

## Cultivating Moderate Islam in the Digital Age: Religious Identity Formation at Ma'had Aly Attaqwa, Bekasi

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### Abstract

This study aims to reveal how Ma'had Aly formulated various strategies to strengthen religious moderation among his students. Ma'had Aly is a pesantren higher education that is prepared to produce pesantren cadres. The focus of his education was the study of the yellow book and the texts of classical Islamic scholars. In addition to studying, Ma'had Aly students have the task of helping kyai guide the daily activities of students at Islamic boarding schools. Their high intensity with students can have implications for the religious views of students in Islamic boarding schools so that students are required to have a moderate religious understanding. This research uses qualitative methods in the form of *field research* by focusing data mining on curriculum, extracurricular and literacy sources of Ma'had Aly. The data was then measured based on four concepts of religious moderation by the Ministry of Religious Affairs of the Republic of Indonesia and analyzed using descriptive analysis. The results showed that Ma'had Aly Attaqwa KH. Noer Alie can be categorized as moderate by making national commitment as the main strategy to strengthen religious moderation.

### Keywords

Strategy, Religious Moderation, Mahad Aly

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## 1. INTRODUCTION

Efforts to implement religious moderation have been socialized and strived to be applied massively as the religious identity of the Indonesian people. The condition of the multicultural Indonesian nation further strengthens the need for religious moderation so that national unity and unity can continue to be maintained. But these efforts still have not produced maximum results, even in the scope of universities. In a study that surveyed the religious perspectives of Muslim students at 13 state Islamic universities, it was found that Muslim students were only moderate on issues of plurality and religious freedom but were instead radical and intolerant of other issues such as the establishment of houses of worship, the assessment of scriptures and worship practices even though they had included religious moderation in their learning. This shows that moderation still leaves homework to be refined. One of the efforts to implement religious moderation within the ministry of religious affairs is in Ma'had Aly which is fostered under the Ministry of Religious Affairs (Muhsin, 2020).

The characteristic of Ma'had Aly set by the Ministry of Religious Affairs and what distinguishes it from other Islamic universities is the specificity of Ma'had Aly which was established specifically for



high-level clerical education as a continuation of early education at the madrasah aliyah level. The existence of Ma'had Aly is under the Ministry of Religious Affairs and is defined as an Islamic religious college that organizes academic education in the field of mastery of religious knowledge (*tafaqquh fi al-dîn*), based on the yellow book, organized by Islamic boarding schools, and aims to create graduates who are experts in the field of Islamic religious science (*mutafaqqih fi al-dîn*) and are able to develop Islamic religious knowledge based on the yellow book (Jabbar, 2018)

The position of Ma'had Aly is actually very crucial for an Islamic boarding school. In Ahmad Farid's findings, it was stated that the existence of Ma'had Aly was very important because Ma'had Aly was a higher education provided to produce cadres of scholars and administrators of Islamic boarding schools. The characteristics and differences of Ma'had Aly compared to other Islamic universities can also be seen from the obligation for Ma'had Aly students to live in Islamic boarding schools and help manage Islamic boarding schools (Ghefira, 2022). The interaction between students and students is even more intense than the interaction between students and kyai, so that Ma'had Aly students become an extension of the kyai in managing the pesantren. This is common in many Islamic boarding schools in Indonesia, kyai do not interact much directly with students and usually delegate the management of students to Ma'had Aly students. The intense interaction between students and students makes the existence of Ma'had Aly students very likely to affect the religious views of students, so that strengthening religious moderation is an important task for Ma'had Aly managers, so that friendly and tolerant Islam in pesantren can remain alive. In Muhammad Irfan Helmy's research, it was mentioned that Islamic boarding schools are educational institutions that have an important role in instilling Islamic moderation values in Indonesia.

Discourse on religious moderation will always be alive because the condition of a multicultural society is also inevitable, especially in Indonesia which accommodates five religions with Islam as the largest religion. Various variants on the application of religious moderation in the pesantren environment have been widely carried out. One of them is research on the application of Islamic *wasathiyah* in Salatiga and Semarang Islamic boarding schools which shows the results that the role of teachers is very large in the formation and practice of applying the values of religious moderation in Islamic boarding schools through internalizing the value of moderation in learning. Then a journal on moderate character building at As-Salam Islamic Boarding School, Solo, Central Java which is motivated by the policy of Islamic boarding school managers who formulate basic values as a reference in building the moderate character of students (Atiqoh, 2022). The internalization of religious moderation values to students at three Islamic universities in Indonesia: Maulana Malik Ibrahim State Islamic University, Darussalam Gontor Ponorogo University, and Ma'had Aly As'adiyah shows that universities play an important role in instilling religious moderation values. The value of good religious moderation in Ma'had Aly students is due to a good understanding of Fiqh and Ushul Fiqh. As well as research that discusses how Ma'had Aly as a higher education pesantren in Indonesia plays a role in maintaining and guarding Islamic moderation which is the identity of Islamic teachings itself in the midst of many universities exposed to radicalism.

