

INTERPRETATION AND INTERNALIZATION OF MODERATION VALUES IN PONDOK MODERN DARUSSALAM GONTOR

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Abstrak: Artikel ini menyajikan hasil penelitian tentang nilai-nilai moderasi (wasthiyyah) di Pondok Modern Darussalam Gontor. Penelitian ini menggunakan metode deskriptif kualitatif untuk mesdeskripsikan interpretasi dan internalisasi nilai-nilai moderasi dalam pendidikan Pondok Modern Darussalam Gontor. Data dikumpulkan dengan metode wawancara, obserasi dan dokumentasi. Hasil penelitian menyimpulkan bahwa nilai-nilai moderasi di Pondok Modern Darussalam Gontor diinterpretasikan sebagai bagian integral dari Panca Jiwa Pondok Modern Darussalam Gontor yang meliputi: jiwa keikhlasan, jiwa kesederhanaan, jiwa kemandirian, jiwa *ukhuwwah Islamiyyah* dan jiwa kebebasan. Nilai-nilai moderasi dalam panca jiwa tersebut diinternalisasikan secara komprehensif dalam setiap nafas, gerak dan langkah pada setiap aktifitas dan kegiatan yang mendidik melalui proses pendidikan yang berkelanjutan dengan kurikulum yang independen, terstruktur dan tersistematis melalui pola dan gaya hidup berdisiplin yang khas.

Abstract: This article presents research results on moderation (wasthiyyah) values at Pondok Modern Darussalam Gontor. This study uses a qualitative descriptive method to describe the interpretation and internalization of the values of moderation in Pondok Modern Darussalam Gontor education. Data were collected by interview, observation, and documentation methods. The results of the study concluded that the values of moderation in Pondok Modern Darussalam Gontor are interpreted as an integral part of the Five Souls of Pondok Modern Darussalam Gontor which include: a soul of sincerity, a spirit of simplicity, a spirit of independence, a spirit of Islamic brotherhood and a spirit of freedom. The values of moderation in the five souls are comprehensively internalized in every breath, movement and step in every educational activity and practice through a continuous educational process with an independent, structured and systematized curriculum through typical disciplined patterns and lifestyles.

Keywords: Value, Moderation, Internalization, Gontor

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Introduction

Indonesia is a country whose nation is multi-cultural, consisting of various tribes, races, languages, religions, and cultures. Indonesia is a miniature of the world's diversity, which is known to be very friendly, safe, comfortable, and peaceful based on Pancasila and the 1945 Constitution. Pancasila was the basis of the Republic of Indonesia on August 18, 1945. This means that the values contained in Pancasila are used as the basis and guidelines in regulating the state's life as stipulated in the 1945 Constitution and other RI laws and regulations. Based on Decree No. III/MPR/2000, the source of fundamental national law is Pancasila, namely Belief in One Almighty God, Just and Civilized Humanity, and Indonesian Unity¹.

However, lately, our joint national pledge and commitment as one homeland, one nation, and one language (Youth Pledge) are experiencing distortion, disintegration, violence, and division due to attitudes of extremism, radicalism, fanaticism, and even terrorism which are contrary to the religious values, Pancasila and the noble culture of the Indonesian nation. According to Law Number 15 of 2003, terrorism is the use of violence or threats of violence that creates a situation of terror or widespread fear of people and causes mass casualties by seizing other people's property, resulting in damage or destruction of vital strategic objects, environment, public facilities, and state facilities.² According to Zora A Sukabdi, the root causes and motives of religious terrorism in recent studies do not show a single answer but many perspectives. According to him, many studies say that religious ideology is a factor causing terrorism and its strong correlation to religious fundamentalism.³

In another study, it was said that the emergence of exclusivism, fanaticism, and intolerance in groups or groups was also due to arrogance and egoism caused by *ijtihad* problems.⁴ All of these social problems have the potential to trigger, damage, and destroy our unity and integrity as well as our nation or *ummah*, especially if the group or group's understanding is very extreme/*tatharruf*, both very strict and self-closing as well as very loose and liberal, so it is worrying. Not only can it damage and destroy the

¹Fais Yonas Bo'a, "Pancasila as a Source of Law in the National Legal System," *Journal of the Constitution* 15, no. 1 (March 29, 2018): 38–39, <https://doi.org/10.31078/jk1512>.

² "Understanding of Terrorism according to the Law – *Paralegal.id*," June 22, 2018, <https://paralegal.id/pengertian/terrorism/>.

³ Syaugi Syaugi, Badrian Badrian, and Faisal Mubarak, "The Role of Local Wisdom in Efforts to Deradicalize Radicalism in South Kalimantan," *Khazanah: Journal of Islamic Studies and Humanities* 18, no. 2 (December 30, 2020): 155–72, <https://doi.org/10.18592/khazanah.v18i2.4155>.

