PESANTREN AS AGENT OF WASATHIYAH ON RESPONDING THE PROBLEMS OF THE INDONESIAN COMMUNITY IN THE SOCIETY 5.0 ERA (CASE STUDY OF ALUMNI ABUYA SAYYID MUHAMMAD BIN ALAWI AL-MALIKI)

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Abstract

Religious moderation exists as a solutive embodiment of the diversity of society in Indonesia. Islamic boarding schools are institutional institutions where the character of religious moderation is internalized and propagated in society. In this case, alumni of Abuya Sayyid Muhammad bin Alawi al-Maliki are alumni of the Rusaifah Islamic boarding school who have become many figures and have many congregations in the community. This study aims to explore moderation in the religion of alumni Abuya Sayyid Muhammad bin Alawi al-Maliki in responding to the problems of Indonesian society in the era of society 5.0. This research is a field research with a qualitative approach. Data obtained by using data collection instruments in the form of observation, documentation and interviews. Then the data were analyzed by qualitative data analysis using Miles and Huberman's model analysis. The results of this study are, first, the concept of religious moderation of alumni Sayyid Muhammad Alawi al-Maliki in responding to the problems of Indonesian society in the era of society 5.0 is in line with religious moderation of ahlus sunnah wal jama'ah ala Islamic boarding schools in the archipelago; second, the concept of religious moderation of alumni Sayyid Muhammad bin Alawi al-Maliki has greatly contributed to building tolerance that is democratic and critical in responding to the problems of Indonesian society in the era of society 5.0.

Keywords: *Agent of Wasathiyah, Era Society 5.0, Indonesian Society, Islamic Boarding School.*

Abstrak

Moderasi beragama ada sebagai perwujudan solutif dari keragaman masyarakat di Indonesia. Pondok pesantren adalah lembaga institusi yang berkarakter moderasi beragama diinternalisasi dan disebarkan di masyarakat. Dalam hal ini, alumni dari Abuya Sayyid Muhammad bin Alawi al-Maliki adalah alumni Islam Rusaifah Pondok pesantren yang telah menjadi banyak tokoh dan memiliki banyak jemaat di

masyarakat. Penelitian ini bertujuan untuk mengeksplorasi moderasi dalam agama alumni Abuya Sayyid Muhammad bin Alawi al-Maliki dalam menjawab permasalahan bangsa Indonesia Masyarakat di era Society 5.0. Penelitian ini merupakan penelitian lapangan dengan kualitatif mendekati. Data diperoleh dengan menggunakan instrumen pengumpulan data berupa: observasi, dokumentasi dan wawancara. Kemudian data dianalisis dengan analisis data kualitatif menggunakan analisis model Miles dan Huberman. Hasil penelitian ini adalah, pertama, konsep moderasi beragama alumni Sayyid Muhammad Alawi al-Maliki dalam menjawab permasalahan masyarakat Indonesia di era society 5.0 ini sejalan dengan moderasi beragama ahlus sunnah wal jama'ah ala pesantren di Nusantara; kedua, konsep moderasi beragama alumni Sayyid Muhammad bin Alawi al-Maliki telah berkontribusi besar dalam membangun toleransi yang demokratis dan kritis dalam menjawab permasalahan masyarakat Indonesia di era society 5.0.

Kata Kunci: *Agen Wasathiyah, Era Society 5.0, Masyarakat Indonesia, Pondok Pesantren.*

A. INTRODUCTION

The country of Indonesia is one of the largest multicultural countries in the world, this can be seen from the socio-cultural and geographical conditions of Indonesia which are so complex, diverse and broad. Indonesia consists of a large number of ethnic, cultural, religious and other groups, each of which is plural and at the same time heterogeneous. As a plural and heterogeneous country, Indonesia has the potential for multi-ethnic, multi-cultural and multi-religious wealth, all of which are potentials to build a large multicultural country.

