

Moderation of Islamic Boarding School Education Based on Local Wisdom

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Abstract

This study aims to analyze and find the concept of moderation of Pesantren based on local wisdom, internalization of moderation values of Pesantren based on local wisdom, and model of internalization of moderation values of Pesantren based on local wisdom. This research was conducted at the Daruttaqwa Islamic Boarding School Ngalah Pasuruan which is a reflection of the Islamic boarding school that develops Islamic boarding school moderation based on local wisdom. This study uses an interpretive paradigm by using qualitative. The type of research used is a case study. Data collection techniques in this study were in-depth interviews, participatory observation and documentation. Data analysis starts from a single site traffic site. Techniques of data analysis and conclusion drawing. Analysis of the validity of the data was carried out with credibility, transferability, dependability and confirmability. The results of this study indicate that; a. The concept of Islamic boarding school moderation based on local wisdom is a network of systems between (1) the values of multiculturalism, (2) the moderating values of Islam Ahlussunnah wal Jama'ah, (3) the culture of the Pesantren, (4) the values of local wisdom, (5) the thoriqoh approach, (6) local language approach; b. The internalization of the moderation values of Pesantren based on local wisdom is carried out in three stages, namely (1) transformation through madrasa or school-based learning, (2) exchange of values through discussion, interaction, Pesantren habits, (3) trans-internalization through social activities, cooperation between religious people, teaching in a pluralistic area; c. The model for internalizing the moderate values of Pesantren based on local wisdom is a mixed-use model that synergizes the values of Pesantren with the values of local culture, modern culture, modern nationality, nationality and local wisdom. The findings above represent the novelty of this research, which is a model of mixed education in internalizing the moderating values of Pesantren based on local wisdom.

Keywords

Islamic Boarding School, Moderation, Local wisdom, Values

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Introduction

Pesantren is one of the oldest educational institutions in Indonesia (Usman, 2013). This education has unique characteristics and is different from other modern educational institutions (Alwi, 2013). Although, until now, Islamic boarding schools are considered as educational institutions that are relevant to the diverse character of the Indonesian nation (Hanapi, 2014). This relevance can be seen from Pesantren alumni who are tolerant, friendly to culture, and have high nationalism (Maksum, 2015). This attitude is because the Pesantren always instills a mode of moderate religious thought (Awwaliyah, 2019). Neny Muthi'atul Awwaliyyah stated that Islamic boarding schools are a forum for Islamic moderation so that the understanding of Islam taught in Pesantren is always relevant to the times (Awwaliyah, 2019). Moderation values taught in Pesantren form peace and tolerance (Suwendi, 2018). Because in Pesantren, intolerant attitudes are taught (Ma'arif, 2012). radicalism, extremism, acts of terror are attitudes that are strictly prohibited in Islamic boarding schools (Rofiq, 2019). The moderation attitude of the Pesantren is based on the QS. Al-Baqarah: 143 who want people who are tawasuth or moderate. In addition, Islamic boarding schools have a moderate view because Pesantren prioritize moral values and Sufism (Sumarto & Harahap, 2019). Indeed, there are some data that explain the relation between Pesantren and the radicalism movement (Armenia, 2016). However, these Pesantren cannot be used as a reflection of the Pesantren model that was born from Islamic civilization in the archipelago. Moderation of Pesantren based on local wisdom is an urgent need for human life, especially the life of a diverse nation and state such as Indonesia (Fauzi, 2017). Islamic boarding schools based on local wisdom are also at the same time to distinguish between boarding schools that are truly genuine as a result of the mindset of the ulama' of the archipelago with new Pesantren imported from outside, which is the impact of trans Islam that has developed in the era of globalization (Fauzi, 2017). The inability of a group of people who do not understand social attitudes in diverse diversity and put aside the values of existing local wisdom, has resulted in social conflicts both vertically and horizontally (Tago & Shonhaji, 2013). Lack of understanding of the nature of religion is also one of the factors of intolerance towards others (Khanafi, 2013). This radicalism movement is not only targeting college students, but also targeting several high school students (Wagiran, 2012). Records from the National Counterterrorism Agency (BNPT) stated that of the 20 universities surveyed in 15 provinces throughout 2017, 39% of students from these campuses were anti-democratic and did not like Pancasila as the state's foundation. In August 2017, the Wahid Institute stated that 11 million people are willing to take radical actions, 0.4% of Indonesians have acted radically and 7.7% are willing to act radically if possible (Aziz, 2018). Seeing the phenomenon above, the religious understanding given in institutions must reflect the teachings of Islam based on local wisdom (Affandy, 2017). Religious insight based on local wisdom must be able to be internalized in students and actualized in daily life so that the existence of local wisdom values really becomes the guardian of the sustainability of religious activities in a social community (Munir). Therefore, moderate Islam based on local wisdom must be given in continuing the sustainability of religious communities in the archipelago (Wagiran, 2012). Pesantren education has played an active role in maintaining its moderation concept (Ni'am, 2015). Pesantren education still exists in maintaining local cultures that are still relevant to the times (Fauzi, 2017). The implementation of Islamic religious values is still packaged with the culture of the archipelago because the acculturation of local wisdom values and religious values is able to maintain harmony between religious communities in the nation and state (Ma'arif, 2012). The pattern of moderate Pesantren has been recognized by the world because it can contribute to spreading peace in the world, especially inter-religious harmony (Setyawati, Purnomo, Irawan, Tamyiz, & Sutiksno, 2018). Pesantren education is also a major contributor in instilling moral values (Zarkasyi, 2015). The emphasis on moral education in Islamic boarding schools has made Pesantren a pillar of the nation in developing moderate Islam. Therefore, the concept of Islamic boarding school moderation becomes something that is studied for the peace of the heterogeneous archipelago society (Adhani, 2014). The patterns of Islamic boarding schools that still maintain their culture are a reflection of a global society that is experiencing cultural blurring due to the effects of global interactions (Sartini, 2009). Pesantren still adhere to the principle of maintaining good values, but still responding to new things that are considered better (Kesuma, 2017). Studies on Islamic boarding school moderation have been carried out by various researchers, but researchers have not exported much about moderation based on local wisdom.

