

## Islamic Boarding Schools and Da'wah of Religious Moderation

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### ABSTRACT

This study discusses the da'wah of religious moderation carried out by the Edi Mancoro Islamic boarding school through the internalization of religious moderation values in the pesantren environment and the surrounding community. The Indonesian nation is a multicultural nation, because of that the presence of pesantren as an indigenous da'wah institution is at the forefront in instilling *wasatīyah* values. This type of research is *field research* with a *qualitative analysis* approach modeled by Miles and Huberman. The research was conducted at the Edi Mancoro Islamic boarding school in April-July 2022. The findings of this study were in the form of religious moderation values at the Edi Mancoro Islamic boarding school, including: *first*, the concept of Islamic normative spiritual values which includes: the value of qana'ah (accepting what is ) and the value of tawadhu' (humble). *Second*, the concept of the value of nationalism commitment which is embodied by: the value of love for the motherland and the value of mutual cooperation. *Third*, social values which include: the value of social sensitivity and the value of compassion between religious communities. The values of religious moderation are internalized through 3 stages, including: the value transformation stage, the value transaction stage and the transinternalization stage. Finally, the religious moderation da'wah model used by the Edi Mancoro Islamic boarding school includes: the *madrasah* model, the *yellow book halaqah* model, the *uswah* model, and the inter-religious cooperation model which is realized through inter-religious dialogue collaboration, interfaith joint prayer forums and "live in" religion activities.

**KEYWORDS** internalization; model of da'wah; religious moderation and islamic boarding schools

**ABSTRAK**

Penelitian ini membahas tentang dakwah moderasi beragama yang dilakukan oleh pondok pesantren Edi Mancoro melalui kegiatan internalisasi nilai-nilai moderasi beragama di lingkungan pesantren dan masyarakat sekitar. Bangsa Indonesia merupakan bangsa yang multicultural, karena itu kehadiran pesantren sebagai lembaga dakwah asli pribumi menjadi garda terdepan dalam membumikan nilai-nilai wasatīyah. Jenis penelitian ini adalah field research dengan pendekatan analisis kualitatif model Miles dan Huberman. Penelitian dilakukan di pesantren Edi Mancoro pada bulan April-Juli 2022. Hasil temuan penelitian ini berupa nilai-nilai moderasi beragama di pondok pesantren Edi Mancoro, antara lain: pertama, konsep nilai spiritualitas normatif Islami yang meliputi: nilai qana'ah (menerima apa adanya) dan nilai tawadhu' (rendah hati). Kedua, konsep nilai komitmen nasionalisme yang diwujudkan dengan: nilai cinta tanah air dan nilai gotong-royong. Ketiga, nilai sosial kemasyarakatan yang meliputi: nilai kepekaan sosial dan nilai kasih sayang antar umat beragama. Nilai-nilai moderasi beragama ini diinternalisasikan melalui 3 tahapan, antara lain: tahapan transformasi nilai, tahapan transaksi nilai dan tahapan transinternalisasi. Terakhir, model dakwah moderasi beragama yang digunakan oleh pondok pesantren Edi Mancoro mencakup: model madrasah, model halaqah kitab kuning, model uswah, dan model kerjasama antar umat beragama yang diwujudkan melalui kerjasama dialog antarumat beragama, forum doa bersama lintas Iman dan live in agama.

**KATA KUNCI** internalisasi; model dakwah; moderasi beragama dan pondok pesantren

## Introduction

Islamic da'wah activities through Islamic boarding schools have grown and developed since 700 years ago (Toni, 2016). As the oldest Islamic da'wah institution in the archipelago, Islamic boarding schools through education could compete with Dutch educational institutions at that time because they had characteristics that were not found in other institutions.

The specificity of Islamic boarding schools can be seen from the system of education that is different from the system of education in general. The system of Islamic boarding school education has its own variety and characteristic. Even though the strategies and methods of these Islamic boarding schools are different, they both have a moral responsibility in defending the Unitary State of the Republic of Indonesia, especially in carrying out its functions in the fields of education and da'wah (Badi'ati & Muhyiddin, 2021).