⁴Anis Tyas Kuncoro, "Strengthening the Value of Moderation and Religious Culture for Muslims in National Life," *Conference on Islamic Studies FAI 2019*, no. 0 (February 14, 2020): 98–108, <https://doi.org/10.30659/cois.v0i0.8062>.

building blocks of national and state life, but also the life of religious people and even damage the essence of the values of religious teachings (rahmatan lil alamin).⁵

For this reason, it is necessary to have values in education that can foster unity and unity as well as nationality or the ummah in differences, benevolence, and diversity, so that the benefit of the people's lives can be maintained, protected, and saved from division and destruction.⁶ The values referred to are the values of moderate life, namely living in equality or justice (wasthiyyah) by respecting, appreciating, and helping or cooperating in goodness and virtue based on al-ukhuwwah al-niyyah, al-ukhuwwah al-insaniyyah and al-ukhuwwah al-wathaniyyah.⁷

In this context, the role of Islamic Education Institutions in Indonesia is urgent, vital, and strategic, especially for Pondok Modern Darussalam Gontor, which has 16 branches throughout the territory of the Republic of Indonesia. Pondok Modern Darussalam Gontor is expected not only to play a role as an antidote to the seeds of division, fanaticism, and radicalism but also as an antidote/shift and even become a unifier for the children of the nation's generation. Based on several previous research results, such as moderation of Islam in the Gontor Modern Islamic Boarding School written by Ahmad Choirul Rofiq, Anwar Mujahidin, Moh. Miftahul Choiri, Ali Abdul Wakhid in the Journal of Islamic Studies in 2019, "Leadership of KH Imam Zarkasyi at Pondok Modern Darussalam Gontor 1977-1985 Perspective of Situational Leadership Theory" written by Annas Thohir Syamsudin from Malang State University in 2010, and "Ta'thir al-Harakah al-Salafiyyah bi Mishr' ala al-Mujaddidin bi Indunisiya fi Tathwir al-Tarbiyah al-Islamiyyah" written by Amal Fathullah Zarkasyi in Studia Islamika Journal in 2013 shows that PMDG is an Islamic Education Institution that has a clear, firm and directed commitment in uniting generations of its people, namely: 1) Institutionally Gontor stands above and for all groups; 2) Theologically, Gontor has a school of thought al-Sunnah wa al-Jama'ah, not fanatical towards a particular school of Islamic thought; 3) Politically Gontor accepts Pancasila as the basis of the Indonesian State and supports the Unitary State of the Republic of Indonesia; 4) Academically, Gontor implemented the modernization of the education system to produce many Muslim scholars with broad insights.⁸

⁵Muchlis M. Hanafi, *Islamic Moderation: Counteracting Religion-Based Radicalization* / Muchlis M. Hanafi (Ciputat: Al-Azhar Alumni Association & PSQ, 2013), 4-5, //senayan.iain-palangkaraya.ac.id/index.php?p=show_detail&id=8500.

⁶Agus Akhmadi, "Religious Moderation in Indonesia's Diversity," *Innovation-Journal of Religious Training* 13, no. 2 (April 23, 2019): 45-55.

⁷"Pesantren, Independence and Indonesianness," *nu.or.id*, accessed January 31, 2023, <https://www.nu.or.id/opini/Pesantren-kemerdekaan-dan-keindonesiaan-eUCQA>.

⁸Ahmad Choirul Rofiq et al., "The Moderation of Islam in the Modern Islamic Boarding School of Gontor," *Analysis: Journal of Islamic Studies* 19, no. 2 (2019): 227-50, <https://doi.org/10.24042/ajsk.v19i2.5235>.

For this reason, it is necessary to carry out other research that emphasizes the educational aspect, namely the interpretation and internalization of the values of moderation education in PMDG, because this is the most essential basis of every educational institution that has a direct influence on the moderation attitude of the students.

