft realigion. Said to be moderate is when we are able to see everything through various perspectives.[137]

> Being moderate is character of Islam. Islam taught us with the same sources, Qur'an and Sunnah, but we could understand it in different way. Such as in understanding of Fiqh, we could learn four madzahib and choose one to be implemented. We also could have different choice, but it does not mean that others are incorrect. Being moderate in this case is when we could understand diversity from other perspective.[138]

The director of BMCI also gave several principles to behave as moderate moslem:

a. Behave the way that others are not burdened by our acts

---

[136] Aziz, *interview* (Malang, 2nd August 2018)
[137] Humaidi, *interview* (Malang, 1st November 2018)
[138] Humaidi, *interview* (Malang, 1st November 2018)

b. Be flexible in any situations

c. Aware that each people has their own level. This attitude leads us not to be envy of others because Allah determines verything in a proper way.

d. Live the life as the messenger did and taught

e. Do not think as the only one correct in all matters

f. Do not think Indonesia as Islamic country

g. Balance between relationship toward Allah and human beings (*hablun munallah and hablun minannas*)

Moderate Islam values in BMCI of Malang could be understood as folow:

a. Love the Homeland

Muhammad Bisri explained, in his view, various moderate Islam values in behaviors. One of moderate Islam behaviors is love the homeland that in this context is loving the republic of Indonesia, as Allah said in an Nisa' (4): 59 as folow:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۖ

O you who have believed, obey Allah and obey the Messenger and <u>those in authority among you</u>. (An Nisa' (4): 49)

He described the word "*ulil amri*" in this current context is loving the republic of Indonesia and obeying govermental rules. All governmental rules is aiming to make easier to social life.

> Love the homeland is implementation of the Qur'anic verse of an Nisa' (4): 49, that the phrase "*ulil amri*" is inicadting of the need to obey national rules. How come we could live peacefully in a certain country while do not following those national rules, in which the rules are aiming to help us to live in easy way? [139]

b.   Being Flexible

The next attitude of being moderate is being flexible. Human being is social creature, means we could not ignore community, but the opposite, we need to be beneficial by doing charity works for social community.

> Being flexible in social community which is heterogen is needed. We could live side by side to others by doing charity works. In this case, BMCI supports program as education to society which is included in social *dakwah*. [140]

c.   Not Being Fanatic

Another value of moderate Islam according to Muhammad Bisri is not being fanatic. Islam taught the ways of life through various perspecttives explained in four *madzhabs*. As moslem,

---

[139] Muhammad Bisri, interview (Malang, 30 October 2018).
[140] Muhammad Bisri, interview (Malang, 30 October 2018).

we could apply one of them and hold it as principle. On the other hand, social community could have different choice as it taught in four ways. In this case, there is no need to mind as serious matter or even problem, but the opposite, we could see and understand the things in different perspectives.

> In Islam, we are taught to live with guidance of Qur'an and sunnah. Both are interpreted in various ways. One real example is in understanding fiqh. There are four madzhabs which is all correct. We need to choose one and apply it, and others might choose different ways. In this case, there is no need to think that others are wrong due to different choice only.[141]

d. Eliminating the most right-yourself character

As mr. Bisri and mr. Humaidi explained, in interview, BMCI implements the idology of *Ahlus Sunnah wal Jamaah* which means follow the teaching of prephet Muhammad (*sunnah*) and the *ijtihad* of *shahabah* (*jamaah*). Each *ijtihad* could have various outcomes, but it does not mean that only one of the outcome is correct. The other outcomes of ijtihad could be correct as well based on spesific context. In this matter, we could see that the correct value could be delivered in different ways. And as moslem, there is no need to blame others due to different ways in applied-Fiqih, for example.

---

[141] Muhammad Bisri, *interview* (Malang, 30 October 2018)

The following up of the character (not being fanatic) is leading us not to declare as the only one correct. Undertanding diversity of choise to live the life gives us a wide insight that the truth is able to be found through different way.[142]

In our perspective, teaching the students through the curriculum implemented in BMCI, syafi'ian, could lead them not to have the thought as the only one correct, but it leads them to be flexible.[143]

e.   Being adaptable toward modernity (being contextual)

As social creature, human beings could not be separated from relation to others. In this case, BMCI take social acts through various programs. One of them is doing *dakwah* to social community by giving sort of religious activities as education such as *dzikir*, listening to religious discussion, sholawat and so on. On the other hand, BMCI is interated to entrepreneur by buliding a mart, not only to provide the members of BMCI needs but also for social arounds.

Talking about contextual matter, in this era we could not ignore economic issues. BMCI implements various programs to support entrepreneur skills of the family in BMCI, such as BM Mart, Hydroponics, catfish cultivation, and so on. This aims not only support the students need, but also for soiety arounds.[144]

In BMCI, we learn a lot. To support our entrepreneur skill, the director determine various programs. One of them is

---

[142] Muhammad Bisri, *interview* (Malang, 30 October 2018)

[143] Humaidi, *interview* (Malang, 1st November 2018)

[144] Muhammad Bisri, *interview* (Malang, 30 October 2018)

BM Mart which supply not only the students needs, but also the society needs.[145]

f. Tolerance

The director of BMCI, mr. Bisri, described that in Islam, moslems could apply one of four recognized ways explained in *madzhabs* as practical guidance of life. All of four madzhabs could differ each other, but still they refer to the teaching of Qur'an and hadits. In social life, we could have different choice of those sort of four *madzhabs*, but it does not mean that one is correct and others are wrong. Those choice are all recognized in Islam and are all correct. If one differs to others, precisely it is the time of being tolerance.

> One real example of being tolerance is when we have different choice on four *madzhabs* of fiqh. Lost of people feel that if we choose it differently, means one is correct and the other are incorrect. This thought is miserable, indeed Islam teaches several ways through the *ijtihad* of *ulama'* which is all correctly recognized.[146]

---

[145] M. Muthohirin, *interview* (1-2 November 2018)
[146] Muhammad Bisri, *interview* (Malang, 30 October 2018)

g. Being Independent

BMCI is a foundation which support almost all finance needs freely through entrepreneur programs. In this matter, all members of BMCI are subject to operate and handle all activities independently even in basic needs such as foods. The students in BMCI even handle cooking to fulfill their needs.

> One of the most valuable characters as learner is being independent, more over aour students live apart from their family. We supports various programs to improve the student skills such as on entrepreneur in order they could be more independent especially after graduated from BMCI.[147]

> We handle all sorts of our needs, even we are cooking by ourselves everyday. On the other hand, we learn entrepreneur skill beside academic and religious knowledge in BMCI.[148]

h. Honesty

Honesty is essential character in all aspects of human life. The director in BMCI appeal the students during recitation / study realted the importance of honesty.

> We always support our students to learn anything they interest in with principle of good characters especially being honest. It is basic one to get the other people trust.[149]

3. Moderate Islam Education in Bahrul Maghfiroh Cinta Indonesia

Islamic Boarding School of Malang

---

[147] Muhammad Bisri, *interview* (Malang, 30 October 2018)
[148] M. Muthohirin, *interview* (1-2 November 2018)
[149] Muhammad Bisri, *interview* (Malang, 30 October 2018)

a. Briefing

1) Socialization

Socialization of moderate Islam in BMCI is combined in an agenda called *dakwah* in which it has important session of thematic issues such as delivered by Gus Wahid Arema on 11 November 2018 in BMCI.

> One important thing to look for education is to see the curriculum of the certain educational institution. For all parent, especially who gathered in this place, let's guide and direct our children to have a good education in which it has the same vision and mission as Indonesia because we are the Reppublic of Indonesia. Do not let our children to study which then graduated as anarchist people who dislike diversity and so on.[150]

Sorts of the socialization of the agenda, included in *dakwah*, are explained as folow:

(a)   External *Dakwah*

One of thoughts on moderate Islam according to BMCI is one which is socializing. BMCI creates various social programs to support the thought as explained follow:

Dakwah (invitation) toward Islamic studies or betterment is one of chosen strategies to give social

---

[150] Gus Wahid in BMCI, *observation* (Malang, 11 November 2018)

advantage to the community. So does BMCI that gives
this social benefit as education.

This program of *dakwah* is weekly program
which is routinely conducted on Saturday after Maghrib
prayer in a certain house of social member community
chosen through random choice or personal request of
the members. The program attended for female
especially followed by middle-aged mothers.

> I oftenly tell the organizers of BMCI "As you
> learn various religious matters in BMCI, go give
> some social benefits for society. Do not only get
> it as your own benefit, but spread it out of BMCI
> as well". It is now being weekly program which
> is led by mr. Dahlan.[151]
>
> One of our social program is dakwah for siceity
> around BMCI especially which is now led by mr.
> Dahlan. This program aims to educate the middle
> age mothers about the importance of getting
> closer to Allah.[152]

This social dakwah contains sorts of activities
explained as follow:

(1)   Istighotsah

Istighotah is part of dakwah attended by
reading sorts of *dzikr* sentences (remembering

---

[151] Muhammad Bisri, *interview* (Malang, 30 October 2018)
[152] Humaidi, *interview* (Malang, 1st November 2018)

Allah) in guide books shared for all members,

and led by mr. Dahlan.

> In social dakwah program led by mr. Dahlan, the members are joining the agenda with gudance book that we have shared before, and read it together.[153]

> All members of dakwah bring the guide book containing all sorts of readings and sholawat which are recited during activities.[154]

(2) *Sholawat*

Sholawat which is recited during the agenda of social dakwah is like diba' (Islamic songs containing praises for Prophet). It is held by the students of BMCI chosen to join in social dakwah program, and attend it using traditional music tools named tamborine.

> I join the program with responsibility of playing tambourine with other chosen friends which is needed during reciting sholawat[155].

> Some students are joining the program and play role as player of tambourine.[156]

(3) *Tausiyah*

---

[153] Muhammad Bisri, *interview* (Malang, 30 October 2018)
[154] Member house, *observation* (Malang, 10 November 2018)
[155] M. Muthohirin, *interview* (Malang, 1 November 2018)
[156] Member house, *observation* (Malang, 10 November 2018)

Tausiyah is last part of social dakwah containing some advices for all members about the way of a good life based on the Islamic teaching.

> In social dakwah program, we cultivate a bit advice for all middle aged mothers join about the way of life in Islamic religion.[157]

> One of BMCI organizer delivered te advices from the Islamic book, arbain nawawi (a book containing hadist 40), and interpret it for all members of the program.[158]

(b)   Internal *Dakwah*

Intern *Dakwah* is containing the same as social dakwah, with difference that it is conducted monthly in BMCI by inviting the student parents or guardians and the society around to come to BMCI following sorts of agenda.

Another difference is that the content of *tausiyah* is motivation to support the purpose of BMCI, such as advices related education for parents to see and understand first the curriculum of educational institution which has consistence toward Indonesian

---

[157] Muhammad Bisri, *interview* (Malang, 30 October 2018)
[158] Member house, *observation* (Malang, 10 November 2018)

future goals. And some advices for students to learn

seriously in a correct way to be a success people.

> The agenda started by *sholawat* then continue to istighotsah led by the director of BMCI, Gus Muhammad Bisri, and lastly is tausiyah delivered by Gus Wahid (Arema).[159]
>
> One important thing to look for education is to see the curriculum of the certain educational institution. For all parent, especially who gathered in this place, let's guide and direct our children to have a good education in which it has the same vision and mission as Indonesia because we are the Reppublic of Indonesia. Do not let our children to study which then graduated as anarchost people who dislike diversity and so on.[160]

b. Application

1) Religious Programs

(a) Praying Together Five Times A Day

BMCI obligates *jamaah* (doing in groups) during

five-times a day prayers. It determines a spacious enough

mosque as facility of religious activities for its family.

> One of daily religious activities we join in BMCI is praying together five times a day.[161]
>
> One of prayers in jamaah attended in BMCI is midday prayer. One of students recite *azdan* (calling for prayer), and the prayer starts after view minutes. The prayer is attended by all family of BMCI indluding the director.[162]

---

[159] BMCI, *observation* (Malang, 11 November 2018)
[160] Gus Wahid in BMCI, *observation* (Malang, 11 November 2018)
[161] M. Muthohirin, *interview* (1-2 November 2018)
[162] BMCI, *Observation* (Malang, 30 October 2018)

(b) Qiyamul Lail

Qiyamul lail is secondary practice of Islamic teaching with great virtue. It contains prayers such as *tahajjud* and or closed by another prayer named *witir* (prayer with odd *rakaat*). Family of BMCI especially the students are commonly being gotten up by the organizers before the time of daw prayer to do qiyamul lail and stay still the time of dawn prayer comes.

> Everyday we are gotten up by the organizers of BMCI and considered to attend qiyamul lail, and wait until the dawn pray comes, which next we do it in jamaah as usual.[163]

(c) Fasting on Monday & Thursday

Fasting on Monday and Thursday is another secondary practice in Islam has great virtue for its attenders. BMCI also considers its family especially the students to do fasting on Monday and Thursday.

> Some students are talking among friends during waiting the time of breakfasting to come. They it comes to breakfasting time, they go to BM Mart or the student kitchen to get some foods.[164]

(d) *Khalwat* (Meditation)

---

[163] M. Muthohirin, *interview* (1-2 November 2018)
[164] BMCI, *Observation* (Malang, 1 November 2018)

Khalwat (meditation) is a weekly program attended for the students of BMCI. The program is applied by reading sorts of *dzikr* in an empty room for a long time. The program is not obligation, but consideration. *Khalwat* is usually conducted on Friday for almost all of the students who is capable to do, and for the students who is in early practice could read *dzikr* as capability.

The program of *Khalwat* is conducted as a training of having calm-hearted, warm-hearted and the character of patient. On the other hand, the readings of *dzikr* is purposed to balance worldly and eternity life, material and spiritual life, or to get closer to the Almghty God, Allah SWT.

> One consdered program of BMCI is khalwat. It not obligated program, but we are appealed to keep practicing it based on our capability. It is conducted on Friday afternoon by reading sorts of *dzikr* readings. In my point of view, this practice is to train our character on patient (*sabr*) due to its long time, and to get closer from *dzikr* (readings to remember to God).[165]

> It is quiet hard program, and I do it based on my capability. Sometimes I join it and end in a middle. Then do it again the next week.[166]

(e) Islamic Special Day Celebration

---

[165] M. Muthohirin, *interview* (Malang, 1 November 2018)
[166] Wildan Khalid Sultoni, *interview* (Malang, 1 November 2018)

Islam has lots of special day need to celebrate, such as maulid nabi Muhammad (day of birth of the Messenger, Muhammad). Moslems could celebrate in various ways, while BMCI celebrate it with social *dakwah* and *sholawat* for public as it religious educational institutional.

2) Generation-Care Program

(a) Drug Rehabilitation

One unique program attended in BMCI is drug rehabilitation program. It is handled by collaboration between alumni and outsiders of BMCI whoa have commitment to continue program created by the earlier director, Gus Luqman Hakim as the form of love and careness to the Indonesian generation.

Drug rehabilitation program is aiming to restore the people who are addicted by the drugs through herbal basis. Rehabilitation contains four steps, detoxification, mental, psychology and sprituality, which is expectedly could help from being addicted by the drugs to be well aware and educated people to continue live the life in a correct way.

As BMCI informs the background of program, it is to save the future of Indonesian people especially the youth from the danger of the drugs. Gus Luqman Hakim initiated to create the

program as form of love and careness to Indonesian generation which now increasingly widespread andbeing addicted by the drugs.[167]

3) Plurality-Based Program

(a) Scout

Scout is a program of each semester included in formal education extracurricular which give the insight to the students about diversity. Through the program of scout, the students are being blended in one area with lots of diversities from various schools and sociocultures, which next they could learn and understand the importance of peacefulness within diversity.

A program which could be supporting as moderate Islam value is scout. Beside learn the character of being independent, cooperation, and hard work, it is also giving insight for the students by being blended in plurality. Scout is a semsester program followed by various schools with their own characters. Through this program, students could learn a lot to understand diversity.[168]

c. Reinforcement

1) Sharing and Discussion Among Students

Sharing and discussion is informal activity excluding boarding school or even school. It is attended among students whole they have spare time and talk each other. Even it is a

---

[167] Aflah, *interview* (Malang, 20 November 2018)
[168] Miftahum Bari, *interview* (Malang, 24 November 2018)

relax activity, it impacts on student understanding toward others.

> During spare time, we are commonly play each other among friends, and talk especially to understand more detail character of people around us. Through this way, we could see the diversity among us especially in personal one.[169]

d. Monitoring and Evaluation

1) Monthly Meeting of Organizers

Monthly meeting is an evaluation program attended by the organizer to discuss the progress of the students including supporting and blocking factors, and faind the appropriate solution tp solve the problems.

> We, organizers of BMCI, have the evaluation agenda through monthly meeting. It is attended by sharing and discussion during running the programs for students in a month. We discuss any problems and progress of the students to see the effectiveness of the programs.[170]

2) Graduation-Focussed Monitoring

Another monitoring on students wether they are well educated or not during in BMCI is through monitoring the graduation. The simple goal of education in BMCI is supporting and delivering students to continue higher education for capable students, and determining employment

---

[169] M. Muthohirin, *interview* (Malang, 1 November 2018)
[170] Firdaus, *interview* (Malang, 27 November 2018)

in BMCI for the students who want to continue working after the school.

