

Kiai Leadership in Implementing Religious Moderation in Islamic Boarding Schools

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Article History:

Received : November 13, 2023

Revised : January 1, 2024

Accepted : January 12, 2024

Online : July 16, 2024

Keywords:

Islamic Boarding Schools
Kyai Leadership
Charismatic Leadership
Religious Moderation
Wasatīyah
Hidden Curriculum

DOI:

<https://doi.org/10.56436/jocis.v2i1.308>

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Abstract

This article reveals the implementation of religious moderation as a hidden curriculum at the Al-Ishlah Islamic Boarding School, Jambi Province. This article comes from ethnographic research with a qualitative qualitative approach. The results of this research show that the factors behind religious moderation in this Islamic boarding school include; haliyah, ibrah, amtsal, syawir, and culture. The implementation of attitudes and values that reflect religious moderation in this Islamic boarding school is reflected in the attitudes and behavior of national commitment, tolerant attitudes, non-violence attitudes, and accommodating attitudes towards local culture. Barriers to religious moderation revolve around the institutional environment, fanaticism, family, and information media. The results achieved in implementing religious moderation in the hidden curriculum are found in the curriculum, teachers' personalities and students. The implementation of religious moderation that has been implemented in the hidden curriculum is reflected in the Islamic education model which is holistic and inclusively integrative spiritually based.

Abstrak

Artikel ini mengungkap implementasi moderasi beragama sebagai hidden kurikulum di Pondok Pesantren Al-Ishlah Propinsi Jambi. Artikel ini berasal dari penelitian etnografi dengan pendekatan kualitatif kualitatif. Hasil penelitian ini menunjukkan bahwa faktor yang melatarbelakangi moderasi beragama di pondok pesantren ini antara lain; haliyah, ibrah, amtsal, syawir, dan kultur. Implementasi sikap dan nilai yang mencerminkan moderasi beragama di Pesantren ini tergambar dalam sikap dan perilaku komitmen kebangsaan, sikap toleran, sikap anti kekerasan, sikap akomodatif terhadap budaya lokal. Hambatan moderasi beragama berkisar pada lingkungan lembaga, fanatisme, keluarga, dan media informasi. Hasil yang dicapai dalam penerapan moderasi beragama pada hidden kurikulum terdapat dalam kurikulum, pribadi guru, dan santri. Implementasi moderasi beragama yang telah diterapkan dalam hidden kurikulum tercermin dalam model pendidikan Islam yang berbasis spiritual holistik dan inklusif integratif.

A. Introduction

The digital era and globalization have now changed many values in society, including the weakening of mutual respect between religious communities and between community groups. This is certainly not in accordance with the conditionsof multiculturalism in Indonesia and is also contrary to the teachings of Islam. Therefore, the state needs certain strategies in order to

anticipate conflicts that use the pretext of a particular religion. The Ministry of Religious Affairs in this context seeks to prevent such conflicts by means of religious moderation or through strengthening religious experience with moderate concepts. Kyai leadership according to Ziemek¹ is a charismatic leadership that has full authority in managing the pesantren (Islamic Boarding School) it founded. Kyai acts as a planner, implementer and evaluator of all activities carried out at the boarding school. In this system, Kyai holds absolute leadership in all matters. With this model, Kyai is positioned as a respected, revered, and obeyed figure and is believed to be the truth of all advice given to his students. This is seen because Kyai has deep knowledge (alim) and devotes his life to Allah SWT, and spreads and deepens Islamic teachings and views through educational activities.

Sociologically, the role and function of Kyai leadership is vital. He has a high cultural and structural position in the eyes of his community. This fact allows Kyai to contribute greatly to various public issues. Kyai's leadership role is not only limited to spiritual aspects, but also broader aspects of social life. The high level of public trust in Kyai and supported by his potential in solving various socio-psychological-cultural-political-religious problems causes Kyai to occupy an elite group position in the social and political structure of society. Kyai are respected by the community more than local officials. His advice has tremendous appeal, making it easy for him to rally the masses both incidentally and organized. He has a large following among students at all levels, from children to the elderly. As contained in the following article: *Moral orientation, religious cultural attitudes (religious) spiritual meaning to the norms of religious teaching which will be the first reference measurements of morals*. As a moral orientation, religious cultural attitudes (Religious) spiritual meaning to the norms of religious teaching which will be the first reference of moral measurements).²

