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DAFTAR ISI

The Role of Traditional Islamic Boarding School-Based Islamic Studies as Radicalism and Intolerance Flow's Blocking Agent

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Abstract

In Indonesia, the attitude of radicalism and intolerance within Islam has flourished over the last few decades. There are several factors that encourage the emergence of it. One of them is the waning of Islamic Studies in various educational institutions today. As a result, Islam is only understood to be a matter of aqeedah and worship. Basically, many studies have been conducted to tackle radical and intolerant behavior with various approaches: social, political, economic, etc. In this paper, one offer of solutions through Islamic Studies in traditional Islamic Boarding School education institutions will be discussed. The findings in the field stated that the curriculum applied in Islamic Boarding School became one of the significant factors in the efforts of deradicalization. It can not be separated from the open-minded learning method and various teaching materials of Islamic Boarding School that made students to be familiar with diversity.

Keywords: *Islamic Studies, Islamic Boarding School, Education, Radicalism, Intolerance*

Abstrak

Di Indonesia, sikap radikalisme dan intoleranisme dalam Islam tumbuh subur selama beberapa dekade terakhir. Ada beberapa macam faktor yang mendorong munculnya hal tersebut. Salah satu di antaranya adalah memudarnya kajian *Islamic Studies* dalam berbagai lembaga pendidikan dewasa ini. Akibatnya, Islam hanya dipahami sebatas persoalan akidah dan ibadah saja. Pada dasarnya telah banyak studi dilakukan guna menanggulangi perilaku radikal dan intoleran dengan berbagai pendekatan: sosial, politik, ekonomi, dll. Dalam tulisan ini akan dibahas salah satu tawaran solusi melalui Studi Islam dalam lembaga pendidikan pesantren tradisional. Temuan di lapangan menyatakan bahwa kurikulum yang diterapkan di pesantren menjadi salah satu faktor signifikan dalam upaya deradikalisasi. Hal ini tak lepas dari metode pembelajaran pesantren yang terbuka serta bahan ajar yang beragam sehingga menyebabkan santri terbiasa dengan perbedaan.

Kata Kunci: *Studi Islam, Pondok Pesantren, Pendidikan, Radikalisme, Intoleranisme*

Introduction

The end of the cold war which was an ideological clash between the Western Bloc and the Eastern Bloc-with the collapse of the Soviet Union-actually made Islam with its culture as a potential opponent of the next Western culture.[1] Some events can be raised as evidence of a stronger Western tendency to make Islam its opposite by popularizing terminology such as terrorism, radicalism, intolerance and fundamentalism that connotes Islam.

Such a Western attitude contributes to the tendency of some Muslims towards the fundamentalist, radicalist, and intolerant movements. The growth of the movement is becoming more prevalent in many Islamic countries, including in Indonesia. In the area

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[1] The full description can be seen in Samuel Huntington, *The Clash of Civilizations and the Remaking of World Order* (New York: Penguin Group, 1993). Also compare it with Bassam Tibi, *Islam dan Islamisme* translated by Alfathri Adlin (Bandung: PT Mizan Pustaka, 2016), 213.

of education, a survey of radicalism has been conducted by the Institute of Islamic and Peace Stud i es (*Lembaga Kajian Islam dan Perdamaian-LaKI P*) during the period October 2010 to Janu a ry 2011 conducted in 100 high schools in J a karta and surrounding areas. The survey showed nearly 50% of students support violent ways in dealing with morality and religious confl ict issues. In fact, dozens of students approved suicide bombings.[2]

In c ontrast to the survey results in the mode rn education model above, traditional Isla mic Boarding School as one of the oldest form s of education in Indonesia is relatively clea n-not to generalize it in overall manner-from the view of radicalism and intolerance.[3] At l east, the indication can be seen from the exposure of research results of Society Research and Culture Centre of LIPI which states that Isla mic boarding schools in Indonesia mainly have a tolerant and moderate view.[4]

Research related to the role of Islamic Boarding School in overcoming the spread of radicalism shows that the figure of *kyai* (Islamic religious leader) as agent of change has an important position in providing an example for his followers.[5] In addition to the figure of *kyai*, of course Islamic Boarding School have other components that also influence it in overcoming the condition, like educational curriculum. In this section, various findings in the curriculum education of An-Nur Islamic Boarding School as an effort to deradicalization will be discussed. Both teachers, subject matter provided, and technical delivery (setoran, sorogan, and bandongan) is proved to be able to form the students' awareness that make them become so accustomed to face diversity.[6]

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[2] http://www.bbc.com/indonesia/berita_indonesia/2011/04/110426_surveiradikalisme.shtml accessed on July 10th, 2017.

[3] There are exceptions to some Islamic Boarding Schools which are considered to spread radicalism such as al-Mu'min Islamic Boarding School in Ngruki, Solo and al-Islam Islamic Boarding School in Tenggulun, Solokuro Lamongan Utara. However, another thing to note is, it is a big mistake to equate the two examples of educational institutions above with the majority of traditional Islamic Boarding School in Indonesia, be it from its ideology, leadership figures, education system, curriculum or technical learning. Concerning the description of the exclusion of the two Islamic Boarding Schools above, it can be seen in Endang Turmudi (ed), *Islam dan Radikalisme di Indonesia*, (Jakarta: LIPI Press, 2005).

[4] http://lipi.go.id/berita/single/LIPI-Most-Pesantren-in-Indonesia-Toleran-dan-Moderat/15098 accessed on 08-07-2017. Related to this statement, similar research has also been done by Ahmad Asrori. According to him, Islamic Boarding School as a religious and educational institution, throughout its history, is a tolerant and open institution. In holding religion, they are not extreme but *pious* (*taqwa*). The devotion/*taqwa* is very different from the extremes. It (*taqwa*) is more individualized while religious extremism is communal. See more in Ahmad Asrori, *Radikalisme di Indonesia: Antara Historisitas dan Antropisitas in Kalam: Jurnal Studi Agama dan Pemikiran Islam*, Vol. 9, No. 2, 2015.