Even though history has recorded that the transmission of Islam pioneered by Walisongo is a very flexible da'wah and is practiced in a simple way, namely Islamic diversity that does not interfere with local traditions and customs (Mas'ud, 2012). Until now, the values of local wisdom such as charismatic, politeness, exemplary, manners and polite attitude continue to be preserved in Islamic boarding schools, especially in Java (Sauri, 2017). The results of Mukhibat's research also explain that Islamic boarding schools are the center of Islamic civilization in Indonesia that is able to knit local, national and global values. The Pesantren tradition has become a reflection of Islamic culture that comes from the intellectual and cultural heritage of the early Javanese Muslim community. Islamic boarding schools are built on the basis of morality, divinity, and dignity as well as great human traditions as their substantial foundation (Mukhibat, 2016). Based on the above phenomenon, this paper presents the concept of Islamic boarding school moderation based on local wisdom. This inter-religious harmony can be seen from a book written by one of the families entitled *Serumpun Bambu: The Way to True Harmony*. The high tolerance and ability to accept non-Muslim groups certainly cannot be separated from the Islamic boarding school moderation insight instilled by the Kiai in the Pesantren. Therefore, many Pesantren programs collaborate with non-Muslim institutions to improve human resources, especially around Pesantren. Some of these programs include collaboration with Christians in community service, joint prayer between religious communities, accepting students from non-Muslims, and so on. This shows that the moderation attitude of the Pesantren is very high so that it can accept other groups that are different from the Pesantren. This can not be separated from the figure of the Pesantren which has a thick Javanese culture. Presenting local values in a religious frame, so that caregivers can be accepted by different communities. Caregivers often fill various interfaith activities. All of them received well without any resistance from the community. Based on some literature, Pesantren has a moderate concept of Islamic boarding school education. Harmony between Islamic groups with different organizational backgrounds can be merged into one attitude of moderate Islamic insight. In addition, Muslim and non-Muslim relations can be well established without any friction that can create divisions between religious communities.