Religious moderation is a concept of experience in which religious adherents practice or practice their religious teachings in a non-extreme (moderate) manner, whether it is not radical or extreme left or liberal or extreme right that can pose a threat to the integrity of the state. Religious moderation is the process of understanding religion as well as implementing religious teachings in a balanced and fair manner. Thus, it is done in order to avoid excessive behavior in religion or in other terms with extreme behavior, either extreme left or extreme right. Religious moderation is not an effort to moderate understanding in religion but a form of effort in practicing religion as well as possible in a moderate way. According to Prof. Dr. Ali Ramdhani, there are four indicators of religious moderation, namely: Commitment to nationality, Tolerance, Non-violence and Accommodation to local culture.³

The concept of religious moderation in pesantren education is actually influenced by many lifestyles related to santri (student at Islamic Boarding School) and Kyai as a manifestation of teaching in the pesantren concerned, especially in teaching values and books.⁴ The strong credibility of Kyai can be used as an effective medium in instilling a moderate attitude for the community and santri.⁵ Moderate Islamic values are instilled in several aspects including: first, the actualization aspect, implemented through the *traditional learning* approach based on the 'targhib' and 'tarhib' approach; second, the orientation aspect, implemented through 'uswah' or exemplary; and third through *social skills* as a result of the dimensions of the integrative inclusive

¹ Zeimek, *Pesantren Dan Perubahan Sosial* (Jakarta: P3M, 1986), 138.

² Stewart Guthrie, "Islam Studies and Culture," *Journal of Cultural and Religious Studies* XII (September 2012), 76.

³ Ali Ramdhani, *Moderasi Beragama*, Kemenag RI, 2019, 43.

⁴ Ajibah Qurrati Aini, "Islam Moderat di Pesantren: Sistem Pendidikan, Tantangan, dan Prospeknya", *Edukasia Islamika*, Vol. 3, No. 2 (Desember, 2018), 218.

⁵ Saifudin Asrori, *Moderasi Beragama Berbasis Pesantren Salaf*, jurnal, IAIN Kediri, 2021.

model and holistic spiritual model.⁶

This research will specifically answer the main problem, namely; Religious moderation whose indicators consist of, national commitment, tolerance, non- violence and accommodation to local culture in this case focused on its implementation in the curriculum, especially in the *Hidden Curriculum* with research questions consisting of 1). The factors behind the adoption of religious moderation in the Al Ishlah Islamic Boarding School in Jambi Province. 2) Implementation of attitudes and values that reflect religious moderation at Al Ishlah Islamic Boarding School in Jambi Province, 3) Obstacles experienced in the implementation of Religious Moderation at Al Ishlah Islamic Boarding School in Jambi Province and 4) Results achieved in the implementation of Religious Moderation in the Hidden Curriculum at Al Ishlah Islamic Boarding School in JambiProvince.

B. Theoretical Framework

1. Kyai Leadership⁷

The position of Kyai is a crucial element for pesantren, he is the figure who plays the most role in the progress, development, and success of a pesantren institution. According to its origin, the word Kyai is used for three different types of titles;⁸ namely: 1) an honorific title for items that are said to be sacred; for example, "Kyai Garuda Kencana" is used for the golden carriage found in the Jogjakarta palace. 2). Honorary title for old people in general. 3).⁹ The title given by the community to ulama', clever people and Islamic religious experts who own or lead Islamic boarding schools and deliver classical Islamic books to santri. Besides the title Kyai, one can also be called an alim or ulama. Islamic boarding schools are very attached or identical to the Kyai as the leader of the boarding school, he is the central leader in the pesantren. So that as an educational entity in the community, Islamic boarding schools will not be able to avoid the reality of global changes that occur. This reality requires boarding school educational institutions to act and respond appropriately. Pesantren must respond to all of this wisely and wisely. Mistakes in taking a stance will be fatal to the continued existence of the boarding school. One of the important things that must be addressed properly is related to *leadership* patterns in Islamic boarding schools.¹⁰ Almost certainly everyone agrees that *leadership* is one of the important factors that determine the success of an organization. Boarding school as an organization and educational institution also cannot be separated from the essence of leadership values and the resources around it.