[5] One example of the study of the role of ulama and kyai in overcoming the problems of radicalism can be found in a journal written by Ali Muhtarom with the title *"Peran UlamaDalam Menangkal Radikalisme Agama Di Kabupaten Jawa Tengah"* released by STAIN Pekalongan in 2015. Also compare it with the work of Mursalin and Ibn Kathir, *Pola Pendidikan Keagamaan Pesantren dan Radikalisme: Studi Kasus Pesantren-Pesantren di Provinsi Jambi dalam Kontekstualita*, Vol. 25, No. 2, 2010.

[6] That kind of thing is so rarely found in modern educational institutions that have only one reference of teaching materials. Therefore,since from the beginning, the students have been given exclusive interpretations of the truth. On the other hand, Seyyed Hossein Nasr commented that modernity has caused man to lose the vision of divinity and experience spiritual emptiness. For in a civilization whose rate of motion is characterized by progress and order, everything is measured by positivistic glasses. As a result, the appreciation of subjective values-including religion-becomes a rare phenomenon. See more in Waryono Abdul Ghafur, *Seyyed Hossein Nasr: Neosufisme Sebagai Alternatif Modernisme* in Ahmad Khudori Soleh (ed), *Pemikiran Islam Kontemporer* (Yogyakarta: Penerbit Jendela, 2003), 391. Rahman also said that there are some Islamic movements that have the spirit as the view of modernity above. Among the distinctive features of the movement is the call to return to early Islam (purification) and to abandon the forms of *tasawwuf*. As a result, *tasawwuf* which has a lot of moral contents and contains various teachings of appreciation of religion also faded in the study of *Islamic Studies* in the future. See more in Badri Yatim, *Sejarah Sosial Keagamaan Tanah Suci: Hijaz (Mekah dan Madinah)* 1800-1925 (Jakarta: PT Logos Wacana Ilmu. 1999), 160.

Discussions

Genealogy, Factors and Characteristics of Radicalism-Intolerance In Religion: An Introduction

Radicalism as an ideology is a notion close to intolerance. It may be that intolerance arises because radicalism is inherent in a person so that he does not want an acceptance of difference; belief, politics, life view, etc.

Etymologically, radical is derived from the Latin radix which has the meaning of "root".[7] A similar notion is found in the Oxford Advanced Learner's Dictionary which states that radicals have "root" or "rooted" meanings. In the field of thought, for example, radical becomes one of the requirements for someone who are going to philosophize. The reason is because thinking philosophically requires a person to do activities of thinking to its roots. Such positive connotations will disappear if the radical word gets additional -ism behind it because radicalism is then interpreted as the idea or flow that requires social and political change in a violent or drastic way. It can also be said to be extreme in the flow of politics.[8]

While intolerance as one of the logical consequences of the idea of radicalism has an understanding: the unwillingn e ss to accept ideas, opinions or behaviors t hat differ from *liyan* (others).[9] Today, the b e havior is widely expressed by certain groups to punish the views of others who are not in line with their group. Not only to punish people outside their group, justification will also arise against fellow group members when different understandings arise.

The use of the term radical i sm has gone through various shifts in history. The term that first emerged in the polit i cal context further extends to the religious context, leading to the emergence of the term "religious radicalism"; commonly used to refer to individuals or groups who do not accept different interpretations or readings of religious sacred texts.

According to Bassam Tibi, a fictitious tradition can not be understood well if the tradition is not connected to the original tradition from which it emerged.[10] As for Islam, the history of radicalism and intolerance in the name of religion is always associated with past events in which its emergence occurred much after the death of the Prophet of Muhammad saw.[11]

At the end of the reign of Khulafa 'al-Rashidin, the social-political order of the Islamic world has not ceased from internal conflict. The split began when the Caliph Uthman bin Affan was killed in a massive demonstration demanding a replacement of the government due to some people's dissatisfaction with some policies.[12]

When the demand to prosecute Uthman bin Affan's murder case is voiced, war is unavoidable. The war between Ali's side and Mu'awiyah finally took place. At the time of the victory was almost on the side of Ali, Mu'awiyah and his supporters who cornered then raised the Al-Qur'an on the spearhead as a strategy to make a truce. Mu'awiyah's political maneuvers by offering arbitration (*tahkim*) proved to be successful in dividing Ali's supporters.

Ali who preferred to end the war by way of negotiation actually raises a sense of disappointment to some of his supporters. The followers who disagreed with the decision then broke away and declared his movement as the *Khawarij* (people who get out of line) in the future.

The *Khawarij* group thought both Ali and Mu'awiyah had committed a major sin, therefore their blood was lawful to shed. They judged that

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[7] Jennifer Bradbery et al, *Oxford Advanced Learner's Dictionary* (Oxfordshire: Oxford University Press, 2010), 957.

[8] https://kbii.web.id accessed on June 8th, 2017.

[9] Jennifer Bradbery et al, *Oxford Advanced Learner's Dictionary* ..., 626.

[10] Bassam Tibi, *Islam dan Islamisme* ..., 6.

[11] Jaja Zarkasyi and Thobib al-Asyhar (ed), *Radikalisme Agama dan Tantangan Kebangsaan* (Jakarta: Direktorat Jenderal Bimas Islam Kemenag RI, 2014), 5.

[12] 'Izzudin Abi al-Hasan Ali bin Muhammad al-Jazari, *Usdu al-Ghabah fi Ma'rifah al-Shahabah* (Beirut: Dar Ibn Hazm, 2012), 1st printing, 830.

Ali and Mu'awiyah had quit (*murtad*) from Islam for not resolving the dispute by using the law of Allah. Allah's law in question of course refers to the verses of the Qur'an and one of the popular verses used by them is the literal editorial of al-Maidah verse 44: "*...And whosoever does not judge by what Allah has revealed, such are the disbelievers.*"

From this point the theological view of the *Khawarij* group is formed in such a way. The literal interpretation of the verses of the Qur'an is used as legitimacy for their actions. Al-Shahrastani notes: "*The multitudes ask questions to this group. Among them: The crowd invites us back to the Qur'an while you invite us to continue the battle. The dissident group replied: We are more aware of the content of the Qur'an* ".[13]

The peak of chaos perpetrated by the group occurred at a dawn when three militants planned the killing of three Muslim leaders in Mecca. The three men were 'Amr bin Bakr, al-Barak bin Abdullah, and Abdurrahman bin Muljam.[14] Each of them was assigned to kill Ali bin Abi Talib, Mu'awiyah and 'Amr bin' Ash. However, they failed to kill Mu'awiyah and 'Amr bin' Ash and only succeeded in killing Ali bin Abi Talib while performing the morning prayers at the mosque.

