

## Conference Paper

# The Attitude of Pesantren in Establishing Independence and World Peace

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### Abstract.

Pesantren are Islamic boarding schools in Indonesia and were born and developed with the dynamic changes in society. Pesantren has also given birth to figures who are very influential in the process of spreading and preserving the values of Islamic teachings such as scholars like Kiai, ustad, and others. Pesantren is derived from religious teachings and uses character building to make students independent. Pesantren has always been a patron or a spotlight in addressing problematic lifestyles. When viewed in the context of the current era, there are so many problems in everyday life, such as radical thinking that eventually leads to extremist actions causing a division in society. This study aims to answer the question of reality where students can grow on their own and solve a growing issue of radicalism. This study uses a qualitative method using a socially constructive approach. The data is obtained through journals, books, and newspapers. The results of this study, can usher independence as evidenced by the disciplined and responsible attitude of students. Furthermore, the attitude of Pesantren in creating world peace is by instilling Tawazun, Tawassut, and Tasamuh. Pesantren can be reflected in independent students with disciplined attitudes and a sense of responsibility. Along with the provision of moderate attitudes, polite and humble individuals will reflect the values of peace in the community.

**Keywords:** Pesantren, Independence, and Peace.

## 1. INTRODUCTION

Pesantren are a heritage as well as an "intellectual archipelago" culture. Moreover, in certain aspects, pesantren must be understood as a fortress itself, because of the historical role it plays. Not only that, pesantren is a center for the development of science and culture with a religious dimension, pesantren is also prepared by its founders as a motor of transformation for the community and nation. In this case, Abdurrahman Wahid or who is often called Gusdur said that the pesantren is a place inhabited by the students. This statement shows the importance of the characteristics of pesantren as an

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integral educational environment. The pesantren education system is a system used by the military, which is characterized by the presence of a veranda building where one can take integral experience compared to the partial educational environment offered by the public school education system in Indonesia today, as a national education culture, pesantren are classified as into its own sub-culture in Indonesian society.<sup>1</sup>

Recently, however, pesantren has been in the spotlight again by the wider community. Not only good views but also people have a stigma that pesantren is a source of understanding that teaches radical or violent acts such as the Bali bombing, Australian embassy, JW. Marriot and Rits Carlton, have claimed many lives and caused chaos. The burning of mosques in Papua and the ISIS movement which is still circulating is indicated as a result of extreme ideas, and religious radicalism, especially Islam.<sup>2</sup> Like the bombing case in Bali, which is suspected to have been carried out by an alumnus of the Lamongan Al-Islam pesantren, the stigma of the wider community has become increasingly sharp, highlighting that pesantren is a hotbed for acts of violence or radicalism.

At first, pesantren was the womb of scholars who had extensive knowledge by upholding Islam, which was rahmatan lil'alam, full of love, tolerance and peace. Especially traditional pesantren. However, along with the development of the times, there was a dynamic in the pesantren to answer a community problem, so pesantren emerged which not only taught religious sciences but also formal sciences which then slowly changed the face of pesantren which were originally pesantren as agents of social change. By protecting the traditional values of society, it is now being accused of issues of radicalism by Pesantren.<sup>3</sup>

The case of Radicalism in Indonesia, which is always associated with the exclusive and dogmatic teachings of pesantren, has given birth to an ideology with the term "Zionist Kafir" which has been transformed into a religious awareness to fight anyone and in any way. Coupled with the ideology of jihad against infidels or enemies of Islam is the most noble way to be martyred.<sup>4</sup>

The notion of pesantren as a hotbed of radicalism is very detrimental to pesantren, especially traditional Pesantren. As stated by Aom Karomani in nu.or.id that Pesantren which are under the auspices of Nahdlatul Ulama (NU) and which are affiliated to NU are part of the pesantren that are disadvantaged. Because the accusation of Pesantren teaching radicalism is only aimed at Pesantren which have so far carried on the anti-Pancasila ideology by undermining the Unitary State of the Republic of Indonesia. Meanwhile, Islamic boarding schools that are established under the NU organization or which have ties to NU, have never carried out radicalism, let alone

taught it, because thousands of NU boarding schools or those affiliated with NU in Indonesia teach moderate-even hatred and combating radicalism and terrorism. .