On the other hand, the diversity of multicultural society as a nation's wealth is very prone to triggering conflict and division. As that the plurality of Indonesian society can at least be seen from its two unique characteristics, namely, first, horizontally. It is marked by the fact that there are social units based on differences in class, ethnicity, religion, custom, and regional differences. Foundings Father the nation realizes that the diversity of the nation is a reality that must maintain its existence in the unity and integrity of the nation. Diversity is a normality insofar as its existence is realized and internalized as something that must be addressed with tolerance. This pluralism will grow and develop for hundreds of years as a legacy from the ancestors of the Indonesian nation (Lestari, 2016).

Article 29 paragraph 1 of the 1945 Constitution reads "The state is based on Belief in the One and Only God," while paragraph 2 states that "The state guarantees the freedom of each resident to embrace their own religion and to worship according to their religion and belief." This is the foundation for living in

harmony without any coercion and intervention either subtle or gross to embrace or adhere to or leave a particular religion (Nasrodin & Ramiati, 2022; Negara, 1982). As a country that has a variety of religions and cultures in its society, Indonesia is considered a country that upholds inter-religious tolerance. However, in reality, the issue of intolerance is still very concerning in Indonesia. Intolerance that occurs is generally due to differences in class and religion/belief. For example, the rejection of Shiites by the Islamic Community Forum in Central Java and the rejection of the construction of a mosque in Manado in September 2016. Based on Polri records, there were 25 cases of intolerance in Indonesia throughout 2016.

In addition to these cases, there have been many other cases of intolerance, including the expulsion of Gafatar and Ahmadiyah adherents in Bangka in January 2017, and the destruction of cross reliefs in Yogyakarta and reliefs of the Virgin Mary in Sleman in August 2017. Cases of religious intolerance are increasing in Indonesia. This can be seen from the data obtained by Setara Institute. Throughout 2017, there were 155 violations of freedom of religion and belief in 29 provinces in Indonesia. In early February 2018, there were three serious violations. Among them, the disbandment of the St. Paulus Pringgplayan Catholic Church's social service activities, Bantul, Yogyakarta, the expulsion of a monk in Tangerang, Banten and the attack on St Lidwina's Catholic Church, Trihanggo, Sleman.

Intolerance violations that occur in Indonesia are still dominated by cases of differences in religion and belief, for example cases of rejection and termination of houses of worship, disbandment of religious activities. Seeing this phenomenon, people should be more open to accepting differences. Accepting this difference is called tolerance. Tolerance can be a virtue if it is understood in terms of mutual understanding and cooperation in providing a way for people to mediate conflicts peacefully. That way, tolerance can be meaningful as recognition, not just openness. Intolerance must end immediately in Indonesia. The reason is, this attitude can shake the Unitary State of the Republic of Indonesia (NKRI). By instilling an attitude of tolerance in society can form citizens who can realize a common civilization in the life of the nation and state.

If this is related to education as a process of building community character, then it can be a way of forming awareness of tolerance in the diversity of society. In the context of education more specifically, Islamic education based on Islamic boarding schools is education that has actually organized community education. It is no stranger to calling pesantren a miniature of society. That is, students in Islamic boarding schools are given space to socialize full time with anyone who transcends the primordial boundaries of humanity, be it ethnicity, religion, race or class.

In this context, Abuya Sayyid Muhammad bin Alawi al-Maliki is a scholar of manhajAhlus Sunnah Wal Jama'ahwhich is a scientific and moral reference in the study circle of paralucky in Islamic boarding schools in East Java. It is certainly seen that the alumni Rushaifah, the Islamic boarding school under the care of Abuya Sayyid Muhammad bin Alawi al-Maliki stands out in his preaching and charisma in society. Dominatively, alumniRushaifah are community leaders who have large congregations in their respective localities. This is important to study, especially in exploring the moderation of the religion of alumni Abuya Sayyid Muhammad bin Alawi Al-Maliki in building tolerance in society.