In fact, the pattern of such teachings continues. In Indonesia, some events of radicalism in the name of religion or teachings that have a tendency in that direction may be proposed as an example. In pre-independence, for example, we can mention the Padri's feud with the local inhabitants of Minangkabau who want the sovereignty of Islamic shari'a and inflame indigenous sentiments for almost 35 years since the 19th century AD.

Even after The Reform of 1998, when the tap of democracy opened up wider, some Islamic groups championed their movement's agenda with suicide bombings especially after the events of September 11th, 2001. At this stage, it can be said that the transformation of the radical Islamic movement towards the jihadist / terrorist Islamist movement is a new dynamic of the map of the Islamic movement in Indonesia.[15]

In addition to internal factors, there are also external things that led to the emergence of radicalism such as social, political, emotional and religious, cultural, ideological, and governmental sentiments.[16] An interesting analysis of the external factors that led to the birth of radicalism can be seen in Martin van Bruinessen's work. He argues that the attitudes of radicalism in Indonesia have much to do with the Islamic political movements of the past. According to Martin, the roots of these groups can be traced to two relatively original Muslim political movements in Indonesia: the Darul Islam movement and the Masyumi party.

As is known, the two movements experienced tension with the state when some of its members were proven to be involved in PRRI rebellion which resulted in Masyumi being dissolved in 1960.[17] PRRI's rebellion was triggered by the dissatisfaction of some Islamic groups when the constituent assembly did not produce the expected results. In fact, after Sukarno was overthrown, the New Order regime adopted several policies that led to the "depoliticization of Islam" by making a distinction between "Islamic Worship" and "Political Islam". That factor is what Martin says is the cause of the rise of radicalism in Indonesia in recent years.

Nevertheless, the distortion of understanding of religion and scriptures originating from internal Muslims is not a worthy aspect to be ignored. The formulation of Martin E. Marty may

[13] Muhammad Abdul Karim al-Syahrastani, *Al-Milal wa al-Nihal* (Beirut: Dar al-Fikr, 1997), 92.

[14] Dede Rodin, *Islam dan Radikalisme*: *Telaah atas Ayat-ayat "Kekerasan dalam Al-Qur'an"* in the journal of *Addin*, Vol. 10, No. 1, February 2016, 39.

[15] Team SETARA Institute, *Dari Radikalisme Menuju Terorisme* (Jakarta: SETARA Institute, 2012), 12.

[16] Jaja Zarkasyi and Thobib al-Asyhar (ed), *Radikalisme Agama* ..., 10.

[17] Martin van Bruinessen, *Rakyat Kecil, Islam dan Politik,* (Yogyakarta: Penerbit Gading, 2013), 285-286.

be appropriate to identify the characteristics of these movements. And at this point the analysis of the learning system in Islamic Boarding School will be offered as one of de-radicalization efforts. These characteristics are:[18] First, scripturalism in the reading of sacred texts. Such attitudes can indeed occur to the adherents of religion, especially because the insight of their world is much formed from the content of the holy book. Those who believe that the meaning of the scriptures is sufficiently excavated only with literal understanding will be concerned if the distinctions from those written in the scriptures lead to impurity.[19] Second, the rejection of plurality and relativity is considered to undermine the sanctity of the text. Even in a religious social life, if a person or a group has been firmly grounded in scriptural literal-scriptural understanding there will be no more compromise, negotiation, and consensus.[20] Third, the rejection of the historical and sociological approach which is seen to bring humanity away from the literal doctrine of scripture. Fourth, the monopoly of truth over religious interpretations, in which they consider themselves the most authoritative in interpreting scripture and viewing others as heretical groups.

An-Nur Boarding School: General Sketch About Traditional Islamic Boarding School and Its Curriculum

According to the term, Islamic Boarding School (*pesantren*) is derived from the word "*santri*" by getting affixed "*pe*" at the beginning and "*an*" at the end. In Indonesian, it has a sense of where students live, where students follow religious lessons.[21] Martin van Bruinessen said

that the transmission of knowledge in Islamic Boarding School is one of the great tradition in Indonesia, because many traditional Islamic ideas are perpetuated through this educational institution.[22]

Islamic Boarding School as an educational institution must have interconnected components. In the results of his studies, Zamakhsyari Dhofier divides the existing components within the Islamic Boarding School into five parts: *pondok* (boarding school), mosque, teaching of classical books/*kitaab*, *santri* (students), and *kyai* (religious Islamic leader).[23] Aside having a role as a place to stay for the students, boarding school is an educational institution that mostly teach about the classical Islamic treasures. The teaching material is mostly derived from the yellow kitaab (*kitab kuning*) by the classical scholars according to Zamakhsyari Dhofier's record consists of various branches of Islamic scholarship such as *nahwu* (syntax), *sharaf* (morphology), *fiqh, ushul fiqh, hadith, tafseer, tauhid, tasawwuf* and ethics, as well as other branches such as *balaghah* (Arabic literature) and other histories.[24]

Regarding technical learning, the above materials are presented in four methods: First, *sorogan*. This method is mostly held in teachers' houses, prayer's house and mosques and delivered individually. A student or *santri* comes to the teacher and memorizes a few lines of al-Qur'an or Arabic books and translates them into local languages alternately.[25] The teacher's job in this method is to guide students. On several occasions, two-way dialogue between teachers and students takes place so that the scientific transcription is not rigid.

Second, *bandongan*. This method of learning is also called by some Islamic Boarding School

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[18] Dede Rodin, *Islam dan Radikalisme: Telaah atas Ayat-ayat "Kekerasan dalam Al-Qur'an"* ..., 42.