From the explanation above, the researchers are interested in knowing more about the actual conditions of the issues of radicalism that are developing. Is it true that Islamic boarding schools become nests of radicalism teachings or vice versa, Pesantren have an independent attitude to create a society that loves peace.

## 2. METHODS

The research method is a step-by-step procedure for obtaining scientific knowledge.<sup>5</sup> So the research method is a systematic way used to conduct research. In this study, the authors used qualitative methods. According to Moleong, "Qualitative research is intended to understand the phenomenon of what is experienced by the research subject, for example, behavior, perception, motivation, action, holistically and descriptively in the form of words and language, in a special context that is natural and with utilizing various natural methods."<sup>6</sup>

The nature of this research is descriptive narrative, namely the author will describe the data findings in the form of written words, not in the form of data in the form of numbers. Namely a description of data on social construction at Islamic boarding schools in responding to issues of radicalism and answering these problems by forming an attitude of independence and world peace.

In this case, the researcher uses a literature review or uses library research to get various data, this research is library research or library research. Literature research or literature review is an activity related to the method of collecting library data, which is carried out in this study by taking notes and reading to get the materials needed without going through research in the field.<sup>7</sup> this study also used a literature study. . Literature study is by looking for theoretical references that are relevant to the cases or problems found. These references can be searched from books, journals, research report articles, and websites on the internet with valid sources. The output of this literature study is the collection of references that are relevant to the formulation of the problem. The aim is to strengthen the problem and as a theoretical basis in conducting studies.

The final stage is drawing conclusions. In this case, the researcher uses the deductive method. The deductive method in drawing conclusions is a process of analyzing a particular object, starting from things that are general in nature, then narrowing it down to drawing conclusions that are specific.<sup>8</sup> the author will draw conclusions starting from issues or community stigma. about radicalism then, the attitude of the pesantren in

establishing independence and peace, to the point of converging on the social construction that exists in the pesantren environment in answering the existing problems.

### 3. RESULT

#### 3.1. Pesantren

Pesantren is an original product or the result of Indonesian culture which is closely related to the process of spreading Islam in the archipelago. Then pesantren became the hallmark of an educational culture with traditional nuances until now it has grown to remote areas of the country. Basically, pesantren has five important elements in it, namely Pondok, santri, Kiai, Mosque/Mushola, and learning the yellow book. But now many have modified pesantren into modern pesantren that study religion as well as general sciences.

Basically, the meaning of pesantren which starts with pe- and ends with -an is defined as a place, which is a place where santri do activities such as studying, sleeping, and worshipping a kiai and there is also a prayer room or mosque as a means of worship, sometimes pesantren is also interpreted as a combination of the words sant (good human) with the syllable tra (likes to help), and so the word pesantren can be interpreted as a place for good human education. There are also those who argue that pesantren comes from the Tamil language, namely santri which means teacher of the Koran. Meanwhile, C.C Berg argues that the word pesantren comes from the Indian language, Shastri, which means people who know the sacred books of Hinduism.<sup>9</sup> Pesantren in shaping the independence of students. The values developed in Pesantren are independence, cooperation, caring, honesty, responsibility, patience, love for the homeland, and tolerance and equality.

Islamic boarding schools have the most prominent characteristic, which distinguishes Islamic boarding schools from other educational institutions is their twenty-four-hour education system by conditioning the students, in one dormitory location, which is divided into cubicles making it easier to implement a total education system. One of the goals of Islamic boarding schools is to produce students who are independent, and not dependent on others. Because while in Islamic boarding schools, students live far from their parents, and are required to be able to solve the problems they are facing on their own and can become students. who are active, creative, and innovative.<sup>10</sup>

In the Big Indonesian Dictionary, the term independence can be interpreted as a matter or condition that a person can stand alone or not depend on others. Independence

comes from the word "self", which means it cannot be separated from the development of an individual's self. In other words, independence is the individual's readiness and ability, to stand alone and is characterized by courage in taking the initiative and trying to overcome problems, without asking for help and depending on others.

