

THE ROLE OF ANAK JALANAN AT-TAMUR ISLAMIC BOARDING SCHOOL IN INTERNALIZING THE VALUES OF RELIGIOUS MODERATION TO COLLEGE STUDENTS IN BANDUNG

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Abstract

The emergence of the concept of religious moderation initiated by the Ministry of Religion of the Republic of Indonesia and set forth in the 2020-2024 National Medium-Term Development Plan (RPJMN) indicates that the program for internalizing and strengthening the values of religious moderation is very important and urgent to implement. The values of religious moderation consist of four points, namely national commitment, tolerance, anti-radicalism, and accommodative to local culture. The direction to internalize the four values of religious moderation is also played by the Anak Jalanan At-Tamur Islamic Boarding School, Bandung. This article aims to reveal the role of the Anak Jalanan At-Tamur Islamic Boarding School in internalizing the values of religious moderation to students. This article uses qualitative research methods that are field research. The research data were obtained from two sources, namely field data sources and library data sources. Data collection techniques used are observation, interviews, and documentaries. The data analysis techniques used are data condensation, data presentation, and drawing conclusions. The results showed that success in internalizing the values of religious moderation to students could be seen from the indicators or values of religious moderation. The four indicators (values) of religious moderation are reflected in the routine activities and attitudes of students of the Anak Jalanan At-Tamur Islamic Boarding School. Commitment to nationalism, tolerance, anti-radicalism and accommodativeness to local culture is imprinted in the personalities of the students of the Anak Jalanan At-Tamur Islamic Boarding School. This is also due to two things: firstly, interfaith dialogue events are often held and secondly, the leader of the Anak Jalanan At-Tamur Islamic Boarding School who has a broad and open view and emphasizes morality in his education.

Keywords: *Anak Jalanan At-Tamur Islamic Boarding School; Internalization; Religious Moderation; Students*

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Abstrak

Munculnya konsep moderasi beragama yang digagas oleh Kementerian Agama Republik Indonesia dan dituangkan dalam Rencana Pembangunan Jangka Menengah Nasional (RPJMN) 2020-2024 mengindikasikan bahwa program internalisasi dan penguatan nilai-nilai moderasi beragama ini sangat penting dan mendesak untuk diimplementasikan. Nilai-nilai moderasi beragama terdiri dalam empat poin, yaitu komitmen kebangsaan, toleransi, anti radikalisme serta akomodatif terhadap budaya lokal. Arah untuk menginternalisasikan empat nilai-nilai moderasi beragama tersebut juga diperankan oleh Pondok Pesantren Anak Jalanan At-Tamur Bandung. Artikel ini bertujuan untuk mengungkapkan peran Pondok Pesantren Anak Jalanan At-Tamur dalam menginternalisasikan nilai-nilai moderasi beragama kepada mahasiswa. Artikel ini menggunakan metode penelitian kualitatif yang bersifat penelitian lapangan. Data-data penelitian diperoleh dari dua sumber yaitu sumber data lapangan dan sumber data pustaka. Teknik pengumpulan data yang digunakan adalah observasi, wawancara, dan dokumenter. Adapun teknik analisis data yang digunakan adalah kondensasi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan keberhasilan dalam menginternalisasikan nilai-nilai moderasi beragama kepada mahasiswa dapat dilihat dari indikator atau nilai-nilai moderasi beragama. Keempat indikator (nilai) moderasi beragama tercermin dalam kegiatan rutin dan sikap santri dan mahasiswa Pondok Pesantren Anak Jalanan At-Tamur. Komitmen kebangsaan, toleransi, anti radikalisme dan akomodatif terhadap budaya lokal terpatri dalam pribadi-pribadi mahasiswa Pondok Pesantren Anak Jalanan At-Tamur. Hal tersebut juga disebabkan dua hal yaitu pertama sering diselenggarakannya acara-acara dialog lintas iman dan kedua sosok pimpinan Pondok Pesantren Anak Jalanan At-Tamur yang memiliki pandangan luas dan terbuka serta mementingkan ahlak dalam pendidikannya.