[19] F. Budi Hardiman, *Seni Memahami: Hermenutik dari Schleiermacher sampai Derrida*, (Yogyakarta: Penerbit Kanisius, 2015), 311-313.

[20] Ayub Mursalin and Ibn Kathir, *Pola Pendidikan Keagamaan Pesantren dan Radikalisme...*, 260.

[21] Kamaruzzaman Bustamam Ahmad, *Islam Historis: Dinamika Studi Islam di Indonesia* (Yogykarta: Jogja Bangkit Publisher, 2017), 123.

[22] Martin van Bruinessen, *Kitab Kuning, Pesantren dan Tarekat* (Yogyakarta: Penerbit Gading, 2015), 85.

[23] Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia* (Jakarta: LP3ES, 2011), 79.

[24] Zamakhsyari Dhofier, *Tradisi Pesantren...*, 87.

[25] Zamakhsyari Dhofier, *Tradisi Pesantren...*, 53.

with *wetonan* where a group of students between 10 and 100 people (or more depending on the quantity of students in an Islamic Boarding School) gathered in one assembly listening to a teacher or kyai who read, translate, explain, review and even compa ring the works of the classical scholars.[26] At this stage students only listen and record the explanation of the speaker.

Third, *setoran*. The technical implementation of *setoran* method has little resemblance to the *sorogan* method. The st udents sit in sequence in front of the teache r or *kyai* to recite their memorization one by one. Things that are recited by students also vary, from the rules of *nahwu* and *sharaf*, *fiqh* and *ushul fiqh* and al-Qur'an. In *setoran* class, the te acher acts as a listener and in some Islamic Boarding School, teachers and *kyai* receive more than one students' recital to shorten the time.

Fourth, class discussions/*musyawarah*. This system is generally not much different from the contemporary educational model in which learners engage in discussion, exchange opinions and argue with each others. Students who want to attend this activity are required to study for themselves the designated and referenced books. This method is used to hone skills and abilities of the students in analyzing a problem and finding the solution.

An-Nur itself is one part of the portrait of Islamic educational institutions that until now still have a traditional spirit.[27] Although the institution now has some formal educational institutions -as well as modern educational institutions in general-but still adapted to the spirit of Islamic Studies, typical of Islamic Boarding School tradition.

An-Nur Islamic Boarding School is located in the southern center of Yogyakarta city. Precisely in the village of Ngrukem, Pendowoharjo, Sewon, Bantul. This educational institution was founded by KH. Nawawi Abdul Aziz in 1978. He himself went through his childhood by studying Arabic grammar at Lirap Kebumen Islamic Boarding School, Central Java for 2 years before continuing his education at Tugung Banyuwangi Islamic Boarding School .[28] However, due to Dutch military aggression that occurred in 1947-1948, the intention to continue education there was forced to be canceled so he decided to continue his education at Krapyak Yogyakarta Islamic Boarding School .

In this Islamic Boarding School, he is no longer learning yellow kitaab intensively, but he began to focus in memorizing the Qur'an. After completing his memorization, his scholarly journey continues towards Yanbu'ul Qur'an Kudus Islamic Boarding School to deepen *Qira'ah al-Sab'ah* to KH. Arwani Amin who is also an alumnus of Krapyak Islamic Boarding School . He left for the city after the birth of his first son and in 1955 M got a *Qira'ah Sab'ah* certificate from KH. Arwani Amin.[29]

As a Islamic Boarding School leader, KH. Nawawi Abdul Aziz is known to have a firm personality in the eyes of the family and the students. Nevertheless, the attitude does not necessarily preclude its moderation in addressing differences. This is based on the narrative of one of his sons who revealed his differences of opinion with his teacher related to the MTQ competition.[30] For KH. Arwani Amin, his students are not allowed to follow the MTQ competition because Qur'an is not properly used to compete. In contrast to his teacher, KH.

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[26] Zamakhsyari Dhofier, *Tradisi Pesantren…*, 54.

[27] Needs to be emphasized here, "traditionally" in the context of this discussion includes a broad understanding; not traditional in the sense of simple physical form of Islamic Boarding School, but tend to the traditional as a character attached to the educational institution; covering aspects of learning, education system, and social interaction of its inhabitants.

[28] Qowim Musthofa dkk, *K.H. Nawawi Abdul Aziz Sejarah Hidup Sang Penjaga Al-Qur'an* (Yogyakarta: Yayasan Al-Ma'had An-Nur Yogyakarta, 2017), 1st printing, 10.

[29] Interview with one of KH. Nawawi Abdul Aziz's sons on July 8th, 2017.

[30] Interview with one of KH. Nawawi Abdul Aziz's daughters on July 8th, 2017.

Nawawi Abdul Aziz allowed it as long as the intention is to keep the recitation of the Qur'an.

Another story about KH. Nawawi Abdul Aziz moderate view can also be found in one of his opinions which is completely different from other traditional Islamic boarding schools in general.[31] The opinion is about the permissibility of female students to keep memorizing the Qur'an during the menstrual period. In this case, he followed the opinion of Imam Malik based on one of the hadith narrated by Aisha ra which stated that in fact she (Aisha ra) had read al-Qur'an in menstruation for fear of forgetting her recitation because of the length of menstrual period experienced. For KH. Nawawi Abdul Aziz, it is legitimate to do as long as it is intended not in order to seek reward, but to keep the recitation and only applies to female students who do not have a good memorization of al-Qur'an.[32]

An An-Nur Islamic Boarding School in the early days focused on the education of the Qur'an with students that only amounted to several people.[33] In its development, based on data submitted by the manager, the number of students is now reaching the range of 2000 people consisting of students and college students.[34] The students are mostly located in the central complex and some of the others are housed in two branches of complex namely al-Khadijah complex and Nurul Huda complex run by KH. Nawawi Abdul Aziz's sons.

