

Implementation of Religious Moderation Education at Islamic Boarding School of Darussalam Ciamis

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Abstract

Indonesia is a country with a very heterogeneous, multicultural and even multi-religious population diversification. One of the instruments to maintain and manage the diversification of the population is the idea of religious moderation. This study aims to determine the implementation model of IBS-based religious moderation education which has long been believed to have been able to maintain the heterogeneity of society from various divisions and attitudes of extremism and radicalism. The approach used in this research is a qualitative approach and analytical descriptive method at IBS of Darussalam. The results showed that the IBS of Darussalam had clear ideas in the implementation and development of religious moderation attitudes. The idea of religious moderation developed by the IBS of Darussalam originated from the IBS of Darussalam motto, namely *Moderate Muslims, Democratic Believers and Diplomatic Mohsen*. Moderate Muslims are Muslims who are able to live side by side in religious, national and state life with full tolerance.

Keywords: *Religious Moderation, Tolerance, IBS of Darussalam*

INTRODUCTION

Indonesia, with its highly diverse, plural and diverse population, even referred to as a mega diversity country, is currently faced with the most fundamental challenges where the values of religion, nation and state are getting the spotlight from various parties, especially with the emergence of various conflicts with religious nuances. This includes cases of vandalism against places of worship, hate speech in various media, including social media, to cases of blasphemy against both individuals and community groups (Lene, 2016: 388).

Various conflicts in the name of religion are allegedly due to several factors. First, the lack of understanding of the source of the religious teachings he adheres to. Second, there are differences in the interpretation of the Qur'an and hadith which are the source of Islamic teachings. *Third*, in connection with the occurrence of several differences in interpretation (Al-Qur'an and Hadith), Muslims have also been divided into several groups with different styles or characteristics, namely fundamentalism, liberalism and moderation. According to Mahfud MD, two types of movements (fundamentalism and liberalism) are considered unsuitable to be applied in Indonesia, which chooses and agrees on *Pancasila* as the basis of the nation's ideology. This then raises the importance of a moderate view or attitude in religion, as the right and best choice for the condition of the multicultural Indonesian nation (Mahfud MD, 2019:17).

Based on this phenomenon, an instrument is needed to manage this diversity, which is called religious moderation. Religious moderation is one of the strategic instruments and can best overcome this diversity. According to Amin (2021) religious moderation is a global

issue, not only in Indonesia, because wasathiyatul Islam is a global movement, because in Cairo, Egypt, like Al-Azhar, they are very aggressive in promoting religious moderation, even in Jordan, Europe and America. Therefore, religious moderation is one of the important answers and solutions in maintaining harmony, integrity and national unity.

In the Indonesian context, there are three important reasons why religious moderation is so important to implement. First, one of the presences of religious essence is to maintain human dignity as a noble creature created by God, including taking care not to lose his life. Second, thousands of years after these religions were born, humans are increasing and diverse, with tribes, and nations, with various skin colors scattered in various corners of the country. So along with human development, (understanding of) religion also develops. Religious texts also experience multiple interpretations, so that many raise the understanding that the truth of religion is not in the essence of religious teachings, but is fanatical about the truth of the interpretation that is preferred. Third, specifically in the Indonesian context, religious moderation is needed as our cultural strategy in caring for a diverse Indonesia (Saifuddin, 2019: 80-10).

To answer the challenges above, of course it will be more effective if the solution is sought together because the problems of intolerance, radicalism, fundamentalism, terrorism are not just personal problems. However, it has become a problem with the citizens of the nation, who were previously known for their polite, tolerant, humanist, and moderate attitude. Therefore, in its completion it is necessary to involve various elements of stakeholders, including elements of Islamic educational institutions in which there are Islamic boarding schools. Islamic boarding school, until now, is still believed to be able to foster a spirit that has a moderate and tolerant attitude in religion. This has been exemplified by many *pesantren* (Islamic Boarding School/IBS) since the early days of their emergence in Indonesia.

