

Motivating Force Moderation of Central Java Pesantren (between Religious Esotericism, Cultural Literacy and Social Transformation)

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Abstract. Islam treats all religions the same but does not consider all religions the same. This sentence implies that in dealing with humans taking a moderate path. However, there are pesantren as centers for the development of Islamic religious knowledge which is extreme in seeing groups outside the community. This research on 6 Islamic boarding schools in Central Java aims to explore the esotericism of religion, cultural literacy and social transformation of pesantren in developing knowledge in society. This study used a qualitative method with in-depth interviews, and data analysis applied Miles Haberman. The results showed that pesantren in Central Java developed the concept of wasatiah, which means Islam is an egalitarian religion that does not discriminate against other religions. Developing religious esotericism in society towards a more peaceful life by strengthening students intellectually and mentally, and practicing penance into daily life in Islamic boarding schools to give birth to characteristic students. Cultural Habits Cultural literacy is used to strengthen the knowledge of students in order to produce personal maturity and attitude maturity. The breadth of knowledge makes students accustomed to a broad perspective, is wise and wise in taking a position in the wider community. Moderate attitude of capital is important in social interactions towards harmony. Transformation of knowledge and values as an effort to ground Islam to society. On the grounds of upholding the purity of Islam, one out of six pesantren is more radical and intolerant.

Keywords: Moderation; Tolerant; Harmony; Boarding School; Esotericism

1 Introduction

Indonesia is a country with the largest Muslim population in the world. This fact is often regarded as pride, on the one hand, but on the other hand, this predicate also creates 'embarrassment', because with its large Muslim population, Indonesia has become a potential object or target for the spread of radical-transnational religious understanding and could become land. which is 'fertile' for the growth and development of radicalism. Meanwhile, religious radicalism for the Indonesian nation is a real threat to the integrity of the Republic of Indonesia, which has the motto of "diversity in diversity" with religious, ethnic and cultural

diversity. In the context of social life in society, social diversity or what is often called pluralism, often becomes a social problem that can disrupt the integrity of society. Some views show that pluralism is understood as one of the triggers for social conflicts, both for the sake of a narrow religious interest (vested-interest), or from the cultural supremacy of certain groups of people. This view is true, in many countries there have been cases of violence in society, both between individuals and between groups of people, which are motivated by a failure to understand this pluralism. Therefore, in modern life today, the problem of pluralism must receive serious attention from various parties [1].

The Ministry of Religion (Kemenag) through the Directorate of Early Education and Islamic Boarding Schools (PD Pontren) has strengthened Islamic boarding schools in order to maintain the values of pesantren with moderate teachings. Moderate always avoids extreme behavior or disclosure, he positions his way of thinking by reviewing activities to comply with the rules. Moderation is more explicitly means tending towards a dimension or middle way, where moderation is adaptive and highly considering the views of others. Pesantren must be at the forefront of maintaining moderate religion. As the scholars and kiai who have taught us that the attitude of tawasut (moderate) and tasamuh (tolerant) is a characteristic of education for being educated in pesantren. The teachings of the pesantren on these two matters have far-reaching interests, the students are equipped to take a more stance in every problem to promote moderation and tolerance. Pesantren is one of the hopes in maintaining the distinctive Islam in this country until now it is still ongoing because of its persistence in maintaining traditions in the educational process that prioritizes moderation, besides pesantren being the oldest and original (indigenous) institution of Indonesian society which inherits the basic values that become the foundation. in social life [2]. Some pesantren have madrasahs as a widening wing and as an effort to dynamize pesantren in the present era. However, not a few Islamic boarding schools whose alumni are listed as perpetrators of terrorism. In line with this there is the Moulton stigma that some terrorists top name of religion indicated alumni from madrasahs on the border of Afghanistan and Pakistan, thus the stigma that Islamic education institutions in the region transmit fanaticism religion and anti modernity are inevitable [3]. The relationship between Islamic education institutions and radicalism as explained by Moulton contrast with the findings and analysis of Lukens-Bull in Indonesia. Pesantren, as an educational institution according to him, traditional Islam in Indonesia is actually a religious education institution produce anti-radicalism alumni and contribute to world peace. Among the reasons because pesantren teaches social piety, including with mysticism. Lukens-Bull's argument resembles Masduqi's explanation which agrees that pesantren contributes to deradicalization because in the learning process it teaches harmony, politeness and humanism [4].