The non-formal education system at Islamic Boarding School An-Nur has a character that is not much different from traditional Islamic Boarding School in general such as *bandongan*, *sorogan* and *setoran*. The system is then shared and run by each institution that has been established through a stewardship program. Broadly speaking, the education system in An-Nur is divided into two: the curriculum of *tahfidz al-Qur'an* and *non-tahfidz*.[35]

The first part of An-Nur's first non-formal education system was *Marhalah bin Nadzri*. This institution is for students who do not memorize the Qur'an. The focus of the study leads to the maturation of the Qur'anic reading through the study of *tajwid*. The things that are taught include the emphasize of some aspects like *tajwid, al-lakh makharij*, as well as knowledge of punctuation in the Qur'an. Every day, the students who do not memorize Qur'an, recite the Qur'anic recitation through *bin nadzri's* way to the manager that has been appointed by *kyai.*

The next institution is *Marhalah Tahfidz* formed for the students who are interested to memorize the Qur'an. Activities at this institution are taken care of by KH. Muslim Nawawi with *tahfidz guidance* method.[36] To

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[31] One of the examples is Kalibeber Wonosobo Islamic Boarding School founded by KH. Muntaha. According to Kurnia Fitri Jamil, a student at the boarding school, *santri puteri* (female student) is not allowed to read / memorize al-Qur'an altogether during their period. The interview was conducted on August 2nd, 2017.

[32] The full explanation can be seen in Nawawi Abdul Aziz, *Hukum Membaca Al-Qur'an Bagi Wanita Haid* (Bantul: An-Nur Boarding School, t.tt), 2-3.

[33] Indeed, there are several *moslem's kitaab forum* (*pengajian kitab*), both *sorogan* and *bandongan* every Monday night and every Friday morning for the students and the general public. However, at that time, the students' teaching and learning activities tend to focus on memorizing the Qur'an. Barely in the next period (in 1989), *Madrasah Diniyah*/Islamic-Centered School al-Furqan with a more robust curriculum was established.

[34] Interview with the manager of An-Nur Islamic Boarding School on July 8th, 2017.

[35] Interview with the chairman of Islamic Boarding School on July 27th, 2017.

[36] The method of *tahfidz guidance* was first introduced by KH. Nawawi Abdul Aziz and became a method of memorizing al-Qur'an typical of An-Nur Islamic Boarding School. The method is divided into three levels in which the first level is for students with 1-10 *juz* (section of the qur'an*)* of recitation. The second level is for students with 11-20 *juz* of recitation and third level is for students with 21-30 *juz* of recitation. The students gather in one assembly and recite the Qur'an together following the kyai's reading. After repeated for three times, the students simultaneously close the Qur'an respectively and begin to memorize it. In one meeting, the verses of the Qur'an are memorized as one page which is then divided into three parts. With this method, the majority of students in the assembly can memorize a single page of the Qur'an within 25 minutes. This practice is different from some other Islamic Boarding School where the students make their memorization individually without being guided directly by the caregiver.

find out the extent of students' memorization mastery, this institution holds the *Tahfidzul Qur'an Ranking Test* and *Musabaqah Hifdzil Qur'an (MHQ)* every 6 months.

As an advanced program for the students who have completed the memorization of the Qur'an, this Islamic Boarding School also has a class of studies of *qira'at* science by the name of *Marhalah Qira'at al-Sab'ah*. Those who are interested in studying the various forms of the famous *qira'at* reading of the seven priests can continue learning directly to the caregiver. The school used in learning *Qira'ah Sab'ah* is the school of *Hirz al-Amani* through the *sanad* of KH. Arwani Amin.

In contrast to some of the education divisions above, in this section, educational institutions in An-Nur Islamic Boarding School which focuses on the study of the yellow *kitaab* will be presented. The non-formal institution is called *Madrasah Diniyah*/Islamic-Centered School of al-Furqan, established in 1989. Overall, the level of education in non-formal Islamic-centered school is taken over a period of six years with a period of class increase once a year. That means there are six levels of education divided into *ula* (first grade), *wustho* (middle grade), *'ulya* (upper grade) and each is for 2 years.[37] The following table is the curriculum of *Madrasah Diniyah*/Islamic-Centered School of al-Furqan academic year 2017-2018, based on the results of management meetings conducted in June-July:

Table of Curriculum of *Madrasah Diniyah*/Islamic-Centered School of al-Furqan, Academic Year: 2017-2018. [38]

GRADE	NO.	MATERIALS	KITAAB	Teaching and Learning Activity's Focus
***ULA* FIRST YEAR**	1	*Fiqh*	*Mabadi`Fiqh* Juz II	Reading and Practicing
	2	*Tajwid (1st term)*	*Syifa'ul Janan*	Reading and Practicing
		Tarikh (2nd Term)	*Nurul Yaqin*	Reading and Explaining
	3	*Nahwu*	Terjemah *Jurumiyah*	Memorizing, reading, explaining and practicing
	4	*Akhlak (1st Term)*	*Alala*	Reading, writing and memorizing (*Setoran*)
		Fikih (2nd Term)	*Nadzm Fiqh*	
	5	*Tauhid*	*Aqidatul Awam*	Reading and explaining
	6	*Sharaf*	*Amtsilah al-Tashrifiyyah*	Reading, memorizing (*setoran*) and applying to mauzun (other examples)
Daily submission (*setoran*): *Alala* (1st term) and *Nadzm Fiqh* (2nd Term)				

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[37] Data reports of Madrasah Diniyah/Islamic-Centerd School of al-Furqan, academic year 2017-2018.

[38] Compare this with the data of the *Kitab Kuning (Yellow Kitaab)* that Martin van Bruinessen successfully inventoried from the pesantren in different areas in *Kitab Kuning, Pesantren and Tarekat* (Yogyakarta: Penerbit Gading, 2015), especially on page 122-123; 167-168; 173-175; 178; 181; 184-185.