Kata kunci: Pondok Pesantren Anak Jalanan At-Tamur; Internalisasi; Moderasi Beragama; Mahasiswa

مستخلص

نشأة مفهوم الوسطية الدينية التي بدأها وزارة الشؤون الدينية لجمهورية إندونيسيا وكتب في خطة التنمية الوطنية متوسطة المدى 2020-2024 يشير إلى أن برنامج استيعاب وتعزيز قيم الوسطية الدينية مهم جدا وعاجل للتنفيذ. قيم الوسطية الدينية لها أربعة نقاط، وهي الالتزام الوطني، التسامح، ضد المتطرف، والتكيف مع الثقافة المحلية. اتجاهات لاستيعاب القيم الأربعة للوسطية الدينية أيضا لعبت علي يد معهد الإسلامي Anak Jalanan التمر. يهدف هذا المقال إلى الكشف عن دور معهد الإسلامي Anak Jalanan التمر في استيعاب قي الوسطية الدينية لدى الطلاب. تستخدم هذه المقالة طرق البحث النوعية التي هي بحث ميداني. تم الحصول على بيانات البحث من مصدرين هما مصادر البيانات الميدانية ومصادر بيانات المكتبة. وطريقة جمع البيانات المستخدمة هي الملاحظة والمقابلة والوثائق المكتوبة. طريقة تحليل البيانات المستخدمة هي تكثيف البيانات وعرض البيانات واستخلاص النتائج. تظهر نتائج البحث النجاح في استيعاب قيم الوسطية الدينية لدى الطلاب يمكن نظره من خلال مؤشرات أو قيم الوسطية الدينية. تنعكس مؤشرات (قيم) الوسطية الدينية الأربعة في الأنشطة الروتينية وموقف الطلاب معهد الإسلامي Anak Jalanan التمر. الالتزام الوطني، التسامح، ضد المتطرف، والتكيف مع الثقافة المحلية. محفور في

شخصيات طلاب معهد الإسلامي Anak Jalanan التمر. هذا أيضًا يرجع إلى شيئين. أولاً ، غالبًا ما تُعقد الحوار بين الأديان. والثاني، شخصية مدير المعهد الإسلامي Anak Jalanan التمر الذين لديهم رؤية واسعة ومفتوحة ويؤكدون الأخلاق في تعليمهم.

الكلمات الرئيسية: معهد الإسلامي Anak Jalanan التمر; تدويل; الوسطية الدينية; الطلاب الجامعة

A. INTRODUCTION

Islamic boarding schools are local institutions that teach Islamic practices and beliefs.¹ Islamic Boarding School is also a kind of means to transform the traditional understanding of Islam contained in the works of classical scholars (yellow book) into its most important elements, namely the students (*santri*) and the community.² According to Mastuhu, Islamic boarding school is a traditional Islamic educational institution that aims to study and especially practice Islamic teachings by prioritizing morals and ethics.³

Examining the history of Islamic boarding schools, it is believed that the existence of these institutions coincided with the arrival of Islam to the archipelago.⁴ This is evidenced by one of the Wali in Java, Maulana Malik Ibrahim, who founded his Islamic boarding school in Java in 1399. Maulana Malik Ibrahim, who belongs to the *Wali Nine* (Walisongo), made the Islamic boarding school a place for the cadre of preachers (*ulama*) to preach Islam to all ages in remote areas of Java. Therefore, Islamic boarding schools can be said to be the legacy of Walisongo, and this also shows that all Walisongo have educational institutions of Islamic boarding schools.

The Walisongo preached Islam in the archipelago peacefully, so the Islamic preachers who established institutions called Islamic boarding schools peacefully invited Islam as well, meaning that there was no compulsion to convert to Islam. This was realized by the early generation of preachers that the condition of the archipelago was an area that already had religious and cultural civilization before the arrival of Islam.

Islamic boarding schools as Islamic educational institutions are unique in Indonesia, institutions similar to Islamic boarding schools can be found throughout the Islamic world, including in Iran and East Africa, which have varied and deep histories. Ni'am revealed that in Indonesia itself, in 1998, since the entry of the reformation era initiated by the community

¹ Ronald Lukens-Bull, *Jihad Ala Pesantren Di Mata Antropolog Amerika* (Yogyakarta: Gama Media, 2004), 56.

² Martin van Bruinessen, *Kitab Kuning Pesantren Dan Tarekat* (Bandung: Mizan, 1999), 17.

³ Mastuhu Mastuhu, *Dinamika Sistem Pendidikan Pesantren* (Jakarta: INIS, 1994), 55.

⁴ Andri Nurjaman, Muhamad Yusuf, and Doli Witro, "Islamic Boarding School People in Politics (Case Study of Miftahul Huda Islamic Boarding School Manonjaya Tasikmalaya)," *Inovasi-Jurnal Diklat Keagamaan* 15, no. 2 (2021): 160–69, <https://doi.org/10.52048/inovasi.v15i2.240>.