## 2. METHODS

This research uses qualitative methods in the form of *field research* and is carried out from September to December 2022. Data was collected through interviews and observations. There were six informants who were the source of data in this study, namely Mudir Ma'had Aly Attaqwa, Academic Head of Ma'had Aly Attaqwa, representatives of Ma'had Lecturer Aly Attaqwa and two Ma'had Aly

Attaqwa students. In addition to these four people, data was also taken from interviews with the leaders of the Attaqwa Islamic Boarding School. Data on the leaders of Islamic boarding schools is taken because Ma'had Aly must be under the management of Islamic boarding schools. The data was then processed and analyzed using descriptive analysis, aiming to reveal strategies for strengthening religious moderation carried out by Ma'had manager Aly Attaqwa.

The object of this study is Ma'had Aly Attaqwa KH. Noer Alie (hereinafter written Ma'had Aly Attaqwa) located in West Java. The choice of research location was based on several things, including Ma'had Aly Attaqwa, including the oldest Ma'had Aly in Indonesia because it was established in 1976, although its legality was only obtained in 2019. Ma'had Aly Attaqwa was founded by KH Noer Alie, a cleric who was awarded the title of national hero for his contribution to leading the people's army in the Babelan, Tarumajaya, Cilincing, and Muara Gembong areas. As the only national hero in Bekasi, the local government manages and makes his tomb a pilgrimage site. Several local government activities such as the August 17 ceremony, the commemoration of heroes' day and the birthday of Bekasi regency were carried out at the KH cemetery. Noer Alie located at Attaqwa Islamic Boarding School. This made the image of nationalism attached to Ma'had Aly Attaqwa.

This research is different from previous research on the subject of study, namely Ma'had Aly Attaqwa KH. Noer Alie is located in the Attaqwa Islamic Boarding School Complex, Ujungharapan, Happy Village, Babelan District, Bekasi Regency, West Java Province, and differs in the object of study, namely religious moderation in aspects of curriculum, extracurricular activities and literacy.

### 3. FINDINGS AND DISCUSSION

Religious moderation is understood as *wasatīyah* (moderate), which means neither *ifrāt* (exaggeration) nor *tafrīt* (negligence) in terms of *aqidah*, worship or *muāmalah*. Religious moderation is an attitude that stands in the middle, does not lean left or right in seeing and solving a problem with the aim of creating an atmosphere of peace, tolerance and harmony in religious and national life to support multicultural life (Maysaroh, 2022).

Islam in Indonesia has the face of being friendly, peaceful, moderate, has no problems with plurality, democracy or human rights and other modern tendencies. The majority of Indonesian people believe that Islam is a religion that teaches the doctrine of love and friendship between people. One indication of religious moderation initiated by the Ministry of Religious Affairs is the national committee. National commitment is an important indicator to see the extent of a person's or group's religious views and expressions towards national ideology. Commitment is referred to as an agreement (attachment) to do something; contract. While nationality comes from the word "nation" which means a group of people who share their ancestry, customs, language, and history, and self-government. Etymologically, the word nationality or nation comes from the Latin *nation*. The word nation was originally interpreted as a pure form of work, but was later used to denote a community and a deep bond of friendship between one or more nations that share a common bond of sacrifice and solidarity (Luthfi, 2020).

Nationhood commitment is nothing new for Muslims. In the Qur'an there are three sentences used to indicate nation or nationality namely *shu'ub*, *qaum* and *ummah*, the words *qaum* and *qaumiyah* are often understood with the meaning of nation and nationality. Nationality is declared by Arabs today with the term *al-qaumiyah al-'arabiyyah*, There are 322 times the word *qaum* in the Qur'an, the word *shu'ub* is mentioned once and the word *ummah* Times is the reason that there is no conflict between religion (Islam) and nationality. In its implementation, national commitment needs to prioritize three

elements, namely national awareness, national understanding and national spirit. According to Kaelan, the elements that can form national commitment are historical similarity, cultural similarity, regional similarity and livelihood factors in one region of the Republic of Indonesia rooted in Pancasila.