The presence of Islamic boarding schools in Indonesia should be at the forefront in maintaining the integrity of the Unitary State of the Republic of Indonesia by always maintaining an attitude of *tawassuṭ* or moderation in all da'wah activities, bearing in mind that the Indonesian nation is a multicultural nation. Moreover, *takfiri radicalism* and *liberal* ideas have recently begun to emerge massively, even attacking the integrity of the Unitary State of the Republic of Indonesia (Aini, 2018). These two groups belong to the category of extreme groups, which in Ḥasan Ḥanafī are known as the extreme right (*at-taṭarruf al-yamīni*) and the extreme left (*at-taṭarruf al-yasāri*) (Ḥanafī, 2007), which are contrary to moderate Islamic teachings in Indonesia and even the world (Tahmid, 2018).

Although there are not many of them, in fact they have succeeded in playing a discourse as if there is something wrong with the order of religious life in Indonesia. Discourse built in public spaces, both through direct studies and social media, is to voice that their attitudes and understandings are correct while others must be straightened out (Madjid, 1999).

It is not surprising that persecution, mutual blasphemy, and even acts of terror often injure national harmony. Various cases of tension such as raids and the destruction of a number of churches that occurred in the cities of Bandung, West Java and Sukoharjo, Central Java, are undeniable facts. The reason for the raids and destruction stems from the same problem, namely allegations of the misuse of residential houses for worship services, and allegations of the practice of apostasy (*proselytism*) accused of Christians (Baidhawiy, 2011).

The attacks on the Ahmadiyya group in Pandegelang and Lombok took the form of intimidation, ranging from sealing the mosque where they worship, to looting their property, and being forcibly evicted from their homeland (Syam, 2018). Not only that, the YAPI Pasuruan Islamic Boarding School, which believes in Shia Islam, was also not spared from persecution. They were attacked by people with different religious understandings (Hilmy, 2009).

The description above shows that building religious moderation is not easy. The main factor that poses a threat to religious moderation is the lack of basic understanding of religion which results in the aggressive attitude of religious adherents (Kahmad, 2001). *The National Agency for Combating Terrorism* indicated that a basic understanding of religion which was lacking coupled with high religious enthusiasm was a serious threat where the percentage was at a dangerous level (66.3%) (Ma'arif, 1995).

One of the Islamic boarding schools concerned with this condition is the Edi Mancoro Islamic boarding school. This boarding school was founded by KH. Mahfud Ridwan (a friend of KH. Abdurrahman Wahid or Gus Dur), on December 25, 1989 in Bandungan Hamlet, Gedangan Village, Tuntang District, Semarang Regency, Central Java Province. The Edi Mancoro Islamic Boarding School is one of the Islamic boarding schools which is a barometer of religious harmony in the Semarang Regency, Salatiga City and its surroundings, because the education system and its da'wah seek to maintain harmonization, integration, indigenization of the religious dimensions of society, statehood, and nationality (Suyono, 2017).

Religious studies learning activities at this Islamic boarding school are not only carried out through a study of the yellow books, but also direct interaction with the surrounding multicultural community, as well as active participation in the Percik organization. An organization working in the field of pluralism and tolerance, whose founding was pioneered by Kiai Mahfud, academics and interfaith figures, who until now still exist in voicing justice, freedom and religious moderation. Even santri are also required to take an active role in this organization so that the application of religious moderation is not interrupted by caregivers. The caregiver's hope, with the implementation of religious moderation at the Edi Mancoro Islamic boarding school, is that the students do not look down on followers of other religions because

of different religions and beliefs, but still respect each other, even appreciate and embrace each other in differences (Suyono, 2017).

Therefore, this research is focused on the following problem formulations: 1) What are the values of religious moderation in the Edi Mancoro Islamic boarding school, Semarang Regency? 2) How is the internalization of the value of religious moderation in the Edi Mancoro Islamic boarding school, Semarang Regency? 3) What is the model of preaching moderation in religion at the Edi Mancoro Islamic boarding school, Semarang Regency?

## Research Methods

This type of research is *field research* using a *qualitative analysis approach* which intends to understand the phenomenon of internalization of the value of religious moderation in Islamic boarding schools through da'wah activities. The subjects of this study were Kiai, asatidz boards, administrators of the Islamic boarding school, students and community leaders around the Islamic boarding school. Data was collected through participatory observation, documentation studies and interviews which were conducted in April-July 2022. The collected data were then analyzed using *inductive analysis techniques* with the Miles and Huberman analysis model, namely: data reduction, presenting data with narrative text, as well as drawing conclusions and verification. Then tested its validity using *triangulation techniques*.