THE ROLE OF ANAK JALANAN AT-TAMUR ISLAMIC BOARDING SCHOOL IN INTERNALIZING THE VALUES OF RELIGIOUS MODERATION TO COLLEGE STUDENTS IN BANDUNG

and students, many social movements and thoughts were influenced by it, including religious practices and understandings. Before the reformation, people were used to living with constant movement and thought, including religious practices. However, when the reform era entered, the uniformity faded, giving birth to various models of new thinking issues such as fundamentalism, moderateism, liberalism, etc.⁵

The development of Islamic movements and thought also resulted from the development of Islam in Southeast Asia itself, therefore the Southeast Asian region became a fertile ground for the development of Islam, which in fact was different from the development of Islam in the Middle East and the Arabian Peninsula.⁶

The development of Islam in Southeast Asia in each country has diversity, for example the description of the development of Islam in the Indochina peninsula which includes Vietnam, Myanmar, Thailand, Cambodia and Laos, in these countries Islam is a minority and is in a squeezed position with the majority group of Buddhists and Chinese influence. Meanwhile, in countries with the Malay race, such as Indonesia, Malaysia and Brunei Darussalam, Islam is the majority but there is a tough struggle for political identity, including among Islamic groups.⁷

Therefore, on October 17 to 19 in Jakarta, Halaqah Ulama Asean (HUA) II was held to jointly affirm Islamic identity, namely *Wasathiyah* Islam or moderate Islam. This was formulated in order to become a stronghold in facing threats from radical Islamic thoughts and movements and fundamentalism which are also quite developed in the Southeast Asian region itself.⁸

Thus, pesantren as an educational institution does not only teach Islamic teachings, but pesantren are designed to uphold Islamic values and the value of religious moderation by focusing on education and also solving other social problems. Religious developments in Islamic boarding schools play an essential role in overriding Western culture, where the behavior and interaction of students to relate to western culture are less expected. Therefore,

⁵ Syamsun Ni'am, "Pesantren: The Miniature of Moderate Islam in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 5, no. 1 (2015): 111–34, <https://doi.org/10.18326/ijims.v5i1.111-134>.

⁶ Ahmad Dimiyati, "Islam Wasathiyah (Identitas Islam Moderat Asia Tenggara Dan Tantangan Ideologi)," *Islamic Review: Jurnal Riset Dan Kajian Keislaman* 6, no. 2 (2017): 139–68, <https://doi.org/10.35878/islamicreview.v6i2.167>.

⁷ Dimiyati.

⁸ Solihah Titin Sumanti, Nia Deliana, and Yusmicha Ulya Afif, "Pendidikan Islam , Modernisasi Dan Kolonialisasi : Transformasi Lembaga Pendidikan Jam ' Iyatul Washliyah Tahun 1930-1942," *Tadris: Jurnal Pendidikan Islam* 16, no. 1 (2021): 157–74, <https://doi.org/10.19105/tjpi.v16i1.4659>.

Islamic boarding schools ensure that moral development, courtesy, tolerance, and humanity are given priority and are instilled in students a sense of life.⁹

As a typical Islamic educational institution in Indonesia, Islamic boarding schools have taught local wisdom and spread a culture of peace. The concepts of *tawasuth*, *tasamuh*, *tawazun*, and *i'tidal*, which are the meaning of religious moderation¹⁰, also taught by *Kiai* in the world of Islamic boarding schools is clear evidence that Islamic boarding schools are institutions that promote the values of peace and instill attitudes and values of religious moderation. In line with what was expressed by Husna and Thohir that religious moderation is implemented in schools with three main principles, namely *tawazun* (balanced), *ta'adul* (fair), and *tawasuth* (middle), to form students who have moderate attitudes and views.¹¹

The Anak Jalanan At-Tamur Islamic Boarding School, Cibiru Hilir Village, Bandung Regency, is one of the Islamic boarding schools that constantly and intensively spread the seeds and values of religious moderation as part of Islamic preaching and education institutions. It has grown and developed until now amid religious communities and is actively involved in promoting religious harmony in Indonesia.