Methodology

This type of research is qualitative, namely, the type of research that observes people's behavior and interactions with the surrounding environment, or empirical research or field research, where primary, secondary, and tertiary data.⁹ Bogdan and Taylor,¹⁰ Explains that this type of qualitative research produces descriptive data such as data obtained through interviews or the results of minutes from people's behavior that can be read related to the interpretation and internalization of the values of moderation education in PMDG obtained, explored and collected, such as through the work of PMDG leaders, related documents, books and journals that are relevant and have conformity with the focus of discussion by way of observation, interviews, documentation and so on.¹¹ The phenomenological approach is that what appears on the surface, including the daily behavior patterns of the kyai, teachers, and students, is only a symptom or phenomenon of what is hidden within themselves or their minds.¹² This is based on three main assumptions, namely 1) humans act based on meanings, 2) the meaning is obtained from interactions with other people, 3) the meaning develops and is refined as the interaction takes place. The data analysis uses content analysis and hermeneutics to interpret various symbols and values in language expressions to find the main factors behind actions or events.¹³

Results and Discussion

1. Education and Teaching at Pondok Modern Darussalam Gontor (PMDG)

Pondok Modern Darussalam Gontor (PMDG), which was founded by Ahmad Sahal

⁹ M.Pd Dr. Iskandar, *Qualitative Research Methodology: Applications for Research in Education, Law, Economics and Management, Social, Humanities, Politics, Religion and Philosophy*, Cet. 1 (Jakarta: Echoes of Persada Press, 2009).

¹⁰ Lexy J. Moleong, *Qualitative research methodology* (Bandung: Remadja Karya, 2000).

¹¹ Zainal Asikin Amiruddin, *Introduction to Legal Research Methods* (Jakarta: RajaGrafindo Persada, 2006).

¹² Zuchri Abdussamad, *Qualitative Research Methods* (Makkassar: CV. Syakir Media Press, 2021).

¹³ Suharsimih Arikunto, *Research Procedures A Practice Approach* (Jakarta: Rineka Cipta, 2006).

(1901-1977), KH Zainudin Fananie(1908-1967), and Imam Zarkasyi(1910-1985) or Trimurti on 20 September 1926 coinciding with 12 Rabiul Awwal 1345 is an Islamic Education Institution that combines between the religion-based education system and the general-based education system.¹⁴ This Islamic boarding school is also known for its role in maximizing the potential of Arabic and English as the primary tool or keys to knowledge.¹⁵ The education system is a full day, boarding and sheltered, and sustainable by applying a direct and strict disciplined pattern and lifestyle in various activities and activities all of which smell of education and for education. Here the students are forged, trained, and educated for 24 hours full of various activities and activities, from waking up to sleeping again in a safe, comfortable, and peaceful atmosphere of the Islamic boarding school milieu (Dâr al-Salâm) with an orderly pattern of the education and teaching system. in a neat, orderly and modern manner with a curriculum of 50% religious material and 50% general material.¹⁶

Pondok Modern Darussalam Gontor (PMDG), from the institutional aspect, belongs to the people, that is to mandate October 12th 1958 or to be precise, 28 Rabi'ul Awwal 1378, the Founder of Pondok Modern Darussalam Gontor (Trimurti) has donated PMDG to Muslims represented by 15 members of its alums (IKPM). This lodge is not affiliated with any particular mass organizations, nor does it practice politics, and it still stands tall above and for all groups.¹⁷ Where the students come from various backgrounds in family, ethnicity, language, culture, and class, but they remain one and intact within the framework of the existing education system; they are both busy and together in educational activities in various activities and activities. Which disciplines, builds, and educates, both curricular and non-curricular, without discriminating between one and another.¹⁸ All activities and facilities at PMDG are directed as media for educational and civilized learning processes with an equal portion of physical, mental, and spiritual equality (mens sana in corpore sano or al-aql as-salim fi jism as-salim).¹⁹ While the most important and superior educational orientation is to form a personality that has noble character, character, and civilization through the process of coaching, assignment, habituation, and example, all of which are emphasized through a pattern and lifestyle of strict discipline with a full sense of responsibility.²⁰

The education process at PMDG is carried out and carried out in an all-out manner; there is no time left, let alone wasted (Khair al-Mar'i Tarkuhu Malaya'nih), and all potential

¹⁴ Sulistiyo, Education System at Pondok Modern Darussalam Gontor.

¹⁵ Sulistiyo.

¹⁶ Sulistiyo.

¹⁷ Sulistiyo.

¹⁸ Sulistiyo.

¹⁹ Agus Budiman, Education System at Pondok Modern Darussalam Gontor Ponorogo, August 2022.

²⁰ Budiman.

and existing facilities are explored and deployed for culture read/qiran in a broad sense, namely making everything that is heard, what is seen and what is felt as a form of educational urgency and for education (Long Life Education), because according to Gontor education is as long as what you see, what you hear and what you feel.²¹ Thus it can be said that education at Pondok Modern Darussalam Gontor is to form human beings who have superior personalities (noble character), character (strong, firm, tough, independent, responsible), and civilized by inculcating and passing on knowledge (religion and science), the values of goodness, virtue, and majesty as a philosophy of life, outlook on life and way of life (Way of Life) from what they see, what they hear and what they feel through the process of coaching, assignment, habituation, and example.