## Results and Discussion

### The *Wasaṭiyah* Islamic Paradigm as the Basis for Religious Moderation Body of Knowledge

Moderate comes from *moderate* in English. As an *adjective*, moderate is defined as *average in amount; not radical or excessive right or left wing*. Meanwhile, as a *verb*, moderate is defined by *making it less extreme, intense, rigorous, or violent*. It means that moderate is in the middle; not in the extreme left or right position; not exaggerating; not extreme; not inclined to violence (Zainuddin & Esha, 2008).

In this context, moderate Islam is translated into a concept of Islam that is in the middle, not extreme, not excessive, and avoids violence in religion. Al-Asfahaniy in his book *Mufradāt Alfāz al-Qur'an* defines "*wasāṭan*" (moderate) as "*sawā'un*", which means the middle between two limits, justice, standard or ordinary and not excessive. *Wasāṭan* also means guarding from being *ifrāt* (excessive attitude in practicing religion) and *tafrīt* (easy-going attitude towards religious matters) in religious life (Asfahaniy, 2009).

In terms, Ibn 'Āsyūr defines the term "*wasat*" (moderate) with Islamic values that are built on the basis of a straight and moderate mindset, not exaggerating in certain respects ('Āsyūr, 1984). This kind of Islamic model is in accordance with what Yusuf Qaradawi said about the character of Islam. According to him, Islam is a religion of *Rabbāniyyah* (sourced from God and maintained its authenticity), *insāniyyah* (according to nature and for the benefit of humans), *wasatiyyah* (moderate-taking the middle way), *wāqi'iyyah* (contextual), clear and harmony between changes and provisions (al-Qardhawi, 1995).

*Wasatiyyah* Islam has several characteristics, including: (a). *Tawassuṭ*, taking the middle way in understanding and implementing Islam. Not exaggerating (*ifrāt*) and not reducing (*tafrīt*); (b). *Tawāzun*, balance in carrying out religion in the aspects of the world and the hereafter; (c). *I'tidāl*, upright, straight, and proportional in carrying out rights and obligations; (d). *Tasāmuh*, acknowledging and tolerant of plurality; (e). *Syurā*, prioritizing consensus deliberations based on the common good; (f). *Iṣlāḥ*, prioritizing a reformative attitude in achieving a better situation by considering changes that are based on the common good; (g). *Awlawiyyah*, identifying priority matters to be implemented; (h). *Taṭawwur wa Ibtikār*, has a dynamic nature and a spirit of innovation; (i). *Taḥaḍḍur*, upholding ethics in life and civilization; and (j). *Waṭaniyah wa Muwāṭanah*, has an attitude of love for the motherland and is willing to make sacrifices for the nation and state (Najib & Fata, 2020).

Islam as a *wasatiyah* religion is actually very rich in Divine spirituality which has implications for a humanist, inclusive, tolerant and peaceful attitude of life (*spreading peace*) at the social level of society or known as the doctrine of *rahmatan li al-'ālamīn*. In *Lisān al-'Arab*, the meaning of *al-rahmah* is: *al-Ruqqah wa al-Ta'aṭṭuf*, namely gentleness that is integrated with compassion (Manzūr, 1986). The word "*rahmat*" is interpreted in various ways by scholars of tafsir, among them Ibnu al-Qayyim al-Jauziyah in his tafsir states that the entire universe benefits from the sending of the Prophet Muhammad, and those who follow him can achieve glory in the hereafter. Therefore, hypocrites and non-Muslims also benefit in the form of their blood, property, family and honor being preserved, as well as receiving the same treatment as Muslims. So, Islam is a blessing for all; for those who believe, will benefit from this world and the hereafter, while those who reject or deny it, will not diminish the value of mercy in the slightest (al-Jauziyah, 1997).

As a religion that brings mercy to the universe, Islam must be preached to humanity in peaceful, polite and humane ways. For this reason, all da'wah activities should be carried out through an action program of religious moderation to ensure safety, including guarantees for the safety of religious beliefs (Widiyanto, 2013).