Kyai with his choice of leadership type and style is obliged to carry out work programs as general management patterns, namely: (*planning*); *planning* all programs and activities carried out at the boarding school with deliberation and being able to realize and carry out the performance of an organization in the organizational structure or agency he leads (*organization*); moving gives an example to his existing assistants before moving, working on, implementing the work program of the boarding school he leads together (*actuating*) and after everything goes and is carried out properly according to what is programmed, then as a leader, he must control the performance of his subordinates in carrying out their duties (*controlling*) and it is the duty of a leader to conduct control / supervision if there are problems or obstacles, then the leader is also obliged to evaluate (*evaluating*) looking for solutions and solutions to problems that occur, thus

⁶ Ach.Sayyi, "Pendidikan Islam Moderat", Disertasi, UNISMA 2020.

⁷ Penulisan kyai merujuk Kamus Besar Bahasa Indonesia (KBBI) <https://kbbi.web.id/kyai>.

⁸ Zamakhsyari Dhofier, *Tradisi pesantren, studi pandangan hidup kyai dan visinya mengenai masa depan Indonesia*, 93.

⁹ Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Bahasa Indonesia* (Jakarta, Balai Pustaka, 2008), 719

¹⁰ Veithzal Rivai Zainal, dkk., *Islamic Management* (Yogyakarta: BPFE, 2013), 292.

leadership will run well in accordance with what is a common goal.

2. Wasathiyah

The word 'wasathiyah' comes from the Arabic word وَسْطٌ with changes in 'tasyrif' in Arabic grammar with Arabic pronunciation وسط - وسط - وسطا. The terms sentences وَسْطًا the origin of the sentence is وَسْطٌ with the 'fathah' meaning the letter 'waw' (و) 'sin' (س) and 'tha' (ط) is 'fi'il madhi' which means being in the middle of the place, being وَسْطٌ with the 'fathah' meaning the letter 'waw' (و) 'sin' (س) 'sin', and 'dhommatain' on the letters 'tha' (ط) is 'isim masdar ghoiru mim' which means being in the middle of a place/people, وَسْطٌ with the meaning of 'fathah' on the letters 'waw' (و) has a strong meaning in the letters sin (س) and 'sukun' on the letters 'ya' (ي) and 'dhommatain' on the letters 'tha' (ط) which means mediator, meanwhile وَسْطًا taken from the word وَسْطٌ which means being in the middle of a place/people.¹¹

While the moderate understanding or *wasathiyyah* explained by Yusuf Al- Qardhawi, is a characteristic of Islam that is not owned by other ideologies, as explained in the verse. Every structure of society has basic demands in the form of a just law. A just law guarantees the rights of all individuals and layers according to the general welfare, followed by the application of the actions of all its rules.¹² The form of moderation in the Islamic perspective cannot be described, except after being gathered in the unity of the main elements, namely: flexibility, compassion, openness, and honesty. So, it is not surprising that in the organization of the World Muslim League (Rabithah Alam Islami) when holding an international conference attended by 500 Muslim scholars from a total of 66 countries located in Mecca made some of these principles as the topic of the conference held.¹³ Tolerance is: Human behavior or attitude that does not deviate from the rules, where a person respects or appreciates every action taken by others.¹⁴ It is not only the majority religious group in a society that provides a place for other religious groups to live in their environment, but vice versa, namely the minority group in quantity must also provide a place for the majority who may be a minority in quality.

Tolerance is the attitude of not interfering with the rights or attitude to give space to others to express their opinions, express their beliefs, and to believe, even though this is opposite to what we believe. Thus, tolerance in this context emphasizes a gentle, voluntary, roomy, and open attitude in accepting existing differences. In addition, tolerance is always followed by positive thinking, accepting others who are not the same as us, and respecting others.

3. Path-Goal Theory Concept

The main theory used in this research is Path Goal Theory proposed by Robert House to explain the relationship between variables in this study. Path-Goal Theory explains that leader behavior can be accepted by subordinates at a level that is reviewed by them as a source of satisfaction at that time or in the future. This theory has the basis that it is the leader's job to assist his members in achieving their goals and to provide the direction and support or both needed to ensure their goals are in accordance with the goals of the group or organization as a whole.¹⁵ Basically, Path-Goal Theory defines leader behavior into two, namely supportive leadership and instructive

¹¹ Ahmad Warson Munawwir, *Kamus Al-Munawwir* (Surabaya, PT Pustaka Progresif, 1997), 1557.