In order to maintain and preserve the continuity of education, teaching, and its systems, Trimurti or the PMDG founders have first taken strategic and visionary steps, namely by placing the Five Term Plans, which are the basis and reference in determining the direction and course of the struggle which can guide and facilitate performance. The Kyai or the Leaders of Darussalam Gontor Modern Islamic Boarding School and the next generations in carrying out the educational mandate of the people they bear so that they do not deviate from the real thing.

Five Term Pondok Modern Darussalam Gontor:

a. Education and Teaching

According to Law Number 20 of 2003 concerning the National Education System, Article 3, it is stated that “The aim of national education is to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen.” Seeing the educational goals above, it is precisely what Agus Budiman said, that education in Gontor is to develop the whole person (k.affah), both physically, mentally, and spiritually, in order to become human beings with superior personality (noble character), character (strong, firm, tough, independent, responsible) and civilized. Therefore, according to him, the education process requires seriousness with excellent and mature planning.²²

According to Farid Sulistiyo, the PMDG, which is now almost a century old (1926-2022), has carried out its education and teaching process based on experience and practice (experience is the best teacher), namely: First, always provide introduction, and direction, and enlightenment before each activity And do not forget to give an evaluation. According to him, this is important and muthlaq in Gontor so that the students know, understand, and understand the standards, techniques, implementation, and philosophical values. As the Pondok does it every week, introducing the khutbatul ‘army, opening the new

²¹ Budiman.

²² Agus Budiman, Panca Term Pondok Modern Darussalam Gontor, August 2022.

school year, distributing teacher schedules, directing exams, and so on, which then becomes the sunnah of the Pondok, which is followed and inherited by the administrators/murabba in various activities and activities, both in the Modern Islamic Boarding School Student Organization (OPPM), districts or existing units. Second, providing skills and expertise training in various fields, such as training in the pedagogic field for teachers and lecturers (Amaliyyat al-Tadr)s), speech training for students (much blood), creativity training in various art, music, drama, and scouting competitions (Kasysyaf), organizational training in student affairs (OPPM), hostel (Rayon), arts and sports courses (art and sports clubs). This is considered essential and muthlaq in Gontor because besides being able to add insight, knowledge, especially expertise in fields that are considered potential, it can also provide motivation and confidence (yahannu), so that it encourages them to participate in every activity consistently.²³

Third, give assignments. The assignment is a form of responsibility for the mandate assigned to him. These are commonly known as *musta'mal* students, who get the mandate/trust to hold positions or tasks in activities in the Islamic boarding school. The task is believed to form a skilled, patient, solid, and responsible person. Fourth, habituation to an orderly, regular, and directed lifestyle, such as praying in congregation, reading the Qur'an, exercising, dress code, *muwajjah*, queuing (*thabur*) at meal times, etc. Habituation was initially started with coercion by applying strict and firm discipline, including calling, supervising, controlling, punishing, and so on. But in the end, order, regularity, and purposeful life become a habit for the *santri*. Fifth, setting an example or *uswah hasanah*, as reflected by Trimurti, the Institution and System (*ibda' min nafsik*).²⁴

b. Regeneration

The proverb that is often quoted by the Leaders of Darussalam Gontor Modern Islamic Boarding School in the *Khuthbat al-Arsy* Introduction Week is that when it is broken, it grows and changes; before it is broken, it has grown, and before it is lost, it has changed (Abdullah & Darajat, 2016). According to Agus Budiman, this is a commitment, which means that the PMDG must live and cannot die, even though the *kyai* has passed away. The education and teaching process at Pondok Modern Darussalam Gontor must continue, even develop, and must not stagnate, let alone die. As Trimurti said: Others may disappear and may die, but Pondok Modern Darussalam Gontor must live, develop, and must not die.²⁵ It seems like an exaggeration, but according to Agus, this is a form of determination and true love that surges from the meaning of an ideal of struggle and sacrifice that is totality and full of responsibility from Trimurti and her successors.²⁶

²³ Farid Sulistiyo, Panca Term Pondok Modern Darussalam Gontor, August 2022.

²⁴ Sulistiyo.

²⁵ Budiman, Panca Term Pondok Modern Darussalam Gontor.

²⁶ Budiman.

On this basis, Gontor continues to carry out regeneration and continuously provides opportunities for anyone, especially its alums, to contribute and devote themselves to Gontor and, if necessary, body and soul for Gontor. The cadres continue to be nurtured, educated, and lectured; some even go abroad so that they can give their maximum and best contribution to Gontor in the future. Pondok Modern Darussalam Gontor realizes that human life has a limit, while Pondok Modern must not die and must live and be victorious. Therefore PMDG is open to anyone who can contribute, especially alums who are willing to donate themselves.²⁷

c. Khizanatullah

The spirit of independence instilled in PMDG requires sincerity to do, work and create. When PMDG has to be independent, not dependent on and tied to anyone and any institution, including financial problems, creativity is created as creative and productive economic businesses or works that can help and support the cottage, even emerging and producing family welfare businesses. As stated by the Leaders of PMDG: Gontor already has a perfect and good productive waqf development system, so waqf continues to progress and develop.