> We monitor our students by seeing them after graduation, such as continuing to higher education like State Islamic University, Islamic University and so on.[171]

> We are trying to monitor our students, especially who live in Malang, by keep in contact with them and make sure if they are fine and consistent as the simple goal of BMCI, supoorting them who are capable to continue higher study, and determining the job for the students who want to continue working after high school through various entrepreneur programs in BMCI.[172]

4. The Implication of Moderate Islam Education on Student Moderate Behavior in Bahrul Maghfiroh Cinta Indonesia Islamic Boarding School of Malang

a. Understanding The Essence of Islam

The moderate Islam education taught in BMCI is expectedly giving the correct understanding to have the appropriate thought as well. To see this effectiveness of moderate Islam education, several students of BMCI was interviewed as reprentatives. After being explained about moderate Islam, they gave various views on it and how to understand and implement Islam as a religion.

The students take understanding that moderate Islam is *rahmatan lil 'alamin* (compatible for all places and periods). It

---

[171] Humaidi, *interview* (Malang, 1st November 2018)

[172] Miftahum Bari, *interview* (Malang, 24 November 2018)

teaches betterment for all creatures of God including good relation to human beings, animals and even plants. Another thought, Islam is complete which teaches all matters of human being needs, and is easier compared to the earlier religions. In addition, Islam is a forgiving religion which teaches to forgive all errors.

> Moderate Islam is a new term for me, but as it has the same underanding of the essence of Islam, I see it as a Islam rahmatan lil 'alamin which teaches betterments toward all creatures including human beings, animals and even plants.[173]

> In my opinion, Islam is a peaceful religion, is rahmatan lil 'alamin which is complete covering all human being needs, and is easier compared to the earlier religions.[174]

> I see Islam as a forgiving religion which could forgive all errors. Therefore it teaches moslems to be kind hearted and forgive others.[175]

> Various student thoughts of BMCI on moderate Islam values

built as characters are as folow:

b. Applying The Islamic Values

1) Politeness

> In student pesrpective, one of the most taught characters in boarding school is being polite to others, especially toward those who are older. Some example of

---

[173] M. Muthohirin, *interview* (Malang, 1-2 November 2018)
[174] Wildan Khalid Sulthoni, *interview* (Malang, 1-2 November 2018)
[175] M. Rohib Al Farizi, *interview* (Malang, 1-2 November 2018)

being polite is bowing during in front of the director and

teachers, and kissing the teacher's hand.

> We learn various characters in BMCI, one of those is being polite. We do it while we walk through the older people, teachers and the director of BMCI. We bring this when going home as we used to it.[176]

> When I get home, my parents have ever said that I look different after studying in BMCI. I think it is because of the religious environment which supports character building.[177]

2) Friendliness

BMCI is an Islamic based education which shows all

members are moslem. Even so, the students are coming from

various places, and are unique with their own various

individual characters. It is common for students to be polite,

especially during adaptation in early time. Being friendly

makes them get closer and make a good interaction.

> When we come to BMCI, we do not know anyone, and who will be our future friend in the same room. As we thought we are all the same, we talk each other and get closer.[178]

3) Discipline

BMCI implements two type educations, in boarding

school and formal school. These educations brings a quiet

---

[176] M. Muthohirin, *interview* (Malang, 1-2 November 2018)
[177] Wildan Khalid Sulthoni, *interview* (Malang, 1-2 November 2018)
[178] M. Muthohirin, *interview* (Malang, 1-2 November 2018)

busy schedule of learning for the students. The possitive

benefit is precisely the students could get used to join sorts of

activities which then build the character of discipline.

> In early time of joining BMCI, it is hard to get used in all activities within formal and boarding school. But, precisely from these tight schedule, we learn to be discipline.[179]

> Sometimes, we feel tired, but just keep doing it make us to get used for lots of activities in BMCI. It helps us to learn manage the time.[180]

4) Being Independent

Being a disciple in boarding school is commonly far

from home and could see the family for several times only,

hence the students should be able to handle their own

individual needs including cooking, cleaning the boarding

school areas together and so on.

> In BMCI we do everything by ourselves, even for cooking. Another activity that we need to do as family of BMCI are keeping the areas clean by hand in hand sweeping the areas.[181]

> Several students sweep the floor away in boarding school areas and several places around.[182]

Besides, BMCI teaches the students not only in

boarding school and formal educations, but also teaches them

---

[179] Wildan Khalid Sulthoni, *interview* (Malang, 1-2 November 2018)

[180] M. Rohib Al Farizi, *interview* (Malang, 1-2 November 2018)

[181] M. Muthohirin, *interview* (Malang, 1-2 November 2018)

[182] BMCI, *Observation* (Malang, 10 November 2018)

practical entrepreneur such as the organization of BM Mart (Bahrul Maghfiroh Mart) which is supplied not only for the members of BMCI, but also for social communities around.

> One entrepreneur program run by BMCI is BM Mart. It supplies goods not only for family of BMCI but also for all people who want to fulfill their needs.[183]

> I bought some goods in BM mart, and was served by one of BMCI students as cashier.[184]

> Getting used to handle and organize various matters to support the student needs, individually and officially, is directly teaching the disciples to have the character of independence.

5) Tolerance

The students thought the character of tolerance while being interviewed related to the plurality such as having different belief friends and how to treat them.

Various answers were delivered which directs to the same point, the character of tolerance toward others. The students see that outsider friends should be treated as the same, and try to communicate well as caution and prevention

---

[183] M. Muthohirin, *interview* (1-2 November 2018)
[184] BM Mart, *Observation* (Malang, 30 October 2018)

of missunderstanding especially for sensitive of private

matters.[185]

> Even BMCI is educational institution for male moslem only, but still we have various personal characters, which are different, and habits from each hometown.[186]

> If we had different belief friends, in my opinion, we need to treat them all as the same. And I think I would be more paying attention to those included in private matters as prevention of offended things.[187]

Tolerance is not only applied toward different belief

friends, but also toward all social community as they have

various characters even from the same homeland, which

shows that each of them is unique. It means tolerance is

needed for all diversities including diversity of characters.

Therefore each students could learn how to understand

others.

6) Keep Calm During Umbragious Things

Umbragious things commonly occurs during contact of

diversities. In BMCI, the students answered while

interviewed that they experienced a lot this kind of matters.

They tried to be patient as they did not know what kind of

---

[185] M. Muthohirin, *interview* (1-2 November 2018)
[186] M. Muthohirin, *interview* (Malang, 1-2 November 2018)
[187] M. Muthohirin, *interview* (Malang, 1-2 November 2018)

friend around them is. This is hard, but they chose to try and

did not give over reaction.

> We meet and talk various characterized friends in
> BMCI. Not all of them could have the same thought in
> everything. But the point is when we have different
> character of thought, we try to keep calm.[188]

7) Sharing and Discussion to Understand Diversities

Some students of BMCI explained while interviewed

that the best choice to understand others is through

communication. Sharing and discussion, even such as a

common chatting, could help them to know recognize each

other, even chatting to the various researchers who come to

BMCI is worth to open their mind and improve insight.

> During spare time, we are usually talking and
> discussing anything we interest. Sometimes we share
> and discuss our personal diversities and so on. It helps
> us to understand each other.[189]

> We start and prefer talking when we agree or dissagree
> to othres with appropriate way in our mind. Even being
> interviewed by several reserachers are giving new
> insight for us to see another different thing that we
> might not experienced yet.[190]

---

[188] Wildan Khalid Sulthoni, *interview* (Malang, 1-2 November 2018)

[189] Wildan Khalid Sulthoni, *interview* (Malang, 1-2 November 2018)

[190] M. Muthohirin, *interview* (Malang, 1-2 November 2018)

8) Being Gentle

In student view of BMCI, being gentle is one of habitual character need to applied. On the other hand, it could be the way to do *syiar* / *dakwah* of Islam itself. Through the character of being gentle, Islam could be understood and accepted by social community.

> Another positive character taught in BMCI is being gentle. We try to practice it while talking to others. We think talking in a good manner or being gentle is valuable, even when other do some errors. Precisely through speaking softly, they could understand and accept what we meant.[191]

> Almost all students in BMCI talk to others especially to the older people and organizers of BMCI with fine language of Javanese, and lower voice. So do the organizers to others and students as habitual education.[192]

9) Having Sympathy

The students of BMCI are frequently apply the character toward friendship as social caring in the same boarding school. For example caring at the time of being needed by others such as one of friends is unhealthy, or another case is during one of the student is unhappy and sorry related a certain matter. As a moslem and a good friend, trying to care and being a good listener could strengthen each other.

---

[191] M. Muthohirin, *interview* (Malang, 1-2 November 2018)
[192] BMCI, *observation* (Malang, 2 August 2018)

> A habitual character that we commonly apply among
> friends especially the closest ones is being a good
> listener when our frinds tell something, having
> sympathy during unhappy matters and try to understand
> their feeling.[193]

B. Case Study 2

1. Overview on Selamat Pagi Indonesia High School of Batu

a. Profile of Selamat Pagi Indonesia High School of Batu

Selamat Pagi Indonesia (SPI), located in Pandanrejo Number 1 Bumiaji, Batu, Jawa Timur, was built in July 2007 has the future goal to support low finance children to continue high school study in free with worthy standard as the 1945 constitution.[194]

SPI is boarding school based education which is unique and complex consisting of children in all over Indonesia islands with its multicuture in tribes and religions. It is also the only school in Batu has local content of complete entrepreneurship with "Kampoeng Sucezz" as its laboratory. Besides to realize the program of Batu government as educational excursion, it plays essential role to support student life skill and financial needs as it free cost education.[195]

---

[193] Wildan Khalid Sulthoni, *interview* (Malang, 1-2 November 2018)

[194] Selamat Pagi Indonesia, "Tentang SPI", http://www.selamatpagiindonesia.org, accessed on 31 October 2018

[195] Selamat Pagi Indonesia, "Tentang SPI", http://www.selamatpagiindonesia.org, accessed on 31 October 2018

b. Future Goal of Selamat Pagi Indonesia High School of Batu

1) Vision

To bulid Indonesian man with the spirit of Pancasila, excelence, independence, culture, love to environment, ability to compete in a global era.

2) Mission

a) To condunt teacing and learning in aspect of faith and peity (IMTAQ)

b) To improve the values of humanity, brotherhood, democration and social justice through boarding school activities

c) To improve academic skill through optimizing the effectiveness of learning process inside and outside the class

d) To improve non academic skill through extracurricular outside the school hours

e) To improve the science and technology (IPTEK) through technology-based learning utilizing computer, LCD and internet within

f) To get used to behave cleanly and love the environment

g) To conduct life skill based learning, to head the independent generation, through evaliation method

named P.A.K.S.A (Pray, Attitude, Knowledge, Skill, Action)

h) To conduct teaching and learning able to compete in a global era, through Information and Technology (IT) - based learning and international language (English and Mandarin) habituation

2. The Concept of Moderate Islam in Selamat Pagi Indonesia High School of Batu

Moderate Islam concept in SPI was explained by four representatives including the headmaster of SPI, the head of public relations, boarding school coach and the teacher of Islamic education in SPI.

The headmaster of SPI explained Islam implemented in SPI. Her idea of Islam is that religion compatible for all periods and places. With multicultural background, Islam applied in SPI is the flexible or not the rigid one. She agreed that this is what the moderate Islam means. This data is based on interview to mrs. Risna on 30th October 2018 as folow:

With background of multicultural and student basic religious understanding, Islam which is applied in SPI is not the rigid one, and is the simple one as basic understanding to avoid their missconception that Islam is hard and diffult teaching to follow and interest to convert the religion. SPI teach the peacefull Islam

to moslem students especially through practical values on social attitude as a positive mind setting such as.[196]

The headmaster of SPI, mrs. Risna, declared with welcoming attitude to the appearing of moderate Islam. through this term, she expected that moslem could understand Islam more comprehensively and represent Islam as *rahmatan lil 'alamin*, not only textual understanding but also contextual one.[197]

Mrs Risna also described that moderate Islam is the socializing one by giving social benefit or inspiration even through a very simple one by showing good attitude or character of Islam itself. She believes that through this way, there is no need to promote Islam in verbal, but others would be interest or curious the identity of Islam by seeing the social manners or attitudes of moslem.[198]

> Even with basic undertstanding of Islam, the students could do *dakwah*, which is through a good manner, and give social contributin that expectedly could give the inspiration toward oothers especially the otsiders of Islam. that is why, SPI consider that Islamic education learning is better to do outside the class such as coming to alun-alun and clean the trash as the application of teaching "cleanliness is part of the faith", or coming to the river to see the beauty and apply the qur'anic teaching of ar Rahman.[199]

In addition, moderate Islam, in mrs Risna view, is when we could understand the whole Islam, not only a current part but also

---

[196] Risna Amalia, *interview* (Batu, 30th October 2018)
[197] Risna Amalia, *interview* (Batu, 30th October 2018)
[198] Risna Amalia*, interview* (Batu, 30th October 2018)
[199] Risna Amalia, *interview* (Batu, 30th October 2018)

comprehensive Islam which is covering various aspects of life. In this case, moderate Islam is when we are able to see a thing in various perpectives.

Another thought on moderate Islam was also explained by the head of public relations, mrs. Nanik, while being interviewed in pre-research time. She looked that Islam is *rahmatan lil 'alamin*, and, without "moderate" literation, is practically moderate. In more detail explanation, mrs. Nanik presented that moderate Islam or Islam *rahmatan lil 'alamin* implemented in SPI high school is the mutual respect and loving to the peacefulness one. Islam taught to bahave good manners for all creatures. Therefore, Islam is compatible in any conditions and situations. This is based on interview on 6th August 2018:

> It does not matter to utilize a new term of Islam, but actually I prefer to call it Islam *rahmatan lil 'alamin* which practically is moderate toward all aspects of human being life. Islam implemented in SPI is the respectful and accepting one toward diversity, and teaching Islam through practical attitude or manner. Therefore the others could see Islam as a peaceful religion.[200]

The next idea on moderate Islam was explained by the head of boarding school of SPI high school, mrs. Atik. She has the same view as mrs. Nanik that Islam without "moderate" term is practically moderate. But it does not mean that the appearing of the term is not

---

[200] Nanik Sri M, *interview* (Batu, 6th August 2018)

correct. She also added that it could be appeared the other term such as Islam *Nusantara* or Islam *rahmatan lil 'alamin* and so on. Sorts of terms are all included in Islam itself. As the head of boarding school, mrs. Atik also mentioned that Islam taught in SPI high school is the mutual respecting one and bringing betterment for others even through the simple acts. This is based on interview on 16th October 2018:

> Actually moderate Islam is a new term for me, but I believe it as the same meaning as Islam nusantara or Islam *rahmatan lil 'alamin*, it just different term. Islam teaches to respect toward others, not only within moslem but also the outsiders of Islam as modelled by the messenger in historical period, he could do various charity works for anyone, including the jews. Therefor, SPI try to follow it by teaching the students in a practical attitude because this is what we would face in a real social environment of Indonesia.[201]

The last thought of moderate Islam implemented in SPI high school was delivered by the teacher of Islamic education, mrs. Qorina. She looked moderate Islam as the thought which is balance within pluralism and the ability of proper act by seeing the situation.[202] This is based on interview on 16th October 2018:

> Moderate Islam is the middle and balance one. Balance based on the contextual matter to take a proper act as moslem. Syariah is a principle which should be applied, but how to apply it, we need to see the situatio. Such as in SPI, on one specifis example, moslem clothing is not in cloak but the common one which not absorb the attention. In this matter, foqh by priority is considered.[203]

---

[201] Atik Rokhmawati, *interview* (Batu, 16 October 2018)
[202] Qorina, *interview* (Batu, 16 October 2018)
[203] Qorina, *interview* (Batu, 16 October 2018)

SPI high school of Batu implements various moderate Islam values as informed by four interviewees that would be explained comprehensively as follow:

1. Tolerance

Tolerance is the most emphasized character for all members of SPI high school with pluralism background. In early time of joining as member of SPI, all students are taught to have opened mind by giving them the understanding that the big family of SPI is full of diversities, in socio-cuture, religion, accent at cetera. Each student could start to learn and understand that diversities bring beautifulness and peacefulness. This is based on the interview to the had of boarding school and Islamic teacher in SPI on 16th October 2018.