### **Value Internalization Process through Da'wah**

Da'wah is essentially a process of transferring values, knowledge, skills from one generation to the next which includes two main things, namely the process of transferring knowledge about Islamic teachings, such as *fiqh* (Islamic jurisprudence), both *fiqh ibādah* (the jurisprudence of worship) and *fiqh mu'āmalah* (the social jurisprudence), and the process of transferring models to behave according to Islamic morality. Dakwah requires moderate guidance, not indoctrinating da'wah partners (*mad'u*) into being intolerant and having radical views. This kind of da'wah, according to Ghafur (2014), is called internalized da'wah, so that da'wah partners (*mad'u*) can know, appreciate and even practice moderate Islamic values according to the vision of Islam itself.

Internalization is an appreciation of a teaching, doctrine or value, which is believed consciously and then manifested in attitudes and behavior (Purwanto, Qowaid, Ma'rifatani, Fauzi, 2019). Therefore, internalization of da'wah can be said

as a process of how to "personalize" values into practical stages through coaching and good role models (*uswah*) (Megawangi, 2005). The values referred to in it can be in the form of religious values, culture, habits of life, and social norms (Alim, 2006).

The process of internalizing values through da'wah can be done in three stages, *firstly*, as a stage of value transformation. This stage is a process carried out by preachers (*da'i*) in informing good and bad values. At this stage there is only verbal communication between the preacher (*da'i*) and the da'wah partner (*mad'u*). *Secondly*, the value transaction stage. This stage is a da'wah process that is carried out by carrying out two-way communication, or interactions between *da'i* and *mad'u* which are reciprocal interactions. *Thirdly*, the stage of transinternalization. This stage is much deeper than the previous two stages, where da'wah is not only carried out with verbal communication but also mental attitude and personality guidance. So, if it is related to human development, the internalization process must be in accordance with developmental tasks (Nashohah, 2021).

### Model of Da'wah of Religious Moderation

Da'wah is linguistically rooted from the word "*da'ā-yad'ū-da'watan*" which has the meaning of: call, solicitation, appeal and invitation (*al-munādah*), encouragement and request that wants to be followed (*at-ṭalab*), and earnestness (*al-juhd*) in order to achieve a goal (Badawī, 1987).

According to 'Alī Mahfūz (1979), da'wah is motivating people to do good, following instructions, ordering them to do good and preventing them from doing evil so that they will get happiness in this world and the hereafter. This goodness and guidance (*al-khair wa al-huda*), in the language of al-Bayānūni (1995), is called "*al-Islam*". Therefore, al-Bayānūni defines da'wah as an effort to convey Islam (*tablīg al-Islām*) to mankind, then teach it (*ta'līmuhu*) and make it happen (*taṭbīquhu*) in all aspects of life so as to lead to happiness in the world and the hereafter.

Then, what is meant by the da'wah model in this study is the da'wah design that represents the actual social reality. According to Jalaluddin Rakhmat (1998), a model is defined as an image designed to represent actual reality. The da'wah model is a da'wah pattern that includes da'wah methods, da'wah strategies, and da'wah approaches in conveying or implementing da'wah messages (Islamic values) from preachers to the community (*mad'u*) who have different ethnicities, cultures, languages, and occupations among Islamic society (Rakhmat, 1998).

The pattern of da'wah is a form of da'wah which includes the methods of *da'wah bi al-lisān*, *dakwah bi al-qalam*, and *dakwah bi al-ḥāl*. The form of *da'wah bi al-lisān* includes *tabligh* and *taklim* to broaden the Islamic perspective of Muslims regarding the reality of people's lives from various ethnicities, cultures, languages, and occupations. Then the form of *da'wah bi al-qalam* includes writing that respects religious and cultural diversity. Likewise, the form of *da'wah bi al-ḥāl* is an effort to implement Islamic values in social reality that adheres to their respective cultures from their regional origins such as Javanese, Sundanese, Madurese and so on in heterogeneous societies in Indonesia (Burhanuddin, 2019; Syamsuri, 2017; Husna

& Aziz, 2021). This da'wah pattern is then applied by using da'wah strategies or tactics to make it easier to convey or implement da'wah messages from preachers to multicultural mad'u with the aim of developing togetherness, unity and brotherhood with Islamic ties that radiate from cultural values (*local wisdom*) from various ethnicities, cultures, languages, and occupations in order to realize *khairu ummah*, namely ideals for da'wah followers which can be realized in the form of harmony, tolerance, harmony, and brotherhood in social life (Arif, 2014; Mubasyaroh, 2017; Sakdiah, 2017).