Method

The type of research used in this research is field research. While the method used is qualitative research, the goal is to build theory inductively from data abstractions collected on the theme of Moderation of Islamic Boarding Schools Based on Local Wisdom. Through this qualitative approach, researchers can build theory inductively from data abstractions collected on the theme of Moderation of Islamic Boarding Schools Based on Local Wisdom. The presence of researchers as observers and key instruments who observe phenomena and social settings as a whole (Permatasari, Aimon, Iskandar, Ogi, & Okuyama, 2016). The location of the research on the moderation of Pesantren based on local wisdom was conducted in Darut Taqwa Islamic Boarding School, Ngalah, Pasuruan, East Java, Indonesia. The research data consisted of primary and secondary data. The data source is the place where the data is taken or the subject from which the data is obtained (Adhani, 2014). Data sources are categorized into two, namely verbal data and non-verbal data. Verbal data sources include items such as personal diaries, letters, media reports, interviews, and field notes. The non-verbal data sources include various items such as student concept maps, kinship diagrams, pictures, videos, films, art, and print advertisements and so on. Data collection techniques used are participant observation, in-depth interviews, and documentation (Given, 2008). Data analysis was carried out using Miles, Huberman, and Saldana interactive analysis and the validity of the data used were data collection, data condensation, data presentation and conclusion drawing. To check the data, several stages are used, namely the credibility test, transferability, dependability and confirmability of the data.

Research findings

The concept of local wisdom-based Pesantren moderation at the Darut Taqwa Ngalah Islamic boarding school in Pasuruan is based on two basic values that become the philosophy of the Pesantren, namely (a) Gek Embong, Gek Pasar, Gek Masjid iku kabeh Dulur mu (on the street, in the market, in the mosque, all of that). your brother), (b) Iso Gembul Uwong lan Iso Nguwongno Uwong (able to gather with other people and be able to respect others. In order to understand and animate the two philosophies, the Pesantren develops three main values in the Pesantren, namely (a) wisdom which includes the spirit of devotion (ngabdi), the nature of Ngalah, and

welcome to all people. (b) Broadness of perspective To base these values, the principle of the Daruttaqwa Ngalah Islamic boarding school makes Pancasila, the 1945 Constitution, and the understanding of Ahlussunnah Wal Jama'ah with the principles of tasamuh, tawassuth, tawazzun, ta'addul, as the main principles of the Pesantren . Moderation of local wisdom-based Pesantren at Darut Taqwa Islamic boarding school Ngalah Pasuruan uses thoriqoh as its approach, Thoriqoh approach as the basis of moderation approach in Pesantren with three main morals, namely (1) Wjihah Wathoniyah (polite towards the State), (2) Wjihah Insaniyah (polite towards others). humans), (3) Wjihah Islamiyah (polite to fellow Muslims). These three morals make Pesantren the basis of plurality s in Pasuruan Regency and reflects Islam that is rahmatan lil alamin because it protects all groups and groups. Thus, this broad perspective becomes the main capital for Pesantren to have a strong understanding of moderation. (c) Flexibility in preaching.

Table 1.
Table of Field Findings

No	Focus	Finding
1	The concept of Islamic boarding school moderation based on local wisdom	<ol style="list-style-type: none"> 1. Making multiculturalism the basis for developing Pesantren , such as: <ol style="list-style-type: none"> a. Human Brotherhood b. Ability to communicate with different groups c. Respect different groups 2. Develop the understanding of ahlussunnah wal jama'ah with 4 principles, namely: <ol style="list-style-type: none"> a. Tasamuh b. Tawassuth c. Tawazzun d. Ta'addul 3. Developing a Pesantren culture, namely: <ol style="list-style-type: none"> a. Humility b. Independence c. Obedience d. simplicity 4. Develop three attitudes of Pesantren , namely: <ol style="list-style-type: none"> a. Wisdom (wisdom) b. breadth (broad) c. Flexibility (flexible) 5. Making Thoriqoh an Islamic development based on politeness, namely: <ol style="list-style-type: none"> a. Wjihah Wathoniyah (polite towards the State) b. Wjihah Insaniyah (polite towards fellow human beings) c. Wjihah Islamiyah (polite to fellow Muslims) 6. Making the Javanese language the basis for internalizing the values of local wisdom
2	Model of internalization of Islamic boarding school moderation values based on local wisdom	<p>The internalization model used by the Pesantren is a synergistic mixed-sari model, namely:</p> <ol style="list-style-type: none"> 1. Synergy of Pesantren with cultural values 2. Synergy of Pesantren with modern cultural values 3. Synergy of Pesantren with national values 4. Synergy of Pesantren with local wisdom values