Research on internalizing religious moderation values in Islamic boarding schools has been conducted. Research on the religious moderation model based on *Salaf* Islamic boarding schools conducted by Nurdin and Syahrotin Naqqiyah¹² explained the model of religious moderation at the *Salaf* Al-Anwar Sarang Islamic Boarding School, Rembang, Central Java which has a moderate understanding. The moderation model applied is the application of an education system based on the *Salaf* curriculum, which is based on the yellow book coupled with the strong credibility of the *Kiai* to become an effective medium in instilling an attitude of religious moderation to students and the community. The difference with this research is in the case study of the Islamic boarding school, which discusses the role of the Anak Jalanan At-Tamur Islamic Boarding School in internalizing the values of religious moderation to students.

⁹ Ronald Lukens-Bull, "The Traditions of Pluralism, Accommodation, and Anti-Radicalism in the Pesantren Community," *Journal of Indonesian Islam* 2, no. 1 (2008): 1–15, <https://doi.org/10.15642/JIIS.2008.2.1.1-15>.

¹⁰ Doli Witro and Nurul Alamin, "Grounding Islam Moderation Through Social Media: A Form to Prevent Islamophobia in Indonesia," *Tatar Pasundan: Jurnal Diklat Keagamaan* 15, no. 2 (2021): 145–53, <https://doi.org/10.38075/tp.v15i2.230>.

¹¹ Ulfatul Husna and Muhammad Thohir, "Religious Moderation as a New Approach to Learning Islamic Religious Education in Schools," *Nadwa* 14, no. 1 (2020): 199–222, <https://doi.org/10.21580/nw.2020.14.1.5766>.

¹² Ali Nurdin and Maulidatus Syahrotin Naqqiyah, "Model Moderasi Beragama Berbasis Pesantren Salaf," *ISLAMICA: Jurnal Studi Keislaman* 14, no. 1 (2019): 82–102, <https://doi.org/10.15642/islamica.2019.14.1.82-102>.

THE ROLE OF ANAK JALANAN AT-TAMUR ISLAMIC BOARDING SCHOOL IN INTERNALIZING THE VALUES OF RELIGIOUS MODERATION TO COLLEGE STUDENTS IN BANDUNG

Then research on the internalization of religious moderation in the Islamic boarding school curriculum conducted by Husnul Khotimah¹³ explained the understanding of extremism and radicalism that entered the world of Islamic boarding schools. Therefore, Islamic boarding schools must include religious moderation materials in the Islamic boarding schools curriculum to instill moderate religious character or principles in students. The difference with this study is that it focuses on studying the role of the Anak Jalanan At-Tamur Islamic Boarding School in internalizing the values of religious moderation to students. So this paper aims to reveal the contribution of the Anak Jalanan At-Tamur Islamic Boarding School in its efforts to internalize the values of religious moderation in students.

Furthermore, research on the development of student religious moderation through *ta'lim ma'hadi* in student boarding schools was written by Maskuri et al.¹⁴ explained the *ta'lim ma'hadi* system at the Al-Hikam Student Islamic Boarding School in Malang and the values that are implemented to develop the moderation character of students' religion with three strategies, namely parenting, teaching and *santri* patterns (*kesantrian*). These three strategies are integral to the Islamic boarding school curriculum, and the values of religious moderation are implemented by *Kiai* and *Asatidz*. The difference with this research is that this research focuses on developing the values of religious moderation that depart from the activities carried out by the Anak Jalanan At-Tamur Islamic Boarding School to be internalized by students.

Based on the description above, the problem that will be discussed in this article is how the role of the Anak Jalanan At-Tamur Islamic Boarding School in internalizing the values of religious moderation to students. The purpose of this article is to reveal the role of the Anak Jalanan At-Tamur Islamic Boarding School in internalizing the values of religious moderation to students through interfaith dialogue events in collaboration with several related organizations and institutions. In addition, the figure of the *Kiai*, or the leader of the Islamic boarding school, also influences the inculcation of the values of religious moderation in students.

This article uses qualitative research methods that are field research. The research data were obtained from two sources, namely, the first source of field data derived from

¹³ Husnul Khotimah, "Internalisasi Moderasi Beragama Dalam Kurikulum Pesantren," *Rabbani Jurnal Pendidikan Agama Islam* 1, no. 1 (2020): 62–68, <https://doi.org/10.19105/rjpai.v1i1.3008>.