Islamic boarding schools as educational institutions are proven not only to produce clerical cadres but also national cadres who have high national commitment. Syamsiah and Fitriyah's research states that one of the institutions that can be used as a forum to educate national values is Islamic boarding schools. Islamic boarding school education has now received recognition by the state and is equivalent to formal education (Susanto, S., & Dwijayanto, A. (2022). One of the educational institutions in the pesantren system is Ma'had Aly. Ma'had Aly has an equal position with universities that are expected to become a *leading sector* in mainstreaming religious moderation in Indonesia. Ma'had Aly Attaqwa was founded by KH. Noer Alie, a cleric who earned the title of national hero for his role in winning independence. In the book written by Ali Anwar, there are four aspects of KH's role. Noer Alie in the struggle for Indonesian independence. First, participating in the fight for Indonesian independence by taking part in the war. Second, its important role emerged when there was a Dutch military aggression in July 1947, KH. Noer Alie faced General Oerip Soemohardjo in Yogyakarta, he was ordered to guerrilla in West Java using not the name of the TNI, but in the name of Hezbollah unity. Third, KH. Noer Alie ordered the people of Rawagede to put thousands of small flags of oil paper pasted on the trees, in order to show that the Republic of Indonesia still exists. Fourth, attacking Dutch posts in guerrilla, so he was nicknamed "Singa Karawang-Bekasi".

After Indonesia's independence, KH. Noer Alie returned to his hometown in Ujungharapan, Bekasi, to fight again in a different realm, namely education. KH. Noer Alie founded the Attaqwa Foundation formerly known as the Islamic Development and Maintenance and Relief Foundation (YP3I) in 1953. After building the Attaqwa Putra Islamic Boarding School in 1953 and the Attaqwa Putri Islamic Boarding School in 1971 M. KH. Noer built Pesantren Tinggi Attaqwa (Ma'had Aly Attaqwa) in 1976 AD to coincide with 1396 H.

Ma'had Aly Attaqwa is one of the higher education institutions under the Attaqwa Foundation. However, in its management, Ma'had Aly Attaqwa is under the Attaqwa Islamic Boarding School. According to the rules of the Ministry of Religious Affairs, Ma'had Aly may not be established without affiliation or holding one of the pesantren. Previously named Pesantren Tinggi Attaqwa Then in accordance with the regulation of the Minister of Religious Affairs no 71 of 2015 changed its name to Ma'had Aly Attaqwa KH. Noer Alie. Ma'had Aly Attaqwa is officially recognized as an Islamic religious university through the Decree of the Director General of Islamic Education number 2891 of 2019 with specialization in the field of Tafsir and Tafsir (Ma'had Aly Doc, 2018).

Ma'had Aly Attaqwa has a vision to become a provider of higher education in the field of Qur'anic Tafsir studies and Tafsir Science at national and international standards that are reliable and dignified. The mission is: First, organizing a quality education process so that students are able to achieve their nature as complete human beings. Second, forming plenary people who are not only academically capable, but also uphold morality, truth, and integrity. Third, producing graduates who understand religion (*mutafaqqih fi al-dîn*), who are able to understand the Qur'an and are able to teach their knowledge. Fourth, organizing creative and innovative teaching and learning activities in the context of updating knowledge with the support of facilities, infrastructure, educators and education staff, as well as adequate funding to strengthen Ma'had Aly Attaqwa's position towards the international level. Fifth, carry out creative and innovative research activities to develop knowledge that is beneficial to the benefit of the people. Sixth, organizing activities to fulfill social responsibility

optimally through concrete actions in the form of service or community service.

In its graduate profile, Ma'had Aly Attaqwa has general and specific graduate achievement goals. The general goal is to form plenary people who are *mutafaqqih fi al-dîn*, intelligent and true people, people who are able to develop all the potential that has been bestowed by Allah SWT, virtuous, responsible for themselves, have optimal knowledge and skills, and have good personalities in the life of the nation and state. The specific objectives: First, to prepare experts in the field of Tafsir and Tafsir studies who are professional, have in-depth knowledge with an interdisciplinary approach. Second, preparing Tafsir and Tafsir experts who have social sensitivity to the surrounding community. Able to be open, responsive to various changes and dynamics of society, able to think critically and interdisciplinary.