Flexibility is the main capital to invite, embrace and protect all groups and groups. Both groups are from internal Muslims themselves who have different views with Islamic insights, or even from non-Muslims. The internalization of the moderation values of Pesantren based on local wisdom is carried out through three processes, namely (a) value transformation through the education process in schools or madrasas, (b) value exchange. This value exchange is carried out through scientific discussions in Pesantren through discussion activities or bahtsul masail. (3) value transinternalization through community service. The findings of the field facts indicate that the concept of Islamic boarding school moderation is based on the phenomenon of diversity that exists in Indonesia with its main motto being Bhineka Tunggal Ika. To care for this diversity, Islamic

boarding schools make the values of multiculturalism, namely (a) Gek Embong, Gek Pasar, Gek Masjid iku kabeh dulur mu (on the street, in the market, in the mosque, all of them are your brothers) (b) Iso Gembul Uwong lan Iso Nguwongno Uwong (Being able to gather with other people and being able to respect others, as the basis of values developed by Pesantren). Pesantren seeks to accommodate all the differences that exist in society, especially the Pesantren community with their various differences. Differences must be used as a gift to be grateful for, not something to be contested. For To support this diversity, Islamic boarding school moderation insight is very relevant to maintain this diversity. Pesantren has a strong moderation value system in society and is able to accommodate various cultures of the Indonesian people. Understanding Ahlussunnah Wal Jama'ah with the principles of tasammuh, tawassuth, tawazzun, ta'addul, The wisdom in question is noble character which has been the focus of Pesantren, namely (1) Wjihah Wathoniyah (polite towards the State), (2) Wjihah Insaniyah (polite towards fellow human beings), (3) Wjihah Islam miyah (polite to fellow Muslims). To animate Islam that is rahmatan lil alamin, the Pesantren makes thoriqoh the basis for the development of Islamic teachings in Pesantren. The following are the facts about the moderation of Pesantren based on local wisdom in Darut Taqwa Islamic boarding school Ngalah Pasuruan.

Discussion

The concept of Islamic boarding school moderation based on local wisdom

The concept of Islamic boarding school moderation based on local wisdom was developed with several values, namely: (1) the values of multiculturalism, (2) the values of Islamic wasathiyah (3) the values of local wisdom. These three value systems were developed in Islamic boarding schools using the thoriqoh approach which prioritizes the morals of Sufism. Differences in views can be accommodated by Pesantren through (1) wisdom (wisdom), (2) breadth of religious perspective (comprehensive), and (3) flexibility in attitude (flexibility). Through these three things, Pesantren can establish communication and work with anyone. However, these three things must be accompanied by a broad perspective, so that you see something not partially, but comprehensively. The breadth of one's perspective will lead to the understanding that all human beings are essentially brothers, whether they are brothers of the same religion, compatriots, and brothers among human beings. If the human paradigm is the ukhuwah (brotherhood) paradigm, then communication with anyone will not face obstacles. The attitude that is built is an attitude of mutual respect, mutual respect and mutual protection between fellow human beings. Thus, the reflection of Islam that is rahmatan lil alamin will be reflected through the moderation of the Pesantren with the intertwining of the three value systems with the thoriqoh approach. The concept of Islamic boarding school moderation is more focused on harmony to create peace between different people. To build this peace, the main goal must be set, namely maintaining harmony between people. When harmony becomes the main foothold in society, then all attitudes, actions and words must reflect on that goal. Therefore, Islamic values of wasathiyah, local wisdom values, and multiculturalism values are the value systems developed in Islamic boarding schools. According to Masdar Helmy, the notion of moderation is an understanding that views that Islam is a religion that teaches a friendly attitude to humans, so all violence in the name of religion is not justified. Moderate Islam has a comprehensive perspective on life. Moderate Islam has an inclusive perspective to accept modernization as long as it does not conflict with the basic principles of Islam. The use of reason allows Muslims to understand Islam not only based on the text, but also the context. If it is concluded that there are five characteristics of moderation, namely (1) non-violent ideology, (2) adopting modern methods, (3) rational thinking, (4) contextual approach in understanding Islam, (5) the use of ijtihad. These five characteristics can be expanded into several other characteristics such as tolerance, harmony and cooperation between religious groups (Hilmy, 2013). According to Mohd Shukri Hanafi, the concept of Islamic moderation requires Muslims to practice Islam in a balanced and comprehensive manner. Balanced means that Muslims must have a balance between divine rights and human rights. Comprehensive means that human life must focus on improving the quality of human life itself. The quality improvement is in the form of human development, knowledge development, economic system, education system, political system, nationality, defense, unity, equality between races, and others (Hanafi, 2014). Therefore, Yusuf Qardhawi interprets the word moderation (wasathiyah) into several broader meanings, such as justice, istiqamah, elected and best, security, strength, and unity (Hanafi, 2014). Moderation of Pesantren based on local