¹⁴ Maskuri Maskuri, A. Samsul Ma'arif, and M. Athoiful Fanan, "Mengembangkan Moderasi Beragama Mahasantri Melalui Ta'lim Ma'hadi Di Pesantren Mahasiswa," *J-PAI: Jurnal Pendidikan Agama Islam* 7, no. 1 (2020): 32–45, <https://doi.org/10.18860/jpai.v7i1.11239>.

observations and interviews, and the second source of library data came from library materials such as books, scientific articles, internet websites, thesis, etc. related to the topic being studied namely the Anak Jalanan At-Tamur Islamic Boarding School and the values of religious moderation. Data collection techniques used are observation, interviews, and documentaries. The data analysis technique used is technical qualitative data analysis Miles et al., namely data condensation, data presentation, and drawing conclusions.¹⁵

B. DISCUSSION

1. A Brief History of the Anak Jalanan At-Tamur Islamic Boarding School

Anak Jalanan At-Tamur Islamic Boarding School, the meaning of the child in the name of the Islamic boarding school, is the descendant of the Prophet Adam. The word way is the way (method) of humans to carry out religious teachings. At-Tamur is a name taken from Arabic, which means dates that grow on barren plains. This has a philosophical meaning, namely that Islamic boarding schools must continue to live and provide benefits even though they are in a state of deprivation.

Historically, the Anak Jalanan At-Tamur Islamic Boarding School began in 1970 by constructing a small prayer room on the land owned by Mr. Wawan Hermawan to worship with his family and the surrounding community. Then in 1980, the Syarif Hidayatullah Mosque (Syahida) was built on *waqf* land. H. Ahmad Subbandi bought land from Mr. Wawan Hermawan's wife, covering an area of 140 square meters as an extension of Mr. Wawan Hermawan's prayer room. The mosque has undergone several construction and renovation, so today, the mosque has two floors and an area of 160m².

Since 1990, the Syahida Mosque has been happy to host the evening recitation of neighboring children. The student who lives on the second floor of the Shahid Mosque becomes a teacher for the children because the two-story mosque is increasingly being used as a study center by students of UIN Sunan Gunung Jati Bandung who come from outside the Bandung area. So since Sunday 19 January 2008 AD/ Sunday 10 October 1429 H, the status was raised to Islamic boarding school with stat number 51.3.32.06.26.716.

The establishment of the Anak Jalanan At-Tamur Islamic Boarding School emerged from the phenomenon of civil society showing heterogeneity between different social classes in terms of religion, education, economy, politics, and culture. Thus, the birth of the Anak Jalanan At-Tamur Islamic Boarding School began with drinking coffee together, chatting

¹⁵ Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook* (California: SAGE Publications, Inc., 2014), 31–33.

THE ROLE OF ANAK JALANAN AT-TAMUR ISLAMIC BOARDING SCHOOL IN INTERNALIZING THE VALUES OF RELIGIOUS MODERATION TO COLLEGE STUDENTS IN BANDUNG

together, cooking together, and continuing to focus on morals and daily life, including economic development and education.

2. Anak Jalanan At-Tamur Islamic Boarding School Activities and Activities

The view of the Anak Jalanan At-Tamur Islamic Boarding School in understanding religious moderation is fundamental, and as a basis for conveying Islamic teachings that love peace, respect and respect differences, there is no coercion in Islamic teachings, of course, this is the basis for preventing acts of violence by the legitimacy of religion and rejecting violent ways of preaching.

In her thesis, Nida Ankhofiyya was informed that the Anak Jalanan At-Tamur Islamic Boarding School was to increase religious moderation, namely trying with all her might so that the students learned to respect and respect the opinions of others, accept the shortcomings of others, and be kind to anyone. Because the task of Muslims is to do good deeds to anyone, both with people who agree or have different opinions on social aspects, as an effort to increase religious tolerance, this attitude of tolerance can be the basis for counteracting teachings that are radically anti-tolerance, namely by providing understanding to students about moderate Islam.¹⁶ This is in line with what Wahid said, that the understanding of religious radicalism arises due to cultural backwardness and shallow understanding of religion.¹⁷

In sowing the seeds of religious moderation and tolerance, the Anak Jalanan At-Tamur Islamic Boarding School collaborates with religious organizations on campuses near the Islamic Boarding School, such as PMII, HMI, and GMNI, in addition to having good relations and collaborating with interfaith organizations such as the Inter-religious Cooperation Network (Jakatarub), BIN (State Intelligence Agency) participated in peaceful *halaqah* activities of various interfaith and several other organizations in increasing religious tolerance and moderation for students.