### **National Commitment as the Main Strategy for Strengthening Religious Moderation in Ma'had Aly Attaqwa**

According to *Mudir* Ma'had Aly Attaqwa, the most prominent aspect that Ma'had Aly Attaqwa has in strengthening the value of religious moderation is national commitment. The fact that Ma'had Aly Attaqwa was founded by a cleric who received the title of national hero for his services in leading the movement and winning the independence of the Indonesian nation strengthens the impression obtained from the beginning of the researcher visiting the research site. The patriotic spirit and national spirit possessed by KH. Noer Alie became an important foundation for the cultivation of nationalist values in the Ma'had Aly Attaqwa environment.

In Syamsuri's research on KH. Noer Alie mentioned that in educating his students, KH. Noer Alie not only provided religious knowledge but also national defense skills and instilled a great spirit of nationalism. This is a strong foundation for the implementation of national commitment within Ma'had Aly Attaqwa. The statement of the Head of the Attaqwa Putri Islamic Boarding School is a strong foothold to conduct deeper research on the strategy of Ma'had Aly Attaqwa management in strengthening religious moderation. Mrs. Nyai's recognition that the value of Pancasila does not conflict with Islamic religious values is a form of national commitment which is the first and main indicator of religious moderation launched by the Ministry of Religious Affairs. Hendri and friends' research states that if a pesantren makes efforts to instill Pancasila values in the lives of students, then students not only appear to be religious people, but their citizenship identity is also clearer. The compliance of students based on what is outlined by Pancasila, is a reflection that students are good citizens. The statement of the Head of the Attaqwa Islamic Boarding School as the manager of Ma'had Aly was also strengthened by the statement of *Mudir* Ma'had Aly Attaqwa who stated that the strengthening of the value of religious moderation in Ma'had Aly Attaqwa is mainly in national commitment through the practice of Pancasila and love for the Republic of Indonesia (Dwijayanto, A., & Multazam, D. 2021).

To see the strategy of Ma'had Aly Attaqwa management in strengthening the values of national commitment, researchers mapped the focus of research on three aspects: strengthening aspects of teaching, strengthening aspects of extracurricular activities and strengthening aspects of literacy sources. These three aspects are fundamental aspects that influence the religious views and religious attitudes of Ma'had Aly Attaqwa. The selection of these three aspects stems from previous research conducted by Husnul Khatimah on internalizing religious moderation in the pesantren curriculum, and Silfia Hanani and Nelmaya's research on strengthening religious moderation to overcome intolerance among campus intellectuals.

### 1. National Commitment in Learning Aspects

Ma'had Aly Attaqwa has a learning building in the Attaqwa College complex. At first, Ma'had Aly Attaqwa was inside the Attaqwa Putri Islamic Boarding School, but for reasons of learning conduciveness, its own building is currently being built which is located right in front of the Attaqwa Putri Islamic Boarding School.

Based on data from the Ministry of Religious Affairs, the number of registered Ma'had Aly Attaqwa students and mukim amounted to 59 people. Based on emis data from the Ministry of Religious Affairs, Ma'had Aly Attaqwa is one of the Ma'had Aly that has the least number of students. It was acknowledged by the management of Ma'had Aly Attaqwa that the standards of qualification and competence of Ma'had Aly applied by the Ministry of Religious Affairs, namely the ability to read the yellow book and the obligation to memorize the Qur'an, reduced the number of Ma'had Aly Attaqwa enthusiasts.

In the learning curriculum, the manager of Ma'had Aly Attaqwa provides various materials that are tailored to the qualifications and competencies of Ma'had Aly, namely the ability to read the yellow book, the obligation to memorize the Qur'an and Hadith, mastery of Islamic religious knowledge and national insight and adjusted to the takhasus or specialization owned, namely Tafsir Al-Qur'an and Tafsir.