Pesantren (IBS) is the oldest Islamic educational institution in Indonesia, and has an education system that has existed since the beginning of the arrival of Islam in Indonesia (Dhofier, 2015:38). Therefore, Cak Nur called it as an educational institution that is indigenous (original) from Indonesia (Madjid, 1997). Dhofier (2015:38) reports that *pesantren* (IBS) as a typical educational institution has a general pattern of distinctive education as well. Where in the early 1960s the name *pesantren* was better known as *Pondok*, derived from the word *funduq* (Arabic) which means dormitory for the students or a place to live made of bamboo. While the word *pesantren* (IBS) comes from the word "santri", which begins with the prefix "pe" ending with suffix "an" which means the residence of the students (Madjid, 1997).

Since the beginning, the *pesantren* has played an active role in fostering students to have moderate teachings (*tawasuth*) in religion, especially Islam. *Pesantren* have been able to build a society with the values of boarding school (*ke-pesantren-an*) (Farida, 2015:153). In addition, *Pesantren* has also been proven to develop the character of responsibility, discipline, egalitarianism, competition, hard work and so on. In fact, *Pesantren* have also been able to open themselves to changes in response to the demands of the times, without destroying the positive aspects of people's lives.

This moderate *pesantren* (IBS) is actually the authentic character of the *Pesantren*. The attitude of accommodation in balance with local cultures is the hallmark of the *Pesantren*. In island of Java, for example, *Pesantren* (IBS) experiences assimilation with the community well, so that this image has become the face of Indonesian Muslims, as friendly and peaceful Muslims (Farida, 2015:153).

RESEARCH METHODOLOGY

Approach and Research Methods

This research is qualitative, with the main aim of understanding the meaning contained in the facts, the approach used in this research is a naturalistic approach, this approach is included in the qualitative research group. According to Denzin & Lincoln (1997) qualitative research can be used in social science research. Therefore, in this study the researcher does not use a definite (rigid) design, but a flexible research design, this is because in qualitative research, the research design may change because the main characteristics of qualitative research are general, flexible, developing (Gunawan, 2017:13) by using snowball and purposive sampling (Creswell, 2015:406-412). Thus, in this study, the researcher asked for recommendations from the pesantren (Darussalam) to determine who the researchers could meet, interview to ask for their opinions related to the research theme.

The method used is descriptive method, which is a method aimed at describing existing phenomena (Sukmadinata, 2005:72). Descriptive research is also used to examine the status of groups of people, or objects, a set of conditions, a system of thought, events in the present, with the aim of to make a systematic, actual and accurate description (picture) of the facts, characteristics and relationships between the investigated phenomena (Nazier, 1998:63). This is as stated by Kaelan (2005:5) descriptive qualitative research produces descriptive data in the form of words, notes or behaviors related to understanding, meaning and value. Thus, the general characteristics of this study emphasize more on quality in nature, because it is related to the understanding, concepts, values and characteristics inherent in the object of research.

Descriptive research is used in this study, for several reasons. *First*, the description or depiction of what is is a natural thing and in accordance with the reality of life, humans live as they are. *Second*, descriptive research has a clearer and more detailed meaning than the actual situation. *Third*, in descriptive research, researchers do not manipulate or treat certain activities, circumstances, events, aspects, or components, but run as they are (Sukmadinata, 2005:74).

This research also includes field research, because the research is carried out directly in the field to obtain the required qualitative data. This method is also called the naturalistic method because the research is carried out in natural conditions (natural setting). This method is also called the ethnographic method, because initially qualitative research methods were widely used for various studies belonging to the cultural anthropology group (Sugiono, 2014:11).

Type and Data source

The type of data in this study is qualitative data, namely categorical data that describes the quality of an object (Sudjana, 1982:4). Qualitative data related to the discussion of this research is theoretical in nature, and is related to the general description of research related to the research theme, namely *Religious Moderation Education at Pesantren (IBS) of Darussalam Ciamis*.

The data sources in this study consist of two parts, namely primary data sources and secondary data sources. Primary data sources were obtained through various activities, namely through participant observation, in-depth interviews conducted directly with key informants at the research site, and documentation studies. The secondary data sources in this study are other data that are not directly related to the problem being studied. Secondary data is obtained from various information, both books, internet sites, and various other supporting information.