> Since the early time, the students accepted in SPI is given insight that they would live in plurality, in sociocultures and religions. even so, we could live peacefully. Let's hand in hand to realize it.[204]
>
> In SPI, tolerance is highly emphasized. Practically, the students complete each other to support the easiness. For example, on Friday, moslem need to pary Jum'at. And the outsiders said such as "go ahead and pray Jum'at, I will handle the job for awhile".[205]

---

[204] Atik Rokhmawati, *interview* (Batu, 16 October 2018)
[205] Qorina, *interview* (Batu, 16 October 2018)

2.   Justice

One of practical justices in SPI was in earlier period of tourism. Due to a lot visitors who is moslem and there was no specific for worship, a *musholla* need to be built to fulfill moslem need. The funder of SPI, mr. Julianto, thought if one religion has spesific place for worshipping, the other religions should be the same. This cause, finally, was initiation of five places of worshipping which then called as spiritual garden in SPI. this is said by the Islamic teacher of SPI while being interviewed on 16th October 2018.

> In early period, there is no specific worshipping place in SPI for all religions. all followers of religions are considered to worship in any places wished. And as time goes by, the tourism coming to "" are a lot especially moslem. Therefore they adviced to build *musholla* (small place of Islamic worshipping). Due to this matter, the director of SPI, mr. Julianto, think that one religion has the specific place of worshipping, the other religions should to. and now all five religions in SPI have each specific place to worship called as spiritual garden.[206]
>
> We treat our students as fair as possible, for example moslem got religious facilities such as clothing to cover aurat, sajadah et cetera. We the same for other religions, such as when we went to Malaysia and Bali, we bought the Buddhist several statues to worship, and religious clothing for Hindu students.[207]

---

[206] Qorina, *interview* (Batu, 16 October 2018)
[207] Risna Amalia, *interview* (Batu, 30th October 2018)

3. Mutual Respect

One of the mutual respects implemented in SPI is that understanding the religious rules of each religion. For example, moslem is not allowed to eat pork. In ealier time, the other religion followers are not understand by eating it using the same plate as moslem used. This matter brought a serious concern that finally all plates should be purified. The next chance, outsider of Islam understand and not eat foods that Islam forbids in front of moslem or using dishes that others use as well.[208] This is based on interview on 16th October 2018 to Islamic teacher:

> In early time, the outsiders of Islam did not understand that moslem could not eat pork, and they offered it to eat together as prepared on the plate. And for sure moslem students rejected to eat. They asked for the reason, and finally understand that in Islam it is prohibition. Do to this matter, the outsiders even try not to eat pork anymore to resoect moslem friends as they live in the same room.[209]

Another example of mutual respect is during fasting in Ramadhan. Moslem who fulfill the requirement should be fasting. The outsiders of Islam understand it and try not to eat in front of moslem, and for moslem, even there are several students who is not fasting and eating in front of them, they should not get offended. This is based on interview on 16th October 2018 to the head of boarding school:

---

[208] Qorina, *interview* (Batu, 16 October 2018)
209 Qorina, *interview* (Batu, 16 October 2018)

During Ramadhan, moslem should attend fasting, and for sure the others (outsiders) is not. Even so, the outsiders do respect by trying not to eat in front of moslem, and for moslem, even there are several students who eats in front of them, trying not to get offended because they are indeed do not have the obligation to do fasting as moslem. This is how the students try to respect each other.[210]

4.   Togetherness

In SPI, the students does not get permission to back hometown often. In this chance, they are bounded as a big family that do everything together. They do strengthen each other even away from bilogical family. They could feel happy with a new family.[211]

Students of SPI do not get te opportunity to go home oftenly due to the short vacation they have, hence they celebrate the special day such as ied in SPI with all members. Togetherness here is applied such as in delivering takbir around area of SPI, moslem is the one who recite takbir, but the other roles such as playing simple music are handled by other religion followers.[212]

5.   Cooperation

The character of cooperation in SPI, especially on student activities, is a lot applied during practical entrepreneur. They work as each devision jobdes. In this busy case, they need to keep obedient for obligation of religion. For example, moslem male students need to pray on Friday. The other religion

---

[210] Atik Rokhmawati, *interview* (Batu, 16 October 2018)
[211] Qorina, *interview* (Batu, 16 October 2018)
[212] Qorina, *interview* (Batu, 16 October 2018)

automatically cooperate to handle the job as the time of praying

comes. Another example is the same for Christians on Sunday,

the other students would cooperate to handle the job. So is for

other religion followers. This

> Cooperation and hand in hand is needed. For example, each Friday, moslem need to pray Jum'at. In this matter, they need help of others to handle the job for awhile. The outsiders of Islam who is not in schedule could help moslem handling the job, hence they could fulfill the worship. The same matter for Christian, for example, they need to pray in churce on Sunday morning, in this case, the others handle the responsibility of work, hence the Christian could attend to worship as well.[213]

> One of respecting others implemented in SPI is by doing cooperation among students. Such as during ramadhan, moslem need to fulfill fasting, and if they have schedule while coming the time of breakfasting, the others could handle the job and let moslem to finish worship and breakfasting.[214]

6. Responsibility

In SPI, responsibility of the students are implemented

through official duty shared in devisions. After the class, they

automatically go to work based on their own job without any

instruction. This character is built motivated by target that

should be achieved in each devision. If they could not reach it,

they would get the punishment such as by getting pushed to the

lower job devision, operational one. It is devision which could

---

213 Qorina, *interview* (Batu, 16 October 2018)
214 Atik Rokhmawati, *interview* (Batu, 16 October 2018)

handle any public jobs. For example cleaning area, preparing blanket, or any other needs. And the opposite, if they could reach the target and make achievement evaluated through method of P.A.K.S.A (Pray, Attitude, Knowledge, Skill and Action), the foundation give them reward by giving the opportunity to study tour or experimental learning abroad and learn something beneficial to the visited country, such as learning entrepreneur to China or any other countries decided based on the student achievement.

> Responsibility and discipline are attended through the entrepreneur program. Each student has different job devided in various devisions. They fulfill the work without instruction with self awareness of responsibility and discipline. They are motivated to improve the characters on work, and being evaluated through method P.A.K.S.A which in the end of study, they would get the certificate for their attitude.[215]

7. Discipline

Beside being implemented during work, discipline character is emphasized to be applied in worshipping. Each religion has worshipping obligation, and in multi-religion environment, the students need to be aware to their worshipping needs due to each of them could have different obligation. The students should be aware of this matter, even they could

---

[215] Qorina, *interview* (Batu, 16 October 2018)

practically remind each other. It does not mean they could rely on others in the term of fulfilling obligation of religion.[216]

> There are various way of implementations discipline character. One of them is during fulfilling the religious obligation. In a very tight schedule as learner and entrepreneur, the students need to hold religious obligation. For example moslems, they have to finish the job, but when it coms to the time of pray, they need to consider pray firts, then continue working.[217]

8. Being Independent or Autonomous

SPI students are from all over places of Indonesia. They are all far away from their parents or family. In this opportunity, the students learn how to be autonomous by handle all individual needs independently.[218]

> In SPI, they are educated to fulfill all needs and obligations independently as they are mature enough and far away from biological family. It aims after being graduated from SPI, the students could live their life well and continue being better.[219]

9. Honesty

Honesty is one of good manners taught in SPI. Through evaluation method of P.A.K.S.A as explained above, the students are motivated to improve their character. On the other hand, all members of SPI, especially teachers, could be their

---

[216] Qorina, *interview* (Batu, 16 October 2018)
[217] Qorina, *interview* (Batu, 16 October 2018)
[218] Risna Amalia, *interview* (Batu, 30 October 2018)
[219] Qorina, *interview* (Batu, 16 October 2018)

friends in which the students would not be ashamed or even afraid to communicate anything honestly. This is saib by Islamic teaher and the head of boarding school while being interviewed.

> The evaluation method supports the students to improve their attitudes, one of those is honesty. Teacher plays role important to relize and support their attitude development by being a good friend for them, therefore they never be ashamed or burdened to share any problem.[220]

> All religious activities are handled by the students themselves, the teacher are monitoring. For example monitoring the student pray in jamaah through list of presence. How we are sure to this presence list? From the start we bulid a good relation as friends with students. On the other hand, monitoring is not only by the teacher, but the students could evaluate each other and share it to the teacher.[221]

10. See From Other Perspectives / Understanding Others

SPI members consists of all over islands and religions representing Indonesia. Some students could have different socio-cultures form others. Lots of diversities could bring various conflicts, but not in SPI. They were taught to open mind and undertand that diversities makes unity, beautifulness, and new unique color. It could be hard in the start, but this is the chance to build tolerance. Side to side in diversities could bring new insight for the students to see everything in various

---

[220] Qorina, *interview* (Batu, 16 October 2018)
[221] Atik Rokhmawati, *interview* (Batu, 16 October 2018)

perspectives. Therefore they could understand others and not

perceive as the only one correct.

> We advice to the students to understand others. This character could be realized by understanding others. For example during ramadhan, moslem need to fast, while the others are not. The outsiders of Islam try to understand by not eating in front of moslem, and so does for moslems, if several students eat in front of them, do not feel being offended by try to understand that they indeed do not have the obligation to fast. Through this kind of thought the students of SPI could see from other perspective to respect each other.[222]

11. Ability to differ tolerance from mixing up the faith

Tolerance is the most valuable character in plurality. But,

as the member of religious community, holding religious

principles is a must. For example being tolerance without

wearing the gift form others which brings other religions

identity.

> We do emphasize the students to have a deep tolerance, but do not forget to the religious principles (*syariah*). "differ between tolerance and mixing up the faith". We teaches our students to respect to other religions but do not do as other, hold up your believe principles.[223]

12. Adaptability toward situation

SPI is a plural school with lots of colors. Islam

implemented within is the most adaptable one to the

---

[222] Atik Rokhmawati, *interview* (Batu, 16 October 2018)
[223] Risna Amalia, *interview* (Batu, 30 October 2018)

environment by applying *Fiqih* by priority which means Fiqih that could be adaptable based on context. For example, in a plural environment, moslem could not have to wear laxious chlothing or even *niqab* (covering part of the face). This matter could risk intimidation or discrimination. This is based on the interview to Islamic teacher of SPI.

> In plurality environment like in SPI, we need to apply Islam based on plural context. Such as in clothing, I myself do not wear a very laxious cloth or niqab here, if I do, I may be treated differently or a bit discriminated. Another case, moslems need to be blend in neighborhood, even in diversity. Because Islam do not only teach the good relation toward Allah, but also toward all creatures.[224]

3. Moderate Islam Education in Selamat Pagi Indonesia High School of Batu

   a. Orientation

      1) Socialization

         a) Mind Setting

            Mind setting is given in SPI during the early time after recruitment of the new students. All new members of SPI are taught and given the insight that they would live with friends from various hometowns and religions in Indonesia. This is based on interview data as follow:

            Since early time of students recruitment, we taugh the students by giving new mind set or insight. "you will

---

[224] Qorina, *interview* (Batu, 16 October 2018)

live with friends from various islands and religions in Indonesa, even so, you will learn a lot and could live in a peaceful life".[225]

From the start of being new members of Spi, all studenta are shown to the diversity. We taught them that diversity brings new color and beauty like rainbow.[226]

"I was, initially, feel awkward while coming to SPI which is multiculture due to my introvert personality, and I felt hard to socialize to anyone. But now I am used to live in peace within plurality due to the mind setting given in early time of student recruitment".[227]

b. Application

1) Religious Programs

SPI is multiculture and multi religions with entrepreneur skill beside academic one. Even so, the director and teachers remind the students to keep holding independently the commitment as a good follower of religion, especially the commitment on fulfilling the obligated teaching.

Various programs for moslem students in SPI are taught in order to train moslem students more over with basic understanding toward Islam. those religious programs are:

(1) Praying Together

---

[225] Risna Amalia, *interview* (Batu, 30 October 2018)
[226] Qorina, *interview* (Batu, 16 October 2018)
[227] Wanda Lisnawati, *interview* (Batu, 3rd November 2018)

One of the most frequently programs for moslem students in SPI is praying together for three out of five times, especially in dawn (*shubuh*), west (*maghrib*) and evening (*isya'*) prayers. Whereas two other prays, midday (*dhuhur*), and afternoon (*ashar*) are held independently.

> Moslem students in SPI are considered to join praying together three times a day, in dawn, west and evening. Two other prays, midday and afternoon are handled independently.[228]
>
> Several students attended midday prayer and even read the Qur'an after praying. They pray alternately and back to work based on each devision.[229]

Praying together is held by the students independently through honest attendance evaluation. This kind of evaluation is built through the trust between teachers and students which is like frienship, therefore the disciples feel more openly. The student could see and evaluate each other. On the other hand, for several times the teacher could join and directly see the student religious activities.[230]

> The students handle thelist of presence on praying together by themselves, the teachers do

---

[228] Atik Rokhmawati, *interview* (Batu, 16 October 2018)
[229] SPI, *Observation* (Batu, 16 October 2018)
[230] Atik Rokhmawati, *interview* (Batu, 16 October 2018)

monitoring randomly. How come we could let the students to handle the evaluation? We need to build trust among us by being like friend, they do it honestly. On the other hand, the students could evaluate each other as well.[231]

(2)　Improving The Ability of Reading Qur'an

SPI implements this program of reading Qur'an to support the student ability improvement on reading the Qur'an, even starting from *iqro'* (the basic books of reading Qur'an training consisting of six volumes), as the student understanding of Islamic teaching is basic.

Our moslem students are from various background which is most of them have basic understanding of religion. We teach them from basic through the program named intensive *al Qur'an* even start to teach for reading *iqro'*. But we do support the students to improve their ability step by step.[232]

One of programs on religion is intensive Qur'an which is handled by the head of boarding school. Here, the students are taught to read Qur'an in a proper way and start to understand its meaning. It commonly is attended after *maghrib*.[233]

(3)　*Istighotsah* and *Tahlil*

Istigotsah is an Islamic religious program attended by a lot of moslem, so does moslem in SPI. It is not religous obligation activity which is attended by

---

[231] Atik Rokhmawati, *interview* (Batu, 16 October 2018)

[232] Risna Amalia, *interview* (Batu, 30 October 2018)

[233] Qorina, *interview* (Batu, 16 October 2018)

reading sorts of reminding readings toward the Almighty God. It commonly is combined with tahlil. Tahlil is one of religious activity like *istighotsah*, but there is another specification such as delivering *du'a* for those who were passed away.

In SPI, *istigotsah* and *tahlil* is commonly held on Friday night after west (maghrib) prayer by the moslem students independently.[234]

> The students antted *istighotsah* and *tahlil* after maghrib, and do it together with a guiding book containing sorts of dzikr readings to be recited together.[235]

(4) Islamic Special Day Celebration

In SPI, *sholawat* is held in a gather during celebrating Islamic special day such as in Idul Fitri (a day after a month (of *Ramadhan*) fasting). *Sholawat* is commonly delivered a night before Idul fitri by singing religious songs accompanied by playing traditional music tools for Islamic songs.

> The students of SPI are not oftenly getting opportunity to go home, they celebrate religious special day with family of SPI, especially a day

---

[234] Atik Rokhmawati, *interview* (Batu, 16 October 2018)
[235] Vega Aprilia Nur Cahyani, *interview* (Batu, 3 November)

before ied fitri. They do *takbir* around village and do sholawat after it.[236]

In celebrating moslem special day, even outsiders of moslem join by playing the simple tools as music while moslem reciting takbir or sholawat.[237]

Outsiders of moslem join us while doing takbir and *sholawat*, they play simple tools of music and listen, even they like the song such as sung by Nissa Sabyan.[238]

Another example of Islamic special day celebration is on the day of birth of Messenger. SPI celebrates it

(5) Religious Short Course in Ramadhan (Pondok Romadhon)

During ramadhan, moslem students in SPI attend religious short course like other school do. The students join it by listen to religious advice by teacher which is held in *musholla*.

(b) Plurality-Based Program

(1) Diversity in One Room

SPI is a multi-cultures, not only applied at school but also in boarding school to support peacefulness in diversities. The program that SPI foundation applies is

---

[236] Atik Rokhmawati, *interview* (Batu, 16 October 2018)
[237] Qorina, *interview* (Batu, 16 October 2018)
[238] Wanda Lisnawati, *interview* (Batu, 3rd November 2018)

by setting each room with plurality consists of various hometowns and religions. The program of plurality in one room is expectedly motivating the students to learn and have high tolerance character by side to side to diversities and understanding others.

> SPI set the students to be consisting of multicultures and multireligions within one room. This aims to give new insight to the students about the importance of tolerance.[239]
>
> High tolerance in SPI is taught by setting them to be plural in one room by at least consist of three religions and hometown within.[240]

(2)   Multicultural Theater

Multicultural education held by SPI is showed through performance in theater, even it is included in sorts of entrepreneur program named "Kampoeng Kidz", but still it support moderation in plurality by performing the multicultural theater to the viewers as insight to show the representation of Indonesia.

> The performance is containing dance by several students wearning various regional clothing, which then followed by some supporting words that the students or Indonesians are capable to live peacefully within diversity.[241]

---

[239] Atik Rokhmawati, *interview* (Batu, 16 October 2018)
[240] Qorina, *interview* (Batu, 16 October 2018)
[241] SPI, *observation* (Batu, 1 November 2018)

Through these sort agenda of multicultural theater, the viewers or visitors of "Kampoeng Kidz" could learn and open insight that Indonesia is colorful and peaceful.