| Courses                      | Book Name and Study Method                                   |                       |
|------------------------------|--------------------------------------------------------------|-----------------------|
|                              | Book Name                                                    | Method                |
| <b>Indonesian</b>            |                                                              | <i>Presentation</i>   |
| <b>PKN</b>                   |                                                              | <i>Presentation</i>   |
| <b>Ulumul Quran</b>          | <i>Al-Itqon Fi Ulum Al Qur'an</i>                            | <i>Bandongan</i>      |
| <b>Qiraat Science</b>        | <i>Al-Wafi be Syarh al Syatibiyah be al Qira'at al-Sab'i</i> | <i>Bandongan</i>      |
| <b>Tafsir Ahkam</b>          | <i>Tafsir Ayat Al Ahkām li Asshobuni</i>                     | <i>Bandongan</i>      |
| <b>Social Interpretation</b> | <i>Tafsir Al-Marāghi</i>                                     | <i>Sorogan</i>        |
| <b>Tafsir Sufi</b>           | <i>Tafsir Ruhul Ma'ani</i>                                   | <i>Sorogan</i>        |
| <b>Tafsir Maudhui</b>        | -                                                            | <i>Discussion</i>     |
| <b>Ulumul Hadith</b>         | <i>Ma'rifat Al-'Ulum Al Hadith</i>                           | <i>Bandongan</i>      |
| <b>Hadith</b>                | <i>Kutubussittah</i>                                         | <i>Sorogan</i>        |
| <b>Ushul Fiqh</b>            | <i>Al-Wajiz Fi Ushul al-Fiqhi al-Islami</i>                  | <i>Bandongan</i>      |
| <b>Qawaid Fiqhiyyah</b>      | <i>Al-Asybah Wa An Nadzair</i>                               | <i>Bandongan</i>      |
| <b>Contemporary Fiqh</b>     | -                                                            | <i>Bahtsul Masail</i> |
| <b>Fiqh</b>                  | <i>Fathul Mu'in</i>                                          | <i>Sorogan</i>        |
| <b>Sufism</b>                | <i>Ihya Ulumuddin</i>                                        | <i>Bandongan</i>      |
| <b>Arabic</b>                | -                                                            | <i>Muhawarah</i>      |
| <b>Qawaid Lughoh</b>         | <i>Alfiyah ibn Malik</i>                                     | <i>Bandongan</i>      |
| <b>Moral</b>                 | <i>Idzotunnāsyiin</i>                                        | <i>Bandongan</i>      |
| <b>Keattaqwaan</b>           | Keattaqwaan                                                  | <i>Discussion</i>     |

Table 1. Courses, Books and Study Methods

Based on research findings, nationality material is taught through, Indonesian, *Tafsir Maudhu'i* and Keattaqwaan materials. National values and religious moderation are also integrated into other materials such as Tafsir material which uses various approaches in analyzing verses and interpretations, such as *the Maqāshidi Tafsir* and *Qirā'ah Mubādalāh* approaches. *Tafsir Maqāshidi* is a *maqāshid-based interpretation of sharia* that aims to bring benefits (*mashlahah*) and reject evil (*mafsadah*). While *Qirā'ah Mubādalāh*, is an interpretive approach that carries the concept of salinity in verses related to male and female relations, aiming to create a position of equality between the two. These two approaches are one of the approaches that are often used in analyzing an interpretation based on the principle of justice in accordance with the values of Pancasila. In addition to Tafsir material, Contemporary Fiqh studies that use the *bahtsul masāil* method in teaching also show the values of strengthening national commitment. This is in accordance with the theory of M. Ulum in research which states that the *bahtsul masāil* method forms a democratic, dynamic and moderate character and a form of multiculturalism in the context of learning. The *bahtsul masāil* method teaches that diversity is common and respecting differences is a must.

Indeed, in the process, Ma'had Aly Attaqwa students admitted that often the final results of *batsul masāil* studies refer to the opinions of lecturers or supervisors, this is a homework for studies and increase freedom of opinion among Ma'had Aly Attaqwa students. Ma'had Aly Attaqwa also applied various forms of methods in formal learning activities as shown in chart 1. The use of learning methods is also an analytical researcher to explore the value of religious moderation, especially in the aspect of national commitment. In contrast to the Attaqwa Islamic Boarding School which has applied modern learning methods. The method of learning at Ma'had Aly Attaqwa still uses a variety of traditional methods typical of pesantren. In addition to *the bandongan* method that makes kyai and lecturers as information centers by reading, translating and explaining a book. There is a *sorogan* method that makes students the main focus in learning because students are required to read books and be listened to by kyai or lecturers, while other students listen. The method used by Ma'had Aly Attaqwa is actually very ideal, but in practice the students' hesitation when studying and submitting conclusions of learning results to kyai or lecturers is also a homework for Ma'had Aly Attaqwa. Students like the character of students in general have great respect and hesitation for kyai and lecturers. Often students hesitate to debate the opinions of kyai or lecturers in a question and answer session as admitted by Bambang, one of the male students.

