

Islamic Boarding School Education Format Based on Peace Building Character at Ponpes YPMI Al Firdaus Semarang (Optimization of Pesantren Principles and Values)

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Abstract. This research begins with criticizing radical and terrorism issues which are often directed at Muslims. This, of course, injures the authority of Muslims in the eyes of other religions. Many people use the guise of Islam to destroy Islam. This problem then needs to be addressed by returning to the source of the Islamic education system and curriculum, it is called Islamic boarding school. YPMI Al Firdaus boarding school in Semarang, have produced graduates who master religious knowledge in depth. In addition, the students are provided with learning books related to morals, fiqh and Sufism, so it is hoped that this Islamic boarding school will give birth to qualified Islamic generations, able to stem the flow of religious radicalism in the midst of a pluralistic Indonesian society. This type of research is descriptive qualitative field research. The results of this study then show that the YPMI Al Firdaus students with a complete understanding of Islam despite the variety of regions of origin, language and culture are able to apply the values of the pesantren and apply the principles of peace both within the Islamic boarding school and in the surrounding community.

Keywords: character education; peace building; YPMI Al Firdaus; Islamic boarding school values

1 Introduction

The emergence of political issues regarding Islamic radicalism is a new challenges for Muslims to answer. The issue of Islamic radicalism. This has actually been on the surface of international discourse for a long time. Islamic radicalism as a historical-sociological phenomenon is a problem which is widely discussed in political discourse and global civilization as a result of the power of the media that has great potential in creating perceptions world community. Many labels are given by Western European circles and the United States to refer to the radical Islamic movement, from the term hardliners, extremists, militants, right Islam, fundamentalism to terrorism. In western countries after the destruction of the ideology of communism (post- cold war) views Islam as a movement of civilization that scary. There is no political upheaval more feared than the rise Islamic movement which he labeled as Islamic radicalism. The accusations and Western

propaganda of Islam as the religion that underpins the movement radicalism has become international rhetoric [1, p.2].

Religion is seen as a belief system that reflects power morals both individually and socially. In providing moral encouragement to individuals, religion always invites its adherents to do good, abstain from evil and lust, pursue salvation and peace in this world and the hereafter. Meanwhile, socially, religion as a mirror for the distortion of morals and character in society. Likewise with violence, it is impossible for religion to encourage its adherents to act by means of violence and repression that can be socially threatening or even hurt other people. Because it doesn't match religious character and nature. The nature of religion is related to human effort to communicate with the creator, the holiness of life, the nobility morality, tranquility and peace. While the destruction, looting, taking other people's lives, intimidation, is clearly against soul of religion [2, p.7-8].

Departing from the various conflicts that occurred in Indonesia, actually it is necessary to implement peace at all levels of society. Application peace and understanding of Islam as a whole is the responsibility of answer together. Pesantren in general have played a role in peace, maintain stability and accommodate harmonious relations between local traditions and values from outside [3, p. 89-90]. Also need programs such as deradicalization to provide insight and suppressing the development of unrighteous ideologies within a community boarding school.

Islamic boarding schools in Indonesia have produced santri graduates who Tafaqquh fid dien has knowledge in the field of religion and general. Beside Therefore, the students are equipped with learning books related to morals, fiqh and Sufism, so it is hoped that from this Islamic boarding school it will give birth to generations of Muslims who are capable, able to stem the flow of religious radicalism in the midst of a pluralistic Indonesian society.

2 Discussions and Result

Islamic Boarding School Values

According to Rokeach and Bank in Taliziduhu value is a the type of belief that falls within the scope of the belief system where a person acts or avoids an action, or about something that is appropriate or inappropriate to do. It means related to the meaning or giving meaning to an object [4, p.45].