Data Collection Technique

There are three data collection techniques used in this study, namely participant observation, in-depth interviews and documentation studies (Creswell, 2015). Participant observation is a data collection technique by observing existing phenomena and can be seen directly, and in this case the researcher goes directly to the research location. (Ali, 1983). Data collection techniques through observation activities were also carried out to determine the existence of various situations/activities at the research location. In this study, the researcher observes as a participant by taking a long time to “spend” as a participant in activities at the research location. The researcher first observes as an “outsider” then after that participates in the setting and takes on the role of an “insider.” In conducting observations, researchers always make field notes which are unstructured text data and pictures taken during observation.

However, the participant observation technique in this study, the researcher took a passive role. This is as stated by Spradley (1980:29), that the researcher in this study attended the research location by taking the position of “not disturbing” the continuity of processes, activities, and various activities that occurred at the research location. Researcher only records what is happening in the process, without justifying, providing suggestions and conclusions.

RESULTS AND DISCUSSION

Concept of Religious Moderation Education at IBS of Darussalam Ciamis

The idea of religious moderation developed by IBS of Darussalam Ciamis can be traced from the Motto of it's, namely *Moderate Muslims, Democratic Believers and Diplomatic Muhsin*. In the moderate Muslim concept, It was found that there were explanations for attitudes such as flexibility, tolerance, ethical solidarity, social, respect for others, far from being arrogant and wanting to win alone. These qualities indicate not excessive and not reduced, as defined by the word *wasath* in general. In addition, according to Manshur (2021), the idea of religious moderation developed by IBS of Darussalam Ciamis is based on Qur'anic textual facts and historical social facts.

The textual fact of the Qur'an means that moderate Islam developed by the IBS of Darussalam translates or embodies the understanding of the Qur'anic verse which textually commands to be moderate, namely Q.S. Al-Baqarah [2]:143, “*Kadzalika Ja'alnakum Ummatan Wasathan*” the meaning of the sentence *ummat wasathan* is a moderate ummah, which must be a witness for all mankind, not just for Muslims only, this is as stated in the editorial of the verse, *litakunu syuhada 'alannasi*.

So based on this verse, the IBS of Darussalam educates and fosters students who must become people who are in the middle (*awsath*), or become moderate students, who are able to protect, have a tolerant attitude, and can “enter” in all elements of people, regardless of their background. The sentence of the *wasathan* community is also interpreted as the attitude of the students of the IBS of Darussalam to be witnesses, to be differentiators, and also to be good role models (*uswah hasanah*) for other followers whose *da'wah* is harsh, intolerant, or radical. The moderate attitude of the IBS of Darussalam, apart from being seen from the students who study, can also be seen from its alumni, who are able to take part and are in various community organizations, as well as in various political parties, both Islamic parties and nationalist parties (Manshur, 2021).

While the historical social facts mean that the IBS of Darussalam translates the concept of *da'wah*/education developed by the Prophet Muhammad and his companions who are very moderate and tolerant (*tasamuh*) to anyone, including followers of other religions (Jews, Christians, Zoroastrian' religion), as long as they do not fight against the religion of Islam. As it is known that the Prophet peace be upon him never fought the followers of other religions who differed with him,

unless they (the followers of the other religions) were the first to fight, and that was only as a form of defense. Even in a case when the Prophet Muhammad Peace be upon him, emigrated to Tha'if, the Prophet Muhammad Peace be upon him., Was stoned by the people of Thaif, although the Angel Gabriel offered to have the people imposed on the mountain, the Prophet Muhammad Peace be upon him said, and prayed “*O God, give guidance to my people, because they do not know.*” And there are many more da'wah processes from the Prophet Muhammad Peace be upon him, which is done by advancing the concept of tolerance, such as in the event of the return of the Black Stone to the Kaaba. Similarly, although in the history of Islam known as war (*al-harb*, *al-ma'rakah* or *al-ghazwah*), it happened only in order to practice the teachings of “*Haribu alal ladzina yuharribunakum*” (fight those who fight you all). Therefore, the battlefield in Islam is not to attack but to defend, if they do not fight then there is no need to fight.