(c)   Unwritten Institutional Rule

(1)   No Religious Conversion

Another program of SPI to save beliefs of the students is by applying unwritten rule, no religious conversion. All disciples, as being the students of SPI, are not allowed to convert their religion. This program aims to antisipate a unconscious conversion due to plurality within, or in other words, SPI does not wish the students convert their religion which is not based on heart confidence or conscious awareness due to high availability of instability, even the students of high school are going to have mature mind, but still plurality around them could not enough to bring a deep understanding of a specific religion.

No religious cenversion is a unwritten rule due to its sensitivity and privacy area of each human being. SPI support the rule as quiet applied rule by giving the students enough information including the consequence

from being warnned till being taken out of the

school.[242]

> There are several unwritten rules in SPI. one of thosa is no religious concersion as they are legally still being students of SPI. this is to avoid unwanted matter, such as converting religion due to pluralism influence. More over they have basic understanding on religion and immature youth to decide about the faith themselves.[243]

> We do apply unwritten rule due to its sensitive and private content. SPI applies no religious conversion for all students. No one as long as being students of SPI are allowed to convert the religion.[244]

c. Evaluation

1) P.A.K.S.A (Pray, Attitude, Knowledge, Skill, and Action)

P.A.K.S.A is a method implemented in SPI to monutor

and evaluate the student character containing character of

pray, attitude, knowledge, skill and action. It is as motivation

for students to keep improving to do charity works and

appropriate attitude to others.

> All students in SPI competitively improve their ability, wether in study or work with motivation of P.A.K.S.A. It really support the students and applied effectively.[245]

> In the end of study or graduation, we would get the evaluation sertificate that conducted through method of P.A.K.S.A. We try to do our best and keep improving.[246]

[242] Qorina, *interview* (Batu, 16 October 2018)
[243] Nanik, *interview* (Batu, 9 August 2018)
[244] Qorina, *interview* (Batu, 16 October 2018)
[245] Qorina, *interview* (Batu, 16 October 2018)
[246] Wanda Lisnawati, *interview* (Batu, 3rd November 2018)

2) Reward and Punishment

Reward and punishment is continued evaluation of P.A.K.S.A method. Reward is delivered to the students who get a good evaluation by giving them chance to study tour or join short course abroad freely. The country being visited is classified, and they would get it based on their level of achievement.

> The students who do their best and get achievement that evaluated through method of P.A.K.S.A would get feedback as reward, it is by getting opportunity to go abroad and learn something good in country being visited. Not all of students get this chance. And the achievement is classified in levels, a good level brings them opportunity to visit a good country as well such as China and Japan, and so on.[247]

All students join in entrepreneur program and have target that need to be achieved. If they do not acheve the target, they would get punishment as responsibility of job. The punishment is given by delivering the student to the devision with very hard works, operational devision.

> Each devision has the target need to be achieved. If the students could not reach it, they get punishment. It is by being delivered to operational devision. It is devision which should be ready in all work needed, such as cleaning cetain area, preparing blanket for vosotor, or so on.[248]

---

[247] Qorina, *interview* (Batu, 16 October 2018)
[248] Qorina, *interview* (Batu, 16 October 2018)

4. The Implication of Moderate Islam Education on Student Moderate Behavior in Selamat Pagi Indonesia High School of Batu

a. Understanding The Essence of Islam

In student view, moderate Islam is being tolerant without ignoring the principles as a moslem. Several principles of moderate Islam in the student view within plurality are explained as folow:

1) Making friends with no selection and holding tight the faith

As the students who live in a multi-culture and religion environment, moslem students in SPI see the importance of social relationship toward others, but it does not mean by losing self identity as moslem.

In this case, the students hold a Quranic verse as principle as said in al Kafirun (109): 6.

$$\text{لَكُمْ دِينُكُمْ وَلِيَ دِينِ}$$

"for you is your religion, and for me is my religion"

In SPI, we live in diversity. We need to communicate each other, thefore we make friends to all of them with no selection. As moslem, holding religious principle is commitment. Sometimes my parent remind me of worshipping.[249]

---

[249] Vega Aprilia Nur Cahyani, *interview* (Batu, 3 November 2018)

2) Being flexible toward other religions and try to understand from various perspectives

Being flexible is not easy to do. It needs to sort of habituation as training. Multiculture environtment is a real facility to support the realization of this character.

> In early time, being tolerance or flexible is hard to do. But as time goes by, we are used to see anything from other perspectives, such us in different religion and character.[250]

3) Seeing the eagerness of other religions on worshipping as introspection and motivation to be a better servant of Allah

Plural environment could influence many things to the students, including positive or negative one. But trying to see the betterment / positive side of others is a good choice to live side by side in diversity.

> I used to feel lazy to pray due to a lot of times a day. But afterliving here and see how the outsiders hold up the religious tightly, I think I should to. that how I do self reflection.[251]

4) Seeing Islam as a Safe Religion

In a student perpective, female one especially, wearing hijab is one of Islamic religion forms on safety besides

---

[250] Vega Aprilia Nur Cahyani, *interview* (Batu, 3 November 2018)
[251] Wanda Lisnawati, *interview* (Batu, 3 November 2018)

identity. Hijab could help female students from various social

dstractions such as being disturbed by male friends and so on.

This is based on interview to a moslem student.

> As a moslem who wear hijab, we are well noticed. On the other hand, by wearing hijab, I feel more safety because I do not get any pranks from others, from male friends especially.[252]

b. Applying The Character of Islam

As moslem who live in a plural environment, the moslem

students in SPI explain various moderate Islam values as folow:

1) Being Discipline on Splitting Time

As a learner and entrepreneur, students of SPI are used

to have a tight schedule. This support them to learn a good

management on splitting time including the time to fulfill the

obligations as moslem especially on worshipping five times a

day.

> In SPI, we learn a lot in discipline. We have a lot of schedule that could be differently targetted. Through this tight schedule, we learn to manage the time including religious obligation as moslem to pray fove times a day.[253]

2) Commitment on Religious Obligation

---

[252] Wanda Lisnawati, *interview* (Batu, 3 November 2018)
[253] Wanda Lisnawati, *interview* (Batu, 3 November 2018)

As a moslem student who is already *baligh* (mature enough to hold up the obligation), commitment is a must and could not be forgettable. On the other hand, unity in diversity applied in SPI support the students to help and remind each other including to remind on worshipping time. For example, in a very tight schedule, a christian friend could remind moslem one to attend and fulfill a certain prayer, and the opposite. This is based on interview on a student.

> As we are mature / baligh, we need to hold up the religious obligation. We could not rely on others as we live in diversity. But the good things I get in SPI is that sometimes we (moslems) are reminded to worship by other relogion followers, and the opposite.[254]

3) Tolerance

Tolerance is one of the most taught characters in SPI as it has plural environment. This value is started since the early time of joining in SPI. all students was explained the future view while living in boarding school, which consist of members from various backgrounds. Even it is hard in early time, but still the students are used to it as time goes by.

> In SPI, we learn tolerance in a real way. We live together in one room consisting of various hometowns and religions. It really teaches us in experience. If I live

---

[254] Vega Aprilia Nurcahyani, *interview* (Batu, 3 November 2018)

in a homogen friends, I might understand in theory, but do not understand it in act.[255]

4) Being Flexible

One of practical examples on being flexible is during having foods together. Each room member, who has various beliefs, start to pray before eating as each religion taught.

One of unusual thing fisrtly I came here is that each friend in my room doing pray before eating. They have different way of praying, then I could understand "oh, we do it in different way, but with the same purpose to start praying before eating".[256]

5) Respect

In SPI, the character of respect is built since the early time of the students joining in SPI. explanation about diversities bringing a unique color, and various peaceful values to implement. For example all realigions teach betterment, love, peacefulness and so on. These characters could brings the students to keep holding unity in diversity.

Since we join SPI, we are taught to respect each other. It start by giving us a new mind set that there is nothing has 100 % similarity, everything has a unique differs to others. In SPI, we see lots of diversities, and it makes a uniqueness and beautiful color. This mind setting supports us to live side by side to others.[257]

---

[255] Wanda Lisnawati, *interview* (Batu, 3 November 2018)
[256] Wanda Lisnawati, *interview* (Batu, 3 November 2018)
[257] Wanda Lisnawati, *interview* (Batu, 3 November 2018)

6) Not Being Egoistic or Selfish

Each individu has a personal character or idealism, but when it is applied excessively, it could brings negative sides including in applying religious characters. Being too excessive on idealism whithout considering the rights of others could bring negative view which, probably, bring the identity view toward others.

> Each person has principles. But when it is held in excessive way, it could brings a negative thing. So does in religious matter. If we only care on our bussiness without considering other bussiness, the others could see us as a rigid person who could not be blended in diversity. Then we try to remind each other even in religious worshipping.[258]

7) Sharing and Discussion on Diversities

Sharing and discussion are more being applied during learning on Islamic education. The teacher facilitates a counseling for the students who wants to share any problems including social ones related diversity. This way could give enough understanding for the students to take the next step to solve the problems.

> What makes me love to Islamic education attended in SPI is that the class is oftenly held outside. Hence we could learn freely. On the other hand, our Islamic

---

[258] Wanda Lisnawati, *interview* (Batu, 3 November 2018)

teacher facilitates us to share and discussion like a counseling to look for solution of our problems.[259]

[259] Wanda Lisnawati, *interview* (Batu, 3 November 2018)

C.   Research Findings

1.   Case Study 1: Nationalist-Religious Model

The researcher has explained the research data and finding in earlier section. To understand more easier, the

chart 4.1 shows general view of the research finding in BMCI:

Moderate Islam Thought		1. Briefing	2. Practice		Understanding The Essence of
A. Moderate Islam		B. Moderate Islam			C. Implication on Student
Moderate Islam Values		4. Monitoring &	3. Reinforcement		Applying Islamic Values
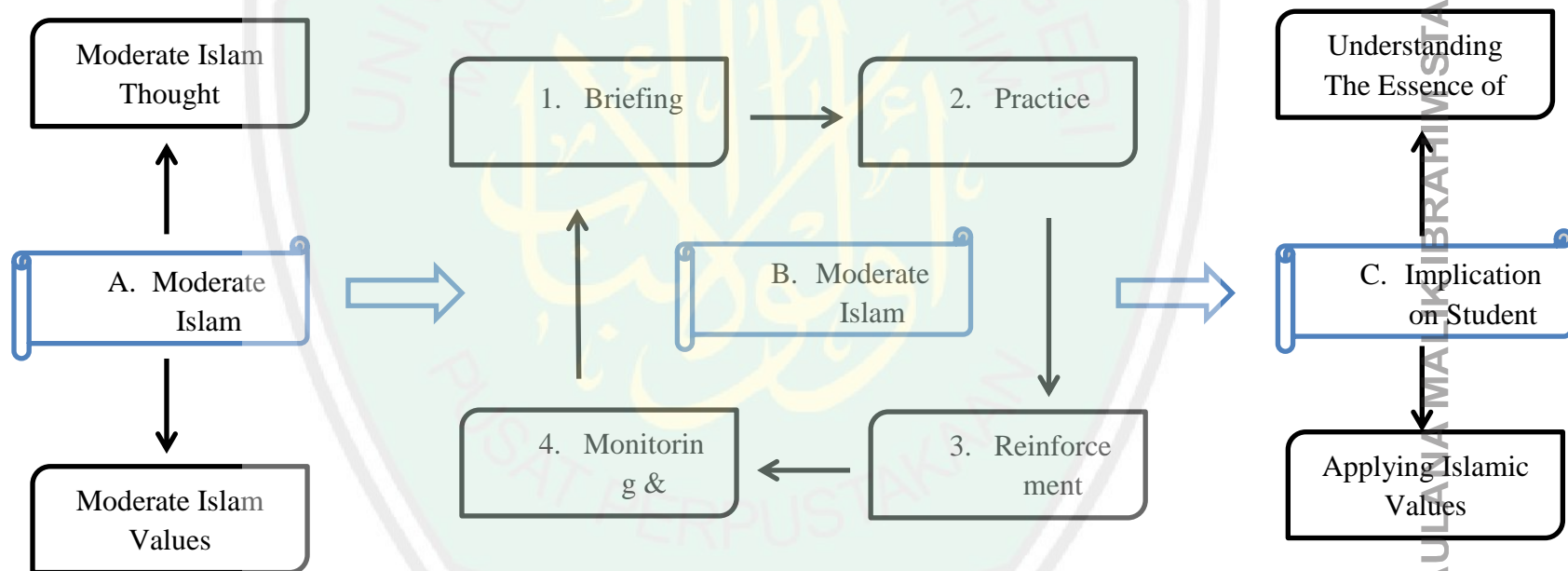
Picture 4.1 Data Presentation and Finding of Moderate Islam Education in BMCI

Through the explanation of the earlier section, the model of moderate Islam education implemented in BMCI is nationalist-religious due to several reasons as follow:

a. BMCI thought on moderate Islam is inclining to moderation in understanding the essence Islamic religion as *Islam rahmatan lil 'alamin* and the espression of loving the homeland.

b. Moderate Islam education in BMCI is classified in four steps. The first step is briefing containing two types of dakwah, extern and intern. the second step is practice of what has learnt by improving religious practices, joining multicultural education through scout, giving social advantages through generation care, drug rehabilitation for society being addicted by the drugs. The third step is reinforcement through sharing and discussion by students to organizers or students to students. The last step is monitoring and evaluation since being students of BMCI through monthly meeting of organizers, and after graduation monitoring through seeing the activities of alumni.

c. The implication of moderate Islam education on student behavior is figured out through their thought on moderate Islam issue and various characters as moslem. The result is that BMCI thought on moderate Islam is cultivated by seeing Islam as *rahmat lil 'alamin* and explaining characters should be held as moslem.

2. Case Study 2: Nationalist-Humanist Model

Moderate Islam education applied in SPI was explained above and generally could be understood through the chart 4.2.
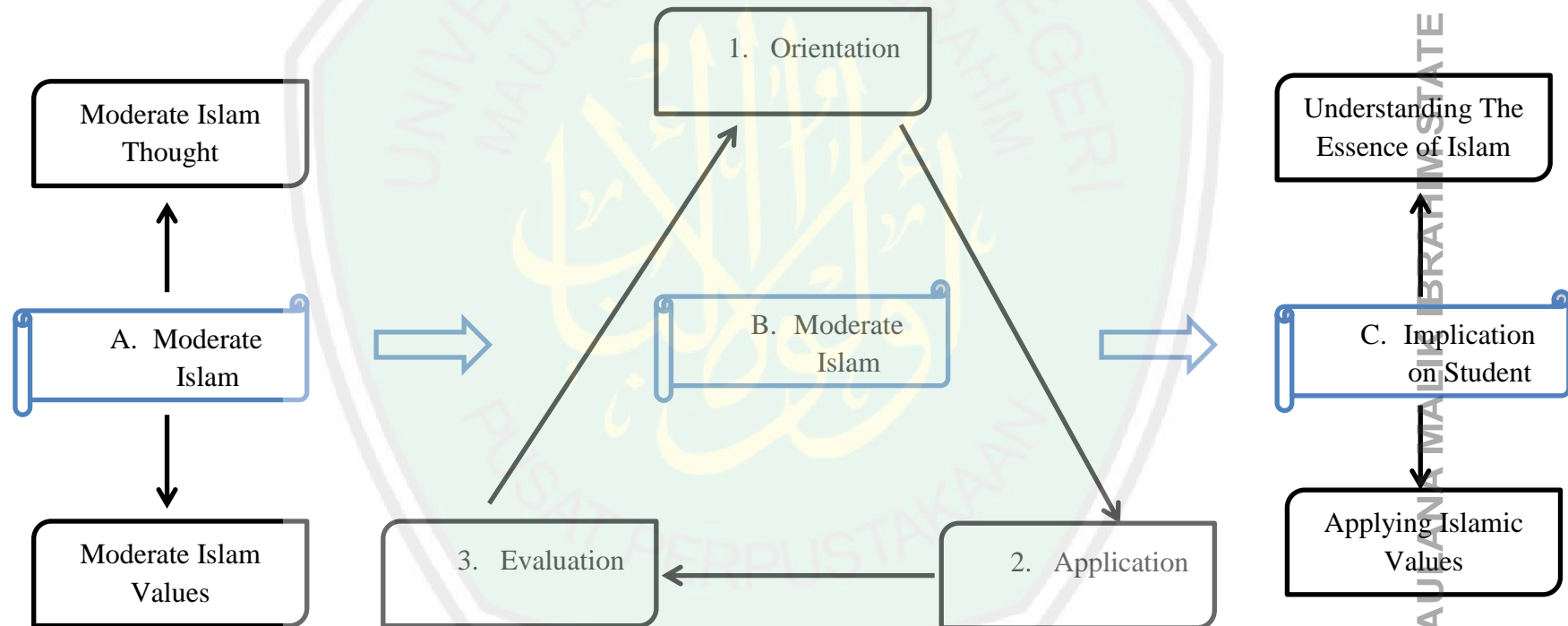
Picture 4.2 Data Presentation & Finding of Moderate Islam Education in SPI

The earlier part of sections, the explanation shows that the model of moderate Islam education implemented in SPI is inclining to be nationalist-humanist with several rationalizations as folow:

1. Moderate Islam thought of SPI shows the understanding on Islam as *rahmat lil 'alamin* expressed by various characters representing how to act and be blended in multiculture society without losing the identity as moslem.