Pesantren is the oldest education system in our country. Its existence is not in doubt, it has been tested by history until the present era, it still continues to survive in the midst of very tight competition. It is not even an exaggeration to say that pesantren has become a form of Indonesian cultural entity. Which itself undergoes a relatively incentive socialization process. The indication is that the existence of this cultural entity has been recognized and accepted [5, p.77-78].

Hadratus sheikh KH. M Hasyim Asy'ari, through the Tebuireng pesantren, passed on very valuable teachings to his students. There are at least five core values extracted from several books by the founder of NU. which the five basic values really emphasized by Dr. Ir. KH. Salahuddin Wahid since he became the caretaker of the Tebuireng Islamic Boarding School [6, p. 1-14

First, be sincere. Is a series of six letters that we often and easily pronounce. But in application, it turns out that this case is not easy for us to do. We may not even be able to measure how much sincerity we have in doing something. Sincerity means clean. Pure from all bad intentions in the heart. Sincerity means only hoping for the pleasure of Allah alone. Without showing off, riya', or expect praise from anyone. For him, what he did was to offer the best to Allah.

Second, be honest. honesty is a credit card that is very reliable, although trying to buy anything will not arouse the suspicion of others. Honesty in society is like a tie. An honest person, even though he is in any place, at any time, will sincerely face all problems, have no regrets, have no fear, can live in peace, relax and security. In Tebuireng, honesty learning starts from not allowing cheating for students taking exams, implementing an honest canteen and then applying it to everyday life.

Third, work hard. Means trying and struggling earnestly and persistently to achieve a goal. Working hard takes physical energy and thinking seriously to achieve achievements, then accompanied by surrendering to God.

Fourth, responsibility. It is a behavior that must be done by every student in everyday life. Without responsibility, our lives will be chaotic. For example, students who do not carry out their obligations as students at Islamic boarding schools will, of course, want to be on their own. The main task of a santri is to be responsible for studying seriously in the pesantren. The importance of responsibility here so as not to experience failure and loss either for himself or for others around him. because with it we will get our rights in full and will have great sympathy which is safe by itself the degree and quality will rise in the eyes of others.

Fifth, Tasamuh. being generous, caring, tolerant, non-violent, respecting differences, and respecting the rights of others. Those five points are applied by Pesantren Tebuireng to educate and equip its students.

In addition to the two values above, the existence of pesantren is solid because inspired by what is known as the five-soul of the pesantren. First, soul sincerity is the soul of an Islamic boarding school that is not driven by any ambition even to obtain certain advantages, especially inmaterial, but solely because of worshipping Allah. Soul sincerity manifests into all series of attitudes and behavior and actions performed ritually by the pesantren community. Soul This sincerity is based on the belief that good deeds will be rewarded by Allah SWT with good too and even many times. Second, soul simplicity. The word 'simple' here does not mean passive, destitute, poor and accept what is, but contain elements of strength and fortitude heart, the ability to control oneself, and the ability to control oneself in face difficulties. Behind the soul of this simplicity is stored a soul that big, brave, forward, and never give up in the face of dynamics competitively social. This spirit of simplicity becomes the 'shirt' of identity the most valuable for the santri and kiai civitas. Third, free spirit. the soul that This freedom presupposes that the civitas of the Islamic boarding school is a strong human being in choose the path of life and future with a big soul and optimistic attitude face all the problems of life with Islamic values. Freedom here also means an attitude of independence that is not willing to be dictated by the party outside in building the orientation of the Islamic boarding school and education system. Fourth, the spirit of ukhuwah Islamiyah. The spirit of ukhuwah Islamiyah manifests in the daily life of the pesantren civitas which is dialogical, full of intimacy, full of compromise and tolerance. This soul braids a peaceful, cool atmosphere, same fate, help each other, and respect each other and even support each other in the formation and development of santri idealism [7, p. 54-57].