GRADE	NO	MATERIALS	KITAAB	Teaching and Learning Activity's Focus
ULA SECOND YEAR	1	*Nahwu*	*Matan Jurumiyah*	Memorizing (*setoran*), reading, explaining, understanding and practicing
	2	*Sharaf*	*Tasrif Istilahi*	Reading, memorizing (*setoran*), under-standing of *Bina'*, *Sighat* and *Ma'na*.
	3	*Fiqh*	*Safinatun Najah*	Reading and explaining
	4	*Qira'atul Kitab*	*Safinatun Najah*	Reading practice, *i'rab* and translating
	5	*Akhlak*	*Washoya*	Reading, explaining & *ngesahi*
	6	*Tauhid*	*Aqaid Diniyah*	Reading, explaining & *ngesahi*
		Hadith	*Arba'in an-Nawawi*	Focus on the study of *matn*
Daily Submission (*setoran*): *Tashrif Istilahi*				
WUST-HO FIRST YEAR	1	*Nahwu*	*Taqrirat al-Jurumiyah*	Memorizing, reading, explaining and practicing
	2	*Sharaf*	*Tashrif Lughawi*	Reading, memorizing (*setoran*), apply-(ing to *mauzun* (other examples
	3	*Fiqh*	*Matn Taqrib*	Readinga, *ngesahi* dan explaining
	4	*Qiroatul Kitab*	*Matn Taqrib*	Reading practice, *i'rab* and translating
	5	*Ahlak*	*Ta'lim Muta'allim*	Reading, *ngesahi* and explaining
	6	*Tauhid*	*Jawahirul Kalamiyah*	Reading, *ngesahi* and explaining
Daily Submission (*setoran*): *Tashrif Lughawi*				
WUST-HO SECOND YEAR	1	*Nahwu*	*Nahwu al-Wadhih Juz II*	Explaining and practicing
	2	*Fiqh*	*Matn Taqrib*	*Ngesahi* and explaining
	3	*Hadith*	*Targhib Wa Tarhib*	*Ngesahi* and explaining
	4	*Qiroatul Kitab*	*Matn Taqrib*	Reading practice, *i'rab* and translating
	5	*Akhlak*	*Al-Tibyan*	*Ngesahi* and explaining
	6	*Tauhid*	*Sanusiyyah*	*Ngesahi* and explaining
	7	*Sharaf*	*Nadzm Maqshud*	*Ngesahi* and explaining
Daily Submission (*setoran*): *Nadzm Maqshud*				
ULYA FIRST YEAR	1	*Nahwu*	*Imrithi'*	Reading, explaining and practicing
	2	*Ushul Fiqh*	*Waraqat*	*Ngesahi* and explaining
	3	*Fiqh*	*Fathul Qarib*	*Ngesahi* and explaining
	4	*Qiroatul Kitab*	*Fathul Qarib*	Reading practice, *i'rab* and translating
	5	*Hadith*	*Bulughul Maram*	*Ngesahi* and explaining
	6	*Akhlak*	*Al-Tibyan*	*Ngesahi* and explaining
Daily Submission (*setoran*): *Nadzm 'Imrithy*				

GRADE	NO	METERIALS	KITAAB	Teaching and Learning Activity's Focus
ULYA SECOND YEAR	1	*Nahwu*	*Nadzm Alfiyah*	Menerangkan dan praktek
	2	*Qaidah Fiqih*	*Mabadi' Awaliyah*	*Ngesahi* dan menerangkan
	3	*Fiqh*	*Fathul Mu'in*	*Ngesahi* dan menerangkan
	4	*Qira'atul Kitab*	*Fathul Qarib*	Latihan membaca, meng-*i'rab* dan menerjemahkan
	5	*Hadith*	*Bulughul Maram*	*Ngesahi* dan menerangkan
	6	*Tafsir*	*Shafwah al-Tafasir*	*Ngesahi* dan menerangkan
Daily Submission (*setoran*): 300 verses of Early *Nadzm Alfiyah*				

Outside of the main activities in the *madrasah diniyah*, the study of *kitaab* is also held in the branch complexes (al-Khadijah and Nurul Huda) as well as in some houses of KH. Nawawi Abdul Aziz's children. There are five places that provide a study of the *kitaab*, either in the form of *bandongan* or *sorogan* with variants of classical *kitaab* such as *Bustan al-Arifin, Shahih Bukhari, Tafsir al-Jalalain, al-Adzkar, Jawahir al-Balaghah, Syarh Waraqat* and *al-Hikam*.

Traditional Education System of An-Nur Islamic Boarding School as an Effort of Deradicalization

That afternoon, a full student named Muhammad Syamsul Arif got ready for shopping to the market. He was a student of *ndalem* complex of Nurul Huda who was raised by KH. Yasin Nawawi-the second son of KH. Nawawi Abdul Aziz. The small-postured 19-year-old student is from Pasuruan, East Java, and this year was his fifth year here. Coming back from a market just a few kilometers from the Islamic Boarding School location, he and his fellow *ndalem* students began to cook for the need of other students. Around five o'clock in the afternoon, Arif then prepared a *kitaab* reading that he would submit to a teacher. According to his narrations, there would be a muslim's *sorogan* forum after maghrib prayer will be started with the material

of Mukhtashar al-Jurumiyyah *kitaab*, led by ustadz Rumaijat. He himself was the son-in-law of KH. Yasin Nawawi who was mandated to teach the yellow *kitaab* in Nurul Huda complex. The evening's study was followed by two people; they took turns reading out the prepared readings before the teacher.

The study of Jurumiyyah was done carefully. After Arif finished his reading, ustadz Rumaizijat then gave additional explanation regarding the things that have been read earlier. Some errors in reading were corrected by the ustadz based on the rules of *nahwu* and *sharaf*. Two-way dialogue between the students and teachers took place. Arif who at that time did not understand some of the compositions of the sentence in the *kitaab* then asked about it to ustadz Rumaizijat. The ustadz explained about it further.

From the story of *ndalem*'s students above maybe we can draw the conclusion that the *sorogan* learning system indirectly has educated the students to see the diversities that appear in the meaning of the book. Creative ability of the students while presenting the meaning of the translation in accordance with the capacity, does not then become wrong. The differences of opinion that occur between teachers and students are often the case because in the *sorogan* method the ability of dialectics between the two continue to occur.