These creative and productive economic endeavors are part of Gontor's attitude of independence, as well as a good form in the process of education and teaching, where Gontor must become an example/uswah who can maximize his business facilities as an essential part of the educational process for teachers and their students. They are teachers and students who are educated and assigned to manage their businesses. For their interests.²⁸ This is one of Gontor's educational models in the form of assignments that are full of responsibility in instilling an attitude of independence which is expected to become capital and provision for living an independent and valuable future life. This is by the PMDG motto that everything that is done must be educated and for education.

d. Building

A good educational institution is an educational institution that can provide reasonable, adequate, and educational-oriented facilities or infrastructure for education. Therefore, the building is an essential part of planning that must be prepared carefully in order to support the creation of a dynamic educational environment or milieu, which can assist and support the smoothness and continuity of the desired educational process, including its form, location, and placement must be strategic and appropriate. Their needs include mosques, dormitories, study rooms, sports halls, health facilities, kitchens, canteens, and so on. In addition, what must be considered is the availability of funds and their balance with the spirit of simplicity and other needs.

²⁷ Sulistiyo, Panca Jangka Pondok Modern Darussalam Gontor.

e. Family Welfare

The family is the whole kyai, the descendants of the kyai or cadres who donate life and death for Gontor, including teachers currently teaching at PMDG. This is important because they are the driving force or soul of Islamic boarding schools that need to be supported and fulfilled their needs so that the teaching and learning process can continue to run well, smoothly, and optimally. Because of that, in Gontor, family welfare businesses were created, such as UKK, KUK, bookstore, ice factory, bakery, and so on, all of which are managed by teachers.

With this Five Term, it is hoped that the continuity of the education and teaching process at PMDG can continue and be maintained because, according to Gontor, without it all, *iqomatut al-tarbiyyah* will never run smoothly and be carried out properly.²⁹

2. Interpretation and Internalization of Moderation Values at Pondok Modern Darussalam Gontor

Departing from the urgency of education and teaching at the PMDG, Gontor proclaimed the Five Souls, which became the reference for his education and teaching. The Panca Jiwa Pondok Modern Darussalam Gontor is the spirit and breath that underlies and animates every step of education in PMDG as a philosophy of life, outlook, and way of life. The Five Souls of Pondok Modern Darussalam Gontor are as follows:

a. Sincerity

Sincerity comes from the word sincere, which means a clean and sincere heart.³⁰ In the shari'ah, sincerity is interpreted as doing or serving (worshiping) solely Lillâhi Ta'âla.³¹ The Javanese language calls it *lonely ing selfless, busy ing gawe*. While the essence of *Ikhlas*, according to Imam Abdullah bin Dhaifillah ar-Rahili. This means, "True sincerity is when sincere intentions are in line with words and deeds, both deeds related to horizontal relations (*hablum minallah*) and vertical (*hablum minannas*)".³²

According to Gontor, sincerity is an attitude of openness, willingness, and self-readiness, or the soul is calling to do good deeds and serve the people solely for the sake of Allah SWT, either openly or secretly.³³ Gontor describes this soul of sincerity as a mirror of the identity of a true believer (*muttaqin*), who performs optimally, is professional, confident, rich in heart, full of empathy, and full of meaning without saying much.³⁴ Sincerity and education in Gontor are said to be one unit that determines the life and death of PMDG, because sincerity is education, and education is sincerity which

²⁸ Sulistiyo.

²⁹ Sulistiyo.

³⁰ "Pencarian - KBBI Daring," diakses 6 Februari 2023, <https://kbbi.kemdikbud.go.id/>.

³¹ QS. AL-Bayyinah, verse: 5

³² "Kemenag Koran," accessed February 6, 2023, <https://quran.kemenag.go.id/>.

complements and animates every deed and deed. Its motto: ready to educate and ready to be educated, ready to lead and ready to be led.³⁵ That is, Kyai are sincere, sincere and always ready to carry out the educational mandate (iqohmat al-tarbiyyah), teachers and kyai assistants are sincere and always ready to help the educational process that is carried out, and students are ready, sincere, and willing to accept the education provided.