Then various Islamic boarding school programs bring enlightenment to students in the form of teaching and training in religious science, economics, and other social fields that can grow and improve attitudes and values of religious moderation to others in social relations in

¹⁶ Nida Ankhofiyya, "Komunikasi Dakwah Pesantren Dalam Meningkatkan Moderasi Beragama: Studi Kasus Komunikasi Dakwah Kiai Kepada Santri Dalam Meningkatkan Moderasi Beragama Di Pesantren Anak Jalanan Attamur Bandung" (UIN Sunan Gunung Djati Bandung, 2020), 135.

¹⁷ Abdurrahman Wahid, *Islamku Islam Anda Islam Kita : Agama Masyarakat Negara Demokrasi* (Jakarta: The Wahid Institut, 2006).

society.¹⁸ If social relations are well established in a society, the values of social piety will be present. Abdallah revealed that the values of social piety are needed to form a person who is respectful and tolerant of others.¹⁹

In addition, the Anak Jalanan At-Tamur Islamic Boarding School also utilizes existing forums and programs at the Islamic boarding schools to socialize the importance of religious moderation. This is quite effective because, in the program of activities at Islamic Boarding Schools, such as public recitations for both students, the family of the Islamic boarding schools and the community around the Islamic boarding schools usually gather. Like the regular Friday night program (*rutinan*), it is filled with *istighosahan*, *tawasulan*, and *yasinan* and ends with coffee and *ngaliwet* together (eating together).²⁰

Problems of intolerance or excessive religious fanaticism, ethnocentrism, social prejudice, and discriminatory attitudes often arise and occur everywhere. If this continues to be fostered and left unchecked, there will be an attitude of conflict between religious communities, so there will be an attitude of intolerant and no appreciation of differences. This understanding is sometimes used as a weapon in conveying their radical understanding in an effort to achieve change in the name of religion.²¹

Therefore, the obligation to convey moderate Islam is not only the task of the government but also the obligation of religious leaders and *Kiai*. The Anak Jalanan At-Tamur Islamic Boarding School, through the role of the *Kiai*, provides an understanding to the students of the importance of understanding religious tolerance and moderation to ensure harmony in the differences that occur in society. Participate and participate in cultivating and maintaining harmony in interacting with other humans. Like what the Anak Jalanan At-Tamur Islamic Boarding School did, it tried to socialize the importance of internalizing the values of religious moderation to students in activities in the Islamic boarding schools and the surrounding community.²²

¹⁸ Ankhofiyya, “Komunikasi Dakwah Pesantren Dalam Meningkatkan Moderasi Beragama: Studi Kasus Komunikasi Dakwah Kiai Kepada Santri Dalam Meningkatkan Moderasi Beragama Di Pesantren Anak Jalanan Attamur Bandung.”

¹⁹ Abdallah Abdallah, “Exclusivism and Radicalism in Schools: State Policy and Educational Politics Revisited,” *Studia Islamika* 23, no. 3 (2016): 625–32, <https://doi.org/10.15408/sdi.v23i3.4425>.

²⁰ Ankhofiyya, “Komunikasi Dakwah Pesantren Dalam Meningkatkan Moderasi Beragama: Studi Kasus Komunikasi Dakwah Kiai Kepada Santri Dalam Meningkatkan Moderasi Beragama Di Pesantren Anak Jalanan Attamur Bandung.”

²¹ Syamsu Rijal, “Radikalisme Kaum Muda Islam Terdidik Di Makassar,” *Al-Qalam* 23, no. 2 (2017): 335–45, <https://doi.org/10.31969/alq.v23i2.434>.

²² Ankhofiyya, “Komunikasi Dakwah Pesantren Dalam Meningkatkan Moderasi Beragama: Studi Kasus Komunikasi Dakwah Kiai Kepada Santri Dalam Meningkatkan Moderasi Beragama Di Pesantren Anak Jalanan Attamur Bandung.”