wisdom has a more comprehensive concept. The understanding of moderation in Pesantren is more focused on civility. Civility is indeed the main focus of Islamic education in Pesantren . That humility becomes higher when it is leaned on a kyai. How high the scientific knowledge of the santri, will be low when dealing with a kyai. This is what makes students prioritize the attitude of tawadhu 'to a kyai. This attitude of tawadhu 'makes the santri become very obedient to the kyai. The amount of knowledge gained in the Pesantren will mean nothing if it does not get the blessing of the kyai. Therefore, the concept of blessing is the main thing that must be achieved by students while studying at Islamic boarding schools. To get this blessing, the main attitude that must be built is the devotion of the santri to the kyai. The following is a picture of the concept of Islamic boarding school moderation with local wisdom:



Figure 1 Concept of Moderation of Islamic Boarding Schools Based on Local Wisdom

The fabric of the value system above is an attempt by Pesantren to create a safe and peaceful nation. To make this happen, harmony between people in a national community is something that must be maintained in order to create mutual progress. When the peace and prosperity of a nation is realized, then Islam rahmatan lil alamin will be felt by all creatures in the universe. Because love is a core teaching in Islam. Based on the hadith above, humans are commanded to love all God's creatures on earth without exception. The various differences that exist on earth are sunnatullah that must be accepted for their existence. Responding to differences requires several values, namely (1) the values of multiculturalism, (2) the values of Islamic wasathiyah (3) the values of local wisdom.

The Concept of Moderation based on Multiculturalism Values

Multicultural education is conceptualized on the basis of several main principles, namely cultural pluralism, social justice, the nihilization of racism, sexism, and other forms of prejudice and discrimination, as well as the incorporation of culture and a vision for justice and educational attainment for every child. (Suheri & Nurrahmawati, 2018). The Qur'an emphasizes that humans are created with various differences, whether gender differences, ethnic differences, or nations. These differences are so that humans can get to know each other. This introduction will certainly have an impact on an attitude of openness and mutual respect in the midst of differences. The values of multiculturalism are the basis for creating an attitude of mutual love, respect and respect for one another. Based on field findings, it shows that the main basis of local wisdom-based Islamic moderation in Islamic boarding schools is built on the values of multiculturalism. All these differences must be addressed with a spirit of brotherhood. When the spirit is brotherhood, what will happen is smooth communication and mutual respect for one another. When the Messenger of Allah arrived in Medina, the first step taken by the Messenger of Allah. is to strengthen the brotherhood of Islam, the Messenger of Allah. build a mosque as a symbol of Muslim unity. In addition, the mosque is also a place for deliberation and the center of government (Yatim, 1998). The explanation above shows that the values of multiculturalism are the foundation built in Pesantren based on the teachings of the Prophet Muhammad. The values of multiculturalism will make a person uphold the values of democracy, equality, justice, humanity, togetherness, peace,