2. Moderate Islam education implemented in SPI is classified in three steps. The first step is orientation, containing mind setting of early period of student recruitment. The second step is application, containing religious programs, plurality-based programs and unwritten institutional rule in which those sorts of programs support the student to character building by experience. The third step is evaluation which is held through two continuous ways. First is P.A.K.S.A method in which the students are evaluated comprehensively, secondly is reward and punishment method to support the students to do their best.

3. The implication of moderate Islam education on students of SPI is figured through their thought on Islam as *rahmat lil 'alamin* and how to behave as moslem in plurality, and is in harmony with institutional thought on moderate Islam.

D. Cross Data Analysis

In this part, the reseach finding would be analyzed by comparing to find out the similarity and difference of both data from BMCI Islamic Boarding School of Malang and SPI High School of Batu through the table 4.1.

Table 4.1 Cross Case Data Analysis

The Model of Moderate Islam Education

(Multicase Study at Bahrul Maghfiroh Cinta Indonesia Islamic Boarding School of Malang and Selamat Pagi Indonesia High School of Batu)

Number	Research Focus	Similarity	Difference
1.	Moderate Islam Thought in BMCI Islamic Boarding School of Malang and SPI High School of Batu	Both BMCI and SPI share that moderate Islam is another term of Islam *rahmatan lil 'alamin* which is flexible, loyal and compatible / contextual.	In BMCI view, moderate Islam is Islam which is opened toward others outside of boarding school by giving them social benefit. In SPI view, moderate Islam is Islam which could blend toward others in plurality by supporting unity in diversity.
2.	Model of Moderate Islam Education in BMCI Islamic Boarding School of Malang and SPI High School of Batu	BMCI and SPI implement nationalist model in moderate Islam education.	Moderate Islam education in BMCI is implemented through four steps (briefing, practice, reinforcement, and monitoring & evaluation) which next modelled as nationalist-religious. Moderate Islam education in SPI is implemented through three steps (orientation, application, and evaluation) which next modelled as

			nationalist-humanist.
			The way of BMCI apply social acts are by giving social service by creating *dakwah* program as education for society, and creating drug rehabilitation as form of love and care to Indonesian generation. The way of SPI apply social act is by being blended in diversity, and giving the best attitute for them.
			The way of BMCI to hold the Islamic principles are by socialization through dakwah which next continued by improving religious activities. The way of SPI to hold Islamic principles is by creating unwritten religious rule (no religious conversion) and simple practice of Islamic teaching for moslem.
3.	The Implication of Moderate Islam Education in BMCI Islamic Boarding School of Malang and SPI High School of Batu	Moderate Islam education in BMCI and SPI support the students to have positive characters as Islam taught.	BMCI students see that Islam is comprehensive religion which teaches its follower to have a good relationship to all creatures including human beings, animals and plants. SPI students see Islam is a safe religion for its followers, and is compatible to support peacefulness in plurality.

CHAPTER V

DISCUSSION

In this session, the research finding would be discussed through theoretical perspective to understand the deep meaning of the model of moderate Islam education in two educational institutions.

The issue of moderate Islam is lately being essential due to the appearing of several violences on behalf of religion. Earthing moderate through education is one of solutions promoted to calm down and give re-understanding of a certain religion to save peacefulness within plurality.[260]

A. The Concept of Moderate Islam in Bahrul Maghfiroh Cinta Indonesia Islamic Boarding School of Malang and Selamat Pagi Indonesia High School of Batu

The interview and observation research data in BMCI shows various characters, theoretically, belong to Achmad Satori Ismail and friends which is explained through the book entitled "Islam Moderat (Moderate Islam)". Those characters implemented in BMCI is explained as follow:

1. Being flexible and adaptable are one of BMCI principle to maintain harmonious life in social community. These characters are developed

---

[260] Media Indonesia, "Membumikan Islam Moderat", http://mediaindonesia.com/editorials/detail_editorials/1364-membumikan-islam-moderat, accessed on 31 July 2018

168

by creating various entrepreneur projects beneficial for not only members of BMCI but also social community.

This character is in line to that explained by Achmad Satori Ismail and friends that moderate Islam is loyal and adaptative to the changeful world.[261] One of the most raceful aspects in the world is bussiness or entrepreneur. BMCI looks the chance n entrepreneur and utilize it with all stake holders including students of BMCI to take articipation.

2. In social *dakwah* held at homes in rotation, BMCI implements *dakwah* which is not negating the local agenda has no relation to *dakwah* such as letting the middle-aged mothers to held up another social gathering (*arisan*) to be included in sorts of *dakwah* agenda.

The character promoted by Satori Ismail is in line which said that moderate Islam accepts civilizations without losing its identity and originality.[262] Attending social gathering is not a prohibition as long as not losing the essence of *dakwah*. During the time of *dakwah*, social gathering is held before it starts and ends at the time of reading *sholawat*.

---

[261] Satori Ismail, dkk, *Islam Moderat*, 16
[262] Satori Ismail, dkk, *Islam Moderat*, 16

3. During *dakwah* at a certain home of members, BMCI do interaction by adapting to locals which consist of middle-aged mothers, and getting along with locals.[263]

The character matched to that implemented by BMCI is that moderate Islam holds universal values and considers locals to understand their way of thinking and interaction.[264] A good communication would bring a good relationship. The way of dakwah applied by BMCI is motivated by the qur'anic verse of an Nahl (16): 125:[265]

$$اد۟عُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۖ وَجَادِلْهُم۟ بِالَّتِي هِيَ أَحْسَنُ ۚ$$

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. An Nahl (16): 125

4. BMCI, in doing *dakwah* for social community, implements thematic lecture for middle-aged mothers related the ways of life based on Islamic teaching. One of the themes is caution for *halal* and *haram* foods by giving underline on the foods which has no a clear law yet to be avoided.

The next character of moderate Islam according to Satori Ismail and friends is that moderate Islam promotes cautious acts to judge *halal*

---

[263] Social member home, *observation* (Malang, 10 November 2018)
[264] Ismail, *Islam Moderat*, 16
[265] Khumaidi, *interview* (Malang, 1 November 2018)

and *haram*.[266] Judging *halal* and *haram* is one of ignored aspects for almost moslem who are habitually believing that all foods, especially in Indonesia, are *halal*.

5. Another social program of BMCI, drug rehabilitation, has nationalist motivation. It is the form of loving nations and homland by recovering social community who are addicted by the drugs.

    This motivation of loving nations is in line to the characters of *santri* (students in Islamic boarding school). Three characters of santri explained by the minister of religion is being moderate, respecting diversity and loving the homeland.[267] BMCI shows the support toward nations through recovering one of the most dangerous problem especially for youths.

    BMCI implements various moderate Islam values looked by theoretical oerspective of Muhammad Hashim Kamali within his book entitled "The Middle Path of Moderation in Islam: The Qur'anic Principles of Wasatiyyah" explained through the table 5.1:

Table 5.1 BMCI Moderate Islam Values in Theoretical Perspective

Thematic Moderate Islam	Detailed Moderate Islam Values	Implemented Moderate Islam Values

---

[266] Ismail, *islam Moderat*, 16
[267] Kemenag.go.id, "Menag: Ciri Santri Itu Moderat, Hargai Keragaman dan Cinta Tanah Air", https://kemenag.go.id, accessed on 17 November 2018

				in BMCI
1.	Moderate Islam values in religiosity (Islam)	a)	Positive thinking toward Allah	√
		b)	No forces	√
		c)	Bringing easiness and decreasing difficulties	
		d)	Beliving Islam is available or compatible in all places and periods	√
		e)	Holding Qur'an and Sunnah as main sourses of guidance	√
		f)	No contradicted interpretation toward Qur'an and Sunnah	√
2.	Moderate Islam values in Religious Pluralism	a)	Tolerance	√
		b)	Holding religous principle tightly	√
		c)	Peaceful life in diversity	
		d)	Peaceful *dakwah*	√
3.	Moderate Islam values in *Jihad*	e)	Saying the truth even for nearest people	
		f)	Justice	
		g)	No hurtful or rough words in communication	√
		h)	No violances	√
		i)	Understanding both textual and contextual cases	
		j)	*Jihad* is not always expressed in war	
		k)	*Jihad* includes all aspects of life	
4.	Moderate Islam values	a)	Accepting pluralism or diversity	

between antiquity and the modern world	b)	Developing mind to support developed manner	
	c)	Promoting goods and preventing bads	√
	d)	On level of prohibiting usury (*riba*)	
	e)	Opening insight through various sciences	√
	f)	Doing *tajdid* (reform)	

SPI, looked theoretically, is implementing various principles of moderate Islam belongs to Muhammad Hashim Kamali through his book entitled "The Middle Path of Moderation in Islam: The Qur'anic Principles of Wasatiyyah" explained as folow:

1. One of maintained words in SPI is "differ between being flexible and mixing up beliefs". It means that being flexible or blended in diversities is completely different from following sorts of each religious activities that impresses mixing them up.

   This principle is in line to that explained by Hashim Kamali by pointing the faith out as the most essential aspect in Islam.[268] Islam could live side by side to the other aspects of human being life including diversity without ignoring *iman* / faith by keep believing God oneness as the most vital part of Islamic teaching.

---

[268] Kamali, *The Middle Path*, 50

2. Interview data explained by the Islamic teacher and moslem student that in learning process, teacher does not only teach the content of learning, but also fasilitate the students for counseling. In this process of counseling, they could share and discuss problems related to individual characters in diversities and look for the solution together.

This principle is in line to that explained by Hashim Kamali that moderate Islam is advocating participation and discussion.[269] The discussion supports understanding toward diversity gap and conflict. Therefore it could reconcile at least two sides to mantain pecefulness.

3. Pluralism is unique color viewed by SPI which recruits the students from various islands and religions in Indonesia. This uniqueness shows representative view of Indonesia.

The next principles of SPI in line to Hashim Kamali theory is that moderate Islam tends to be pluralictic and consultative.[270] Not only plural in socio-culture, but also SPI is plural in religion.

4. The first step of SPI in directing the students in pluralism is through mind setting, "diversity makes beatiful". The differences within students could complete each other and bring unique character in SPI. therefore this mind setting supports the students to keep being united and peaceful.

---

[269] Kamali, *The Middle Path*, 55
[270] Kamali, *The Middle Path*, 56

Moderate Islam principle viewed by SPI shares the same meaning to the principle that moderation maintains peacefulness.[271] SPI shows that peacefulness could be created in diversities. Pluralism within the students is precisely supporting to respect each other.

5. SPI supports the justice for all students such as in handing over the religious gifts for all follower of religions. For example once a year the director of SPI hands over veils, prayer mat and so on for moslem, for the same purpose, the director would hand over gifts for other religions as well.

   The character appropriates to what SPI implements is theoretically matched to the explanation Muhammad Imarah that one of moderate Islam characters is justice.[272] Justice could be implemented in various ways. One of those is such as implemented in SPI in plurality.

6. Tolerance is main character applied in SPI as it a multicultural environment. The character is built starting from the students recruitment by mind setting to all students. Therefore diversities in SPI brings peacefulness.

   The next character of moderate Islam according to Muhammad Imarah is supporting generousness.[273] Tolerance is basic character to

---

[271] Kamali, *The Middle Path*, 56
[272] Imarah, *Ma'rokah*, 169
[273] Imarah, *Ma'rokah*, 169

build harmony and peacefulness in diversities. Even it is hard for the students of SPI in early time, but it is now being habitual towards others.

Moderate Islam values implemented in SPI, theoretically, could be understood through table 5.2.

Table 5.2 SPI Moderate Islam Values in Theoretical Perspective

Thematic Moderate Islam	Detailed Moderate Islam Values		Implemented Moderate Islam Values in SPI
1. Moderate Islam values in religiosity (Islam)	a)	Positive thinking toward Allah	
	b)	No forces	√
	c)	Bringing easiness and decreasing difficulties	
	d)	Beliving Islam is available or compatible in all places and periods	√
	e)	Holding Qur'an and Sunnah as main sourses of guidance	√
	f)	No contradicted interpretation toward Qur'an and Sunnah	
2. Moderate Islam values in Religious Pluralism	a)	Tolerance	√
	b)	Holding religous principle tightly	√
	c)	Peaceful life in diversity	√
	d)	Peaceful *dakwah*	√
3. Moderate Islam values	a)	Saying the truth even for nearest people	

in *Jihad*	b) Justice	√
	c) No hurtful or rough words in communication	√
	d) No violances	√
	e) Understanding both textual and contextual cases	√
	f) *Jihad* is not always expressed in war	√
	g) *Jihad* includs all aspects of life	√
4. Moderate Islam values between antiquity and the modern world	a) Accepting pluralism or diversity	√
	b) Developing mind to support developed manner	√
	c) Promoting goods and preventing bads	√
	d) On level of prohibiting usury (*riba*)	
	e) Opening insight through various sciences	√
	f) Doing tajdid (*reform*)	√

B. **Moderate Islam Education in Bahrul Maghfiroh Cinta Indonesia Islamic Boarding School of Malang and Selamat Pagi Indonesia High School of Batu**

BMCI implements moderate Islam education through nationalist-religious model which is applied in four steps consisting of briefing & training, practice, reinforcement, and monitoring & evaluation.

Firts step, briefing and training, is conducted through two programs. Fisrtsly is studying holy books, such as *ta'lim al muta'allim, fathul qarib, bulughul maram* and so on. Secondly is improving secondary worship of Islam such as *qiyamul lail*, praying together, fasting on Monday & Thursday, *khalwat* at cetera.

Second step, application, is applied through four programs consisting of social *dakwah* with collaboration of students and organizers, sharing and discussion on diversity among students, drug rehabilitation for society addicted by the drugs, and scout in formal education as semester program.

The third step is reinforcement. BMCI implements intern *dakwah* to strengthen the student (and even parent) thought on how to be moslem and part of nation in the Republic of Indonesia. After getting trained and trying to practice, reinforcement is essential to make sure that the moderate thought and value are truely cultivated.

The last step is monitoring and evaluation. It is applied through monthly meeting among organizers which controls the student progress while being active students in BMCI, and graduation focussed monitoring by seeing the alumni wether continuing to the higher education or deciding to work.

The steps of moderate Islam education above is similar to those of character education written by Afid Burhanuddin in his online literature which is explained to be six steps.[274] Both steps could be understood clearly through the chart 5.1:
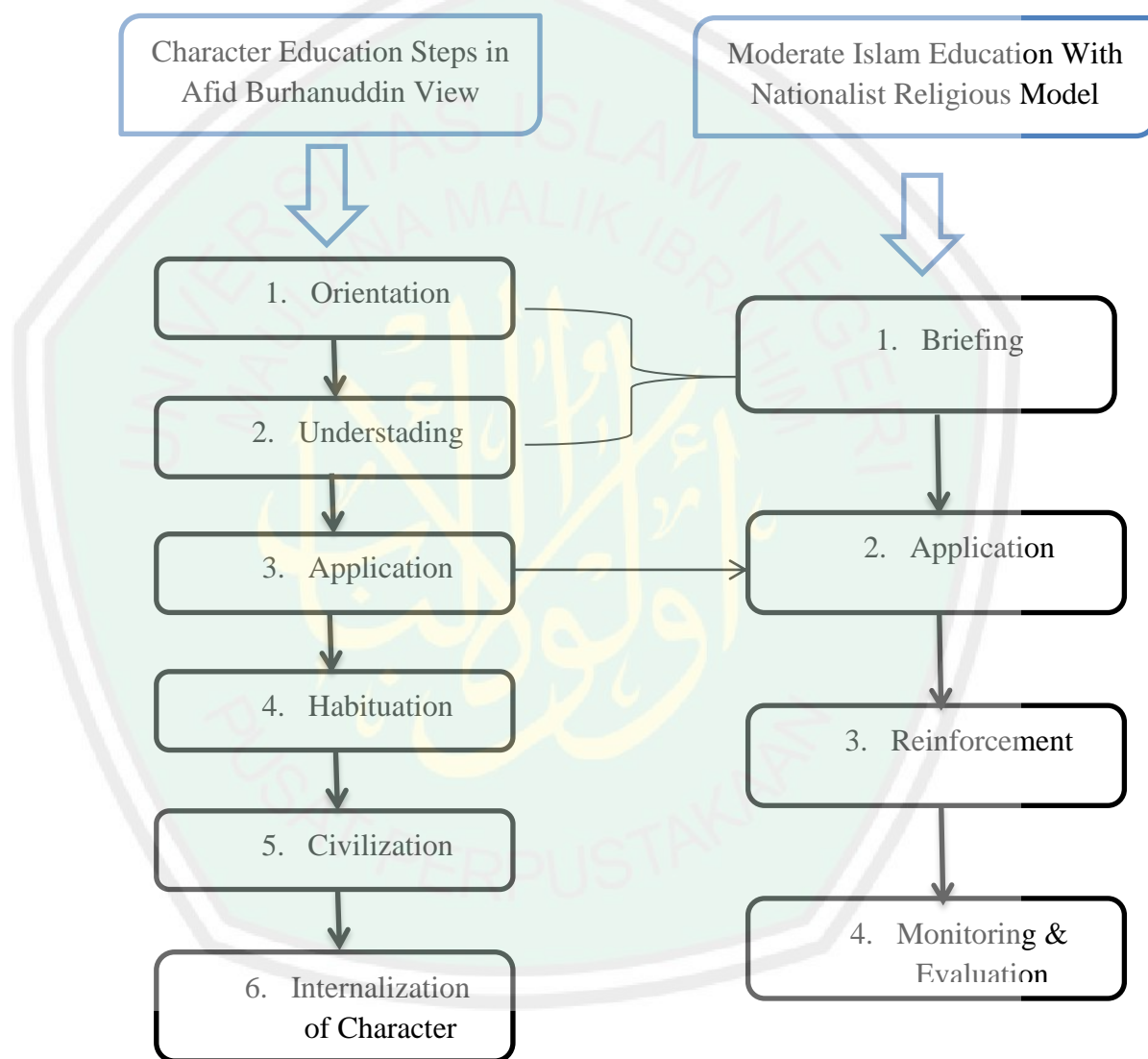
Picture 5.1 Chart of The Comparison of Education Steps in BMCI 1

---

[274] Afid Burhanuddin, "Tahapan Pembentukan Karakter", https://afidburhanuddin.wordpress.com/2015/01/17/tahapan-pembentukan-karakter/, accessed on 30 November 2018

The chart of comparison above explains that Afid Burhanuddin devided character education steps in six steps which partially are the same as moderate Islam education implemented in BMCI, modelled as nationalist religious. The similar steps in Afid view are orientation and understanding that which in BMCI is applied in briefing & training, and both steps are the same putting application as one of the steps. Whereas the differences are that in Afid view is included the steps habituation, civilization and character internalization that which sorts of those steps are not included in moderate Islam education in BMCI. On the other hand, there are steps of BMCI education which are not mentioned in Afid view steps, those are reinforcement and monitoring & evaluation steps. Another difference as point that Afid explained his steps without naming as model that which in BMCI is modelled as nationalist religious.