A similar experience is also told by a female student of al-Khadijah complex. The student name was Lulu Latifah and this year she sat in the class of *diniyah 'ulya*. At a study of *bandongan* in *madrasah*, Lulu never got an explanation from her teacher about differences of opinion of the scholars in the issue of ablution (*wudhu'*). As far as she recalled, the ablution technique in four *madzhab* has nothing in common. There were many differences there. Consequently, she then explained that in the *Shafi'i madzhab*, wiping the head during ablution is allowed by simply wiping three strands of hair. This practice is different from *Maliki madzhab* that says that what must be rubbed is the whole of the head.

She said that she often got a variety of explanations although she could not remember the source of the explanation one by one. When asked what she thought of the differences of the *imams* of the *madzhab*, she then said that everything was right and there was no problem. Various opinions of the *madzhab* scholars which are taught in Islamic Boarding School through the teachers have shaped themselves into a person who is not surprised and talkative when encountering differences. But because she practiced *Shafi'i* as Indonesians in general, she preferred the first opinion.

When observing the activities in An-Nur center complex, a conversation occured with one of the teachers. The teacher who met the researcher in the living room was named Fahrul Fathoni and has been in the An-Nur Islamic Boarding School since 2005. He was also one of the participants who followed the study of *Qira'at al-Sab'ah* in An-Nur Islamic Boarding School . The conversation that day widened so much that Fahrul recounted his experience studying the various *qira'at* of the seven priests.

Based on his personal narrative, he used to feel strange when he heard the recitation of the Qur'an from tapes. Many *tajwid* rules were very different from what he has learned. In this case,

Fahrul exemplified *Qari ' Muammar ZA* and *Imam Sudais* (*Qari'* from Mecca, whose reading is widely circulated on the cassettes) which was unusual for him because he was seldom heard by the ears of the Indonesian people except in certain events. However, after studying *Qira'at al-Sab'ah* several years later, he also understood that it turned out the way of reading the Qur'an was very diverse.

The conversation then shifted to his experience while studying *Qira'at al-Sab'ah*. One of Fahrul's most memorable stories to date was the story of the debate between the companions of Umar ibn al-Khattab and Hisham bin Hakim. The story presented by the teacher contained the difference of opinion between the two while reading al-Furqan. As recorded in the book of history, the Prophet who knew it did not necessarily blame both of them. In the end, the Prophet gave an assessment that the reading of Umar and Hisham were equally justified. *"That is how the Qur'an revealed O Umar and Hisham"*, said the Prophet Muhammad.

The daytime conversation ended with Fahrul's answer to the researcher's question of how far *Qira'at al-Sab'ah's* lesson had influenced his personal views. Fahrul replied *that Qira'at al-Sab'ah* had brought him to an understanding of the widespread content of the Qur'an and could not be studied in a matter of years. Also from the study of *Qira'at al-Sab'ah* he could better understand others with all his limitations. Because, based on his personal experience as a teacher of the Qur'an, there were indeed some disciples who were rather difficult in their *makharij al-huruf*, therefore he should be more patient in teaching them, as the messages of his previous teachers.

There are some alumni like Fahrul Fathoni who devotes himself in An-Nur Islamic Boarding School for several years. In fact, some of them settled in the environment of boarding school until married. One of them is ustadz

Qowim Musthofa who teaches *akhlak* and *tasawwuf* materials.

Akhlak and *tasawwuf* are one of the typical materials possessed by traditional Islamic Boarding School outside other branches of science such as *nahwu*, *sharaf*, and *fiqh*. In Islamic Boarding School, the dimension of morality is more advanced than the knowledge because one's intellectual status instantaneously collapses when the nature of arrogance such as truth claims, disrespect, or even degrading the opinions of others arises from within himself. In fact, these moral values are not merely conveyed in the *diniyah* classes, but it also have manifested themselves in the social interaction of the students.

Researchers had attended classes that ustadz Qowim Musthofa teach twice. Each class was filled with studies of *Taisir al-Khalaq* and *Sullam at-Taufiq*; two yellow *kitaab* were commonly used in traditional Islamic Boarding School . In delivering the lessons, the teacher did not discuss much of the *kitaab*. Maximally, he only read five lines. The rest of the study was filled with exemplary stories of great people in the past such as stories of the islamic figures (*wali*), sufismists, and faithful people. Often he stressed to the students about the importance of *tawadhu'* attitude. Therefore, someone could avoid the arrogance that is the source of all disasters.

Information about teaching and learning activities at An-Nur Islamic Boarding School is basically not only obtained from the narrative of the students. In the last days, interviews with senior teachers were also conducted to complement the data in this discussion. The interview was conducted with two informants of *madrasah* teacher of An-Nur Islamic Boarding School. The first teacher was ustadz Khoirun Niat. He was the grandson of KH.Nawawi Abdul Aziz's son-in-law who had been teaching for 7 years.
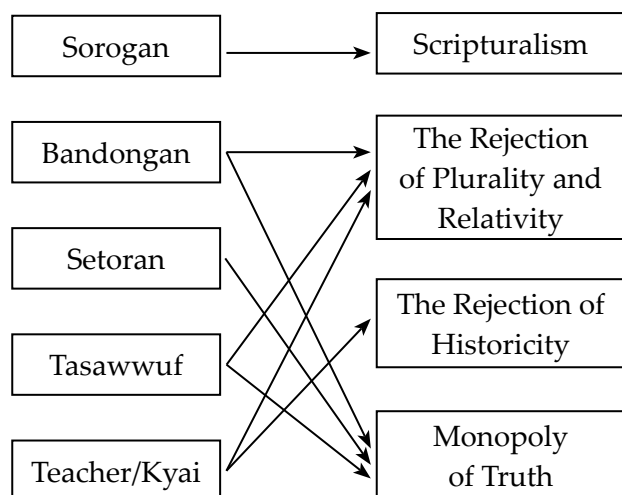
Based on the result of interview data, according to him, a study of *balaghah* science in Islamic Boarding School needed to be re-activated because it was an important science tool to understand al-Qur'an after the mastery of the students towards *nahwu, sharaf,* and *arabic*. Because in the Qur'an itself were found many metaphorical verses. So the mastery of *balaghah* science can not be negotiable. So it was with the historical understanding of the Qur'an through aspects of *asbab al-nuzul* based on the narrations and history of the prophet. During teaching translation (*tafsir*) in *madrasah diniyah*, the study of the historicity of a verse was also presented in accordance with the capacity of the students.