Moderate attitude in preaching, makes the da'wah process widely accepted by all circles and is *istimroriyah*. Because of the radical and extreme attitude in preaching as stated by Manshur (2021) quoting the opinion of Kartodirjo (Professor of History at Gajah Mada University) resulting in a person being discontinued or in other languages “*teu lana*” (not long) in carrying out da'wah or preaching. This is what is put forward by K.H. Irfan Hielmy until his da'wah is accepted by all circles, as a polite and tolerant da'wah. In preaching, he prioritizes a moderate attitude (evolutionism), this is because the human character loves evolutionism, not evolutionism. Evolution is indeed long, but almost everyone likes it, because the attitude of evolutionism will face many challenges, and face the “Great Wall” including against the times, strong power regimes, or many smart people who do not want to be “defeated”. The moderate da'wah path of IBS of Darussalam, prefers an educational path that has a very long duration. This concept is based on the word of Allah almighty, in the Qur'an. “*It is not proper for the believers to go all out (to the battlefield). Why not go from every group among them some group that deepens the knowledge of the religion and to warn his people when it has returned to them so that they take care of themselves.*” (QS. At Taubah [9]: 122).

Another sociohistorical fact, as stated by Ainusyamsi (2020:2) is that the social conditions of the Indonesian people in the 1970s, where the religious situation of the Indonesian people was marked by the fanatical attitude of *madzhab* and *ta'asub* groups among Muslims. At that time there were many clashes and conflicts between Muslims because of the *khilafiyah furu'iyah*. For example, between a person who is *Qunut* and not *Qunut*, the number of *rak'ahs* of *tarawih*, the practice of *tahlilan*, funeral arrangements, and the polemic of the absence of *bid'ah hasanah*, and others. The many contradictions or *khilafiyah furu'iyah* is very spending the energy of Muslims.

Based on some of these explanations, basically I want to emphasize that the IBS of Darussalam as a boarding school that combines the concepts of *salafi* and *khalafi* (traditional IBS by teaching the yellow books (turats) wants to make itself more as a “House of the Ummah” which is to become a home for Muslims, all groups, all schools, all elements, to educate all components of the nation.

Wasathiyah of Islam and the Concept of Khairu Ummah

The idea of religious moderation enshrined in the motto of the IBS of Darussalam is in line with the concept of *khairu ummah* which was also initiated by K.H. Irfan Hielmy. In his view, the expression *khairu ummah* whose term was originally taken from Q.S. Ali Imran [3]: 110 is a divine expression that has a very wide meaning, deep content, and eternal purpose. *Khairu ummah* is defined as the best *ummah* or the chosen *ummah*. *Khairu ummah* according to K.H. Irfan Hielmy has several characteristics. First, the best *ummah* has three dimensions of *amaliyah* that are interrelated and merged: *amar makruf*, *nahyu munkar* and faith in Allah. Thus, that *khairu ummah*

is not enough only the fulfillment of the pillars of faith and the pillars of Islam, but must be accompanied by *amar makruf* and *nahyu munkar*. To strengthen the order of *amar makruf* and *nahyu munkar* he describes it as follows:

“Human beings who have a society and a country are like people who sail with an ark (large ship). Then came the drought, and the drinking water dwindled. While some of them are digging and hollowing out ships to get sea water, just to quench their thirst. Even if no one prevents or forbids the act, the ship will surely sink to the bottom of the ocean. But on the other hand, if there are still people who are aware and the passengers prevent the wrongdoing, the ship will be safe to reach the shore of the ideals that are the dreams and longings of the whole. ”

Based on the illustration, K.H. Irfan Hielmy wants to emphasize the importance of commanding *makruf* and *nahyu munkar*, or the importance of having people or groups prevent damage in order to save the whole community. If there is no one to prevent mistakes then this *ummah* is not the best *ummah*.

Second, *Khairu ummah* has the characteristics of not being divided, not bigoted (fanatical) in groups and sects. Their minds and hearts defeat lust. *Third*, *Khairu ummah* also not only performs *da'wah* but also upholds *jihad*. *Fourth*, *Khairu ummah* must also foster the unity (*wahdah* and *ittihad*) of the *ummah*, with the embedding of *ukhuwah imaniyah*. Association will not exist without love (*hub*), and the simplest love is a chest tightness, and the heaviest love is giving in/prioritizing for the sake of others. Allah said: “*And those (Ansar) who have occupied the city of Medina and have believed before (the arrival of) them (Emigrants), they love those who emigrated to their place. And they have no desire in their hearts for what is given to them (Emigrants); and they prioritize (Emigrants), over themselves, even though they also need. And whoever guards himself against miserliness, then they are the lucky ones*” (Q.S. Al-Hasyr [59]:9)