an attitude of acknowledging, accepting, and appreciating diversity are values that are deliberately raised in the Medina charter. Moderation of local wisdom-based Pesantren in Islamic boarding schools makes the values of multiculturalism the basis for moderate attitudes so that they can accept different groups with respect, respect and protection. According to Abdullah Ali, the values of multiculturalism are a means to uphold human rights in different pluralities (Alwi, 2013). HAR Tilaar added, there are four core values needed in building a multicultural attitude, namely (1) appreciation of cultural diversity in society, (2) acknowledging human dignity and rights, (3) developing global community responsibility, (4) developing social responsibility. humans to the universe (Tilaar, 2003). The four core values of multiculturalism are in accordance with the concept of ukhuwah developed in Islamic boarding schools, namely ukhuwah, Islamiyah, ukhuwah wathoniyah, and ukhuwah basyariyah. The concept of ukhuwah developed with Pesantren has similarities with the multicultural concept developed by the world to address cultural diversity. Multiculturalism requires that humans have the values of democracy, equality, justice, humanity, togetherness, peace, an attitude of acknowledging, accepting, and appreciating diversity (Alwi, 2013). The ability of Pesantren to communicate and cooperate with all groups, both of the same religion or of different religions, because boarding schools have these values. The main philosophies of the Pesantren are (a) Gek Embong, Gek Pasar, Gek Masjid iku kabeh Dulur mu (on the street, in the market, at the mosque, all of them are your brothers), (b) Iso Gembul Uwong and Iso Nguwongno Uwong (able to gather with other people). and being able to respect other people is very relevant to the existence of the Indonesian people who have different cultural backgrounds, different races, ethnicities, religions, cultures, but we are brothers who are bound by brotherly closeness with a sense of belonging, respect, and care for each other.

The concept of moderation based on moderate Islamic values (wasathiyah)

To realize an attitude of accepting, respecting and appreciating differences in a community, a moderate Islamic perspective is needed. Therefore, Islam claims to be a moderate religion. Surah Al-Baqarah: 143 is one of the verses that emphasizes that moderation is the core of Islamic teachings that must be maintained so that it does not escape its original context. Insights of Islamic moderation in the context of Indonesia are something urgent in the midst of a pluralistic society. Insight of Islamic moderation is the main capital to answer various problems of society peacefully and avoid various forms of violence as carried out by radical or puritan groups who always solve problems with violence. Pesantren as a forum for Islamic moderation in the archipelago has a comprehensive concept to develop moderate attitudes in Pesantren. Moderation in Pesantren is also inseparable from moral values and Sufism which are the main basis of teachings in Pesantren. The teachings of Sufism make Pesantren wiser in addressing socio-religious problems. The application of sharia is not carried out in a strict manner but is more flexible as long as it does not conflict with the values of the principles of the teachings of the Qur'an. Based on field findings, it shows that moderate attitudes in Pesantren are built by three things, namely wisdom, breadth and flexibility. These three things become the basis for the value of moderation in Pesantren.

Wisdom

Wisdom is a value developed by Islamic boarding schools so that students are truly wise in dealing with life. A wise man has the ability to solve various kinds of problems without causing new problems. In Islam, a wise person is called al-hakim. Kyai and all ustadz have very high wisdom in the Pesantren. This can be seen when responding to every situation with full justice, humility and clarity of heart. This wisdom makes Pesantren not easily shaken by various global issues that hit various parts of the world. Islamic boarding schools continue to be istiqomah in spreading Islamic insights without being affected by various circumstances. It is this wisdom that makes Pesantren a forum for moderation. A wise person will always help others, do good to others, always tell the truth, easily forgive others, and obey Allah swt. Therefore, the wisdom of the Pesantren community is seen from three things, namely: the spirit of devotion

Ready to give in (not selfish)

Islamic teachings always prioritize conflict resolution with peace. The path of peace will be the

main priority to resolve the problem. This can be seen in the wisdom of the Prophet Muhammad. when confronted by a Meccan infidel group when they were about to perform the pilgrimage. Even though it was as if the agreement made by the Quraysh at that time was detrimental to Muslims, the Messenger of Allah. preferred to agree to the agreement even though other friends, especially Umar bin Khattab, did not agree with the Messenger of Allah. but the nature of surrender shown by the Prophet. This makes many people sympathize with Islam. This sympathy eventually became the support of the entire community of Mecca so that two years later the Messenger of Allah. captured the city of Mecca without any fighting. The Hudaibiyah agreement was a real victory for Muslims even though at first it was very detrimental to Muslims. However, the existence of a truce that was agreed between the two parties made the Prophet Muhammad SAW. free to preach Islam without any conflict.