Various learning methods are applied in Ma'had Aly Attaqwa so that learning objectives can be achieved by adjusting the specificity of the book studied. Books that contain concepts and theories are usually taught in *slings* or *wetonan* so that more lecturers' explanations can be given. For example, when studying *Kitab al-Itqān Fī 'Uloom al-Qur'ān* and *Kitab al-Ashbāh Wa al-Nadzāir*. The books used to practice reading the yellow book usually use sorogan methods such as the book of *Fathul Mu'in* and *Tafsir Ruh al Ma'āni*. The other methods use a variety of method approaches that are adjusted to the peculiarities of the book (material), the number of pages of the book and the time of study.

These various methods are recognized by the manager of Ma'had Aly Attaqwa to have an impact on aspects of national commitment, namely civility and respect for lecturers, dare to express opinions, respect each other and be able to accept differences.

In addition to the learning curriculum, Ma'had Aly Attaqwa also regularly holds national studies through seminars and socialization. The latest activity is a national insight seminar on 4 pillars, namely Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia (NKRI) and Bhineka Tunggal Ika. This seminar was held on August 8, 2022 by representatives of members of the

West Java Provincial DPRD who visited Ma'had Aly Attaqwa. As well as Halaqoh Fiqh, Civilization, Fiqh Siyasah, and the Nation State which was held on November 22, 2022, in collaboration with Ma'had Aly Attaqwa and the Nahdlatul Ulama Executive Board (PBNU).

According to Mudir Ma'had Aly Dr. KH. Abdul Jabar Majied, MA the national insight seminar was held to provide insight to Ma'had student Aly Attaqwa so that they can live a balanced national and state life and not be extreme by rejecting the value of national values, because between religion and state there is no conflict. Mudir Ma'had Aly Attaqwa's statement is in line with various studies on the relationship between religion and state. Like research that states that religion and state are like two sides of a coin, where they are different, but cannot be separated from each other because they both need each other. One proof of a strong relationship is the existence of the first precept in Pancasila, namely the one and only godhead.

The strengthening of national commitment and religious moderation in Ma'had Aly Attaqwa can also be seen in religious studies. That is through *maqāshid* studies held by Ma'had Aly Attaqwa when carrying out the inaugural lecture. *Maqāshid* studies and religious moderation have a strong and mutually influencing role because they are tied to the goals and wisdom of sharia in general. Khairan Arif mentions in his article that there is no moderation, justice, balance and consistency in sharia without the concept of *maqāshid*. On the contrary, every law in Islam will contain moderation, justice and benefit for the Ummah, if it applies the concept of *maqāshid*.<sup>i</sup> Religious moderation and the concept of *maqāshid* are inseparable, because religious moderation is a product of the concept of *maqāshid*. Religious moderation aims to provide protection to religion, soul, intellectuals, offspring and property as the foundation of *al-kulliyat al-khams* or the five principles of protection in *maqāshid sharia*. The concept of *maqāshid*<sup>ii</sup> can be used as a model for countering religious extremism, because the concept of *maqāshid* is an in-depth study of the meaning of various *lafaz nash*, to find a specific legal purpose through the interpretation of the postulates of *nash*.

## 2. National Commitment in Extra-curricular Activities

Strengthening religious moderation, especially in the aspect of national commitment in Ma'had Aly Attaqwa is also applied in extracurricular activities. Extracurricular activities are carried out in the form of social activities such as social services. The pesantren curriculum also requires attachment to the community. Education has a close relationship with society. Education in the classroom can be described as a miniature of the community around the school, and separating it from community life means losing the central point of education. Education should be transformative in a way that contributes to the betterment of society, narrows inequality gaps and minimizes social injustices and their impacts.

Ma'had Aly Attaqwa regularly holds social services aimed at fostering bonds and concern for fellow nation's children. Social activities carried out by Ma'had Aly Attaqwa were revealed by the Head of the Attaqwa Putri Islamic Boarding School as a form of concern for fellow children of the nation and an Islamic recommendation to achieve social piety. Concern and empathy are part of the implementation of religious moderation and are part of national commitment. Social concern for fellow children of the nation can foster a sense of unity and unity of the nation as stated in the third Pancasila precept. Ma'had Aly Attaqwa's strategy to provide opportunities for students to play a role in social action is aimed at building awareness that students not only have a responsibility to themselves but are also responsible to the community. This can then make students realize that they are part of a social community.