To achieve this goal or ghoyah, Gontor transforms knowledge and charity in a complete frame of meaning through trammel, namely trying to explore, recognize, understand, and interpret the importance of the meaning of quality and quality life and life for the role and function of humans as kholifatullah fi al-ardh, then instilling it in the form of a philosophy of life that can inspire the soul as well as animate from every breath and movement of education, such as one life is meaningful, be meritorious and do not ask for merit, dare to live without fear of death, fear of death do not live and be afraid live and die.³⁶ Such values of sincerity are then implemented and internalized by PMGD through an educational process in various constructive and educational activities and activities with directed, systemic, and structured educational planning. Apart from that, what is equally important in this process is to provide motivation and an exemplary attitude that Trimurti has inherited, namely: the extraordinary spirit of sincerity and sincerity as an educator who is totality, full of dedication, full of seriousness, persistent and tireless in fighting and sacrificing, with its motto: Live in the hut and do not depend on the hut for life.³⁷

According to Gontor, such a great spirit of sincerity needs to be continuously instilled and nurtured from an early age so that students or the next generation of the nation's children become great people, namely people who are meritorious and always ready to sacrifice wherever and whenever for the benefit of the people (Khoir al-nas anfa'uhum li al-nohs).³⁸ Departing from this understanding, Gontor interprets the soul of sincerity in the sense of moderation as an attitude of self-disclosure in the form of sincerity, honesty, and willingness to sacrifice and continue to do good to anyone at any time, even always ready to provide his services to fill his life and earn a good life. It means Khoilifat Allah fi Al-and (merit and do not ask for services, live once life is meaningful). Gontor believes that this spirit of sincerity is the main principle of moderation which can arouse social sensitivity and concern as well as a humble attitude in the midst of an individualistic, materialist, and hydronic society.³⁹

³³ Syarif Abadi, Internalizing Moderation Values at PMDG, May 2022.

³⁴ Eternal.

³⁵ Eternal.

³⁶ IKPM, Go to Gontor What Are You Looking For?(Bantul: Ettifaq, 2019), 61.

³⁷ Wildana Wargadinata, Internalization of Moderation Values at PMDG, September 2022.

³⁸ Educational orientation in Gontor is: 1) Community. 2) Simple life. 3) Not having a party, 4) Its main purpose is worship (thalab al-ilm).

³⁹ Abadi, Internalisasi Nilai-nilai Moderasi di PMDG.

b. Spirit of Simplicity

The spirit of simplicity is the middle attitude (*wasthiyyah*) between excessive behavior (*israf*) and lack. According to Gontor, this soul is measured based on a shari'ah standard's needs, benefits, and abilities. Therefore, Gontor emphasized that this attitude does not mean passive or silent, nor does it mean poor or destitute, but on the contrary, it is rich in potential in the form of readiness, willingness, ability, determination, fortitude, and self-mastery to stay in an ideal position (middle). in the guidance of the Shari'at of Allah, namely: not excessive/*israf* and not lacking/*weak*.⁴⁰ Education in the spirit of simplicity at PMDG is reflected in all aspects of life, starting from housing (dormitories), kitchen needs (eating and drinking), dressing, and so on.⁴¹ Gontor believes a simple lifestyle through this process be able to help and bridge existing inequalities, namely between the top and the bottom or between the rich and the poor, and according to Gontor, this is guiding, growing, and building an attitude of togetherness, equality with a complete soul. Empathy, sympathy, mutual respect, and respect for others.⁴²

For this purpose, Gontor applies a disciplined lifestyle in various ways. What is unique, however, is that these rules are not in written form but are all contained in honor/feelings, conscience, and innermost feelings, including when and how to dress. This means that the dress code and its placement must be correct on target, namely: in accordance with the place, condition, and use, such as clothing for school, exercise, and sleep while still referring to the small heart (*Homer*) and the spirit of simplicity.⁴³ Here the students are educated, accustomed to, and formed into a distinctive appearance character, which is in accordance with the place, time, use, and simplicity, at the same time, is universal because the general public can accept it in accordance with the basic principles of decency prevailing in society. Apart from that, it is how PMDG manages and makes it a habit to eat a healthy lifestyle and keep it simple. By utilizing a variety of busy activities and activities with strict discipline, eating at PMDG always tastes delicious even though it is simply because, according to PMDG, whether food is delicious or not lies solely on the value of the food is expensive and unique, but apart from nutritional factors and nutrition must also be fulfilled because of the condition of the students.

From the harmony of a simple lifestyle between clothes that continuously wrap the body and a simple diet that always fills the body's energy, it is believed to be able to shape and influence attitudes and mindsets, and styles of behavior that are also simple so that the appearance looks modest, friendly, not arrogant, not arrogant, open, easy to socialize, and kind to anyone, including those from the upper and lower classes. Because of that, in Gontor, seniors and juniors, teachers and students, and teachers and alums are both

⁴⁰ Wargadinata, *Internalization of Moderation Values in PMDG*.