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LITERATURE REVIEW

Religious Moderation

Moderation comes from Latinmoderation, which means moderation in the Big Indonesian Dictionary (KBBI) moderation is defined as the avoidance of extremes. If it is said, "that person is being moderate", the sentence means that the person is being reasonable, mediocre, and not extreme. Moderation in English comes from the wordmoderation which is often used in the senseaverage (rate-rate), core (you), standard (default), ornon-aligned (non-partisan). Moderation in the Arabic dictionary comes from the word wasaṭiyyah which comes from the word wasatha which has many meanings. In al-Mu'jam al-Wasiṭ which was compiled by the Egyptian Arabic Language Institute, among others, stated (Shihab,

2019): "Wasaṭ is that which exists at both ends and is a part of it…also means the middle of everything. If said syai'un wasath then it means that something is between good and bad. The word wasath also means just and good. In the Koran it is said, and thus we have made you ummatan wasathan, in the sense of persons with justice or good people."

One thing that can be concluded from the descriptions of linguists is that something that is wasath in nature must come out from both sides. Moderation can be likened to a pendulum clock that has a dynamic movement, not stopping at one extreme. However, move towards the middle. According to this analogy, moderation in the context of religion can be interpreted as a middle-of-the-road perspective, attitude, and behavior in addressing the two extreme poles (Agama, 2019, p. 17). According to Quraish Shihab, wasaṭiyyah or moderation is a balance in all matters of worldly and ukhrawi life, which must always be accompanied by an effort to adapt to the situation faced based on religious guidance and the objective conditions being experienced (Shihab, 2019). So here religious moderation must be understood as a balanced religious attitude between the practice of one's own religion (exclusive) and respect for the religious practices of other people who have different beliefs (inclusive). This balance in religious practice will prevent us from fanaticism in religion. This shows that moderation is the key to creating religious tolerance and harmony. So that in this way each religious community can treat others with respect, accept differences and can coexist peacefully.

1. Religious Moderation Indicator

In the white paper published by the Ministry of Religion. Religious moderation has 4 indicators used, namely:

a. National commitment

This indicator is very important to see to what extent religious perspectives, attitudes, and practices have an impact on loyalty to the basic national consensus. As Lukman Hakim Saefuddin said that in the perspective of religious moderation practicing religious teachings is the same as carrying out obligations as citizens, just as fulfilling obligations as citizens is a form of religious practice (Agama, 2019, p. 17).

b. Tolerance

Tolerance comes from the wordtolerate in English which means to allow or be patient without protesting against the behavior of other people/groups. Tolerance means mutual respect, protection and cooperation with others (Agama, 2019, pp. 42–47). Tolerance also means an attitude of thought and behavior that is

based on acceptance of the thoughts and behavior of others, whether in a state of agreement or disagreement (Mansur, 2012). Besides that, the meaning of tolerance is an attitude to give space and not interfere with the rights of other people to have beliefs, express their beliefs, and convey opinions even though it is different from what is believed. Thus tolerance refers to an open attitude, graceful, respectful and gentle in accepting differences.

c. Anti violence

Violence in the context of moderation is understood as an ideology or understanding that wants to change the social or political structure by means of violence/extreme in the name of religion (Masduqi, 2011).

d. Accommodating to local culture

Religious practices that are accommodative to local culture can be used to see the extent of willingness to accept religious practices that accommodate local culture and traditions. Moderate people tend to be more friendly in accepting local traditions and culture, as long as they do not conflict with the main teachings of religion (Agama, 2019).

2). Tolerance

Tolerance comes from the Latin, namely "tolerantia" and means leeway, meekness, lightness and patience. In other words, tolerance is an attitude to give fully to other people so that they are free to express their opinions even though their opinions are not necessarily true or different (Agama, 2019). According to W.J.S Poerwadar Minta in KBBSI tolerance is the nature or attitude of tolerance (appreciating, allowing, allowing) opinions, views, beliefs, habits, behavior and so on that are different from one's own convictions. An example is religious tolerance, ethnicity, race, and so on. In simple terms, it can be said that tolerance is an attitude of respecting and accepting the differences that are owned by others (Yamin & Aulia, 2011).