This moderation and tolerance tends to protect all groups, so that it will bring someone to survive wherever he is. Such teachings have long been taught by the scholars to their students. One of the scholars we know as Mbah Kiai Shaleh Darat or whose real name is KH. Muhammad Sholeh al-Samarani, he has taught this to his students. Among his students, KH. Hasyim Asy'ari who later founded the religious organization Nahdlatul Ulama (NU) and also KH. Ahmad Dahlan who later founded the Muhammadiyah religious organization. These two religious organizations in development in Indonesia represent moderate Islamic organizations. This religious organization can be accepted in society because in its preaching process it tries to acculturate it with the existing local culture. The integration of Islamic teachings with local culture characterizes the spread of Islam in this country, by prioritizing flexibility and tolerance to beliefs and values that flourished in society since before Islam came to the archipelago [5].

Pesantren with their uniqueness in studying yellow books can form a culture that is documentative so that this pattern will be able to build cultural literacy. Reading the legacy of the kiai, such as the work of Mbah Sholih Darat, emphasizes that Islamic boarding schools have an impact on 'social engineering' and social transformation. The pesantren education system allows students to be highly sensitive to issues of inequality and social discrimination. Since its inception, around the 15th century until now, pesantren have consistently been at the forefront as a dakwah institution and have close ties with rural communities (rural based institutions). The birth of the pesantren must have served as a motivating force for any liberation action. Even forming a society has literacy intelligence (literacy) and cultural literacy (cultural literacy). The culture of literacy in the pesantren is not without purpose, but is in line with what the pesantren's goal is in educating its students.

Based on conditions like the above, it is very necessary to have an effort to research some pesantren that still maintain their traditions to find findings that can be a development in creating peace, tranquility and harmony for all Indonesian citizens. The research will trace Islamic boarding schools in Central Java to obtain pesantrenan traditions so that they can be used as fortresses in strengthening the Unitary Republic of Indonesia (NKRI). This research is part of realizing the love of the country by maintaining its integrity, which will be supported by efforts to explore Islamic boarding schools which in the history of this nation have played an important role in creating unity and integrity.

Based on the description above, a common thread can be drawn that any religion is often used as a "commodity" to trigger conflict. Religion is often used as a means of justification, and has become very effective in triggering conflict in a society that is relatively shallow in appreciating its religious values. Another factor that is considered vulnerable in triggering conflict is differences in ethnicity, race, ethnicity, class or social groups. Efforts to bridge differences and create a society that upholds tolerance are absolutely necessary in a heterogeneous society. The inculcation of the value of tolerance is an integral part of character education which is proclaimed in the goals of national education. Efforts to form the character of the nation must start as early as possible and be supported by all elements of society without exception in order to uphold the Unitary State of the Republic of Indonesia, the aim of this research is to determine the efforts of pesantren in Central Java to develop religious esotericism in society towards a more peaceful and harmonious life. Islamic boarding schools in Central Java apply Cultural Literacy as a way of bringing people closer to Islamic education, and Islamic boarding schools in Central Java interpret the source text of Islamic law in cultural values and social movements as a form of Social Transformation, and Islamic boarding schools in Central Java are very concerned about planting the concept of moderation for students and society in the educational process. This research uses a qualitative approach. According to Kirk and Miller in Moleong, qualitative research is a particular tradition in social science that fundamentally depends on observing humans in their own area and relating to these people in their material and in their terms. Data analysis with the theory from McMillan and Schumacher "data analysis is an ongoing cyclical process integrated into all phases of qualitative research" [6]. In this opinion, data analysis in qualitative research is an ongoing activity or process that is integrated in all phases of the research.