Messages of Religious Moderation on Mars, Hymns and Promises of Students

The attitude of religious moderation displayed by the IBS of Darussalam, besides being exemplified by K.H. Irfan Hielmy and asatidz afterwards can also be seen in the messages delivered in Mars and Hymns and Promises of student's. Mars and its lyrical Hymns are the creation of K.H. Irfan Hielmy (1985). Mars and Hymns according to Selamet (2021) are mandatory songs that must be sung in every formal activity at the IBS of Darussalam, both during the rally (flag ceremony) on Monday in addition to singing the Indonesia Raya anthem. In addition, it is also sung in the celebration of the Indonesian Independence Day on August 17, at seminars, workshops, and also in year-end gatherings and others. Meanwhile, the student Promise Pledge is pronounced by new students, both students and college students, at the inauguration of the new board of the boarding house, and at graduation activities or End of Year Gatherings.

The message of moderation is very visible in the lyrics of Mars and the written Hymn “*Cinta segala ilmu, dihiasi budi suci*” This indicates that to be a tolerant, respectful and respectful person begins with qualified knowledge, by studying various kinds of knowledge, various schools of thought and accompanied by good morals or character. Because tolerance will only occur when someone has a good or holy mind. In this stanza, giving a message about the importance of science. Not only does life become easier, but far from it, that with science, human civilization will be more advanced. However, knowledge alone is not enough, it needs to be balanced with good morals, a pure mind, because mastery of science without being accompanied by good morals will only lead to destruction. The developing technology is not controlled and ignores the ethics of nobility. Then humanity becomes something expensive. And without morals, a person of knowledge will fall into

the abyss of arrogance and arrogance. Isn't it with knowledge that life becomes easy, with morals knowledge will be a blessing (Gani, et al, 2021:275).

The message of nationality in Mars is seen in the last stanza, "*Besarlah cita hatimu, bagi kejayaan bangsa.*" That whatever creativity, taste and work should be aimed at the glory of the Indonesian nation. This is in accordance with the message or mandate of the 1945 Constitution, which is to protect the entire Indonesian nation and the entire homeland of Indonesia, promote public welfare, educate the nation's life, and participate in carrying out world order, which is based on independence, eternal peace and social justice. Furthermore, the message of religious moderation in the Hymn is contained in the second stanza, "*Your moderate Muslim ideals, your line of Democrat believers, and diplomatic Mushin I uphold*" The verse clearly gives a message about moderation in all things, even in religion. This second stanza is closely related to Darussalam's motto, and becomes its trademark (Gani, et al, 2021:279).

The message of religious moderation can be seen in the pledge of the student of IBS of Darussalam. Pledge of promise is a form of "bai'at" for the students. So that students who study at the IBS of Darussalam have firm faith and religion, and love the Prophet Muhammad peace be upon him, this is stated in the first stanza, "*We, the sons and daughters of Darussalam, are willing: Allah is our Lord, Islam is our religion, and Muhammad is our Prophet.*" This is a message of monotheism, a message of faith which is the basic foundation of humans in charity. Moderate Muslim people, democratic believers and diplomats muhsin, will stand strong when the values of monotheism, faith and Islamic values and love for the Prophet Muhammad are embedded.

The message of religious moderation in the student (santri) pledge is contained in the third stanza, "*We are Willing; To do good deeds; Honest and Fair For the Success of the People and the Homeland.*" This sentence expressly states about the message of moderation and the message of nationality. Doing good, honest and fair is a basic value of moderation. The glory of the people and the homeland is a form of acknowledgment of the harmony of the people both internally and between religious communities as well as the unity of the state and nation, which must be maintained. In the last stanza it is stated "*We are willing to associate with anyone, stay away from the superstition of the group and understand, as long as Islamic law.*" This stanza gives messages and advice to the students to be tolerant with anyone, with people of the same religion or between religious communities. Stay away from hatred and uphold equality as citizens, and do not criticize and demean each other, and stay away from the fanaticism (fatanic) of the group and understand. Not feeling his group and his group the best and most noble. Nor does he feel his understanding is most correct, while others are wrong.