The da'wah of religious moderation requires respect for the differences and diversity of mad'u and everything that surrounds them. Because religious moderation means "balance" in carrying out religious teachings in the midst of differences and diversity. Religious behavior based on these balanced values is consistent in recognizing, understanding and embracing different individuals and other groups so as to foster tolerance, respect for any differences of opinion, appreciate pluralism, and not impose will in the name of religious understanding by means of violence (Muhtarom, Fuad, Latief, 2020).

That is how important the preaching of religious moderation is in the midst of today's diverse society. Therefore, the study of preaching religious moderation is seen as a core value in maintaining Islamic moderation in Indonesia, so as to give birth to the Islamic brotherhood, the nation brotherhood, and the human brotherhood, and the creation of a harmony (*authentic harmony*) (Dakir & Anwar, 2019).

### **Overview of Edi Mancoro Islamic Boarding School Activities**

"*Edi Mancoro Student House*" was the first name used when it was founded on December 25, 1989 under the auspices of the *Desaku Maju Foundation*. Then on December 31, 2006 the name was changed to "*Edi Mancoro Islamic Boarding School*" until now. Islamic boarding school which is located at Jl. KH. Ahmad Sholeh Km. 04, RT.002, RW.001, Bandungan hamlet, Gedangan village, Tuntang district, Semarang regency, Central Java, if referring to Dhofier's opinion, this is classified as a salaf Islamic boarding school (Dhofier, 1994).

The Edi Mancoro Islamic Boarding School has the principles of pluralism and openness with non-Muslims as a form of creating an Islamic concept that is *rahmatan lil 'ālamīn* (loves all nature), with the vision and mission of preparing and forming students who have deep religious insight, national and societal insight in the Indonesian context plural. As well as forming students who care and have the ability to provide assistance to the wider community (Hakim, 2022).

As a da'wah and religious education institution, the Edi Mancoro Islamic Boarding School has an unique da'wah activities. This institution not only organizes religious da'wah through religious education institutions, but also organizes da'wah through interfaith dialogue which is carried out routinely every month of Ramadan. This activity is an activity that has been carried out routinely every year by several interfaith institutions that have indeed collaborated with the Edi Mancoro Islamic Boarding School. Apart from that, this Islamic Boarding School also annually holds practice activities or live in from schools, universities and even other religious

leaders to get to know Islam. Some of the institutions that have held live ins at this Islamic Boarding School are the SWCU Theology Faculty in Salatiga, the Magelang seminary Catholic school, Loyola Semarang High School, there were even visits by priests from Germany, visits for interfaith activities from Norway, the United Arab Emirates, Australia and England (Hanif, 2022).

### **Internalization of the Values of Religious Moderation at the Edi Mancoro Islamic Boarding School, Semarang Regency**

The finding of the value of religious moderation that grows and develops at the Edi Mancoro Islamic Boarding School is a representation of the characteristic value of *wasatīyah* Islam. These values are conceptually grouped into 3 concepts: **First**, the concept of normative Islamic spirituality values which include the value of *qanā'ah* (life satisfaction) and the value of *tawādhū'* (humble).

The value of the *qanā'ah* of the Edi Mancoro Islamic Boarding School can be seen from the attitude of the students who can accept whatever is determined by Islamic boarding school and do not make demands on the leadership of the Islamic Boarding School with demands beyond their capabilities. The value of *qanā'ah* can lead students to become *tawassuṭ* person that take the middle way in understanding and implementing Islam, not to exaggerate (*ifrāt*) nor reduce (*tafrīt*), then can lead students to become *tawāzun* person that balanced in carrying out religion in aspects of the world and the hereafter, and also being an *i'tidāl* person that straight, fair and proportional in exercising rights and obligations, as well as *tasāmuh* person that accepting, acknowledging and embracing plurality (Dakir & Anwar, 2019).