¹² Mohamad Fahri dan Ahmad Zainuri, "Moderasi Beragama di Indonesia," *Jurnal Intizar* 25, No. 2 (Desember 2019), 97.

¹³ Zuhairi Miswari, *Al-Qur'an kitab Toleransi: Inklusivisme, pluralisme, Multikulturisme* (Jakarta: Fitrah, 2007), 59.

¹⁴ Dewi Murni, "Toleransi dan Kebebasan Beragama dalam Perspektif Al-Qur'an," *Jurnal Syadah* 2 (Oktober 2018), 73.

¹⁵ Robbins, Stephen P. *Prinsip-prinsip Perilaku Organisasi*, Alih Bahasa: Dewi Sartika (Jakarta: Erlangga, 2002), 173.

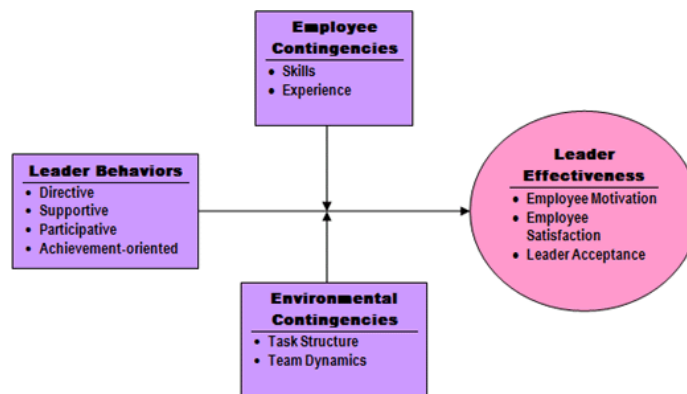
leadership. These two behaviors were then added by House and Mitchell (1974) into four leader behaviors which are defined as follows:¹⁶

a) *Supportive* leadership is paying attention to the needs of subordinates, showing concern for their welfare and creating a friendly atmosphere within their work unit.

b) *Directive* leadership is telling subordinates what is expected of them, giving specific guidelines, asking subordinates to follow rules and procedures, organizing time and coordinating their work.

c) *Participative* leadership is consulting with subordinates and taking into account their opinions and suggestions.

d) *Achievement-oriented* leadership is setting challenging goals, seeking improvement in performance, emphasizing excellence in performance and showing confidence that subordinates will achieve high standards.



According to this model, leaders are effective because of the positive effects they have on followers' motivation, performance and satisfaction. It is considered a *path-goal* theory because it focuses on how leaders influence followers' perceptions of job goals, personal development goals, and the paths needed to achieve goals.¹⁷ The basis of *path* goals is expectancy motivation theory. Early *path goal* theory stated that effective leaders are leaders who are good at rewarding subordinates and making those rewards *contingent on subordinates'* achievement of specific goals. The early development of *path goal* theory mentioned four specific behavioral styles of a leader including directive, supportive, participative, and achievement-oriented and three subordinate attitudes including job satisfaction, acceptance of the leader, and expectations regarding the effort-performance- reward relationship.

Path-goal theory is based on the idea of the expectancy theory of motivation that by improving performance, outcome expectations will increase. Therefore, leader performance is expected to be accepted when workers view it as a source of satisfaction or expect a path of satisfaction in the future. *Path-goal theory* is if the leader has motivational traits with the following criteria:

- a) Lowering obstacles that interfere with achieving goals
- b) Provide necessary guidance and support to workers
- c) Tie *rewards* to goal achievement

¹⁶ Gary Yukl, *Kepemimpinan Dalam Organisasi*, alih bahasa oleh Jusuf Udaya (Jakarta, Victory Jaya Abadi, 1994), 242.

¹⁷ Ivancevich, dkk., *Perilaku dan Manajemen Organisasi* (Jakarta: Erlangga, 2007), 23.