Social service activities in Ma'had Aly Attaqwa are always carried out when natural disasters occur. In addition, Ma'had Aly Attaqwa held Friday alms, the proceeds of which were given to nearby residents in need. In the religious moderation book of the Ministry of Religious Affairs, social service activities are included in the indicator of moderate attitude. Because social service is a mutual cooperation activity that embodies the spirit of unity and unity of the Indonesian nation. This attitude has high moral values, such as togetherness, empathy, mutual help, and actions that prioritize common interests. The extracurricular activities carried out by Ma'had Aly Attaqwa include the reading of *barzanji* at the Mawlid activities of the Holy Prophet (saw) which is held every Friday night and religious activities that are usually carried out in Nahdlatul Ulama (NU) Islamic boarding schools such as reading *tahlil*, *Istighosah*, the implementation of *ragāib* prayers, *nisfu sha'ban* activities, *i'tikaf* activities together with students and the community and other activities where students act as activity guides (Dwijayanto, 2019).

The habituation of Ma'had Aly Attaqwa students to this religious activity has indeed been accustomed from the beginning by its founder, KH. Noer Alie and became a routine religious practice. The habituation of religious activities also aims to make students able to adapt to religious life in society with moderation and tolerance. The habituation of religious activities is one of the strategies to prepare graduates to face the variety of religious activities in Indonesia so that after graduating from Ma'had Aly, students can blend in with diverse communities, be able to be tolerant and appreciate the differences of the Indonesian nation. This is in accordance with the indicators of religious moderation of the Ministry of Religious Affairs of the Republic of Indonesia as outlined in the book on religious moderation that respect for religious practice aims to form a moderate religious life, so that in the future it can strengthen national commitment.

### **c. National Commitment in Literacy**

Literacy ability was originally the ability to read and write. But now it is developing more widely. The word literacy is currently juxtaposed with other words, such as information literacy, science literacy, media literacy and so forth. Each of these terms basically has something in common, namely the ability to read and write. The Ministry of Religious Affairs in the religious moderation guidebook said that in the current era of disruption, the development of religious literacy containing moderate teaching content is very urgent to balance literacy-based conservatism, especially what is currently rife on social media.

Cultural and civic literacy is literacy that is currently being intensified in Indonesia. Because Indonesia has a variety of ethnic groups, cultures, languages, religions, customs, customs and social layers. So that cultural and civic literacy is expected to increase knowledge of diversity, the ability to accept and adapt, and a wise attitude to respond to differences. On the other hand, literacy skills are important to know the culture and identity of the nation so as to foster an attitude of care for others, mutual respect for each other, and tolerance between religious communities (Y Afif., & Dwijayanto, A. 2021).

The world of literacy is not a new world for pesantren. Pesantren is synonymous with the study of yellow books so that reading, translating and understanding literacy, especially classical Arabic literature, becomes an indisputable ritual and even becomes one of the characteristics of santri. In *bahtsul masā'il* activities, students are required to study various books to strengthen references, this also happens in Ma'had Aly Attaqwa. Ma'had Aly Attaqwa has a library room that is integrated with the library of the Attaqwa Islamic boarding school. However, references to books and books for Ma'had Aly students

are placed separately and the majority are in Arabic and have the theme of Qur'an and Tafsir in accordance with the distinctiveness of Ma'had Aly Attaqwa. The Attaqwa Islamic Boarding School Library is located in two locations, namely in the Attaqwa Putra Islamic Boarding School and the Attaqwa Putri Islamic Boarding School. The collection of books or books is one of the important elements to create a culture of literacy, because students are prohibited from leaving the Islamic boarding school without urgent reasons. Some literacy sources that show the value of religious moderation can be seen from the variety of literacy sources owned by Ma'had Aly Attaqwa.