The characteristics of independence in the view of Islam are related to sincerity. Ikhlas is usually associated with intentions, the intention of describing a person's goals and intentions to do something. The value of a person's work in addition to the process will also be seen in terms of his intentions. The teachings formed by Pesantren for students are obedience and independence. Independence has been seen in students in meeting their needs, starting from washing clothes, cleaning the environment, cooking rice, and so on related to self-management, and has been conditioned for students to gain knowledge. Simplicity and independence in Islamic boarding schools are capital for students when they enter the community. In addition, the students are also accustomed to learning to live independently economically, such as managing cooperatives, and being taught culinary arts, such as cooking, and decorating the stage.<sup>11</sup>

### 3.2. The attitude of the Pesantren in establishing peace

In responding to all the problems that are developing, especially among Islamic boarding schools that hold fast to Ahlussunah Waljama'ah, they offer concepts as a bulwark to ward off acts of terrorism and radicalism, namely by equipping students with Tawasut (Moderate), Tawazun (Balanced), and Tasamuh (Tolerant) attitudes.

#### 1. Tawasuth (Moderate)

The attitude of Tawasut which can be interpreted as a middle attitude is not too inclined to the right or left or can be interpreted as a principle of life in upholding fair and straight behavior in the midst of people's lives, not extremely left or right.<sup>12</sup> Meanwhile, Zuhairi Misrawi put forward several arguments regarding the importance of promoting moderate thinking, namely: Moderation is the fairest attitude for translating sacred texts in daily life on the one hand and understanding contemporary reality as a fact that must be accommodated on the other. That is, a moderate attitude is not an attitude of ignoring the text, but accepting the text as an absolute truth, but besides that, it must accommodate contemporary realities. At this stage, the moderate attitude always understands the text not literally (literally), but as universal values, such as justice, peace, humanity, and equality. Islam should be a humanist Islam. otherwise, it needs reinterpretation.

## 2. Tawazun (Balanced)

Tawazun can be interpreted as a balanced attitude in the use of the Naqli proposition and the Aqli proposition. A balanced attitude in serving (serving), harmonizing khidmah to Allah SWT. And to the environment. Align the interests of the past, present, and future.<sup>13</sup> In order to be accepted in a group well and able to coexist with others, a person is encouraged to be assertive or have a balanced attitude. A balanced attitude is an attitude that can respect or prioritize the interests of others without neglecting their own interests. By having a balanced attitude, it is hoped that it will not harm others by pushing for self-interest. Assertive attitude, although easy to say but very difficult to do.<sup>14</sup> when someone has a balanced attitude in life, he will try his best to be useful and have empathy for others without neglecting himself.

## 3. Tasamuh (Tolerant)

Tasamuh is respecting differences with people who have different principles. In addition, it also does not mean justifying different beliefs in justifying what is believed. Etymologically, the word *tasamu* comes from the Arabic *samah* which means tolerance, tolerance. *Tasamu* is an item sentence, with its madly and mudlore form (XXXXXXXXXX) which means tolerance. The word *tasamu* in oral al-Arabic with its derivation forms such as *Samah*, *samahah*, and *musamahah* is identical to the meaning of generosity, forgiveness, ease, and peace.<sup>15</sup> Furthermore, *tasamuh* terminology is tolerating or accepting differences lightly. According to Baidi, *tasamu* (tolerance) is a stance or attitude that is manifested in the willingness to accept various views and diverse views, even though they do not agree with them. It was further explained that *tasamuh* (tolerance) is closely related to the issue of freedom or independence of human rights and the order of social life, thus allowing tolerance for differences in the opinions and beliefs of each individual.<sup>16</sup>

### 3.3. Social Constructive Theory

In this study, the author uses the social construction theory developed by Peter Berger and Thomas Luckman. Peter Ludwig Berger was born in Italy on March 17, 1929. After World War II ended, Patter Berger migrated to the United States until he became known as a sociologist of knowledge. In 1969, he managed to write a book entitled "Social Construction of Reality; A Treatise in the Sociology of Knowledge" his collaboration with Thomas Luckman who was heavily influenced by philosophy and biology. In this book,

they explain the central role of the sociology of knowledge as an important instrument in building future sociological theory. Peter Berger and Thomas Luckman see society as a process that takes place in three dialectical moments, namely the process of Externalization, Objectification, and Internalization process related to legitimacy with cognitive and normative dimensions. And this is what they call social reality.<sup>17</sup>