Another comparison of education model is figured by the idea of Muhsinin in his journal about the steps of educating for character as the chart 5.2 compared to research in BMCI:

Muhsinin	Moderate Islam Education With Nationalist Religious
1. Desain for Content	1. Briefing
2. Exploration of Value	2. Application
3. Habituation & Civilization	3. Reinforcement
4. Integration of All Values	4. Monitoring & Evaluation
5. Teacher Awareness	
6. Evaluation & Control	
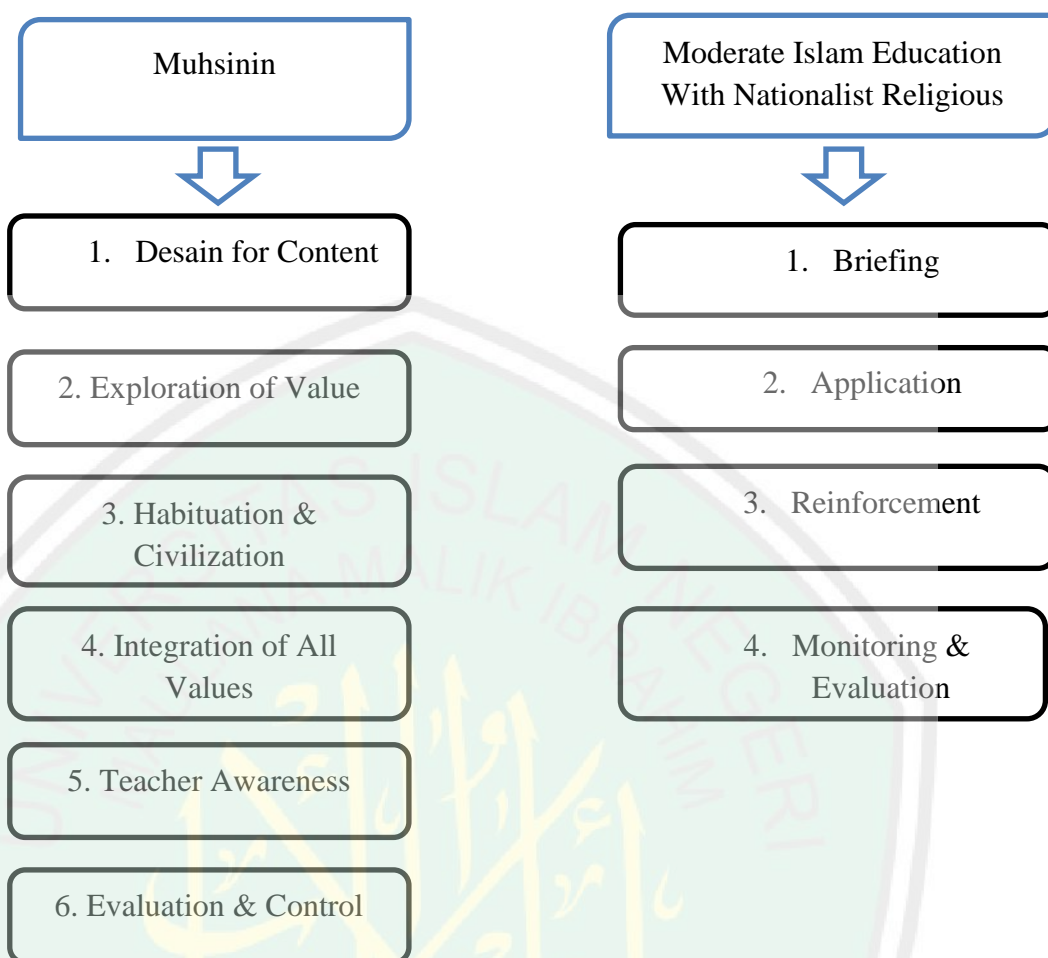
Picture 5.2 Chart of The Comparison of Education Steps in BMCI 2

The chart of Muhsinin view on character education above is explained in detail as follow:[275]

1. Designing the characters as content would be implemented through each studies

2. Exploration of the characters from each study and build as value in personal

---

[275] Muhsinin, "Model Pendidikan Karakter Berbasis Nilai-Nilai Islam Untuk Membentuk Karakter Siswa Yang Toleran", *Jurnal Penelitian Pendidikan Islam*, 2 (Agustus, 2013), 20

3. Habituation and civilization of the character emphasized on each study

4. Integration of all characters including religious and social to be implemented in social life

5. Teacher awareness toward character education, and understand the education scienses to support the Islamic-based character

6. Doing evaluation and control sustainably for betterment

The steps of character education which is closely similar to what BMCI applies is explained by Supriyadi though his writing that could be understood by the chart 5.3.[276]
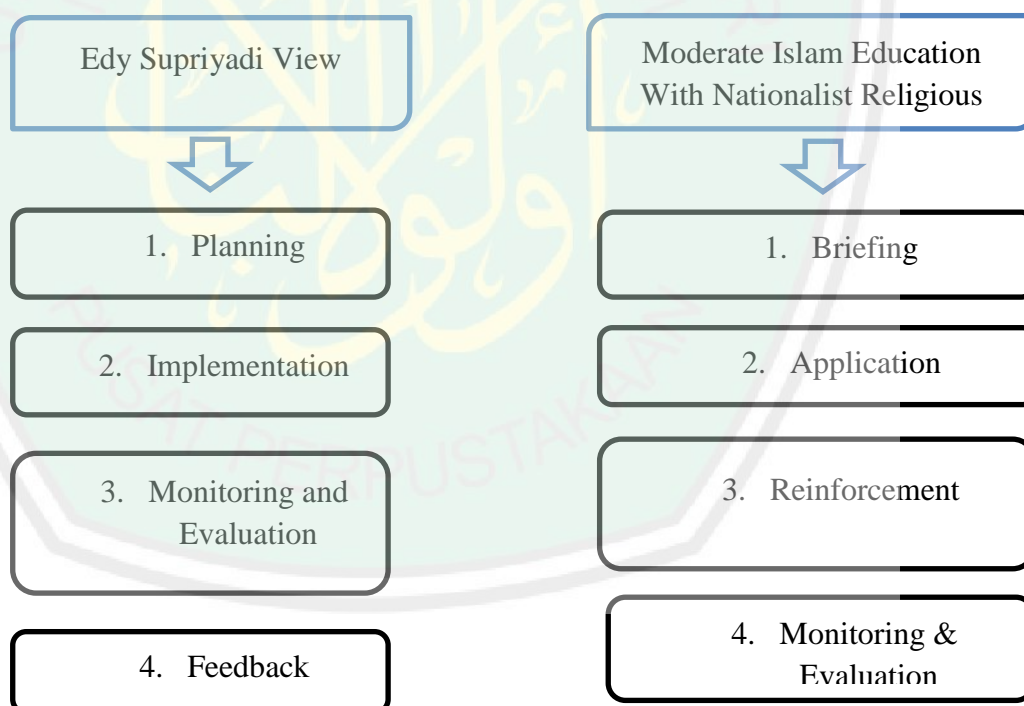
Picture 5.3 Chart of The Comparison of Education Steps in BMCI 3

---

[276] Edy Supriyadi, "Pengembangan Pendidikan Karakter Di Sekolah", http://staffnew.uny.ac.id/upload/131666734/penelitian/2-pengembangan-pendidikan-karakter-di-sekolah.pdf, accessed on 6 December 2018

The model of character education figured out by Supriyadi has a close similarity to that figured by BMCI. Supriyadi explained his view on character education steps that could be implemented include or exclude the learning process in detail as follow:[277]

1. Planning of the character education contains identification of school activities, developing the learning content, developing the activity on extracurricular, and determining supporting facilities

2. Implementation of character education could be combined in the learning process or extracurricular

3. Monitoring is implemented by seeing that each step is appropriate and based on decided procedure that generally contains the activities of obeserving, getting the general character education, seeing the blocking factors and its solutions, analizing field data to determine recommendation, giving advices to improve quality, and understanding how success the steps are

4. The feed back of sort steps of character education above are utilized as principle to improve what next to do

Even the last steps, belonging to Supriyadi view, has the closest steps to BMCI, but the contents of each steps are completely different in

---

[277] Edy Supriyadi, "Pengembangan Pendidikan Karakter Di Sekolah", http://staffnew.uny.ac.id/upload/131666734/penelitian/2-pengembangan-pendidikan-karakter-di-sekolah.pdf, accessed on 6 December 2018

which Supriyadi explain in general as principle, whereas in BMCI is explained in detail till the programs of each step.

Wide explanation above, finally, figures out that the model of moderate Islam education implemented in BMCI is partially the same as other researchers found out, but has no model title yet in which inclining to be nationalist religious. Therefore, in researcher view, through the programs within BMCI is figured as nationalist religious model on moderate Islam education.

Sarman (1995) interpret nasionalism as a love to the homeland by maintaining heroic patriotism to show the struggle for belived country.[278] In addition, a humanist, Taufik Abdullah, explained in his seminar that the point of nasionalism is patriotism that manifested dynamically. Dynamic means that each generation has its own challenge and response which could be different, but still the essence of nasionalism is love to the home land.[279]

In Budiyono view, the manifestation of nasionalism is the attitude of love to the homeland, upholdingthe unity, and willing to sacrifice.[280]

Yaumi explains the charateristic of being nationalist as follow:[281]

---

[278] Anggraeni Kusumawardani & Faturochman, "Nasionalisme", *Buletin Psikologi,* 2 (Desember, 2003), 3

[279] Sutarjo Adi Susilo, "Nasionalisme-Demokrasi-Civil Society", *Jurnal Historia*, 2 (Oktober, 2009), 3

[280] Agus Triyanto, "Penanaman Sikap Nasionalisme Religius Melalui Kegiatan Ekstrakurikuler Hizbul Wathan", http://eprints.ums.ac.id, accessed on 19 November 2018

1. Improving a better education and society

2. Cooperation and colaboration

3. Suppoting democracy

4. Being a good neighbor

5. Obeying the rules

6. Respecting power and authority

7. Maintaining healthy environment

Another idea on characteristices of nationalist is delivered by Suprapto as follow:

1. Pride of being a part of nation

2. Admitting, maintaining and improving country and a good name of the nation

3. Maintaining brotherhood

4. Awareness of being part of other nations to support positive benefit each other

5. Love to the homeland and prioritizing shared interests over individual or group interests

---

[281] Dian Safitri, "Konsep Nasionalisme Menurut Sayyid Muhammad Dalam Kitab Al Tahliyah wa Al Targhib Fi Al Tarbiyah wa At Tahzib Dan Implikasinya Terhadap Pengembangan Karakter Cinta Tanah Air", http://eprints.iain-surakarta.ac.id, accessed on 20 November 2018

Another model implemented by BMCI is religiosity. According to Andayani and Majid, the manifestation of religiosity is believe and devoting, patience, sincerity and gratitude.[282]

In addition, religiosity could be implemented in other ways as long as it does not exceed the rule, and has the same goals of religion. In episthemology of Islamic law, pancasila is the same as *al kulliyyat al khams* or *maqashid sharia* as principle which is consisting of *hifdz al din* (preserve of religion), *hifdz al 'aql* (preserve of mind), *hifdz al nafs* (preserve of soul), *hifdz al nasl* (preserve of offspring), and *hifdz al mal* (preserve of wealth).[283]

SPI implements model of moderate Islam education partially different from that of BMCI. The model implemented in SPI is nationalist humanist which is applied through three steps consisting of orientation, habituation and evaluation.

The firts step, orientation, is the early one as new insight of the students in SPI. It is applied by giving them mind setting related plurality, and keep holding religious principle through simple practice such as praying together, istighotsah, improving ability of reading Qur'an, celebrating special days and short course in ramadhan. Orientation in SPI

---

[282] Agus Triyanto, "Penanaman Sikap Nasionalisme Religius Melalui Kegiatan Ekstrakurikuler Hizbul Wathan", http://eprints.ums.ac.id, accessed on 19 November 2018

[283] Muh. Khamdan, "Pengembangan Nasionalisme Keagamaan Sebagai Strategi penanganan Potensi Radikalisme Islam Transnasional", ADDIN, 10 (February, 2016), 21

aims the character of being flexible in plural environment without losing the identity as moslem.

The second step is application. Cultivating moderate Islam characters to the students through habituation is essential after being introduced and understood by conceptual thought. Habituation in SPI is implemented through three programs, consisting of plurality in one room, no religious conversion, and multicultural theater as education.

The last step of moderate Islam education in SPI is evaluation. After being introduced and experienced, making sure or evaluate the student characters is important. It is through the method of P.A.K.S.A which in graduation given in certificate, and method of reward and punishment to support the student keep doing their best in competence and character.

Through the same comparison as BMCI model of education, SPI model in various steps would be compared through Afid view about character education steps as well that clearly could be understood by the chart 5.4:

```
┌─────────────────────────┐        ┌─────────────────────────┐
│ Character Education Steps in │     │ Moderate Islam Education With │
│    Afid Burhanuddin View     │     │  Nationalist Religious Model  │
└─────────────────────────┘        └─────────────────────────┘
```

| Character Education Steps in Afid Burhanuddin View | Moderate Islam Education With Nationalist Religious Model |

1. Orientation

2. Understading

3. Application

4. Habituation

5. Civilization

6. Internalization of Character

1. Orientation

2. Application

3. Evaluation

Picture 5.4 Chart of The Comparison of Education Steps in SPI 1

The chart above shows the similarities and difference between the steps of character education in Afid Burhanuddin view and those of moderate Islam education in SPI. the similiarites are showed in simplification in which two steps of Afid steps, orientation and understanding, are combined as orientation in SPI education model. Another simplification is that three steps in Afid view, application, habituation and civilization, are united as habituation in SPI education

model. Whereas the difference is in the last step in which Afid did not include evaluation as SPI did. Another difference is the same as in earlier explanantion that Afid did not named those sorts of education steps to be a certain model such as in SPI which is modelled as nationalist humanist.