As for the value of *tawādhū'* at the Edi Mancoro Islamic Boarding School, it can be seen from the attitude of the student's obedience to God and others so that he can obey in carrying out the teachings that are ordered to him. In addition, the attitude of humility is also manifested by getting used to being able to respect others and not feeling superior to anyone. Therefore, the character of *tawādhū'* can bring students to have the ability to place themselves in the middle (*tawassuṭ*), namely the ability to place themselves between arrogant attitudes and low self-esteem, that is what is called humility. By getting used to the character of *tawādhū'*, it can make students have a *muṭmainnah* personality (ultimate personality) (Sukandari, 2001). So it is not surprising that Gordon Allport stated that *tawādhū'* is one of the individual characteristics that have religious maturity, so that they remain open and willing to accept possible deficiencies that exist in themselves and are willing to learn from anyone (Ismail, 2012; Nichols, 2019; Nicholson, 1998).

**Second**, the concept of the nationalism values which includes the value of love for the motherland and the value of mutual cooperation. The value of loving the motherland also grows and develops at the Edi Mancoro Islamic Boarding School, this can be seen through various kinds of activities which are always accompanied by the national anthem Indonesia Raya and *Syubbanul Waṭan* marches, as well as treasures of national insight which are carried out through a local tradition approach. In addition, the Edi Mancoro Islamic Boarding School also made several efforts as a form of instilling love for the motherland to its students, including by



teaching them to care about the nation's culture, local culture, ethnicity, religion and Indonesian language, as well as giving awards to the nation's founders and heroes who fought for the independence of the Indonesian nation through various activities such as; welcoming the independence day through competitions in August and carrying out national ceremonies which are always held every Monday.

The value of mutual cooperation at the Edi Mancoro Islamic Boarding School can be seen from the attitude of the students in appreciating differences and the spirit of cooperation in solving and resolving common problems, provide help and assistance to others. The habit of mutual cooperation towards students can teach them to be able to implement attitudes of respect, cooperation, mutual help, consensus deliberation, have a sense of solidarity and empathy, not discriminatory, against violence, and be able to commit to joint decisions. So that students with *işlāh* personality are realized, namely prioritizing a reformative attitude in achieving a better condition by considering changes that are based on the common good (Kusnaedi, 2006).

**Third**, the concept of social-community values which include the value of social sensitivity and the value of compassion between religious communities. The value of the social sensitivity of the Edi Mancoro Islamic Boarding School can be seen in the attitude of the students in interacting with other students. The habit of helping each other, such as lending money, sharing food with each other, and tidying up sandals in a place that has the nuances of worship. This character of social sensitivity shows that the values of religious moderation such as *awlawiyyah*, namely identifying priority things to implement, and *taṭawwur wa ibtikār*, namely having a spirit of kindness and progress have been internalized and become habits of the students in their daily lives at the Edi Mancoro Islamic Boarding School. Then the value of affection between religious communities in this Islamic Boarding School can be seen from the attitude of those who want to accept the experience of living together with people who have different religions or beliefs in the Edi Mancoro Islamic Boarding School *live in* program.

All the values of religious moderation that grow and develop at the Edi Mancoro Islamic Boarding School above, are internalized through three stages; **first**, the value transformation stage. At this stage, the teachers at the Edi Mancoro Islamic Boarding School conveyed in general the values of religious moderation contained in several yellow books and explained the purpose and importance of religious moderation. This stage is carried out using several methods, such as lectures related to the meaning of moderation, tolerance, diversity which is *sunnatullāh* (God's destiny) along with the opinions of scholars about religious moderation. Besides that, it also uses the brainstorming method by providing reflection through stories about the attitude of religious moderation carried out by the Prophet Muhammad and his companions, as well as reflections on life (Lathif, 2022).

**Second**, the value transaction stage. At this stage, the teachers provide *uswah* or role models to the students on how to be moderate in everyday life. This is because, giving *uswah* to the students can present a figure that is used as a guide in carrying out the values that have been taught. With value transactions, teachers can influence the students through the *uswah* of religious moderation values that have

been carried out. On the other hand, students will determine the value that suits them and allows for a more active process than the previous stage, because in it there is a transaction process between teachers and students that is feedback in nature (Muhaimin dkk, 1993). This is in line with the principle of "*lisānul ḥāl afṣaḥu min lisān al-maqāl*" (models that are more understandable or make an impression than words).

**Third**, the transinternalization stage. This stage is a continuation of the two previous stages where at this stage teachers are required to pay more attention to the attitudes and behavior of their students. In this stage, the appearance of the Edi Mancoro Islamic Boarding School teachers in front of the students is no longer a physical figure, but their mental attitude (personality). Likewise, students respond to teachers not only in their movements or physical appearance, but also in their mental attitude and personality. Therefore, it can be said that in this internalization communication occurs between two personalities, each of which is actively involved.