Peter L. Berger and Thomas Luckman base their work on the sociology of knowledge. The key to the sociology of knowledge is the notion of "reality" and "knowledge". Both ideas can be defined that the "reality" in question being a quality contained in phenomena that have an existence that does not depend on the will or outside the individual. While the "knowledge" in question is the certainty that the phenomena are real and have specific characteristics. In both of these ideas, it can be understood that "reality" is an objective reality, which is outside the individual, as a coercive social fact. While "knowledge" is a subjective reality that resides in individual consciousness.

So, from the above idea, Berger and Luckmann are of the view that social reality has an objective and subjective definition. Society and humans actually have dual characteristics. On the one hand, society and man are an ever-present condition and a result of the continuous reproduction of the activities of human agents. On the other hand, man is the product of consciousness and also the reproduction of the conditions of society's production.

There is a dialectical process in the social world, the individual is a product of society and otherwise, society is a human product. Society is created (as an objective reality) because of the existence of various individuals who externalize themselves (express subjectivity) through their activities. A person lives his life developing a repetitive behavior, which they call a "habit" (habits). This habit allows a person to cope with a situation automatically. This habit is also useful for other people. In interpersonal communication situations, participants observe and respond to each other's habits, and in this way, all participants can depend on the habits of others. Because of this habit, a person can build communication with other people that are tailored to the type of person, which is called typification. With the passage of time, the next reality, some habits become the common property of all members of society, then an institution is formed<sup>18</sup> Thus, there is a process of externalization and objectification, where humans form institutions and society, and humans also maintain and change it. The process of externalization can be interpreted as an attempt by humans to the outside world, through both mental and physical activities. The results of this externalization activity then develop into the objectification process, namely the result of externalization that forms an objective reality that is outside of itself, which is then followed by an internalization

process, namely the re-absorption of the objective world into subjective consciousness, in which the individual becomes a product of society.

### 3.4. Discussion

According to Patter L Berger that in understanding social reality there are several processes called constructive dialectical processes in which there are processes of externalization, objectification, and internalization processes. In relation to this research, the issues or views of the community towards the pesantren community have now become a negative assumption for the occurrence of several cases of violence or what is called radicalism. In fact, if viewed from a historical perspective, Islamic boarding schools have an important role in maintaining and defending the Unitary State of the Republic of Indonesia. As did the ancient scholars and students who sacrificed their blood to realize love for the homeland. Like the movement initiated by the post-independence Islamic boarding school when the colony countries came back to control the homeland, the ulama and Kiai united until a jihad resolution was born from Hadratussyaikh Hasyim As'ari which was able to stir the souls of the people to unite in defending Indonesia's independence that NU and Muslims are fardhu A'in in the war against the invaders.

In answering the issues regarding the accusation that pesantren is a nest of radicalism teachings, it is actually just a community construction that is not necessarily true. In fact, pesantren has a significant role in the effort to shape the students to always have an independent, disciplined, and responsible attitude for what they do, especially the pesantren has instilled the values of peace which are realized by loving others. At this stage, the community assesses the external reality of the pesantren as a printer of radicalism teachings by seeing or hearing the news that the case of radicalism is suspected to be an alumnus of the pesantren. So there is a process of internalizing values that makes the stigma of society stronger against accusations that pesantren actually teach acts of violence in religion.

The attitude of pesantren in establishing independence and peace in the country starts from the pesantren environment itself by instilling the values of discipline, responsibility, and mutual love for one another. This is what is called Externalization, namely, at this stage, the caregivers or administrators in the Islamic boarding school provide examples and become role models for the students as a reflection of the teachings of the beauty and coolness of Islamic teachings. Then there was a process of objectification for the students to position themselves as someone who was far from family, lived a simple life, and carried out all individual activities independently, starting



from managing time to participating in activities in Islamic boarding schools that were so crowded and managing finances so that they were not wasteful.