Openness to everyone

Open mindedness to all humans is an attitude taught by the Prophet Muhammad. Through this attitude of acceptance, Muslims can show the mercy of Islam through the attitudes and behavior of Muslims. Peace treaty between the Prophet Muhammad. as a representative of Muslims with the Medinan Jewish group is a form of the Prophet's welcome attitude to all the plural people of Medina. The openness of the Prophet. with the community to realize a peace agreement with the Medina charter. There are four things that become historical records related to the agreement, namely: freedom, unity, help and acclamation of leadership.

The breadth of perspective (comprehensive).

To underlie these values, the Daruttaqwa Ngalah Islamic boarding school principle makes Pancasila, the 1945 Constitution, and the understanding of Ahlussunnah Wal Jama'ah with the principles of tasamuh, tawassuth, tawazzun, ta'addul, as the main principles of Pesantren . Moderation of local wisdom-based Pesantren in Darut Taqwa Islamic boarding school Ngalah Pasuruan uses thoriqoh as its approach. Thoriqoh's approach as the basis for a moderation approach in Pesantren with three main morals, namely (1) Wijhah Wathoniyah (polite towards the State), (2) Wijhah Insaniyah (polite towards fellow humans), (3) Wijhah Islamiyah (polite to fellow Muslims). The relationship that is built if there is not one religion (ukhuwah Islamiyah), at least they have one state ideology (ukhuwah wathaniyah), if not one country they are still one human nation (ukhuwah basyariyah) (Suheri: 2018). These three morals make Pesantren the basis of plurality in Pasuruan district and reflect Islam which is rahmatan lil alamin because it protects all groups and classes. Thus, this broad perspective becomes the main capital for Pesantren to have a strong understanding of moderation.

Flexibility in attitude (flexibility).

Flexibility is the main capital to invite, embrace and protect all groups and groups. Both groups are from internal Muslims themselves who have different views with Islamic insights, or even from non-Muslims. Therefore, the values of local wisdom are an entry point for embracing different groups. The sense that comes from a value will be more profound if it is conveyed in the local language. This shows that the surrounding culture and local wisdom have an important role in internalizing the values of moderation. Islamic boarding schools have an advantage in this regard. Pesantren still use local languages to explain Islamic teachings. Therefore, the pegon tradition is still developing in Pesantren . In addition to the use of cultural approaches and local wisdom, Islamic boarding schools also use thoriqoh as the basis for the development of Islamic religious sciences. The thoriqoh approach makes a person understand Islam with full civility because he understands Islam in a more subtle way. Thoriqoh emphasizes more on moral values compared to sharia. Thoriqoh emphasizes more on muraqabah, leaving the doubts of the world from other than Allah, bowing to Allah. The three main steps, namely tahally, takhally and tajally, are steps for a salik to draw closer to Allah swt. Through this tariqah, human values will be more viscous because thoriqoh considers that human nature is a creature of God whose existence must be respected.

Conclusion

The concept of Islamic boarding school moderation based on local wisdom is a network of systems between (1) the values of multiculturalism, namely ukhuwah Insaniyah, the ability to communicate with different groups, respect for different groups, (2) the values of Islamic moderation based on ahlussunnah wal jama'ah, namely Tasamuh, Tawassuth, Tawazzun, Ta'addul, (3) Pesantren culture, namely tawadhuan, independence, obedience, simplicity, (4) local wisdom values, namely wisdom (wisdom), breadth (broad), flexibility (flexible), (5) approach thoriqoh based on politeness, namely wijhah wathoniyah (polite towards the state), wijhah Insaniyah (polite towards fellow human beings), wijhah Islamiyah (polite to fellow Muslims), (6) local language approach.

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