In this way, there will be cooperation between teachers and administrators, even the guardians of students to provide oversight of students, so a good culture will be formed in the environment of the Edi Mancoro Islamic Boarding School.

### **Model of Da'wah of Religious Moderation at the Edi Mancoro Islamic Boarding School, Semarang Regency**

As previously described, the da'wah model in question is the da'wah design or pattern which includes the methods, strategies and approaches of da'wah in internalizing the values of religious moderation. The Edi Mancoro Islamic Boarding School in preaching the internalization of the values of religious moderation uses several models, including:

**First, da'wah of the Madrasa model.** Da'wah with this model is preaching that is carried out with classroom learning models, both formal and informal (Zulaihah, 2017). As is the case with classes in other educational institutions, classrooms in the madrasa method applied in preaching religious moderation at the Edi Mancoro Islamic Boarding School are also equipped with learning tools, such as tables, projectors, yellow books, blackboards, markers and so on.

Through this model, teachers in preaching the values of religious moderation can apply several strategies such as lecture strategy (*mauidāh ḥasanah*), discussion or question and answer (*mujādalah billati hiya aḥsan*), story telling (*qaṣaṣ*) and the strategy of setting an example (*uswah*) (Toni, 2016). Da'wah with this Madrasa model requires the preacher (*da'i*) to act as a regulator and guide (*mudabbir*) who has full control over the da'wah partner (*mad'u*) so that the da'i can control and guide mad'u to the fullest.

**Second, da'wah of the yellow book's<sup>1</sup> halaqah model.** The Edi Mancoro Islamic

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<sup>1</sup> Yellow book or in Indonesia it is called "*Kitab Kuning*". That is a term that is very typical of Islamic boarding schools in Indonesia. In Law no. 18 of 2019 concerning Islamic Boarding Schools, it has been defined that the yellow book is an Arabic Islamic book or other language Islamic book which is a reference for the Islamic scientific tradition in Islamic boarding schools. As a knowledge system in Islamic boarding schools, the existence of the yellow book has existed since the 1-2 Hijriyah centuries which then developed until now. The yellow book has many different scientific fields, such as

Boarding School interprets halaqah as the activity of reciting the yellow book delivered by the *Kiai* by sitting on the recitation platform, while the students sit cross-legged in front of the *Kiai* listening to the description of the book. The interesting thing about da'wah activities through this halaqah is that the da'wah partners (*mad'u*) are not only from among the students but also from outside the students of the Edi Mancoro Islamic Boarding School. The halaqah that was finally implemented did not only become a place to study religion and the yellow book for the students, but also became a place to spread Islamic teachings and gain knowledge for the community around the Islamic boarding school in particular, and in general the people of Semarang Regency.

The *da'wah of the yellow book's halaqah model* stages at the Edi Mancoro Islamic Boarding School are manifested in three forms, namely: *First*, the *halaqah* first begins with the *Kiai* reading the material of the book that has been studied thoroughly to the students (*bandongan*). Then the students were asked to reread it with the *kiai* correcting it. *Second*, the *Kiai* orders the students to read the material and at the same time listens and warns them if there are errors in their reading (*sorogan*). In general, the distribution of reading turns at the beginning of the *halaqah* is not determined. And *third*, the *Kiai* presents the problem and then instructs the students to find a solution to the problem (*bahtsul masail*) based on the opinion of the ulama in the yellow book.

***Third, da'wah of the uswah model.*** Da'wah through applicable exemplary models (*uswatun hasanah*) has a big and very strong influence in spreading principles and nature. Because it is a crystallization and concrete manifestation of these principles and nature and can be seen clearly, emulated and followed. In contrast to words, lectures or writing, it could be that some listeners and readers don't understand it all, maybe they don't even understand the intent and purpose. The effectiveness of *uswatun hasanah* as a model of da'wah with the intention that *mad'u* can absorb easily and quickly and realize the call for da'wah. The *uswah* or exemplary model appears in the example of the *Kiai* in the aspects of knowledge, morals, ideas and worship which are the daily routine at the Edi Mancoro Islamic Boarding School.