2 Result and Discussion

The first Religious Esotericism; strengthening the spiritual soul for the students is very important because the living must have the power of faith in humans. The model that is

usually developed in Islamic boarding schools for students in an effort to strengthen their spiritual soul and mastery of their knowledge by conducting a deliberation class system in studying the object of the problem. The question that arises from people outside the pesantren circles is perhaps why students are accustomed to practicing concern or penance, in response to this question that this is done as an effort to have a firm personality and a clean and pure heart. This is also done at the Baitussalam Islamic boarding school as a provision for students to master the religious sciences. They have a schedule for deliberation and muthola'ah religious knowledge that has been given. What distinguishes a little from other pesantren is that they are more concerned with how the students in deliberation are able to control the forum so that their scientific mastery is clear. However, if we look in detail, their scientific mastery still needs to be improved. Islamic boarding schools in general, when conducting deliberations, parse the basis and the right arguments in answering a problem or finding a strong basis as evidence. Cultivating a tawadhu attitude is also a serious concern in the salaf pesantren, information from some of the methods or exercises developed to instill an attitude of concern is to get used to evening prayers, fasting, ngrowod, don't eat too much. However, not a few students who face a lack of inaccuracy at Kiai's suggestion in applying the tirakat method, it turns out that this method is considered a powerful enough effort to become a spiritual approach in striving for optimal absorption of lodged knowledge. Based on the data findings in the field, there is a common thread on the esoteric aspect of religion in the world of pesantren in Central Java in particular, and in the archipelago in general. Whereas the efforts of the pesantren to build religious moderation among the santri emphasize two aspects within the individual; namely spiritual and physical.

In a spiritual sense, students are trained with the strengthening and mastery of religious science, from various disciplines or branches of Islamic sciences. During their stay at the pesantren, the students are motivated, trained and conditioned to diligently study the Al-Quran, Al-Hadith and other books that become references in their mastery of religious knowledge. The intellectual formation of these santri takes place intensively during their stay. Almost all of the available time is optimized to study hard. This kind of habituation is an effort to form positive habits within the students, so that they enjoy learning and seeking knowledge. It is not uncommon for students to be strictly prohibited from using various kinds of devices, watching TV, or other activities that might interfere with their learning focus. This habit in turn will become their character at a later date.

With high learning intensity, scientific mastery will be better. If they master the science of religion well, their insight will be broader. The space for dialogue and discussion on various differences in religious practice and experience will be more possible. The narrow scientific boundaries will be eliminated by the breadth of their scientific horizons. So that in responding and behaving towards differences or developing religious dynamics, it will show maturity and flexibility in attitudes and being more moderate. The Islamic Boarding School Baitussalam in providing mastery of religious knowledge to its students by making a habit of studying knowledge in deliberation and muthola'ah religious knowledge that has been given. What distinguishes a little from other pesantren is that they are more concerned with how the students in deliberation are able to control the forum so that their scientific mastery is clear. However, if we look in detail, their scientific mastery still needs to be improved. Apart from strengthening the santri intellectually, the pesantren also carries out physical training, although in the end it also leads to strengthening inwardly. Concern and behavior of tirakat almost become a daily "menu" at the pesantren. Habits that often become obligations, such as; fasting, dzikir, wirid, night prayer, almost all pesantren. This habit of tirakat really drains the energy of the students physically, when all day long they have to face many activities at the

lodge. In the midst of the temptation of materialistic desires, students who are still in this developmental age are accustomed to suppressing various desires and passions. This physical training in turn becomes an effort to form a strong mental spirituality for the students.

When religious teachings are narrowed and their understanding distorted, it will result in a reduction in tolerance and compassion, hatred and resentment will emerge. This phenomenon will greatly affect the strengthening of gentleness in establishing harmony among religious followers. Islamic boarding school students will be strengthened in the physical and spiritual aspects. The strengthening of these two aspects in the santri in turn results in a broad mastery of knowledge, supported by personal maturity and attitude maturity. These two things will certainly become very important social assets for a santri to enter society at a later time. The breadth of knowledge will make students accustomed to a broad perspective, tabayyun and still take a tawadhu 'scientific attitude. They do not easily claim the truth of an opinion without tracing various sources. Even if an authoritative and strong source has been obtained, the attitude of tawadhu 'will still be put forward. This is a characteristic of moderation, as a very important asset for harmonious social interaction.