Regarding the matter of diversity, he often told his students that it is a natural thing to happen within certain limits. Differences can arise because of one's background and environmental conditions. One example that was often delivered to the students was *qaul qadim* and *qaul jadid* of Imam Syafi'i which colored many discussions of the classical *fiqh kitaab*. It was all delivered to the students by Ustadz Niat for educating them, so that they do not become a person who rush to draw conclusions and judge others.

The story above ultimately led researchers to an understanding that there were several models of learning in this institution such as *bandongan, sorogan*, and *setoran*. Although in reality the learning model is not exactly the same as that described by Zamakhsyari Dhofier in his dissertation.

The red thread connecting the curriculum of learning in Islamic Boarding School as an attempt to deradicalize also appears more clearly and can be described in the following scheme:

Scheme of Deradicalization Effort Through Traditional Islamic Boarding School Curriculum

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┌─────────────┐                    ┌─────────────┐
│   Sorogan   │ ───────────────▶   │ Scripturalism│
└─────────────┘                    └─────────────┘

┌─────────────┐                    ┌─────────────┐
│  Bandongan  │                    │ The Rejection│
└─────────────┘                    │ of Plurality │
                                   │ and Relativity│
┌─────────────┐                    └─────────────┘
│   Setoran   │
└─────────────┘                    ┌─────────────┐
                                   │The Rejection │
┌─────────────┐                    │ of Historicity│
│  Tasawwuf   │                    └─────────────┘
└─────────────┘
                                   ┌─────────────┐
┌─────────────┐                    │   Monopoly  │
│ Teacher/Kyai│                    │   of Truth  │
└─────────────┘                    └─────────────┘
```

The scheme above is a curriculum component that can be proposed as a means of deradicalization today. The chart on the left is an educational model found in Islamic Boarding School and principal actors in the system, while the right group is a characteristic of radicalism as expressed by Martin E Marty. The explanations of these components are: 1) *Sorogan* that takes place in the Islamic Boarding School as has been narrated in the beginning of the discussion provides information that many students are given good freedom in choosing a *kitaab* that will be studied until the creation of meaning creatively. With the provision of their reading, students are not obliged to be exactly the same as the will of the teacher. In addition, two-way dialogue also occurrs in this stage, therefore the dialectics between teachers and students will form a new synthesis. With this method, radicalism caused by the reading of the model of scripturalism can be avoided. 2) *Bandongan* which is followed by many students in a study can be used to reduce the rejection of radical ideology over plurality and relativity. It is said that, because in this model of learning students get information about the variety of *qaul ulama*

through their teachers. Plurality aspect is also obtained because teachers or *kyai* uses other sources as a comparison material. Even in many studies, both teachers and *kyais* often close their forums by saying *aalam bi muradihi* (Allah knows more about what is meant). 3) *Setoran-* in this case *Qira'at al - Sab'ah -* forms a tolerant attitude of students ebenthough it happens indirectly. From the case of Fahrul Fathoni, researchers can conclude that the *qira'at* religion within certain limits is a recognized historical fact. So with this learning model the monopoly attitude of truth can be reduced. 4) *Sufism* is an important factor in the efforts of deradicalization since from the beginning. Its inclusive characteristic through the teachings to always be humble, open to others, can lead the students to accept the idea of difference in everyday life. 5) The last aspect that is not less important is the role of teacher or *kyai* as role model for the students. All of the above components will not work properly if they are not accompanied by a corresponding view of the educators. Based on the interviews, an understanding of plurality and relativity and the introduction of historicity is widely shared by teachers to students. Beyond technical matters such as *sorogan*, *bandongan* and *setoran*, other factors that may be offered as a prevention of the flow of radicalism and intolerance are the number of references to *kitaab* learned in Islamic Boarding School . In the table of An-Nur education curriculum, academic year 2017-2018 for example, we can see the various *kitaab* that were made as the subject matter for six years. Starting from the beginning to the end there are dozens of *kitaab* reviewed plus other *kitaab* taught by teachers in their homes.

Conclusion

The explanation that became the parts of the study from the beginning to the end of the discussion can be said to have qualified to answer what sought in this study. There are two

things the researcher would like to emphasize in the closing section:

First l y, the students at An-Nur Islamic Boarding School had their non-formal education for s i x years divided into three class stages: *diniyah ula, wustho, 'ulya* coupled with the study of *kitaab* with teachers and *kyai*. Each of the stages and s t udies above were presented through tradi t ional teaching models that were rarely encountered in modern educational institutions such as *sorogan, bandongan* and *setoran.*

Secon d ly, along with the current pheno m enon of radicalism and intolerance, Islam i c boarding school-based Islamic Studies can be offered as an alternative to overcome or at least reduce it. According to the results of the study, in addition to teacher factors, significant factors in the effort to overcome it is the diverse technical implementation of learning in Islamic Board i ng School (*sorogan, bandongan* and *setor a n*), as well as various subject materials so th a t the differences can be accepted. Nevertheless, this study is an early stage and is still wide open for follow-up, development and most importantly: criticized.

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INDEKS ARTIKEL

Esensia, Vol. 18, 2017

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Submissions must be made in English or Arabic contains 8000-12.000 words. The text is single-spaced, uses Palatyno Linotype –latin- (11 pt) Sakkal Majalla -arabic (14 pt), and must include 200-250 words abstract and 5 keywords. Arabic words should be transliterated according to *Keputusan Bersama Menteri Agama dan Menteri Pendidikan dan Kebudayaan Republik Indonesia, No. 158 Tahun 1987 dan Nomor 0543 b/U/1987*. References cited are preferred to the latest journal articles and books published in the last 10 years. All citations should be written in the form of footnote following Chicago style. It is highly recommended for the author to use Zotero Reference Manager.

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Example of Footnote Style:

1. Fahruddin Faiz, "Sufisme-Persia Dan Pengaruhnya Terhadap Ekspresi Budaya Islam Nusantara," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 17, no. 1 (1 April 2016): 1–15, https://doi.org/10.14421/esensia.v17i1.1274.
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