4. Boarding School

The term *pesantren* does not originate from Arabic, but emerged from the Indian language. Similarly, the terms 'surau', 'langgar', or 'pondok' also come from the Indian language and not from Arabic.¹⁸ Some opinions explain that *pesantren* has the origin of the deed of "santri" with the suffix "-an" and the prefix "pe-", which means a place where santri live. Zamakhsyari Dhofier, quoting A.H. Johns and CC Berg, explained that the origin of the term *santri* is from the Indian language, namely the word *shastri*, which means those who know the holy books of Hinduism or has a Tamil origin, meaning a teacher of recitation. The origin of the word *shastri* is from the word *shastra* which means knowledge, religious books, or holy books.¹⁹ While the definition of *pesantren* as explained by M. Arifin is an Islamic educational institution that is recognized and grows in the surrounding community,²⁰ while Gus Dur or Abdurrahman Wahid defines *pesantren* as "is a place where santri (students) live."²¹

Pesantren has a general goal of fostering citizens to have a Muslim personality according to Islamic teachings, making them a useful person for the country, society and religion, and can instill a sense of religion in all aspects of life.²² Based on this definition, it shows that boarding school is an educational institution that totally educates students with nuances and meanings to learn Islamic religious knowledge as a whole. So the boarding school is a place where students live as well as gain religious knowledge.

C. Method

This type of research is ethnographic research using a qualitative approach,²³ this is because researchers want to interpret a phenomenon that is a form of behavior found in the Al Ishlah Islamic Boarding School in Jambi Province. Data collection techniques are carried out through observation, interviews and documentation. Data sources consist of primary and secondary data sources. Data analysis techniques include data reduction activities, data presentation and data verification and conclusions. Data reliability test through credibility test, transferability test, dependability test, reliability test and triangulation.

This research is a study that will review, reveal, find and explore information about Kyai leadership in the implementation of *wasathiyah* in Islamic Boarding Schools in Jambi Province, especially in Al Ishlah Islamic Boarding School, East Tanjung Jabung Regency, Jambi Province. The qualitative approach is used to describe, describe, explore and describe the management pattern of the Islamic boarding school, in a qualitative approach first the researcher looks for literature or theories related to the research, then the theory becomes a comparison with the conditions in the research field.

D. Research Results and Discussion

Manunggal Makmur is a village included in the East Tanjung Jabung Regency, located in the north near the coast of Kampung Laut, 15 KM north of the East Tanjung Jabung City Center, west of the border with Lagan Tengah, north of the border with Rano Village and east of the border with Teluk Majelis Village. In this village there is an Islamic educational institution called

¹⁸ Karel A. Steentbrink, *Pesantren Madrasah Sekolah* (Jakarta: LP3ES, 1989), 21-22.

¹⁹ Dhofier Zamakhsari, *Tradisi Pesantren Studi Tentang Pandangan Hidup Kiai* (Jakarta: P3M, 1982), 18.

²⁰ M. Arifin, *Kapita Selekta Pendidikan*, 204.

²¹ Abdurrahman Wahid, *Principles the Pesantren Education* dalam Manfred Oepen and Wolfgang Karcher (eds) *The Impact of Pesantren*, (Jakarta: P3M.1998), 33.

²² Mujamil, Qomar, *Pesantren dari Transformasi Metodologi Menuju Demokratisasi Institusi* (Jakarta: Erlangga, 2011), 5.

²³ Margono, *Metode Penelitian Pendidikan* (Jakarta: Rineka Cipta, 2010), 36.

Pesantren Al- Ishlah. Al-Ishlah Islamic Boarding School is one of the many educational institutions in Indonesia that has taken part in the struggle to educate the nation's children through education and teaching. Al-Ishlah Islamic Boarding School was founded by Hadrotussyekh KH Maksum Abdullah Mas'ud, whose establishment was marked by the inauguration by the Regent of East Tanjung Jabung Regency, Drs. H. Abdullah Hich on April 21, 2005.