The Purpose of Religious Moderation Education at the IBS of Darussalam Ciamis

Idea of K.H. Irfan Hielmy related to the community, as enshrined in the motto of the IBS of Darussalam, is to be able to create coexistence with religious, diverse and state people with full tolerance, by prioritizing moderate Islam (wasathiyah) so that Islam is reflected in *rahmatan lil' alamin*). Moderate Muslims are not shallow in their faith, do not take religious guidance lightly, are not extreme or liberal, have a pious character and adhere to the essence of religious teachings (Gani, 2021:97).

According to Manshur (2021), the purpose of inculcating an attitude of religious moderation (Moderate Islam) at IBS of Darussalam is to build the Indonesian nation with a Muslim majority population, and the largest number of Muslims in the world, to become a large country capable of respecting all sects, religious sects as well as politics and culture. IBS of Darussalam must respect all that, all existing existence, because they are all existential, they are all servants of Allah who are present on earth, regardless of whether they have the same faith as us, or not. The values of

tasamuh, ukhuwah, ukhuwah Islamiyah, ukhuwah wathaniyah, and ukhuwah basyariah must be maintained. In addition, IBS of Darussalam alumni must be able to “color” this nation, this is in accordance with the concept of Q.S. Al-Baqarah [2]: 143, which is to become *ummatan wasathan* (moderate people). K.H. Irfan Hielmy, has made religious moderation (Islam wasathiyah) as his educational vision. With this vision, he aims to make the IBS of Darussalam students become the best students and *alumni*, who prioritize balance, justice, respect, appreciation, tolerance, noble character, open attitude, inclusiveness, and have a strong and firm faith (Ainusyamsi, 2021).

Religious Moderation Education Process and Factors That Affect It

IBS of Darussalam is one of the boarding schools that combines the IBS education system and the School Education system in the learning process. Thus, IBS of Darussalam students not only learn religious subject matter, but also learn a variety of general material taught at formal educational institutions under the IBS of Darussalam. However, the IBS of Darussalam still has its own peculiarities, in addition to being a modern educational institution, IBS of Darussalam is also known as a traditional educational institution that teaches the study of the classical book (yellow books) to its students. In this context, the students do *tafaquh fiddin* (understand religion) so that later they become leaders of the ummah, nation, and country who also understand the values of religious teachings. (Manshur, 2021). The IBS of Darussalam always does *amar makruf* and *nahyi munkar* in all fields. In the field of science, the IBS of Darussalam also organizes studies of the *Qur'aniyah* and *Kauniyah* sciences with a combined method so that the two types of knowledge can be integrated.

Based on the statements of Ainusyamsi (2021) and Manshur (2021) that the process of religious moderation education at the IBS of Darussalam is delivered through various methods and media. The most common method is the exemplary method (*uswah hasanah*) displayed by ustadz, especially by K.H. Irfan Hielmy as the “Father of Moderate Islam” who has initiated the idea of religious moderation (Moderate Islam) which was developed by the IBS of Darussalam, so that the IBS of Darussalam is able to stand above all tribes and groups, standing for all people. This is evidenced by the many figures who make the IBS of Darussalam a “meeting place” in various activities related to Islamic issues, at the district, provincial and national levels.

Practically, in daily learning activities, as stated by Ainusyamsi (2021), that the implementation of education at the IBS of Darussalam uses various methods (multi methods), namely through classical, public lectures, discussions, seminars, and so on. Classical activities are delivered in special classes in subjects delivered at primary and secondary education institutions, or activities at IBS according to a predetermined schedule. In addition, various methods are also used, such as lectures, presentations, discussions and questions and answers.

As for the implementation of education at the IBS of Darussalam, it cannot be separated from the factors that influence it. If mapped, it is generally divided into two factors, namely the inhibiting factor which is also a challenge and the supporting factor. As stated by Ainusyamsi and Manshur (2021) in the implementation of the overall educational process, including in religious moderation education, in general there are no significant obstacles or significant obstacles, the community still appreciates, although not to zero percent, there must be one or two.

The existing obstacles are considered a challenge for IBS of Darussalam to be more advanced. Among the obstacles, for example, come from the community, namely the perception of “hard-line” society and “textual” community groups that IBS of Darussalam tends to be soft, and slow. This is because the IBS of Darussalam prefers to go through the coaching process, conduct “briefing” by conveying the moderate teachings of the IBS of Darussalam version, for example Darussalam supports the Republic of Indonesia.