The second Cultural Literacy; In Darul Falah, the Founder was diligent in expressing his thoughts. Caregivers have written books that discuss specifically the importance of insight into nationality. The book is taught to all Darul Falah Amsilati students and students are obliged to study the book every morning (after dawn) and every evening (after maghrib) and are studied more deeply in each class once every Sunday. Among the books written by caregivers that discuss national insight are the books "Mitsaqul Madaniyyah", "Syifa'ul Ummat". The book is a combination of the Pancasila and the Medina Charter and ways to counter radicalism. Little by little, this method proved to be very effective in being able to form the morality of the santri in warding off radicalism in the future when they graduated from Darul Falah Amsilati Islamic Boarding School. Apart from the essays from the founder, the main books at the Darul Falah Amsilati Islamic Boarding School were also reviewed and studied. The mandatory books taught in this boarding school include; The Book of Amsilati (5 volumes), Ibn 'Aqil, Fathul Qorib, Fathul Mu'in, Khulashah Nurul Yaqin. Classical books by Aswaja's ulama'-ulama 'are also discussed here, among these books are the book "Ihya" Ulumuddin ", the book" Akhlaqul Libanin ", the book" Tukhfath Thullab "and others. The book discusses Sufism and morals that should be applied by students when having ethics every day. Whether it's to fellow friends, to the management or to the caregivers while in the Darul Falah Amsilati Islamic Boarding School environment. Caregivers also hope that these morals are also applied when in society in general.

In daily interactions with Darul Falah students, good social ethics are applied, with mutual respect for one another, and tawadhu 'attitudes towards teachers, kyai or older people. Of course this tawadhu 'attitude is already looking for distinctive features in all pesantren. This is done in the Islamic boarding schools which are relatively still maintaining the salafiyah model and also in the Salfiyah boarding schools which develop the world of formal education. As a safe in Al Ihya 'Ulumaddin Cilacap cottage as a form of application of the books studied as cultural literacy. Character building in this lodge is highly emphasized because it is the focus of the students' output so that they can get really applicable knowledge and get the blessing of knowledge. Cultural literacy is one of the habits so that students take advantage of the dawuh of our mushonifs in the hope of getting their blessings. There is even a belief that the knowledge is not blessed if you do not tawadhu at the teacher or kyai. Meanwhile, in Al Ihya 'Ulumaddin lodge and educational institutions under the Ittihadul Islamiyah Charity Foundation (Ya BAKII), all are required to study KH's We Intent Ingsun N Qur'an. Badawi

Hanafi (late) founder of the Al Ihya Islamic boarding school. The contents of the book are the teachings of the power of faith of a servant to the Creator.

Book study is an inseparable part of the santri in the pesantren. The books from the previous mushonef became important references because the authors of the books had a very high waro 'so that it was believed that their knowledge could be well understood by the students. The strength of the knowledge of the ulama who wrote the book, as well as the moral weight of the scholars, make it very appropriate to be used as a role model for shaping the morals of the students. The good morals of the santri become the capital in living life in the community so that they can be accepted well and can color life in the midst of society. This is because the students can get in there a process of getting used to learning the basics of morals or character such as studying the book *adabul talim wal muta'allim*, which contains complete guidance and study manners, student manners for teachers, student manners for students, and etc. Pesantren has its own uniqueness in the learning process in it. Santri have a strong inner relationship to their teacher or *kiya*. The *tawadhu* 'attitude of the students in responding to the *Kiai's dawuh* and in the pesantren environment becomes a habit that is very valuable. The Islamic Boarding School Baitussalam takes books which are based on the Wahabi tradition. Besides that, it also examines books as studied in most pesantren such as the Jalalain interpretation book, the *Fathul Qorib* book, *Fathul Mu'in* and several others, but in this pesantren it also studies those commonly used in the Wahabi Islamic movement. This makes a characteristic that may be slightly different from other pesantren in this study.

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The thirth Social Transformation; Caregivers also see the importance of the economic contribution of the pesantren in establishing social interactions with the community. Darul Falah caretakers open jobs while building the Pondok. Pesantren provide opportunities for local residents to help as; kitchen workers, cleaners, security, construction workers. Whereas from the santri community it is actually sufficient if all of them are asked for help, but to maintain the closeness between the Darul Falah Islamic Boarding School and the surrounding community, this decision is taken by the pesantren. On another occasion, the pesantren also provided assistance in the form of drilled wells to each village and a nearby prayer room if someone had problems with water. The pesantren has a Tahfidz Scholarship program for up to 100 students for students who live in Jepara. The caretaker of Darul Falah Amsilati Islamic Boarding School also lends capital to people who are less well off financially, in the form of business capital. The return on capital is agreed upon in a family manner.