Hadrotussyekh KH. Maksum Abdullah Mas'ud is a favorite student of a pious Kyai who is the leader of the Islamic College Pondok Tremas Pacitan East Java period IV, namely Hadrotussyekh KH. Habib Dimyathi, who educated him from 1951-1959. Previously, he had studied at Pondok Semelangu Kebumen and Al- Munawwir Krapyak Islamic Boarding School. Before establishing Al-Ishlah Islamic Boarding School, in 1966 he had established Madrasah Ibtidaiyah Al-Ishlah, followed by Madrasah Tsanawiyah Al- Ishlah in 1996, then Madrasah Aliyah Al-Ishlah precisely in 2001, only in 2005 established Al-Ishlah Islamic Boarding School. The process of his long struggle consistence in spreading knowledge, peace to the people of Jambi Province, especially Tanjung Jabung until the end of his life, which today is a lot of his legacy scientifically and peacefully through his successors. One of his legacies is the Al Ishlah Islamic Boarding School.

In this study, the formulation of research problems and research assumptions has guided data exploration. The research results and discussion have confirmed the answers to the research assumptions. There are four main findings that can be presented as research results:

The background of the emergence of religious moderation attitudes and behaviors at the Al-Ishlah Islamic Boarding School in Jambi Province is: First. Haliyah or Kyai example. Haliyah Kyai who appears in leading in a collective democratic and situational democratic way, wise, appreciating other creativity, focusing on maintaining the scientific tradition of pesantren, respecting others, avoiding conflict. This method is used by the next generation so that it creates a culture in this pesantren. This has been formed by the founder of the pesantren as the foundation of the pesantren tradition to the next generation. Second, Ibrah and amtsal. This method is part of being able to influence the santri's personality in life at the pesantren, so that santri are motivated to behave positively in accordance with their learning experience taken from classical books. The application of the values contained in the books include: the value of tawassuth which is inspired by the books of Kitab Ta'limul Muta'alim, Kitab Bidayatul Hidayah, Kitab Idlolutunnasikhin.

The value of 'tawazun' is contained in the practice of sunnah prayers of dhuha, muhadharah practice. The value of tasamuh is contained in community service. Third, 'Syawir'. Syawir is a discussion method that discusses in depth to solve actual problems based on 'ibroh' and 'amtsal' contained in the yellow classical books conducted in the boarding school. Syawir is one of the methods used by boarding school residents to increase understanding of the problems found actually. Fourth, Culture. This pesantren culture is a culture that has been built for generations by early generations who are rich in scientific treasures. This educational culture that contains religious moderation has the following characteristics: Brotherhood character, humanity character, tolerance character, adaptive character, pluralism character, balance character. 'Haliyah', 'Ibrah' and 'amtsal', 'Syawir' and culture are the characteristics of this pesantren that cause religious moderation behavior should be maintained because it has been proven to have a positive impact on the development of this pesantren.

NO	Performers	Behavior
1	Kyai and ustad	Haliyah
2	The books of the Turats	Ibroh and Amtsal
3	Santri	Syawir
4	Institution	Culture

The implementation of attitudes and values that reflect religious moderation at the Al Ishlah Islamic Boarding School in Jambi Province consists of:

First: National commitment consists of: (1) Carrying out the flag ceremony every Monday, commemorating national days such as August 17, Pancasila day, Heroes' Day, and installing pictures of heroes, obeying school rules. These activities are carried out as a form of nationality. (2) Organizing and participating in upgrading as a form of support for the government in spreading moderate attitudes in religion and increasing love for the Indonesian homeland, (3) 'Ngalap berkah' / 'Napak Tilas' which is an annual routine agenda with a leisurely walk but gaining valuable knowledge, this is required especially for final grade students, because in addition to visiting the tombs of the guardians, (4) Ro'an or another term for gotong royong is not only an activity to clean, organize and build the cottage environment but also as a means to build good relations between caregivers, ustad and students but more than that from this activity a sense of responsibility and honesty of students is embedded.

Second: Tolerance consists of (1) Accepting differences is reflected in several things, including the attitude of acceptance of the 'lapanan' recitation congregation without age limits or economic strata. There are farmers, fishermen, traders, laborers, employees, ulama', teachers, students, truck drivers, construction workers teachers, students. (2) Respect for fellow human beings means that everything related to human relations must first be seen how the human being is and how best to treat him without belittling, dropping or even denying him. (3) Respect for other beliefs means that this attitude of respect for other people's beliefs will be well preserved if it is wrapped in the bond of brotherhood among Muslims, which means that it can coexist peacefully, even with different schools of thought and opinions. (4) 'Ta'zim', is the attitude of submission and obedience of santri towards Kyai, ustad and elders in the hut as proof of following ta'dib (familiarizing civilized behavior) and 'tahzib' (familiarizing eliminating bad behavior). Ta'zim is realized as a form of respect for Kyai in the expert knowledge and as a representative of parents in the hut.