In addition, the inhibiting factor as well as the challenge found was the heterogeneity of students who entered and studied at the IBS of Darussalam. Their heterogeneity can be seen in terms of age, educational background, social organization background of their parents, and also cultural factors before they entered and studied at the IBS of Darussalam. In terms of age, students who study at the IBS of Darussalam are 12-13 years old, 15-16 years old, 19-20 years old, which of course are very different in terms of development and growth.

Meanwhile, in terms of educational background, there are students who graduate from Elementary School, namely those who continue to Junior high school (MTs) Darussalam, there are graduates from Junior high school (MTs), namely those who continue to Senior high school/MAPK and Senior high school Plus Darussalam, and there are Senior high school graduates namely those who go on to college (IAID). This heterogeneity can also be seen in terms of diverse family professional backgrounds, there are government employees, State Own Company employees, private employees, *TNI-Polri* and also farmers. In addition, the backgrounds of community organizations are also different, some are from NU, Muhammadiyah, Persis and others.

In addition to several challenging factors, there are also supporting factors, including cohesiveness and a common understanding and having the aim that the continuity of Darussalam's existence must always exist. IBS of Darussalam is supported by qualified human resources with adequate educational backgrounds, both at the undergraduate (S1), master (S2), Doctoral (S3) levels, even among the *Board of Islamic Boarding School Teachers* there are also those who already have a Professorship level.

Another supporting factor is the availability of adequate facilities and infrastructure that support various activities at the IBS of Darussalam. IBS of Darussalam's facilities and infrastructure have progressed rapidly, including the increase in facilities for study and lecture rooms, places of worship, dormitories for students, laboratories, meeting halls, libraries, financial institutions: *Baitul-Mal wat-Tamwil (BMT)* and Sharia Microfinance Institutions (LKMS), sports fields, arts buildings, agricultural lands in the main campus and at branch campuses in various regions, as well as Educational Gardens at Kalipucang Pangandaran, Bantul Yogyakarta, and at Merpas Bengkulu. IBS of Darussalam also has Branch Campuses in Pawindan and at Imbanagara Raya Ciamis as well as a Collaboration Campus with Al-Husni IBS in Pagerageung Tasikmalaya.

The Impact of Religious Moderation in IBS of Darussalam Ciamis

The IBS of Darussalam, which has been established since 1929, has produced thousands of alumni spread across the archipelago and around the world. At the age of almost a century, the IBS of Darussalam on December 25, 2021 will be 92 years old which of course has given its own "color" for the local community, people, nation and state within the Republic of Indonesia. The idea of religious moderation implanted by the leadership of the IBS of Darussalam which is patented in the Darussalam Motto: "*Moderate Muslims, Democrat Believers, and Muhsin Diplomats*" has colored the attitudes and thoughts of the students and *alumni* whose numbers are not only a thousands, but reach hundreds thousand of people. Of the many *alumni*, there are those who work in various sectors: there are those who work in the government sector (*PNS/ASN*), *TNI-POLRI*, there are also those who work in the legislative and judicial institutions, in various political parties, and the private sector and in social institutions.

The influence of the teachings of moderation developed by the IBS of Darussalam can be seen from the various achievements of the alumni. They are not only accepted by the wider community, but are also able to lead and color the religious attitudes of the people where they are. This is in accordance with the message from the IBS Leader which gives "freedom" to its *alumni* to work and

work anywhere, but the *khittah* and characteristics of the IBS of Darussalam are always presented in them, namely as a moderate Muslim, being polite and tolerant in practicing religion and other activities.

CONCLUSION

IBS of Darussalam has strengthened religious moderation education with its unique concept. Religious moderation education at the IBS of Darussalam has the goal of creating a life that coexists with religious, diverse and state people with full tolerance, by prioritizing moderate Islam (*wasathiyah*) so that Islam is reflected in *rahmatan lil' alamin*). Religious moderation education material as a hidden curriculum is reflected in all activities IBS of Darussalam. The process of religious moderation education is delivered in various ways or methods, such as public lectures, discussions and various activities, both routine and incidental. The understanding of the attitude of religious moderation instilled by the IBS of Darussalam to the students has had a major impact on the lives of its alumni who have spread throughout the island as well as directly or indirectly impacting the surrounding community.

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