In addition, at this stage, the students also recognize the attitude of *Tawasut* (moderate), *Tawazun* (balanced), and *Tasamuh* (tolerance). Moderate in this is an attitude that positions itself in the midst of not being too extreme in acting and translating teachings contextually not textually in other words behaving according to circumstances and not being rigid. Balanced means that students must be balanced in carrying out Islamic law, known as *hablum minnallah* and *hablum minannas*. Furthermore, the attitude of tolerance means that the students are equipped with mutual respect for a difference, both different in terms of thinking and able to accept lightly a difference so that it becomes a complement and unifier. From such attitudes, it will become a habit for the students, which in this case is called the stage of internalizing values to form a social construction within the pesantren environment.

## 4. CONCLUSION

Pesantren is a religious-based educational institution that is able to answer problems such as issues of understanding radicalism. Public accusations related to cases of radicalism originating from pesantren are a community construction that basically wants to destabilize pesantren's gait in responding to social problems. Moreover, there are now many institutions that breathe religion, especially Islam, only for political purposes. In responding to the issue of radicalism, Islamic boarding schools must instil and equip students to be able to be independent and reflect the values of peace to all beings by growing and forming a moderate attitude that is in the middle, not too extreme, and rigid in religion. In addition, fairness and tolerance must also be instilled in students so that they are able to realize Islam which is full of compassion and respects all differences.

## Notes

<sup>1</sup> Abdurrahman Wahid, *Pondok Pesantren Masa Depan*, ed. by Marzuki Wahid (Bandung: Pustaka Hidayah, 1999).

<sup>2</sup> Muhammad Turhan Yani Dwi Hartono, 'Persepsi Santri Pondok Pesantren Langitan Tuban Tentang Radikalisme Di Indonesia', *Kajian Moral Dan Kewarganegaraan.*, vol.02.04 (2016), 327–36.

<sup>3</sup> Ibnu Katsir Ayub Mursalin, 'Pola Pendidikan Keagamaan Pesantren Dan Radikalisme: Studi Kasus Pesantren-pesantren Di Provinsi Jambi', *Kontekstualita*, vol.25.02 (2010), 256.

<sup>4</sup> Ayub Mursalin.

<sup>5</sup> Suryana, *Metodologi Penelitian Model Praktis Kuantitatif Dan Kualitatif*, Buku Ajar Perkuliahan (Universitas Pendidikan Indonesia, 2010).

<sup>6</sup> Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Media Kita, 2005).

<sup>7</sup> Zed Mestika, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Bogor Indonesia, 2004).

<sup>8</sup> HB Sutopo, *Metode Penelitian Kualitatif* (Jakarta: PT Remaja Rosdakarya, 2002).

<sup>9</sup> Musyrifah Sunarto, *Sejarah Peradaban Islam Indonesia* (Jakarta: PT Raja Grafindo Persada, 2005).

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- <sup>14</sup>Mohammad Bakir Abdullah Ubaid, *Nasionalisme Dan Islam Nusantara* (Jakarta: Kompas, 2017).
- <sup>15</sup>Said Aqiel Siradj, 'Tasawuf Sebagai Basis Tasamuh: Dari Social Capital Menuju Masyarakat Moderat', *Al-Tahrir*, vol.13.01 (2013).
- <sup>16</sup>Baidi Bukhori, *Toleransi Terhadap Umat Kristiani: Ditinjau Dari Fundamentalisme Agama Dan Kontrol Diri* (IAIN Semarang, 2012).
- <sup>17</sup>Ida Bagus Wirawan, *Teori-Teori Sosial Dalam Tiga Paradigma; Fakta Sosial, Definisi Sosial & Perilaku Sosial*, 1st edn (Jakarta: Kencana, 2012).
- <sup>18</sup>Engkus Kuswarno, *Fenomenologi: Metode Penelitian Komunikasi: Konsepsi, Pedoman, Dan Contoh Penelitiannya* (Widya Padjadjaran, 2009).

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