Third: Anti-violence consists of: (1) Scout activities, the implementation of which if inside the hut follows a weekly schedule while those related outside depend on certain events scheduled by the scout management outside the hut. (2) Leadership Training activities are an annual agenda that must be followed by students in preparing themselves as organizational administrators in the hut (3) Competition activities which are always held by the OSPPI (Organization of Santri Pondok Pesantren Al-Ishlah) board as a forum for expressing the talents of the students, the competition is carried out inside the hut and if there is a competition outside the hut there are always students who are included such as KSM (Madrasah Science Competency), O2SN (National Student Sports Olimpiade). (4) HSN (National Santri Day) which is celebrated every October 22. In addition to the ceremony in the Regional Government also held its own ceremony as a form of fostering ukhuwwah (5) Holding 'hadrah' and 'kompangan' is a traditional art filled with 'shalawatan' into a separate art that is favored by students (6) Holding martial arts, which is a sporting activity, art

sport, agility sport that is favored by students which is carried out every Sunday afternoon as a channel for talents and interests. (7) Mayoran or solidarity is a santri tradition as an expression of gratitude for the blessings received expressed by enjoying food in one place in the form of 'talam', 'banana leaves', plastic to be eaten together.

Fourth: Accommodating local culture consists of: (1) 'Ta'arruf', the meaning of ta'arruf here is that at the beginning of the new school year, after completing the sermon at the beginning of the year as a week of approval, ta'arruf is held by displaying local cultures around Jambi. (2) Community organization. This cottage is patterned Aswaja which is affiliated with the NU mass organization, the practice of tahlilan, istighasah besides being held in the cottage is also held outside the cottage which is in direct contact with the recitation congregation outside the cottage, (3) Building on stilts, is a legacy of the predecessors which until now has been maintained because it is a characteristic of the Jambi cultural house (4) 'Bersih kampung' / 'Maccerak Parek' is a tradition of cultural heritage of ancestors in rejecting disasters as well as an expression of gratitude for God's grace which is carried out every year combined with religious elements. (5) 'Mandi safar', carried out in Sadu Subdistrict by the Regional Government involving ustad and some students of Al Ishlah Islamic Boarding School.

NO	Religious Moderation Indicator	Hidden curriculum
1	Nationality commitment	1. Carry out flag ceremonies as proof of love for the country
		2. Organizing and participating in upgrading 3. Ngalap blessings / footsteps 4. Ro'an 5. Solemn 6. Sowat 7. Takzim
2	Tolerance	1. Accepting differences 2. Respect for others 3. Respect for other beliefs
3	Anti-violence	1. Scouting Activities 2. Leadership Training Activities 3. Race Activities 4. HSN (National Santri Day) 5. Organizing hadrah 6. Organizing martial arts 7. Mayoran
4	Accommodating local culture	1. Ta'arruf 2. Community organization 3. Stage building 4. Clean the village / Maccerak Parek 5. Travel bath

Factors that hinder the application of Religious Moderation at the Al-Ishlah Islamic Boarding School in Jambi Province consist of several elements First: The family element. One's understanding of family existence is the main factor faced by Kyai and caregivers in practicing religious moderation behavior. Parents sometimes disagree with the Islamic Boarding School which tellsits students to carry out activities inside and outside the boarding school. Second: the institutional environment. The existence of life in the boardingschool environment is strongly influenced by the ustad-ustad as a force that drivesthe wheels of the pesantren. So, if the ustad is active, it will be stable in supportingthe life of the boarding school, and vice versa. Third: Information media. If information media is not addressed wisely, it will have a negative impact and is not in line with the vision and mission of the cottage and must be addressed wisely. Fourth: Fanaticism. This attitude shows an excessive or extreme right or leftpractice of religion so that it seems contrary to the truth, this understanding leadsto violence. In responding to this, the cottage is always alert by participating in thespread of moderate understanding.