Another idea of education steps are explained by Muhsinin through his published research journal that could be understood by the chart 5.5.[284]

Muhsinin	Moderate Islam Education With Nationalist Religious
1. Desain for Content	1. Orientation
2. Exploration of Value	2. Application
3. Habituation & Civilization	3. Evaluation
4. Integration of All Values	
5. Teacher Awareness	
6. Evaluation & Control	
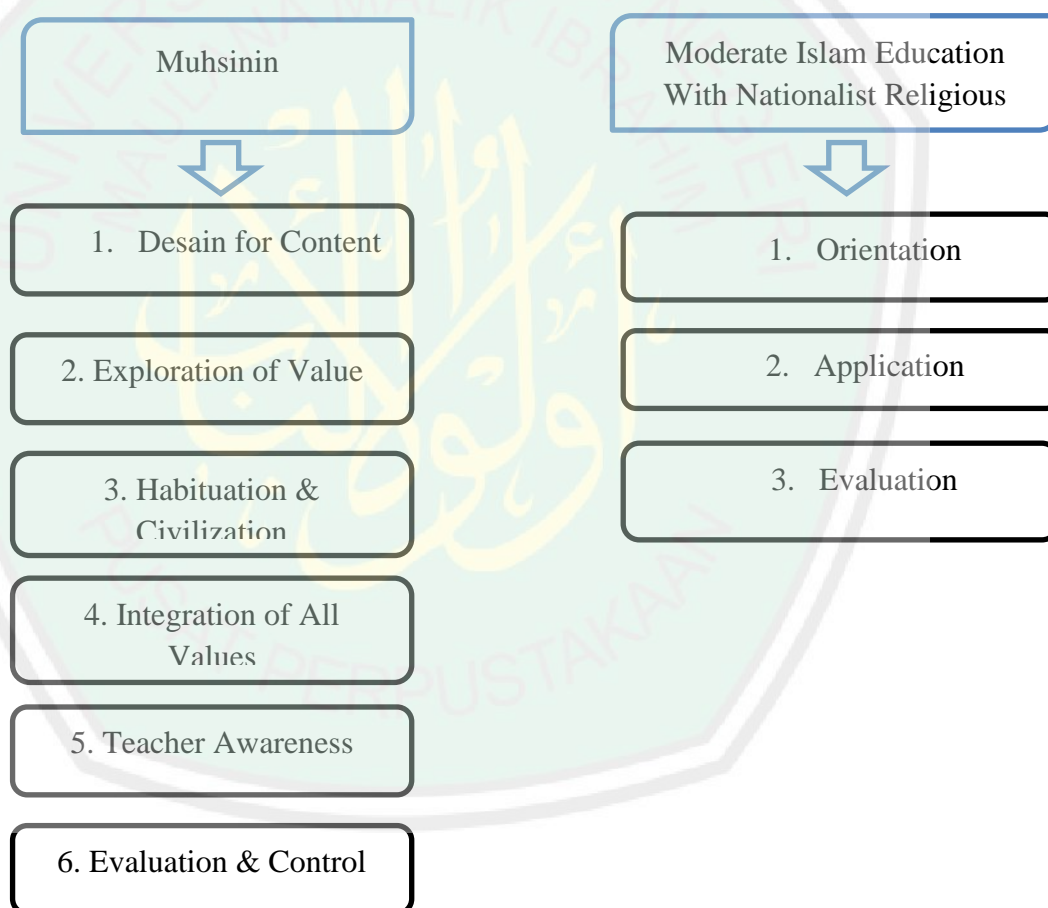
Picture 5.5 Chart of The Comparison of Education Steps in SPI 2

---

[284] Muhsinin, "Model Pendidikan Karakter Berbasis Nilai-Nilai Islam Untuk Membentuk Karakter Siswa Yang Toleran", *Jurnal Penelitian Pendidikan Islam*, 2 (Agustus, 2013), 20

The chart above shows partial similarity and difference. The similarity is that on habituation which is equal to application, and evaluation on both model of education steps. Whereas the difference is in earlier and second last steps in Muhsinin view. This difference, in researcher view, is because the first model could be included in learning process, thein it explains general view in detail principle. Whereas the second model, nationalist humanist, is the model excludely implemented in learning process.

One last model as comparison is through the research finding of Edy Edy Supriyadi could be understood through chart 5.6.[285]

Edy Supriyadi View	Moderate Islam Education With Nationalist Religious
1. Planning	1. Orientation
2. Implementation	2. Application
3. Monitoring and Evaluation	3. Evaluation
4. Feedback	
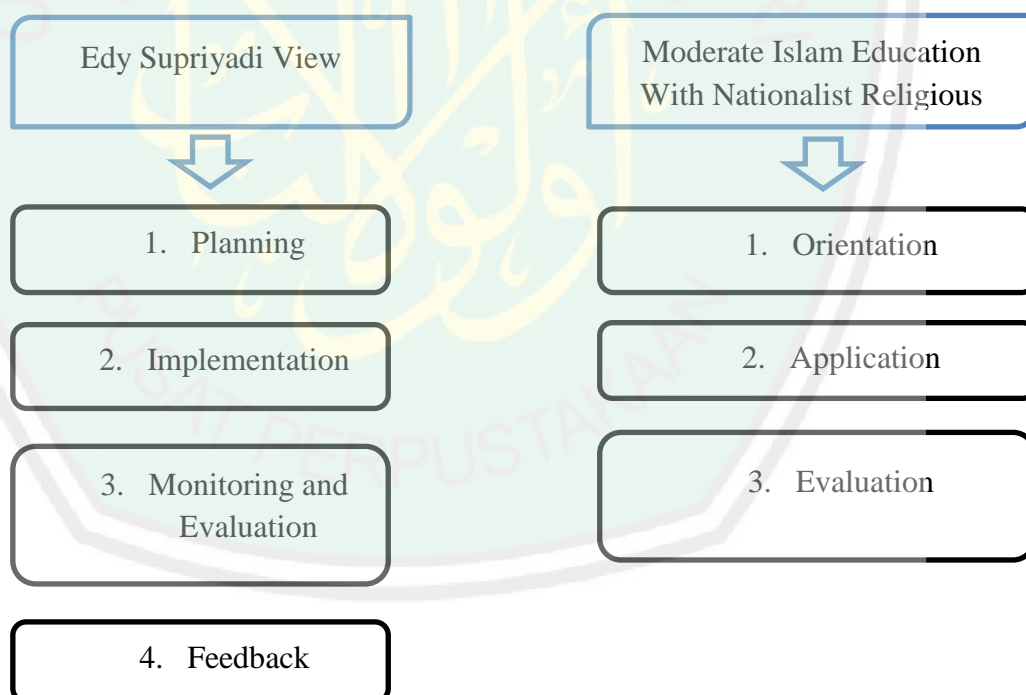
Picture 5.6 Chart of The Comparison of Education Steps in SPI 3

---

[285] Edy Supriyadi, "Pengembangan Pendidikan Karakter Di Sekolah", http://staffnew.uny.ac.id/upload/131666734/penelitian/2-pengembangan-pendidikan-karakter-di-sekolah.pdf, accessed on 6 December 2018

The explanation above shows inclination that finally moderate Islam education in SPI is modelled as nationalist humanist. Nationalist covers wider context, equality of membership and citizenship, containing all ethnics and cultures of the nation.nationalist soul needs to be proud of national identity. The pride is a process of the learning, or in other words it is not heritage of the earlier generation.[286]

Hutauruk explains the elements of nationalism as follow:[287]

1. Absolute loyalty towards nation and homeland

2. Awarness of calls

3. Belief in obligations and goals

4. The expectation to reach a happiness

5. The rights of life, rights of freedom, and rights of the wealth collected through correct way

6. Collective feeling of being family, equal responsibility, brothership and loyalty within nation

7. Volkgeist from local traditions, languages, stories and songs

8. Absolute tolerance

Another model implemented in SPI is humanist. Humanist is a theory seeing human beings from personal development. This approach

---

[286] Anggraeni Kusumawardani & Faturochman, "Nasionalisme", *Buletin Psikologi,* 2 (Desember, 2003), 3

[287] Dian Safitri, "Konsep Nasionalisme Menurut Sayyid Muhammad Dalam Kitab Al Tahliyah wa Al Targhib Fi Al Tarbiyah wa At Tahzib Dan Implikasinya Terhadap Pengembangan Karakter Cinta Tanah Air", http://eprints.iain-surakarta.ac.id/565/1/Dian%20Safitri.pdf, accessed on 20 November 2018

see how human beings are developed through positive actions. Positive action is closely related to positive emotion in which being a domain of affective in learning process. Emotion is the point of humanism.[288]

Carl Rogers (1902-1987) explains the individual attitude in humanist perspective as follow:[289]

1. Focussed on growth and fulfillment of individuals through guideness, acceptance and empathy

2. Doing positive act through an attittude of total acceptance toward another person

3. Self-concept through self thoughts and feelings to answer the question "who am I"

The program of Multicultural theater as education given for SPI students could support understanding various etnich groups in a country. Multicultural education by direct experience is more influential as thrust of positive attitude towards ethnic groups, rather than promoting interethnic understanding in class discussion.[290] So does implemented by SPI is more influential by giving a direct learning by placing them in a room consisting of various backgrounds, ethnics and religions. Another multicultural

---

[288] R. Agung Suryo Prakoso & Latifatul Choir, "Teori Humanisme", http://psikologi.or.id/mycontents/uploads/2010/06/teori-humanistik.pdf, accessed on 20 November 2018

[289] Staffnew.uny.ac.id, "Pendekatan Humanistik Dalam Pemahaman Tingkah Laku", http://staffnew.uny.ac.id/upload/132206561/pendidikan/bab-5-humanistik.pdf, accessed on 20 November 2018

[290] A. Chaedar Alwasilah, *Islam, Culture and Education* (Bandung: PT Remaja Rosdakarya, 2014), 103

education is through theater, which is not only educating the students but also the viewers or visitors about the peaceful pluralism in Indonesia.

C. **The Implication of Moderate Islam Education on Student Moderate Behavior in Bahrul Maghfiroh Cinta Indonesia Islamic Boarding School of Malang and Selamat Pagi Indonesia High School of Batu**

Moderate Islam education implemented in both BMCI and SPI implicates the students to have wider insight. It looks from the student thoughts on Islam explained while being interviewed. Some of them thought that Islam is comprehensive religion teaches to behave positively for all creatures including human beings, animals, and even plants. Some other students thought Islam is a peaceful realigion that is compatible for all places and periods, and is not harsh as what said by some other people.

These kinds of thoughts need to be cultivated for all moslem that Islam is comprehensive as *rahmatan lil 'alamin*, and is a peaceful religion that could live side by side in diversities. And the students show their own thoughts learnt from educational institution through different way to reach the same goal that Islam, as its meaning, is a religion of peacefulness.

Allah said Islam as a religion which is *rahmatan lil 'alamin* through the Qur'an al Anbiya' (21): 107 as follow:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلْعَالَمِينَ

"And We have not sent you, [O Muhammad], except as a mercy to the worlds". Al Anbiya' (21): 107

Thrust explanation of the word "*rahmat*" is a tenderness in doing *dakwah* without intervertion on something bad towards who does not accept the truth.[291] And the term "*lil 'alamin*" literally means "for all worlds" which then interpreted as compatible for all places and periods. The basic motivation of *dakwah* is peacefulness. The term *rahmatan lil 'alamin* is not a new term since Islam appeared. It is attached character within Islam itself.[292] In other words, never Islam promoted in other ways but through kindness, peacefulness and affection. And another essential character in Islam is never supporting *dakwah* through violance, extreme act or even war.

The student thoughts above supports that Islam is peaceful, and is spreaded through peaceful ways. This thought is consistent to the peaceful education goals declared by United Nations International Children's Emergency Fund (UNICEF) and United Nations Educational, Scientific, and Cultural Organization (UNESCO) in July 1999,[293] as follow:

5.   As a zone of peace in which the children feel safety from violance conflicts

---

[291] Satori Ismail, *Islam Moderat*, 105
[292] Satori Ismail, *Islam Moderat*, 122
[293] Abd Rahman Assegaf, *Pendidikan Tanpa Kekerasan: Tipologi Kondisi, Kasus dan Konsep* (Yogyakarta: Tiara Wacana Yogya, 2004), 85

6. Applying the children rights as declared in Choldren Right Convension (CRC)

7. Improving the learning atmosphere of peacefulness and mutual respect

8. Supporting the principles of equality without discrimination in any situations

9. Spreading the forms of peacefulness in society including the effective way of preventing conflicts, violanceless life with local culture based

10. Solving the conflicts through appropriate ways that saves the rights and dignity of others

11. Combining the understanding of peacefulness, human right, social justice and sorts of global issues in curriculum (if it makes possibility)

12. Determining a group discussion to discuss about the values of peacefulness and social justice

13. Utilizing education methods which emphasize participation or problem to support the character of respect for diversity

14. Empowering the students to apply the character of peacefulness in educational and social environment

15. Expanding more opportunities to apply sustainable reflection and skill development of all educators related to the issues of peacefulness, justice and human right.

Through those sorts of moderate Islam thoughts and values, the students are motivated to apply how to be a good moslem who is able to adapt in social and plural environment with keep holdeing the principles of Islam.

On the other hand, moderate Islam thoughts explained by the students implicate to their behavior. Several behavior in student view of both BMCI and SPI looked from theoretical perspective of Muhammad Hashim Kamali in his book entitled "The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasatiyyah" is explained in table 5.3.

Table 5.3 Student Moderate Islam Values in Theoretical Perspective

Thematic Moderate Islam	Detailed Moderate Islam Values		Students of Educational Institutions
1. Moderate Islam values in religiosity (Islam)	a)	Positive thinking toward Allah	BMCI
	b)	No forces	BMCI & SPI
	c)	Bringing easiness and decreasing difficulties	BMCI & SPI
	d)	Beliving Islam is available or compatible in all places and periods	BMCI & SPI
	e)	Holding Qur'an and Sunnah as main sourses of guidance	BMCI
	f)	No contradicted interpretation toward Qur'an and Sunnah	
2. Moderate Islam values in Religious	l)	Tolerance	BMCI & SPI
	m)	Holding religous principle tightly	SPI

Pluralism	n)	Peaceful life in diversity	SPI
	o)	Peaceful *dakwah*	BMCI & SPI
3. Moderate Islam values in *Jihad*	p)	Saying the truth even for nearest people	
	q)	Justice	SPI
	r)	No hurtful or rough words in communication	BMCI
	s)	No violances	SPI
	t)	Understanding both textual and contextual cases	
	u)	*Jihad* is not always expressed in war	
	v)	*Jihad* includes all aspects of life	
4. Moderate Islam values between antiquity and the modern world	g)	Accepting pluralism or diversity	SPI
	h)	Developing mind to support developed manner	BMCI
	i)	Promoting goods and preventing bads	
	j)	On level of prohibiting usury (*riba*)	
	k)	Opening insight through various sciences	
	l)	Doing *tajdid* (reform)	

CHAPTER VI

CLOSING

A. **Conclusion**

1. Both BMCI and SPI share that moderate Islam is another term of Islam *rahmatan lil 'alamin* which is practically implemented in peacefulness and flexibility. Moderate Islam values in BMCI is expressed in various characters such as positive thinking towards Allah decision, loving the homeland, loyalty, avoiding fanatics and the most right yourself, and tolerance. Whereas in SPI, moderate Islam values is expressed through the characters of tolerance, justice, mutual respect, togetherness, cooperation, responsibility, discipline, independence, ownership, honesty, seeing other perspectives, ability to differ tolerance and mixing the faith and accepting diversity.

2. Moderate Islam education implemented in BMCI is nationalist-religious model in which being applied through four steps containing briefing, application, reinforcement, monitoring and evaluation. Whereas moderate Islam education implemented in SPI is nationalist-humanistic model in which being applied through three steps containing orientation, habituation and evaluation.

3. The implication of moderate Islam education in BMCI and SPI is to support students to understand the essence of Islam and apply moderate Islam values. The students in BMCI thought that Islam is

198

rahmatan lil 'alamin and comprehensive religion teaching good relationship towars human beings, animals and even plants. Moderate Islam values they learnt in BMCI as moslem are politeness, friendliness, discipline, independence, tolerance, keep calm during umbragious things, open minded, being gentle, and sympathy. Whereas in SPI, students thought that Islam is a safe religion teaching tolerance without ignoring the religious principles. The students in SPI express moderate Islam values by making friends with no selection and keep holding the faith, flexible and loyal towards diversities, and seeing eagerness of worshipping form others, discipline, commitment on religious obligation, tolerance, respect, avoiding egoistic, and sharing and discussion on diversities.

B. Implication

1. Educational Institution

Cultivating moderation in all aspects as education is essential, such as loyal and flexible thought, and multicultural education to support wider insight. Various programs with these thoughts as principle could be attended to strengthen positive character building and peacefulness.

2.   Teacher or Educator

Educators could balance both theoretical and practical learning. In chacarter bulding, learning through experience is more influential rather than theory. In this case, educators could choose the appropriate way to support the student thought and understanding by adapting to the lesson content.

3.   Future Researcher

The future researcher with the research theme related to moderation in Islam is expectedly digging deeper thoughts and various programs supporting moderation in order to give a new insight and model to the other social communities who interest in applying moderation through education.