Tolerance comes from the word tolerant (English:tolerance; Arabic: tasamuh) which means the measurement limit for the addition or subtraction that is still allowed. kindlyetymology, tolerance is patience, emotional resilience and broad-mindedness. Meanwhile, according to the term (terminology), tolerance has the character or attitude of bearing (appreciating, allowing, allowing), different stances and or contrary to their stance (Poerwadarminta, 2002). Furthermore, the definition of tolerance according to the Ministry of National Education is attitudes and actions that respect differences in religion, ethnicity, ethnicity, opinions, attitudes and actions of other people who are different from themselves. The opinion of the Ministry of National Education explains that tolerance is mutual respect for any differences that exist between one community and another. With

an attitude of tolerance, it is hoped that the Indonesian people can live side by side among the differences that exist.

In Islam known as the termtasamuhwhich also means tolerant. Islam really appreciates differences. Many verses of the Qur'an give room for tolerant values. Tolerance should be studied in depth and applied in religious life because tolerance is a way to achieve inter-religious harmony. Tolerance in religion does not mean freedom to follow the worship and rituals of all religions. However, religious tolerance must be understood as a form of acknowledgment of the existence of religions other than one's own with all forms of systems and procedures for worship and giving freedom to practice one's own religious beliefs. The concept of tolerance in Islam is very rational and practical and straightforward. But in relation to belief (aqidah) and worship, Muslims do not recognize the word compromise. The belief of Muslims in Allah is not the same as the beliefs of adherents of other religions in their gods. The same goes for the way of worship. Even Islam forbids adherents to denounce Gods in any religion.

In line with this, Fatchul Mu'in argued that tolerance is an attitude of respect for other people who are different from us or who sometimes seem to oppose us and be hostile to us. This opinion explains that we must keep our prejudices away from other people who are different from us. Even though it seems as if other people are hostile to us, we must still respect and respect them (Nasional, 2010). Furthermore, Muchlas Samani and Hariyanto argued that tolerance is an attitude of openly accepting other people who have different levels of maturity and background. This opinion stated that a person should not discriminate in the treatment of other people who have different levels of maturity and background from themselves. One must continue to accept and respect other people who have different backgrounds from themselves (Muchlas & Hariyanto, 2013).

Tolerance is mutual respect regardless of ethnicity, gender, appearance, culture, beliefs, abilities or sexual orientation. A tolerant person can respect others even though they have different views and beliefs. In this context of tolerance, people cannot tolerate cruelty, bigotry and racism. Therefore, with this attitude of tolerance, people can make the world a humane and peaceful place. In this case related to tolerance is an attitude that does not deviate from the rules, where a person appreciates or respects every action that other people take. In the socio-cultural and religious context, tolerance can be interpreted as attitudes and actions that prohibit discrimination against different groups or are unacceptable to the majority in a society.

One of the character values that needs to be instilled in Indonesia is tolerance. According to H.A.R Tilaar stated that the face of Indonesia is Bhineka according to the high tolerance of every member of society. This attitude of tolerance must be manifested by all members and layers of society in order to form a compact and diverse society that is rich in new ideas. This attitude of tolerance needs to be developed in education (Tilaar, 1999). In line with that, Margaret Sutton in her journal entitled Values in the Implementation of Democracy argues that tolerance is the ability and willingness of the person himself and the general public to be careful of the rights of small/minority groups where they live within the rules formulated by the majority. More specifically, the notion of tolerance according to Margaret is an attitude to respect the rights of minorities who live within the rules made by the majority (Sutton, 2006).

Based on the notions of tolerance above, it can be concluded that tolerance is an attitude of accepting and respecting existing differences and not discriminating against minorities. The differences in question include differences in religion, race, ethnicity, nation, culture, appearance, ability and others. The aim of this attitude of tolerance is to create a world order that is full of peace, so that bigotry and cruelty cannot be tolerated. Forms of tolerance, among others (Suparlan, 2008, p. 78):

a. Be tolerant in accepting all differences, because differences are the Grace of Allah swt.
b. Do not discriminate (discriminate) friends who have different beliefs.
c. Do not force others in matters of belief (religion).
d. Giving other people the freedom to choose their beliefs (religion).
e. Do not disturb other people who have different beliefs when they worship.
f. Keep socializing and being kind to people of different worldly beliefs.
g. Respect other people who are worshiping.
h. Do not hate and hurt the feelings of someone who has different beliefs or opinions from us.