⁴¹ Observation results on date. September 22-27, 2022, September.

⁴² Sulistiyo, Sulistiyo, *Education System at Pondok Modern Darussalam Gontor*.

⁴³ Sulistiyo.

close and friendly.⁴⁴ Thus, the education of the spirit of simplicity in Gontor and its context with the values of moderation is the realization of the personality of students who are modest, not arrogant and not arrogant, ready to accept, easy to get along with, and communicate well and politely with anyone and from any background without being awkward and not discriminating. -distinguish because of the background.

c. Independent Spirit

The spirit of independence, or what is commonly known as independence (standing on one's own feet), is the spirit of the ability to survive independently as a form of ability and responsibility for oneself. That is in accordance with the basic principles of education and teaching at PMDG, which is to provide as much goodness and benefit as possible and as much as possible (Khoiru al-Nas Anfauhum Li al-Nas). For this reason, the orientation of education at PMGD is to create creative, innovative, and productive souls through various facilities and media that have been prepared with a mature, measurable, and structured education and teaching system planning from various aspects.⁴⁵ Here, through OPPM, Gontor has prepared various facilities in the form of very many organizational units, such as scouting or scouting, sports, arts, youth, podiums, administration, governance, and others.⁴⁶ Each student gets alternate assignments at each level. They have a sense of responsibility, both as chairmen and members. All activities, activities, and work are carried out and completed independently by each of the kyai, teachers, and students by using and utilizing various possible and adequate means in each organizational unit.⁴⁷ Moreover, what is no less critical in the process of this self-reliance education is the exemplary attitude of totality that has genuinely been embodied and exemplified by the institution, its system, and curriculum down to the cottage economy, which does not depend on and rely on help and compassion from other parties, even on the contrary Gontor has been proven to be able to provide economical access for the surrounding community.⁴⁸

Gontor understands the spirit of independence and its context with the values of moderation as a balancing role between self and society, namely guiding attitudes and behavior that are creative, innovative, contributive, adaptive, and solutive for the needs of the environment and society, without having to depend on, let alone pester, burden, disturb and trouble others.

d. Spirit of Ukhuwwah Islamiyyah

The spirit of ukhuwwah Islamiyyah, or brotherhood among Muslims in PMDG, is built on equality of rights and obligations (faith and humanity). The rights of fellow

⁴⁴ Munirul Abidin, Internalization of Moderation Values in PMDG, Mei 2022.

⁴⁵ Sulistiyo, Sulistiyo, Education System at Pondok Modern Darussalam Gontor.

⁴⁶ Observation results on date. September 22-27, 2022.

⁴⁷ Agus Budiman, Internalization of Moderation Values in PMDG, Agustus 2022.

⁴⁸ Budiman.

Muslims are, at the same time, the obligation to respect, appreciate, work together, and help each other in goodness and virtue (al-ta'awun ala al-birr). Conditions like this have been woven and continue at PMDG in an educational atmosphere directed and conceptualized by prioritizing the five souls within it. The basic concept, according to PMDG, is that belief/aqidah and humanity are two things that are very urgent in human life who want a path to safety, both in this world and in the hereafter, where faith/aqidah and humanity can both strengthen, strengthen and tighten working relations. The same in various goodness and virtue, besides it, can erode all forms of differences.⁴⁹

According to Farid Sulistiyo, education at Pondok Modern Darussalam Gontor (PMDG) is filled with various activities and activities with strict discipline that are believed to be the right means to forge close brotherhood, even all joys and sorrows can be carried and felt together. For this reason, Gontor created a learning atmosphere with various activities and activities through various organizations and units, including holding various art and cultural festival events, such as Pop Songs and Drama Arena, to introduce the multi-cultural diversity of Indonesian culture to create mutually beneficial relationships. Can build and strengthen brotherhood in the form of dynamic cooperation, knowing each other and full of understanding.⁵⁰

An educational atmosphere that is packed with various activities and activities with strict discipline at Pondok Modern Darussalam Gontor can be the proper and ideal means to be able to trigger, create and build a close bond of togetherness and brotherhood because all the ups and downs experienced can be felt and carried on an equal basis. Together. The bond of ukhuwawah Islamiyyah that was built while at PMDG also did not only apply while still in Gontor but also existed when he became an alumnus (IKPM), even to the point where it was woven into various positive and constructive collaborations in various fields, such as the economy, education, and others etc.⁵¹

e. Freedom

Freedom is the ability to determine attitudes in sorting and choosing what they want according to their rights. According to Gontor, freedom is an excellent gift for people of understanding. The mind possessed by humans is the most significant potential that can direct and lead to what they desire and will without being shackled and constrained by desires, lust, and a sense of blind fanaticism because freedom is self-detachment from all the bonds and shackles that limit and harm.⁵² Gontor has five PMDG mottos, and free-thinking is put after broad knowledge.⁵³ According to Gontor, with

⁴⁹ Budiman.