***Fourth, da'wah of interreligious cooperation model.*** To realize religious moderation, the Edi Mancoro Islamic Boarding School together with other religious elites held a collaborative da'wah with several activities, including: *First*, cooperative da'wah in inter-religious dialogue. Based on the results of interviews with the head of the Edi Mancoro Islamic Boarding School, the model of cooperative da'wah is realized through inter-religious dialogue with other religious elites. Inter-religious dialogue is held once a year. According to Naim (2014), the purpose of dialogue is to build understanding and mutual understanding, not to achieve victory. Inter-religious dialogue initiated by the Edi Mancoro Islamic Boarding School forms an understanding to maintain inter-religious harmony based on the Unitary State of the Republic of Indonesia (NKRI), Pancasila, Bhinneka

Tunggal Ika and the 1945 Constitution.

*Second*, cooperative da'wah in interfaith joint prayer forums. In order to create harmony and tolerance among religious adherents, Islamic Boarding School Edi Mancoro also organizes and conducts inter-faith prayer forums. Kiai Muhammad Hanif (2022), head of the Edi Mancoro Islamic Boarding School, explained that the Prophet Muhammad had prayed for non-Muslims, such as praying for a person of a different religion and belief named Daus to get guidance in his life, then praying for Abu Hurairah's mother who had a different religion and belief, and also praying for sneezing Jew. It is said that when the person sneezed, he was beside the Prophet Muhammad, he hoped that the Prophet Muhammad would pray for him and the prophet would immediately pray for him.

Kiai Hanif (2022) also explained several references to the yellow book, which means *"it is permissible to believe in someone's prayer, it is even advisable to pray, for example, to ask for guidance and help"*. Therefore, as the people of the prophet Muhammad, we should emulate his teachings and actions. In addition, interfaith prayer forums can teach the public about universal values shared by all religions, such as kindness, honesty, and exemplary (Sumbulah & Nurjanah, 2013). Therefore, the purpose of the inter-faith joint prayer forum is to build religious and ethical values in order to create inter-religious harmony (Zainuddin, 2010).

*Third*, cooperative da'wah in religious "live in" activities. According to head of Edi Mancoro Islamic Boarding School, this religious "live in" collaboration at the Islamic Boarding School is a form of calling and concern for Kiai Mahfudz from the Edi Mancoro Islamic Boarding School and Chair the Commission for Interreligious Relations and Beliefs of the Archdiocese of Semarang as well as co-priest at Ungaran Parish, Father Aloysius Budi Purnomo to build religious tolerance. This religious "live in" collaboration was held for 4 days and 4 nights where all participants lived and did activities together at the Islamic Boarding School (Hanif, 2022).

Religious "live in" activities at the Edi Mancoro Islamic Boarding School are usually filled by Kiai and teachers from Islamic boarding schools to convey Islamic teachings to the students and young people of the Church. Vice versa, the Pastor or Father also conveys Christian teachings to the students and young people of the Church. Both parties in this religious "live in" activity both teach the universal values of goodness from their respective religious teachings, namely the values of universal brotherhood and human values (Hanif, 2022).

Therefore, Zainuddin (2010) stated that cooperation in the form of religious "live in" activities is a person's calling and concern for one another to build interfaith tolerance by means of dialogue and living together within a predetermined time to realize national unity and national stability as a whole.

## Conclusion

This research produced several findings, including: *first*, the values of religious moderation that exist in the Edi Mancoro Islamic boarding school, Semarang Regency, namely: 1) the concept of Islamic normative spirituality values which include: *qana'ah values* (accepting what is) and low values heart (*tawadu'*). 2) the

concept of the value of nationalism commitment which is embodied by: the value of love for the motherland and the value of mutual cooperation. 3) social values which include: the value of social sensitivity and the value of compassion between religious communities. *Second*, the values of religious moderation are internalized through 3 stages, including: the value transformation stage, the value transaction stage and the transinternalization stage. *Third*, the model of da'wah of religious moderation used by the Edi Mancoro Islamic Boarding School in Semarang Regency includes: da'wah of *Madrasa* model, da'wah of *yellow book's halaqah* model, da'wah of *uswah* model, and da'wah of interreligious cooperation model which is realized through cooperative da'wah in inter-religious dialogue, cooperative da'wah in interfaith joint prayer forums and cooperative da'wah in religious "live in" activities.

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