THE ROLE OF ANAK JALANAN AT-TAMUR ISLAMIC BOARDING SCHOOL IN INTERNALIZING THE VALUES OF RELIGIOUS MODERATION TO COLLEGE STUDENTS IN BANDUNG

Several activities have been carried out by the Anak Jalanan At-Tamur Islamic Boarding School involving its students who are students in order to increase understanding and inculcate the values of religious moderation, including in 2017 holding peace-building activities with interfaith communities, namely the Community of Youth Indonesian Christian Church (COY GKI). The interfaith activity was supported by the Inter-religious Network (Jakatarub) and the Anak Jalanan At-Tamur Islamic Boarding School in 2017. Activists of the Indonesian Islamic Student Movement (PMII) Bandung Branch participated and opened a joint peacebuilding event. Vandy Wijaya, Chairman of COY GKI Bandung, said that the purpose of the event was to strengthen the brotherhood of fellow countrymen and countrymen. Meanwhile, the Coordinator of Jakatarub, Wawan Gunawan, explained that Jakatarub's role was to encourage the realization of religious unity in order to maintain and foster diversity.²³

Furthermore, at the end of February 2018, the Anak Jalanan At-Tamur Islamic Boarding School held the Indonesian Peace School (Sekodi), this routine inter-religious and cross-cultural dialogue activity is held every Saturday for 13 meetings and is carried out for free. The Indonesian Peace School activity, which was held at the Anak Jalanan At-Tamur Islamic Boarding School, was spearheaded by Lioni, who is an alumnus of the School of Peace in 2018.²⁴ Lioni said that Sekolah Damai Indonesia is a movement to build a network of individuals and groups from various religious backgrounds working for justice and peace. Lioni hopes that the participants, especially the younger generation, will be more open to their perspectives.

Such activity was carried out again in December 2018 when Gusdur hailed at the Anak Jalanan At-Tamur Islamic Boarding School by holding an open interfaith dialogue by presenting the Chairman of the Bandung Confucianism, namely Din Bijaksana, and the Secretary General of the Ahlul Bait Indonesia (Ijabi) Jamaah Association (Ijabi), namely Yusep Halandi. Dialogue activities in collaboration with the Gusdurian Bandung community forum aimed at increasing the value of tolerance and fostering the values of religious moderation. The dialogue event ended with a declaration of peace between religious leaders

²³ Pwansorjabar.org, "Ponpes At-Tamur Cibiru Sambut Positif Kegiatan Bina Perdamaian Komunitas Lintas Agama," 2017.

²⁴ Liputan6.com, "Memupus Prasangka Ala Sekolah Damai Mingguan Bandung," 2018.

so that it is hoped that in the future, there will be no more problems regarding differences in beliefs.²⁵

The effort to instill the values of religious moderation in the millennial generation, namely students, was held again by the Anak Jalanan At-Tamur Islamic Boarding School in 2019, by holding a cross-faith Islamic boarding school on the momentum of the holy month of Ramadan. The Kilat Lintas Faith Islamic Boarding School invited religious figures from five official religions who have a high attitude toward religious moderation, as well as one traditional religious leader. These presenters delivered material on the teachings of love and compassion in the teachings of their respective religions or beliefs.

In addition to the views of religious moderation from religious leaders and traditional beliefs, the interfaith boarding school event also invited intellectual figures to present their material on the philosophy of love. The event, which was held for ten nights in a row, ended with material on patriotism delivered by Wawan Purwanto from the State Intelligence Agency (BIN) and Zaki Mubarak. This is important for seminars because the national spirit must accompany the religious spirit.

After two years of the pandemic, and during that time, the Anak Jalanan At-Tamur Islamic Boarding School did not hold recitations or events related to religious tolerance and moderation, finally in May 2021, with strict health protocols, the Anak Jalanan At-Tamur Islamic Boarding School again held inter-faith dialogue activities with a limited number of participants.

In the interfaith dialogue event, a Hindu religious figure, Mr. Ketut, was present. The leader of the Anak Jalanan At-Tamur Islamic Boarding School explained that interfaith dialogue must continue so that they can learn from each other and understand each other. Mr. Ketut himself said that the Hindu greeting "*om swastiatu*" means "*may you be safe in the protection of Ida Sang Hyang Widhi Wasa*" this meaning is in line with the teachings of Islam, namely "*may Allah's safety and grace and His blessings are abundant for you,*" from the word greeting only There has been a meeting point, namely religion must give birth to safety, kindness and a sense of love and benefit to fellow human beings.²⁶

In June 2022, the Anak Jalanan At-Tamur Islamic Boarding School again held an interfaith dialogue, this time with Catholics from Parahyangan University, Bandung. This dialogue event was attended by more than 150 participants from Muslims and Catholics

²⁵ Suakaonline.com, "Mengenang Wafatnya Gusdur, Gusdurian Gelar Dialog Terbuka Lintas Iman," 2018.

²⁶ Jabar.nu.or.id, "Indahnya Perbedaan Dalam Keberagaman," 2021.