NO	Barriers from within	External barriers
1		Family
2	Institutional environment	
3		Information media
4	Fanaticism	

The results of religious moderation in the *hidden* curriculum at Al Ishlah Islamic Boarding School are evidenced by the existence of religious moderation behavior that has been applied by students in the form of a flag ceremony every Monday morning, a loyal ceremony commemorating national days, as evidence of a person who has a national commitment. The hidden curriculum values applied inthe hidden curriculum are: First, the curriculum reflects the attitude of tawazun (balanced), tawassut (middle way), Second: in the teacher's personal attitude of tasamuh (tolerance), Wataniyah Wa Muwatanah (National commitment), Qudwatiyah (exemplary or pioneering), Third: in the students there is the nature of Islah (reform), Tahaddur (civilized), Fourth: in extracurricular activities there isthe nature of Al-Musawah (equality), I'tidal (Fair), Tatawwur Wa Ibtikar (dynamicand innovative).

In this study it was concluded that in the Al Ishlah Islamic Boarding School in Jambi Province since its establishment there has been a moderate understanding. Even for generations, religious moderation behavior has existed. The classical books studied in this pesantren have an inclusive understanding because the contents of the books are serialized to the Prophet Muhammad SAW. The idiology developed is *ahli sunnah waljama'ah*. The lessons taught in this pesantren are the teachings of the Prophet Muhammad who was compassionate and respected differences. Although in practice the principles of religious moderation and indicators of religious moderation have been implied in the behavior of life in the boarding school, but the term religious moderation is still a new thing, even in the curriculum it still has not been raised with the term moderation, but the *hidden curriculum* already exists, more precisely the term moderation education is still a hidden curriculum that stands for the books of turats.

NO	Results achieved	Principles of religious moderation
1	Curriculum	1. Tawazun (balanced) 2. Tawassut (middle way)
2	Teacher	1. Tasamuh (Tolerance) 2. Wataniyah Wa Muwatanah (Nationality commitment) 3. Qudwatiyah (exemplary)
3	Santri	1. Islah (reform) 2. Tahaddur (civilized)
4	Extracurricular Activities	1. Al-Musawah (equality) 2. I'tidal (Fair) 3. Tatawwur Wa Ibtikar (dynamic and innovative)

E. Conclusion

The results of this study show that: 1) The factors behind the existence of religious moderation in the Al Ishlah Islamic Boarding School in Jambi Province are: Haliyah Kyai and ustad, 'ibrah' and 'amtsal' from understanding the books of 'turats', 'syawir' conducted by santri and the culture formed in the institution. 2) The implementation of attitudes and values that reflect religious moderation at the Al Ishlah Islamic Boarding School in Jambi Province is reflected in the attitude of national commitment in the form of behavior in carrying out flag ceremonies as proof of love for the country, holding and participating in upgrading, 'ngalap berkah' / footsteps, ro'an, solemnity, 'sowan', and solemnity.

An attitude of tolerance in the form of behavior that accepts differences, appreciates others, respects other beliefs. Anti-violence attitude in the form of scout activities, leadership training activities, competition activities, HSN (National Santri Day), hadroh, martial arts and 'mayoran'. The accommodative attitude of local culture in the form of ta'arruf behavior, community organizations, building stilts, clean villages and safar baths. 3) Barriers to religious moderation in the hidden curriculum consist of: obstacles from within the institutional environment and fanaticism, while obstacles from outside the family and information media. 4) The results achieved in the application of religious moderation in the *hidden* curriculum in the form of: in the curriculum there is an attitude of 'tawazzun' (balanced) and 'tawassit' (middle way), in the teacher there is an attitude of tasammuh (tolerance), wataniyah wa muwatanah (national commitment) and qudwatiyah (exemplary). In the santri, there is an attitude of islah (reform) and tahddur (civilized). In extracurricular activities, there is an attitude of 'al-musawah' (equality), I'tidal (fair) and 'tatawwur wa ibtikar' (dynamic and innovative). The findings of this study are the implementation of religious moderation that has been applied in the hidden curriculum in the form of a holistic and inclusive integrative spiritual-based Islamic education model.

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