Other efforts developed by Darul Falah Amsilati Islamic Boarding School to encourage students to play an active role in the community are as follows (1) the "Lampu Ati" program, namely Santris being deployed in the community to become mosque marbots, taking care of all mosque activities, where students must be able to become the lamp of society. Santri must be able to make the atmosphere in the community better and be able to solve existing problems. Usually those who are deployed are senior santri, (2) Santri are deployed for socialization and helping the community when they are carrying out community service in the community. The Baitussalam Islamic boarding school is different from other Islamic boarding schools because it emphasizes the students to serve in the pesantren environment to strengthen their knowledge. The social transformation of this pesantren is not getting enough support from the community because they are positioned as a group that is different from what is customary in society. These different habits make them less able to unite with society, but for them this is not something that must be forced the same as what is in society, because they have strong principles for their struggle even though they must be different from most cultures in society. For them to strive firmly on the basis of the Qur'an is the main goal. However, what needs to be paid attention is that they are not able to carry out the transformation of religious knowledge so that it can be well accepted by the community without highlighting the differences in their perspective.

Meanwhile, the social transformation carried out at Al Ihya Ulumaddin Islamic Boarding School, the students have a hafidz association whose activities are to help people who need to read the Al-Qur'an both for a few letters and 30 juz. Activities really help people who really need help because it is for certain interests. This association aims to help the community in addition to keeping their memorization awake. This association comes from various groups, some are already teachers, madrasah lepers, students and even some who are still sitting at the madrasa level who are studying in the Al Ihya cottage. This association is chaired by a young Kiai and at the same time the head of the Madrasah Ibtidaiyah (MI) under the auspices of the cottage named Kiai Sangidun, S.Pd.I. Then the alumni also have an al-Ihya 'Ulumaddin alumni association which one of its activities will socialize activities at the cottage to the community and the guardians of the students. Coordinating forms of community donations for pondok so that pondok activities run smoothly. They also conduct study activities of classical books when the lodge has a routine agenda such as khaul. Without being asked by the Kiai council they are responsive to the success of the pondok activities in various ways. This is an example of the implications of the attitude of mtawadhu 'of the students, which is one of the character teachings in the pondok.

Looking at the term social transformation shows a process, meaning (difference), social characteristics (identity) in a certain time unit, the process contains three important elements, namely; 1) difference is a very important aspect in the transformation process, 2) the concept of characteristic or identity which is a reference in a transformative process if something is said to be different, then it must be clear what the difference is from what things, social, economic or application characteristics of something, 3) the process of transformation is always historical in nature, tied to different representatives. Therefore, transformation always involves changing society from a simpler society to a more modern society [7].

Seeing the Muslim community accepting the principles of difference which led to the emergence of various schools and streams such as the schools of fiqh and Islamic philosophy, theology and others shows that Islamic teachings are multi-interpretative. In a multi-interpretative nature, this thinking departs from the basic view that the main mission of Islam is humanity. For this reason, Islam must be a force that can continuously motivate and transform society in a practical and critical manner. In practical transformations, the main

words of transformative writers are not on the doctrinal aspects of Islamic theology, but on solutions to empirical problems in the fields of social, economic, community development, awareness of people's political rights, social justice and so on. Even for transformation thinkers, there is a strong tendency to ground Islamic teachings so that they can become a will that frees humans and society from the shackles of injustice, ignorance and backwardness. Pesantren should have high social information so that their existence is felt by the wider community. The knowledge contained in it becomes enlightenment and the development of a better direction for humans to worship and believe in the Creator. Then what about the existence of Islamic boarding schools around us, will it be in the position of transformers of religious sciences that enlighten people's lives in establishing relationships among religions and between religions.