BIBLIOGRAPHY

Adisusilo, Sutarjo. Nasionalisme-Demokrasi-Civil Society in Historia Vitae Journal, October 2009, Vol 23, Number 2

Alwasilah, A. Chaedar. *Islam, Culture and Education*. Bandung: PT Remaja Rosdakarya. 2014

Assegaf, Abd Rahman. *Pendidikan Tanpa Kekerasan: Tipologi Kondisi, Kasus dan Konsep.* Yogyakarta: Tiara Wacana Yogya. 2004

Creswell, John W. *Qualitative Inquiry: Choosing Among Five Approaches Third Edition.* The United State of America: SAGE Publications. 2013

_____. *Qualitative Inquiry: Choosing Among Five Approaches Third Edition,* translated by Ahmad Lintang Lazuardi. Yogyakarta: Pustaka Pelajar. 2014

Eggen, Paul and Don Kauchak. *Strategies and Models for Teacher: Teaching Contents and Thingking Skills Sixth Edition* Trans. Satrio Wahono. Jakarta Barat: Permata Puri Media. 2016

Idrus, Muhammad. *Metode Penelitian Ilmu Sosial: Pendekatan Kualitatif dan Kuantitatif Edisi Kedua.* Yogyakarta: Penerbit Erlangga. 2009

'Imarah, Muhammad. *Ma'rakah al Mushthalahat Baina al Gharb wa al Islam, trans. Musthalah Maufur.* Jakarta: Rabbani Press. 1998

Ismail, Ahmad Satori, dkk. *Islam Moderat : Menebar Islam Rahmatan Lil 'Alamin.* Jakarta : Ikadi. 2007

Kamali, Muhammad Hashim. *The Middle Path of Moderation in Islam : The Qur'anic Principles of Wasatiyyah.* New York: Oxford University Press. 2015

Kusumawardani, Anggraeni & Faturochman. Nasionalisme in Buletin Psikologi Journal, December 2004, Vol XII, Number 2

Al Maraghi, Ahmad Mushthafa. *Tafsir al Maraghi* trans. Mustafa al Babi al Halabi Semarang: Toha Putra Semarang. 1993

Misrawi, Zuhairi. *Pandangan Muslim Moderat:Toleransi, Terorisme dan Oase Perdamaian*. Jakarta: Penerbit Buku Kompas. 2010

Muhsinin. Model Pendidikan Karakter Berbasis Nilai-Nilai Islam Untuk Membentuk Karakter Siswa Yang Toleran in Jurnal Penelitian Pendidikan Islam, Agustus 2013, Vol 8, Number 2

Nawawi, Hadari. *Metode Penelitian Bidang Sosial.* Yogyakarta: Gadjah Mada University Press. 2007

Neuman, W. Lawrence. *Social Research Methods: Qualitative and Quantitative Approaches Sixth Edition.* United State of America: Pearson Education. 2006

_____. *Social Research Method: Qualitative and Quantitative Approaches.* translated. Edina T. Sofia. Jakarta: Permata Puri media. 2013

Putra, Nusa. *Penelitian Kualitatif IPS.* Bandung: PT Remaja Rosdakarya. 2013

Ratna, Nyoman Kuta. *Metodologi Penelitian: Kajian Budaya dan Ilmu Sosial Humaniora Pada Umumnya.* Yogyakarta: Pustaka Pelajar. 2010

Silalahi, Ulber. *Metode Penelitian Sosial.* Bandung: PT Refika Aditama. 2009

Sugiyono. *Cara Mudah Menyusun: Skripsi, Tesis dan Disertasi.* Bandung: Alfabeta. 2015

Sukardi. *Evaluasi Pendidikan: Prinsip & Operasionalnya.* Jakarta: PT Bumi Aksara. 2008

Taimiyyah, Ibnu. *Al Aqidah al Wasatiyyah Third Edition translated by Sape'i.* Bandung: CV Arvindo Raya. 1965

Wahab, Abdul Aziz. *Metode dan Model-Model Mengajar.* Bandung: Penerbit Alfabeta. 2008

Yasid, Abu. *Islam Moderat.* Jakarta : Penerbit Erlangga. 2014

Yunanto, Sri. *Islam Moderat vs Islam Radikal: Dinamika Politik Islam Kontemporer Firts Edition.* Yogyakarta: Media Pressindo. 2018

Burhanuddin, Afid. "Tahapan Pembentukan Karakter", https://afidburhanuddin.wordpress.com/2015/01/17/tahapan-pembentukan-karakter/, accessed on 30 November 2018

Bahrul Maghfiroh, "Pesantren Bahrul Maghfiroh", http://www.bahrulmaghfiroh.com/pesantren-bahrul-maghfiroh/, accessed on 29 October 2018

Harahap, Lia. "Membahas Tentang Islam Moderat, Ulama & Cendekiawan Dunia Berkumpul Di KTT Bogor." https://www.merdeka.com/peristiwa/membahas-tentang-islam-moderat-ulama-cendekiawan-dunia-berkumpul-di-ktt-bogor.html, Accessed on 31 July 2018.

Kemenag.go.id, "Kemenag Siapkan 12 Program Pengarusutamaan Islam Moderat Di Madrasah." https://kemenag.go.id/berita/read/504842/kemenag-siapkan-12-program-pengarusutamaan-islam-moderat-di-madrasah, Accessed on 19 September 2018.

Kemenag.go.id, "Resmikan Pondok Modern Putri Al-Hassan, Menag Sampaikan Tiga Ciri Utama Pontren." https://kemenag.go.id/berita/read/395057/resmikan-pondok-modern-putri-al-hassan--menag-sampaikan---tiga-ciri-utama-pontren, accessed on 18 September 2018.

Kemenag.go.id, "PENDIS | News : Kemenag Perkuat Moderasi Islam Melalui Pesantren.", http://www.pendis.kemenag.go.id/index.php?a=detil&id=9505, accessed on 18 September 2018

Kemenag.go.id, "Menag Dan Habib Jindan Sinergi Penguatan Islam Moderat." https://kemenag.go.id/berita/read/507375/menag-dan-habib-jindan-sinergi-penguatan-islam-moderat, Accessed on 23 Agustus 2018

Khamdan, Muh. 2016. Pengembangan Nasionalisme Keagamaan Sebagai Strategi penanganan Potensi Radikalisme Islam Transnasional in ADDIN journal, February 2016, Vol. 10, Number 21

Mediaindonesia.com. "Membumikan Islam Moderat," http://mediaindonesia.com/editorials/detail_editorials/1364-membumikan-islam-moderat, Accessed on 31 July 2018

Republika.co.id, "Menag Minta PTKIN Jaga Islam Moderat." https://republika.co.id/share/p2ft8r313, Accessed on 23 August 2018

Prakoso, R. Agung Suryo & Latifatul Choir, "Teori Humanisme", http://psikologi.or.id/mycontents/uploads/2010/06/teori-humanistik.pdf, accessed on 20 November 2018

Safitri, Dian. "Konsep Nasionalisme Menurut Sayyid Muhammad Dalam Kitab Al Tahliyah wa Al Targhib Fi Al Tarbiyah wa At Tahzib Dan Implikasinya

Terhadap Pengembangan Karakter Cinta Tanah Air". http://eprints.iain-surakarta.ac.id/565/1/Dian%20Safitri.pdf. accessed on 20 November 2018

Staffnew.uny.ac.id, "Pendekatan Humanistik Dalam Pemahaman Tingkah Laku", http://staffnew.uny.ac.id/upload/132206561/pendidikan/bab-5-humanistik.pdf, accessed on 20 November 2018

Supriyadi, Edy. "Pengembangan Pendidikan Karakter Di Sekolah", http://staffnew.uny.ac.id/upload/131666734/penelitian/2-pengembangan-pendidikan-karakter-di-sekolah.pdf, accessed on 6 December 2018

Tribun Manado.com, "Jumlah Korban Bom Bunuh Diri di Surabaya Tembus 56 Orang, 14 Tewas dan 42 Luka.", http://manado.tribunnews.com/2018/05/14/jumlah-korban-bom-bunuh-diri-di-surabaya-tembus-56-orang-14-tewas-dan-42-luka., Accessed on 23 August 2018

Triyanto, Agus. "Penanaman Sikap Nasionalisme Religius Melalui Kegiatan Ekstrakurikuler Hizbul Wathan". http://eprints.ums.ac.id/45277/1/NASKAH%20PUBLIKASI.pdf, accessed on 19 November 2018

Tribunnews.com, "Pelaku Bom Bunuh diri 3 Gereja di Surabaya Drop Out dari D3 Unair." http://www.tribunnews.com/regional/2018/05/14/pelaku-bom-bunuh-diri-3-gereja-di-surabaya-drop-out-dari-d3-unair, Accessed on 23 August 2018

Zuhdi, Muhammad. "Challenging Moderate Muslims: Indonesia's Muslim Schools In The Midst Of Religious Conservatism." https://doi.org/10.20944/preprints201807.0074.v1, accessed on 27 Agustus 2018.

Ni'an, Syamsun. "Pesantren: the Miniature of Moderate Islam In Indonesia". http://ijims.iainsalatiga.ac.id/index.php/ijims/article/view/259/212. accessed on 27 October 2018

APPENDIXES

APPENDIXES

CURRICULUM VITAE

A. PERSONAL DATA

Name	: Rohana Dwi Kartikawati
ID Number	: 16771046
Sex	: Perempuan
Date of Birth	: 16 April 1993
Address	: Ds. Sendangrejo, Kec. Tambakrejo, Kab. Bojonegoro
Program	: Islamic Education Master Program
Periode	: 2016
Contact Person	: 082337481299
Email	: rohanakartika04@gmail.com

B. ORGANIZATIONAL EXPERIENCE

Organization	Year
Supervisor (Musyrifah) of UIN Malang dormitory	2012-2015
Volunteer of Sabilillah Entrepreneur Institute, Malang	2017

Treasurer of East Java LPDP awardee community	2017-2018
Secretary of East Java LPDP awardee community	2018
Member of Intelectual Devision in Mata Garuda of East Java	2018-now

C. Education

1. Formal Education

Educational Institution	Program	Year
SD N Sendangrejo	-	1999-2005
SMP N 1 Ngambon	-	2005-2008
MAN 1 Bojonegoro	Science Program	2008-2011
Undergraduate Study in UIN Maulana Malik Ibrahim Malang	Islamic Education Program	2011-2015
Post Graduate Study in UIN Maulana Malik Ibrahim Malang	Islamic Education Master Program	2018-now

2. Non-Formal Education

Educational Organization	Year
TPQ	2005
Al Falah Islamic Boarding School	2008-2011
UIN Malang dormitory	2011-2012
ELFAST Pare (TOEFL ITP)	December, 2015
ELFAST Pare (IELTS)	July, 2017

3. Achievement

Achievement	Year
1st Winner on English Debate Contest by ADC UIN Malang	2011
2nd Winner on English Debate Contest by UIN Malang Dormitory	2011
LPDP Awardee	2016
1st Winner in Session of International Conference by Headaway Global Research, Bandung	2018
2nd Winner in All Session of International Conference by Headaway Global Research, Bandung	2018
Most Active Awardee in LPDP Awardee Community of Malang	2018

DOCUMENTATION ON OBSERVATION OF BMCI

Picture 7.1 Weekly *Dzikr* in *Dakwah* Program for Outside Social Community

Picture 7.2 Weekly *Dzikr* in *Dakwah* Program for Outside Social Community

Picture 7.3 Monthly *Dzikr* of *Dakwah* Program Inside BMCI

Picture 7.4 Monthly *Dzikr* of *Dakwah* Program Inside BMCI

Picture 7.5 Monthly *Dzikr* of *Dakwah* Program Inside BMCI

Picture 7.6 *Sholawat* in Monthly *Dizkr* of *Dakwah* Program Inside BMCI

DOCUMENTATION ON OBSERVATION OF SPI

Picture 7.7 Theater on Multicultural Education for "Kampoeng Kidz" Viewers

Picture 7.8 Improving Reading Qur'an Program

Picture 7.9 Attending *Istigotsah* or *Dzikr* Within Boarding School of SPI

Picture 7.10 Attending *Istigotsah* or *Dzikr* Within Boarding School of SPI

PEMBAGIAN KAMAR ASRAMA - PUTRI

PERIODE 2018/2019

1	2	3	4	5
	NISA		DWI	FIRA
	NINGRUM		AYU	GITA
	BULAN		ODIL	JESS
	PING	UNDER	YANNY	TIRZA
	AZZA	IMROVMENT	GARET	ELGA
	AILIN		ELSA	HELLEN
	TRIA		DAFFA	FENTY
	RIANI			MURNI

6	7	8	9	10
OLIF	ANI JK	RIMA	CINDY	YOSI
ANDRIANI	LIPA	EGITA	GRACE	FLO
NURHAY	ANGGU	CIKA	WULLAN	ARNIL
CINDY	KIKI	FONI	NILA	JIHAN
GRACE	UPIT	WULAN		CANTIKA
NILA	KHOLIFA	NURUL		MARIA
			-	BI'AH
			-	UPALA
3	3	3		

11	12	13	14	15
ELIS	BECCA	ANAS	RIA	RAFEL
KUNTUM	LITA	SISKA	XENORA	METTA
CLAU	KEWUL	JANEL	ALYA	CHATRINE
DEVINA	SARAH	WANDA	TYAS	RISA
SELLI	NADYA	HUSNA	ANGEL	MEYNI
ANA	TITA	RAHEL	NOVI	LINDA
YHUNAS	LENI	FINA	YASSA	TIKA
VIANI	INDAH		RIA	CHELSEA

16	17	18	19	20
DINDA	DERRA	SASKIA	RIRIS	IKA
SITA	ERIKA	ACHI	TESSA	MICHELLE
NATALIA	JENEVA	IMAMAH	TIA	FEY
ROSITA	PUJI	FITRI	ELLA	VIA V
BORRA	VENIA	ANNISA	RANI	VEGA
LIDA	TRI	DINA	THEIA	EWIN
WINA	DEBO	LILIN	BELQIS	NANIK
BORA	DIANA	INTAN	DEVI	HELDA

NOTED:				SIDE ROOM
BIRU	OLD YES			
BIRU TUA	NEW YES			VIO
NAME	OLD STUDENT'S			ELIZA
-	NEW STUDENT'S			

Pictur 7.11 Plotting the Program of Plurality in One Room

PEMBAGIAN KAMAR ASRAMA - PUTRA				
PERIODE 2018/2019				
1	**2**	**3**	**4**	**5**
			ASWAN	YULIO
			ANCE	ILHAM
	GUDANG	GUDANG KHOLIFA	JANO	UDIN
			BAGIYO	**VIAN**
			RAMA	**KRIS**
			YULIUS	**ANTON**
	8			6
6	**7**	**8**	**9**	**10**
GALUH	ALFA	DONI	VIAN	FEBBRY
ALDI	BAGAS	UDIN	TEJO	NOEL
RICO	DICKA	REZA	NIO	WAHYU
CHEN	**IRWANSYAH**	AHMAD	SABAR	**SERVAS**
DAVID	**RAMA**	**IMBRAN**	**TEGAR**	**HANUNG**
FAJAR	**ALDO**	**NANANG**	**EDWARD**	**ZAIN**
6	6	6	8	6
11	**12**	**13**	**14**	**15**
	RAKEN	FILEP	OLISH	LAWE
	ALEX	KEMPOT	JOHN	ABID
GUDANG MY-5	ANTON	GILANG	KRIS	JINO
	SULUH	**DION**	**MAN**	DOMINIC
	EVAN	**EDO**	**SUKHO**	**JODI**
	WEDA	**RAHMAT**	**DEVA**	**ANDREAS**
	8	6	6	6
16	**17**	**18**	**19**	**20**
EKA	NAEL		YULIO	YULIUS
JANU	GALANG		ILHAM	JANO
BASS	SIGAU	GUDANG	BENTANG	LEMAN
SESCO	**ARIS W.M**		DICKY	**BAGIYO**
ROCKY	**YOHANES**		TOSA	**RUDIANTO**
YONNY	**NANA**		**THOMAS**	AVAILABLE
			NOBERT	
			ALVON	
6	6	6	8	6
21	**22**	**23**	**24**	**25**
RIO	wayan	ejhank	supri	werdi
TOPAN	fahmil	ridwan	aldi	reno
VINCENT	robet	iskar	yudi	**SAKTI**
POLLY	aristus	**BOBZ**	dedi	**ANGGER**
	ien		bilis	
	ADI			
	JOE			
2	2	2	2	2

NOTED:		
KUNING	OLD YES	17
MERAH	NEW YES	7
NAME	OLD STUDENT'S	53
	NEW STUDENT'S	40

Picture 7.12 Plotting the Program of Plurality in One Room

DOCUMENTATION ON INTERVIEW OF BMCI

Picture 7.13 Interview for Director of BMCI (Gus Muhammad Bisri)

Picture 7.14 Interview for Teacher in BMCI (Ustadz Khumaidi)

Picture 7.15 Interview for the Students in BMCI

Picture 7.16 Interview for the Organizers and Patient of Drug Rehabilitation

Program (Ustadz Aflah, Ustadz Ubay, and Didik)

DOCUMENTATION ON INTERVIEW OF SPI

Picture 7.17 Interview for The Headmaster of SPI (Mrs. Risna)

Picture 7.18 Interview for the Islamic Teacher of SPI (Mrs. Qorina)

Picture 7.19 Interview for The Outsider Students (Gratia, Rani, Venia, Aldi)

Picture 7.20 Interview for Insider Students (Vega and Wanda)