A number of values above make pesantren exist throughout history life and dynamics of the times. Global industrial-technology globalization does not shake the existence of the pesantren as a guardian and at the same time preserver of values. Why is that? Because boarding schools only depend on to the relative truth that is empirical and pragmatic for solve various problems of life according to religious law. It means All activities in the world of pesantren always refer to worldly

life and afterlife in a balanced and continuous manner. Trust and faith Islamic boarding school civitas always deserves to be followed for community development overall.

The Urgency of Peace Building Education in the Islamic Boarding School Community

Building peace among a pluralistic society is a necessity, because the Indonesian people are diverse in terms of race, ethnicity, culture and religion are also considered vulnerable in causing conflict. Peace culture (culture of peace) can mean a culture of non-violence (non-violence). culture), which is conceptually and traditionally owned by Pesantren. Simon Fisher et al describe the meaning of nonviolent culture by:

(tradition) does not use violence because violence achieves nothing, and most likely the result will be suffering...(tradition) non-violence trying to reach and awaken the conscience of all mankind who engage, while working actively to stop or prevent destructive behavior [8, p. xxxiv].

Basically, the pesantren was built on the mutual desire of the two communities who meet each other, namely the community of students who want to gain knowledge as a provision of life and kiai / teachers who sincerely want to teach knowledge and his experience. These didactic relations are complementary. Kiai and santri are two entities that have the same consciousness to be together build a religious community called pesantren. Kiai, ustadz, and students live on one campus (big family) based on values Islam is equipped with norms and customs alone. The religious community of pesantren is based on the desire to meditate *fi al dien* (studying / studying religion) with the rules of *al muhafazhah 'ala al qadim al-shalih wa al-akhdz bi al-jadid al-ashlah* (maintaining old traditions that good and take a new better tradition). These wishes and rules is the main value that underlies the life of the pesantren world. Something a form of philosophy that is quite simple, but capable of transforming potential and make the pesantren itself as an agent of change for the community. So that the existence of pesantren is identical to / categorized as an institution community development.

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The value of independence as the existential foundation of pesantren is the most significant main values for social change and autonomous culture. Islamic boarding school with its independence it has played many roles as creative cultural makers and kiai become very important in people's lives. So existence the kiai as the caretaker of the pesantren as well as community leaders- as said Clifford Geertz- as mediator and broker (cultural broker). This fact recognized because kiai with high scientific integrity are able to protect awareness of the community so that a religious community is formed (religious) community) and an independent culture. Because of the value of this independence too Islamic boarding schools become free from the bondage of dependence on Islamic government and any hegemony [9, p. 54-57].

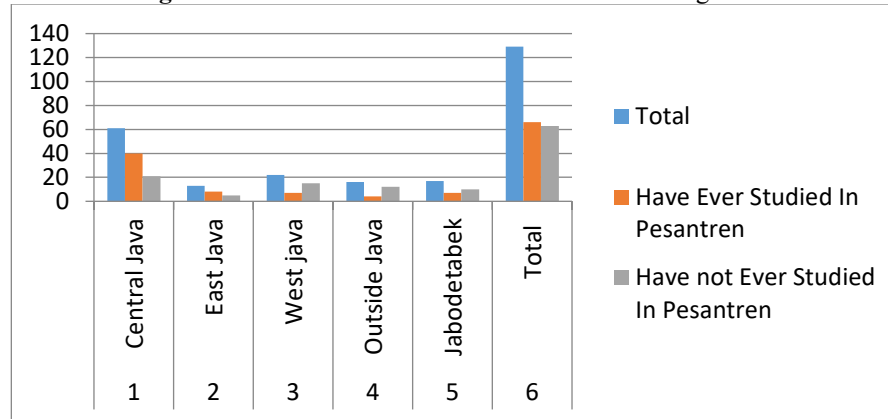
a. YPMI ALFIDAUS Islamic Boarding School

as explained above, there are many types and kinds of Islamic boarding schools in Indonesia. Some of them were built and developed near the university area, both Islamic universities and others. Islamic boarding schools for students have greater challenges than other types of boarding schools, especially to ward off and dismiss the dangers of radicalism that are often accused of Islamic boarding schools. Various student backgrounds, such as previous education, region, and their usual language are some of the things that need to be resolved regarding varied mindsets so that the learning environment in Islamic boarding schools is harmonious, conducive, peaceful, and comfortable. The author chose Al-Firdaus Islamic Boarding School as the object of research because this Islamic boarding school is not only intended for general students, but also for students who excel and become recipients of scholarships from the Ministry of Religion to continue their studies at Higher Education.