⁵⁰ Sulistiyo, Sulistiyo, Education System at Pondok Modern Darussalam Gontor.

⁵¹ Sulistiyo.

⁵² Sulistiyo.

⁵³ Humas, "Warta Dunia (Wardun) 2022," *Pondok Modern Darussalam Gontor* (blog), 5 Desember 2022, <https://gontor.ac.id/warta-dunia-wardun-2022/>.

such freedom, the students become not wild, not liberal, and not blind fanaticism, but remain firm, have a big heart, and are always optimistic in facing everything without being carried away, influenced, and provoked by anyone and anywhere so that they genuinely become a completely free man with the freedom that God has given him.⁵⁴

Therefore, freedom in Gontor must remain grounded and stand firmly on the will of knowledge and reason, not on lust and Sokol's will. Seeing the importance of the urgency of the spirit of freedom, both internally and externally, namely for the education of students and the community who are the orientation of Pondok Modern Darussalam Gontor (PMDG), according to Farid Sulistiyo Gontor, never wastes opportunities and always takes advantage of every room and space that is available. It exists as a learning process, such as maximizing the problem of khilafat as a means and media of learning that builds and educates. In this case, Farid said: that Gontor gives his students the freedom to choose between qunut or not qunut in the morning prayer.⁵⁵ Moreover, the most important thing is how Gontor teaches the comparative fiqh of the Imams of schools of thought (*Bidayatu al-Mujathid* by Ibn Rusy) as a basis for knowledge and a framework for a dynamic mindset, not fanatical but argumentative. With the framework of the pattern of thinking learned in the book of fiqh and also the freedom that is used to being carried out, students will become accustomed to accepting differences, have a big heart, and are always optimistic in facing everything, without being carried away, influenced and provoked by anyone and anywhere, so that they genuinely to become a free human being, intact and independent with the freedom of mind that God has bestowed upon him.⁵⁶

The five Panca Jiwa as resultant students of Pondok Modern Darussalam Gontor have given birth to moderate human beings with the personality concept of national commitment based on the belief in Pancasila as the nation's ideology. This national commitment has given birth to a perspective on national consensus, for example practicing the teachings of each religion as an indicator of religious moderation. Then the attitude of tolerance is to give space and not interfere with the rights of other people to have beliefs, express their beliefs, and convey opinions. The attitude of tolerance is related to the attitude of openness of the PMDG's Five Souls. The next indicator of moderation is anti-violence (radicalism) as an ideology of hatred that can be expressed by individuals or groups. This attitude is represented by the spirit of the Islamic brotherhood which builds togetherness and brotherhood among fellow Muslims, and creates the attitude of the human brotherhood as human beings who uphold human rights. The next indicator of moderation is accommodative towards local culture, appreciating and respecting the local culture of the local community, this attitude is reflected in the personality of the

⁵⁴ Sulistiyo, Sulistiyo, Education System at Pondok Modern Darussalam Gontor.

⁵⁵ Farid Sulistiyo, Internalization of Moderation Values in PMDG., Mei 2022.

⁵⁶ Sulistiyo.

santri, namely the freedom of the Panca Jiwa has given birth to the nature of the santri who respects the differences and cultural characteristics of each.

Conclusion

Based on the description above, it can be concluded that the values of moderation education at Pondok Modern Darussalam Gontor are interpreted as an integral part of the Five Souls of Pondok Modern Darussalam Gontor, namely: 1) the soul of sincerity produces an attitude of sincerity, sincerity, openness, honesty and harmony between speech and deeds. 2) the spirit of simplicity produces an attitude of readiness, willingness, ability, firmness, fortitude, equality, humility, and self-mastery. 3) the spirit of independence produces a maximum performance attitude, professionalism, full of responsibility, and self-confidence. 4) ukhuwwah Islamiyyah's spirit produces mutual help, sympathy, and empathy in upholding the rights and obligations of fellow Muslims and non-Muslims. 5) the spirit of freedom produces an attitude of openness (inclusiveness), maturity of attitude (dialogical), independence, and not blind fanaticism. Furthermore, the Panca Jiwa, which produces an attitude of moderation values, is internalized by PMDG in an integrative and comprehensive manner in every breath, motion, and step in every educational activity and activity, both curricular and non-curricular through an educational process that is equality between physical, mental and spiritual based on balanced curriculum content between 50% religion and 50% general.

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