In addition, tolerance has elements that must be emphasized in expressing it to others. These elements are (Abdullah, 2001, p. 13):

a. Giving freedom or independence

Where every human being is given the freedom to act, move or will according to himself and also in choosing a religion or belief. This freedom is given from birth until he dies and the freedom or independence that humans have cannot be replaced or taken away by others in any way. Because that freedom comes from God Almighty who must be guarded and protected. Every country

protects the freedoms of every human being both in laws and in existing regulations. Likewise, in choosing a religion or belief that is believed, humans are entitled and free to choose it without any coercion from anyone.

b. Recognizing Everyone's Rights

A mental attitude that recognizes the right of every person in determining their behavior and destiny. Of course the attitude or behavior that is carried out does not violate the rights of others, because if it were so, life in society would be chaotic.

c. Respecting the Beliefs of Others

The foundation of the belief above is based on the belief that it is not true that there are people or groups who insist on imposing their own will on other people or groups. No person or group has a monopoly on truth and this foundation is accompanied by a note that matters of belief are each person's personal matter.

d. Understand each other

There will be no mutual respect between human beings if they do not understand each other. Mutual anti and hate each other, competing for influence is one of the results of the lack of mutual understanding and mutual respect between one another. Religious tolerance means a person's open attitude to respect and allow followers of religions to carry out worship according to the teachings and provisions of their respective religions that are believed to be without anyone disturbing or imposing either from other people or even from their families.

B. METHOD

This type of research is field research by using a qualitative analysis approach. The subjects in this study were several informants who fit the criteria needed in the study. The researcher in this case uses the passive participation method, namely the researcher comes to the place being observed, but is not directly involved in the activity.30 The method used in collecting research data is observation, documentation and interviews. Meanwhile, the data was analyzed using qualitative data analysis, namely efforts made by working with data, organizing data, sorting it into manageable units, synthesizing it, looking for data and finding patterns, finding what is important and what is learned, and deciding what to do. that can be told to others (Moleong, 2011). The analysis model used is the Miles and Huberman model analysis with three data analysis activities, namely: data reduction, data presentation, and drawing conclusions and verification. And in this study the researchers used the triangulation technique as a technique to test the validity of the data. And triangulation in this study, researchers used two types of triangulation, namely: technical triangulation and source triangulation.

C. RESULLT AND DISCUSSION

RESULT

The results in this study are: first, the alumni's religious moderation Rushaifah Abuya Sayyid Muhammad bin Alawi al-Maliki is a concept of religious moderation that is in harmony with the Islamic building Ahlus Sunnah wal Jama'ah an-Nahdliyah which is dominant inback-up by pesantren as an institutional forum for the process of education and da'wah in society; second, Moderation of religion alumni Abuya Sayyid Muhammad bin Alawi al-Maliki contributes to building tolerance in social life both in social-community or socio-religious contexts. The tolerance built is divided dichotomously, namely democratic tolerance and critical tolerance.

DISCUSSION

Islamic boarding school education is educationindigenous born from the womb of the archipelago. However, it does not rule out the possibility that there are similarities in patterns and models in learning which are substantially understood by boarding education. That is, an educational process that demands an independent process for the students, as students in Islamic boarding schools are called, in carrying out their educational process in Islamic boarding schools.

In some views, the term Islamic boarding school is two terms that contain one meaning. The Javanese call it "pondok" or "boarding school". Often also referred to as Islamic boarding schools. The term pondok probably comes from the meaning of the dormitories of the students which are called huts or dwellings made of bamboo or perhaps comes from Arabic."hazelnut"meaning large dormitories provided for stopovers. In line with that, Rosnani Hashim's explanation in the journal: The traditional system of Arabic Islamic education takes different forms in different settings. It takes the cottage form, in Malaysia, the boarding schoolform in Indonesia and the kuttabor traditional madrasaform in Nigeria.