Al-Firdaus boarding school is an Islamic educational institution under the protection of Pembina Mahasiswa Indonesia Foundation (YPMI). This boarding school is near from university of UIN Walisongo Semarang in Jalan Kedondong Dukuh Duwet RT 02 RW 04 Kelurahan Bringin Kecamatan Ngaliyan Kota Semarang. This boarding school is built in 1993, on 9th Dzulhijjah with the name Al-Firdaus boarding school. The first ground laying is performed by the former of President RI *al-magfurlah* KH. Abdurahman Wahid (Gus Dur), and announced officially by Rais 'Am Pengurus Besar Nahdlatul Ulama (PBNU) KH. MA. Sahal Mahfuzd and some other figures of Central Java. The existence of Al-Firdaus boarding school is from the idea and initiation of a figure of NU dan PMII, *al-marhum* H. Umar Farouk that has intention to build a boarding school for university student in Semarang area that is dedicated for the center of forming the young cadres of NU-PMII. Al-Firdaus boarding school is guided by KH. Drs. Ahmad Ali Munir Baasyir, M.S.I. Al-Firdaus boarding school has more than 1000 santri that come from various regions in Indonesia. The

result of research explains that the number of santri that is still active until 2021 AD is with following detail¹:

Diagram 1. Data of Santri YPMI Al Firdaus Semarang 2021



Curriculum for education and learning in Al Firdaus boarding school uses two systems of studying kitab kuning, which are divided into 3 classes²:

Table 1. Class and Curriculum in Al Firdaus Boarding School

Class 1	Class 2	Class 3
Qiro'ah Al-Qur'an	Qiro'ah Al-Qur'an	Qiro'ah Al-Qur'an
Ta'lim Muta'alim	Imrithi	Al-Wajiz Ushul Fiqh
Amtsilah Tashrifiah	Shorof	Kifayatul Atqiya
Jurumiyah	Toefl	Sullamu Taufiq
Safinah	Arba'in Nawawi	Bulughul Marom
Toefl	Adabul Alim wal Muta'alim	Fathul Qorib
Nasoihul Ibad	Irsyadul Ibad	Toefl
Risalah Mustahadoh	Risalah Mustahadoh	Risalah Mustahadoh
Kitab Al Shulh fi Dhowi al	Kitab Al Shulh fi Dhowi al	Kitab Al Shulh fi Dhowi al
Kitab wa Al Sunnah	Kitab wa Al Sunnah	Kitab wa Al Sunnah
		Irsyadul Ibad
		Sorogan

¹ The data was taken directly at the YPMI Al Firdaus Islamic Boarding School on October 1, 2021

² The data was taken directly at the YPMI Al Firdaus Islamic Boarding School on October 1, 2021

b. Education Format Based On Peace Building Character At Ponpes YPMI Al Firdaus

The Format for building Peace Building in Islamic boarding schools are as follows:

First, The leadership of the YPMI Al Firdaus Islamic boarding school provides an example in the form of good behavior reflects the implementation of the peace-loving teachings of Islam. By institutions, Islamic boarding schools have a strategic role, can advance the social dynamics of a heterogeneous society, becoming a conducive system. A kiai as a leader (character) central) in Islamic boarding schools have contributed quite a lot of thought in the massive development of religious attitudes, and can feel its influence in our religious life. Kiai in this case as the leader of the Islamic boarding school has a role in great role model and good morals for the people. Because so far pesantren education emphasizes piety, both spiritually and socially, by exemplary behavior of the kiai. Because kiai and caregivers are central figures and models center which is followed by students / people. Giving understanding to students about the values of peace, brotherhood, rescue, and love, besides that it is also necessary to increase legal awareness, enforcement of justice, tolerance for differences and moderation in look at the problems. In social life, For example, the pesantren community will always be faced with many people differences, ranging from differences in race, gender, to thoughts and the will of the individual students and caregivers as well as teacher. The thing that caregivers always do is, when provide a new order related to the issue of the cottage, the caregiver always asks the board of caretakers for consideration others, then forwarded to the boarding school administrator to be further applied to the students, such as the existence of a book Student self-reflection. The mere existence of the control book is for monitoring the activities of students to be disciplined and aware of the law, because if they have not and do not memorize one of the materials that must be memorized, then the students get sanctions, as well as if memorize it will get a prize (reward) in accordance with predetermined points. This is where the students will learn too to organize and introspect himself. Besides that, tausiyah from the caregivers and teachers at the lodge also emphasized the the importance of socializing between residents of Islamic boarding schools with good, must be fair and have good character. Religion can be developed through the process of understanding, attitude, application and learning. By instilling an attitude of tolerance in every student so as not to trigger a radical attitude.

Second, Increase the independence of students by providing skills entrepreneurship, because the economic squeeze is a gap that can exploited by radical groups. Activities to practice independence can be given on the sidelines of student learning activities, so that indirectly directly, this is an easy way for Islamic boarding schools in identify alumni, monitor activities students after graduating study at Islamic boarding schools and are expected to later when the students have returned to the midst of their society have the provision to be independent in the economic field, so that students can empowered and not easily dragged away and minimize the students to used in various acts of religious radicalization.

Third, Cultivate the sharing of opinions with students and the community so that a comprehensive understanding is formed that emphasizes Islamic values which are full of moderation and brotherhood. Culture of sharing idea, is a culture of deliberation to find a solution. Attitude This needs to be developed in Islamic boarding schools, both between caregivers as well as teachers and students. This is meant so that in a problem becomes clear, no new discourse arises which is not suitable for solving the problem.

Forth, Developing humanist religious teaching for young people non-Islamic boarding schools and the wider community.

Fifth, Islam and Muslims today face at least two challenges: First, the tendency of some Muslims to being extreme and strict in understanding religious laws and trying to impose this method in the Muslim community, even in some cases use violence. Second, the tendency others who are also extreme by being loose in religion and subject to negative behaviors and thoughts stemming from culture and other civilizations. The first tendency may be born because see the reality of Islam and Muslims today who are in backwardness and backwardness in all fields. Because it's for achieve revival and glory as generations have achieved the past can be done by going back to the previous generation (al salaf al shalih). In this endeavor they quote texts religious works (al Quran and Hadith) and works of classical scholars (turats) as a foundation and framework of thought, but by understanding it textually regardless of historical context. So no doubt they life seems like a "late generation", because living in in modern society with the way of thinking of the previous generation. They do not realize that times are always evolving and have changed. Islam also appears as an exclusive teaching, old and cannot in line with modernity. On the other hand, the spirit to put forward Islam as a religion that is always in line with the development of space and time has prompted some groups to import various views and thoughts from foreign cultures and civilizations which is currently dominated by materialistic views. Even not rarely done at the expense of religious texts through contextual interpretation.

3 Conclusion

Empirical facts that show many cases of conflict are always followed by acts of violence provide the foundation for the importance of education peace (peace education). Pesantren as a place to galvanize generations Muslims need to transfer peace as a form of Islam as a rahmatan lil 'alamin, both to fellow Muslims and the community. So that there are no more cases of conflict driven by pesantren. Islamic Understanding intact makes the pesantren community always spread values humanity and peace.

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