The fourth. Religious Moderation; Based on the information from the leader of PP Al-Asy'ariyyah, actually the cultivation of moderate attitude of the students emerged naturally. Where the typical pesantren tradition in all activities and learning in it is carried out in full togetherness and diversity. In the pesantren, there are students who come from various regions. Of course, there will be differences in the races, languages, ethnicities, customs and habits of the students who come from their respective regions. In the pesantren, the students will always interact fully for 24 hours. This intense interaction is what will make the students learn to understand, recognize, understand, and appreciate the differences that occur between one another. In the pesantren it is very thick with the tradition of deliberation. And salaf pesantren in particular, deliberation is a mandatory activity that must exist and be carried out at every level of education within the pesantren. For example, if the students have already recited the initial jurisprudence book, then usually there is a Fathul Qorib deliberation group. When the students have deliberation, they will learn to listen, learn to speak, and learn to accept criticism for their opinions. This is what is able to cultivate the attitude of a santri to be moderate, tolerant and not pushy, and not easy to feel right. Pesantren, which are often called traditional educational institutions, are still able to survive in the midst of this rapidly changing society. Shifts in values in this life are not automatically able to make pesantren fade away. The ability of pesantren to absorb the dynamics of society and to take an important and strategic role has been proven from time to time throughout the history of the archipelago. This shows that the pesantren has the ability to adapt and at the same time provide change without causing social chaos. In the pesantren it is very thick with the tradition of deliberation. And salaf pesantren in particular, deliberation is a mandatory activity that must exist and be carried out at every level of education within the pesantren. For example, if the students have already recited the initial jurisprudence book, then usually there is a Fathul Qorib deliberation group. When the students have deliberation, they will learn to listen, learn to speak, and learn to accept criticism for their opinions. This is what is able to cultivate the attitude of a santri to be moderate, tolerant and not pushy, and not easy to feel right.

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Departing from reading the real conditions of several pesantren in Central Java which are the objects, it can be seen how physically, that concern will only result in suffering, the standard of modern living feasibility can be broken, it turns out that the behavior of penance and concern in the pesantren gives birth to a strong character of the santri. The minimal standard of living, which is applied in the pesantren environment, is actually able to provide communal reinforcement in the students, as well as to produce individuals with moderate attitudes. They have become accustomed to sharing anything, in all aspects of everyday life. In fact, the friction that often occurs has become a unifying force for the students. These conditions and habits form the moderate character of the students. However, the pesantren which in their learning are not attached to friction and variants of differences will appear to have a wider range of existence when facing the diversity of cultures in society.

Islamic boarding schools with ideas and ideas that are rooted in the womb of Islamic doctrine and the wisdom of the salaf ulama's thoughts seek to form a social organization that is based on a very complex yet natural network of interpersonal relationships to strengthen bonds between members of society collectively. As stated by Robert D. Putnam, that framing this situation as a social network that has social contact value affects the productivity of individuals and groups. Santri have moderate character and are better able to take social roles in society. If they encounter conflicts in religious understanding, they have been trained to develop space for differences through discussion. Difference is of course an inevitable necessity in a pluralistic society.

As the view of Komaruddin Hidayat, the Muslim community that the principles of difference that lead to the emergence of various schools and streams such as the schools of fiqh and Islamic philosophy, theologians, show that Islam is multi-interpretative. In a multi-interpretative character, this thought departs from the basic view that the main mission of Islam is humanity. Islam is a force that can continuously motivate and transform society in practical and critical ways. On practical transformations, the emphasis is not on the doctrinal aspects of Islamic theology, but on solutions to empirical problems in the fields of social, economic and community development, awareness of people's political issues, social justice and so on. A strong desire to ground Islamic teachings becomes a will that frees from the shackles of injustice, ignorance and backwardness. On the theoretical plane, transformative thinking seeks to build alternative social theories that idealize the realization of prophetic social science or transformative social science [8].

3 Conclusion

The results showed that pesantren in Central Java developed the concept of wasatiyah, which means Islam is an egalitarian religion that does not discriminate against other religions. Developing religious esotericism in society towards a more peaceful life by strengthening students intellectually and mentally, and practicing penance into daily life in Islamic boarding schools to give birth to characteristic students. Cultural Habits Cultural literacy is used to strengthen the knowledge of students in order to produce personal maturity and attitude maturity. The breadth of knowledge makes students accustomed to a broad perspective, is wise and wise in taking a position in the wider community. Moderate attitude of capital is important in social interactions towards harmony. Transformation of knowledge and values as

an effort to ground Islam to society. On the grounds of upholding the purity of Islam, one out of six pesantren is more radical and intolerant.

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