In addition to the book of *turots* in various scientific studies such as Fiqh, hadith, Sufism. The most complete collection owned by Ma'had Aly Attaqwa is the source of literacy of the Qur'an and Tafsir. The books of Tafseer both classical and contemporary are available quite completely. In a series of Arabic books, there are tafsir of the classical era such as tafsir *Jāmi' al-Bayān fī Ta'wil Ayil Qur'an* owned by Imam al-Thabari, *At-Tafsīr Al-Kabīr*, to *Tafsīr Al-Manār* by Muhammad Abduh and his students. Among the books of tafsir of the Sunni school, there is also the book of Tafsir *Al-Kasysyāf* of Imam Zamakhshari of the Mukhtalif school and the Book of Tafsir *Fath al-Qadīr* of As-Shaukāni which is close to the interpretation of the Shia School. This shows the openness of Ma'had Aly Attaqwa through his diverse literacy sources. The diversity of Tafsir literacy also shows the value of religious moderation as the Ministry of Religious Affairs' concept of religious moderation states that one of the initial characteristics of a person's conservatism in religion is that he has fanatical views, attitudes, and behaviors towards one religious interpretation while rejecting other different views. In addition to the tafsir of various schools, in the library of Ma'had Aly Attaqwa there are also various Tafsir Nusantara such as Tafsir *Marah Labīd li Kasyfi Ma'na al-Qur'an al-Majīd* by Shaykh Nawawi al-Bantani al-Jawī, Tafsir Al-Azhar by Buya Hamka, Tafsir An-Nur by Prof. Hasbi Ash-Shidqie, Tafsir al-Qur'an al-Kariem by Mahmud Yunus and *Tafsīr al-Misbāh* by Quraish Shihab. The existence of this literacy source adds insight into Indonesian nationality and cultural knowledge through interpretation. This insight can also strengthen national commitment through a sense of pride in the ulama nusantara. This was acknowledged by one of Ma'had students Aly Attaqwa who said that he was very proud and felt motivated after knowing that many Indonesian scholars had works of Tafsir Al-Qur'an and were not inferior to Arab scholars. Various literary sources are also owned by Ma'had Aly Attaqwa, classic books by the four schools of Fiqh, books by contemporary scholars such as Yusuf Qordhowi and Wahbah Zuhaili, even books that are often considered liberal such as those by Nasr Hamid Abu Zayd, Fazlurrahman, Ignaz Goldziher and Toshihiko Izutsu are also available. When it was confirmed to the manager that these books were reserved for semantic and hermenatic studies. This shows that the source of literacy in Ma'had Aly Attaqwa has fulfilled the elements of diversity and balance that are indicators of religious moderation. For national insight, Ma'had manager Aly Attaqwa showed several titles of national insight books and Pancasila. It is recognized by the manager that this national book collection is a collection of the Attaqwa Islamic Boarding School to complete national materials for students majoring in Social Sciences (IIS), but Ma'had Aly students can also freely use these books if needed. As for literacy that specifically discusses religious moderation, there is a Washatiyyah book; Islamic Insights on Religious Moderation by Quraish Shihab and Thematic Tafsir of the Qur'an Islamic Moderation published by *Lajnah Pentashihan Mushaf Al-Qur'an* Ministry of Religious Affairs. However, it must be admitted, there are obstacles that are quite hampering the achievement of literacy fulfillment among students, namely the lack of student reading interest in books and books outside those scheduled in lectures. This arises from the culture of students who do not dare to read books except directly in front of the teacher for fear of misunderstanding the reading.

The shortcomings found by researchers in the strategy to strengthen religious moderation in Ma'had Aly Attaqwa KH. Noer Alie is that there has been no special institution established to handle religious moderation as the policy implemented by the Ministry of Religious Affairs. This has implications for several things, such as the recognition of Ma'had student Aly Attaqwa who did not know the four concepts of religious moderation even though he admitted that he had implemented the value of religious moderation. In addition, special institutions for religious moderation can also be used to see data on the implementation of sustainable religious moderation.

#### 4. CONCLUSION

Ma'had Aly Attaqwa KH. Noer Alie has developed several programs to strengthen the value of national commitment in order to instill modern character in students. Ma'had manager Aly Attaqwa designed various strategies to strengthen national commitment which spread throughout the academic aspect, covering teaching aspects, extracurricular activities aspects and literacy aspects. The strategy of strengthening religious moderation in the teaching aspect can be seen from the use of a contextual approach to Qur'anic and Tafsir materials which is a *takhasus* taken by Ma'had Aly Attaqwa using a variety of contextual interpretive analyses such as *the Maqāshidi Tafsir* and *Qira'ah Mubādalāh* approaches. Teaching methods are also designed to vary according to the learning objectives of each material and book taught. Among them the *bahtsul masāil* method which has been proven in several studies can form democratic, dynamic and moderate characters and a form of multiculturalism in the context of learning. In addition to formal teaching, Ma'had Aly Attaqwa also routinely conducts studies of state and national studies and holds studies themed *maqāshidi* whose application is based on the purpose and wisdom of sharia to achieve the benefit of the people, nation and state. The second strategy applied by Ma'had Aly Attaqwa is in the extracurricular aspect through social service activities as a way to achieve social piety. Social service activities aim to foster concern and a sense of empathy that can foster a sense of unity and unity of the nation and part of national commitment. As for other extracurricular activities, Ma'had Aly Attaqwa routinely holds religious activities such as the recitation of *barzanji* in the mawlid of the prophet and the recitation of *tahlil* which is a routine for students and aims to make students able to adapt to religious life in society with moderation and tolerance.

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