The above explanation confirms that the pesantren education model is actually found in different geographic territories but with different terms. But of course, there are several characteristics that distinguish pesantren in Indonesia from pesantren models in other places because of several surrounding factors, especially the traditions and culture that are built in the society where they exist and build social relations. The Rushaifah Islamic Boarding School under the care of Abuya Sayyid Muhammad bin Alawi al-Maliki is an educational place that is embryonically not much different from Islamic boarding schools in the

archipelago, or Indonesia. And in terms of the scientific structure that is built, it is not much different from the Islamic scientific buildings in Islamic boarding schools in Indonesia, especially in terms of aqidah which is oriented Ahlus Sunnah wal Jama'ah. The diversity that is built is also characteristic Tawazun, I'tidal and Tawassuth which is realized in accommodation with local culture that does not leave the principles and limitations of Islamic shari'ah.

In this case, many pesantren education alumni have pursued further education after forging themselves at the pesantren to go to the Rushaifah Islamic boarding school in Mecca to study with Sayyid Muhammad bin Alawi al-Maliki. Of course, this is because the scientific direction of aqidah, fiqh and so on is in harmony with the scholarship built at the pesantren, as well as the practice that Sayyid Muhammad bi Alawi al-Maliki needs to emulate. In this context, alumni of Rushaifah Abuya Sayyid Muhammad bin Alawi al-Maliki has a moderate concept and diversity in line with the traditions and culture of Islamic boarding schools in Indonesia. As a result, the religious moderation that is realized from the scientific concept that is built is in line with the religious moderation in the style of Islamic boarding schools. Based on some information and facts about the Moderation of Religion of Alumni Abuya Sayyid Muhammad bin Alawi al-Maliki in Building Tolerance in SARA Diversity in Bondowoso is manifested through four indicators, namely National Commitment, Tolerance, Non-violence, and Accommodation to local culture.

1. National Commitment

National commitment as a form of moderation with alumni Abuya Sayyid Muhammad bin Alawi al-Maliki is manifested by commemorating national holidays such as National Hero's Day, Independence Day of the Republic of Indonesia, Pancasila Sanctity Day, National Santri Day, in every ceremonial activity that is always carried out singing national anthems such as Indonesia Raya, Subbanul wathon march. Based on information from several alumni of Abuya Sayyid Muhammad bin Alawi al-Maliki, these activities were carried out as an effort to build awareness as citizens in the context of nationality and statehood.

2. Tolerance

Tolerance as a form of moderation with the alumni of Abuya Sayyid Muhammad bin Alawi al-Maliki is manifested by mutual respect in differences and living in harmony in diversity, both ethnicity, religion, race and between groups.

3. Anti violence

Non-violence as a form of religious moderation by alumni of Abuya Sayyid Muhammad bin Alawi al-Maliki is to spread human and brotherly values, spread religious values gently, spread anti-radicalism and extremism values.

4. Accommodating to local culture

Accommodating local culture as a form of moderation in the religion of alumni Abuya Sayyid Muhammad bin Alawi al-Maliki by maintaining culture and habits as long as it does not conflict with the principles of the Shari'ah, is not anti-development of the culture and habits of society as long as it does not conflict with the Shari'a, Developing the Islamic Archipelago paradigm that integrates Islamic culture and values.

D. CONCLUSION

In exploring the moderation of Alumni religionRushaifah Abuya Sayyid Muhammad bin Alawi al-Maliki in building community religious moderation is that of alumniRushaifah Abuya Sayyid Muhammad bin Alawi al-Maliki has a concept of moderation that is in harmony with Islamic moderation of Ahlus Sunnah wal Jama'ah ala pesantren and this concept of moderation in turn gives rise to religious tolerance in society, both democratic and critical tolerance.

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