THE ROLE OF ANAK JALANAN AT-TAMUR ISLAMIC BOARDING SCHOOL IN INTERNALIZING THE VALUES OF RELIGIOUS MODERATION TO COLLEGE STUDENTS IN BANDUNG

themselves. The group of Catholics was chaired by Suster Gerardett, who said that the dialogue focused on three things, namely, building relationships with one between Muslims and Catholics, learning from one another, and learning to appreciate one another.²⁷

The method used in the dialogue is to divide the participants into several groups from Islam and Catholicism, then each group discusses their respective faiths. This method is carried out in order to give birth to an intensive and memorable atmosphere that is more lively than the lecture method. Then the event held by the Anak Jalanan At-Tamur Islamic Boarding School in its role in instilling the values of religious moderation to students, *santri*, and the wider community is in July 2022 by holding a *halaqah* of religious moderation. This time in collaboration with the Research and Development Center for Religious Guidance of the Ministry of Religion of the Republic of Indonesia, this religious moderation *halaqah* contains dialogue and discussion of interfaith leaders in West Java in the Bamboo Hall of the Anak Jalanan At-Tamur Islamic Boarding School.

These activities include NU, Ansor, IPNU, IPPNU, Lesbumi, Budha, Katolik, Protestan, Indonesia Tionghoa (INTI), Ikatan Jama'ah Ahlu Bait Indonesia (IJABI), representative Ahmadiyah, etc. 100 participants representing organizations and individuals attended including Bahai, Gusdurian, and Jakatarub. The purpose of this event is communicated to build friendship between religious communities, understand each other's beliefs, and create inter-religious harmony in Indonesia.²⁸ Of course, all the interfaith dialogue events organized by the Anak Jalanan At-Tamur Islamic Boarding School, either independently or in collaboration with other related institutions or organizations, it is to produce moderate cadres to live a peaceful religious and state life in Indonesia.

3. The Role of Anak Jalanan At-Tamur Islamic Boarding School in Internalizing the Values of Religious Moderation to Students

The word moderation comes from the Latin *moderatio*²⁹, which means mediocrity.³⁰ Whereas in Arabic, it means *al-wasathiyah*.³¹ Literally, *al-wasathiyah* comes from the word

²⁷ Kutub.id, "Pondok Pesantren Anak Jalanan At-Tamur Cibiru Gelar Dialog Lintas Iman Dengan Umat Katolik," 2022.

²⁸ Jabar.nu.or.id, "Halaqah Moderasi Beragama, Dialog Dan Diskusi Tokoh Lintas Agama Jabar Di Ponpes Attamur," 2022.

²⁹ Muhammad Mundzir et al., "Mediatization of Hadith and the Spirit of Da'wah Moderation in Infographic Content of Online Media," *Journal for the Study of Religions and Ideologies* 22, no. 64 (2023): 55–79.

³⁰ Kementerian Agama RI, *Moderasi Beragama*, Cetakan Pe (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI Gedung Kementerian Agama RI, 2019).

wasath.³² Al-Asfahaniy defines *wasath* with *sawa'un* as the distance between two limits.³³ The two limits referred to are liberalism and radicalism, which in the middle is religious moderation.³⁴

So with this understanding in language, the character of Islam is moderate in all its actions, speech and thoughts. In this case, Mohammad Hashim Kamali in his book entitled *The Middle Path of Moderation in Islam* says that the word moderate has two keys, namely balance and justice. A moderate Muslim, according to Imam Shamsi Ali, is one who is committed to religion without being subtracted or added. In line with this, Anis Malik Thoha also revealed that moderate Muslims are not extreme, namely not using violence.³⁵ Whereas in the Al-Quran, the word *al-wasathiyah* is in Q.S. al-Baqarah verse 143, which has the best and most perfect meaning.

...وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ

Meaning: “And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you.”

Then in the hadith of the Prophet Saw. It is stated that the problem should be in the middle (*wasathiyah*).³⁶ This is the standard view of the Muslims in seeing the Indonesian context, which is diverse in ethnicity, religion, culture, language, etc.

Religious moderation is a religious understanding that takes the middle way. This understanding of religious moderation aims to regulate a balanced life, and this is important to understand for every Muslim person. With this understanding of moderation, a Muslim will not be emotionally religious.³⁷ This moderation is not only a middle attitude between two attitudes, namely radical and liberal, but also a method of thinking that results in action. In the

³¹ Subhan Hi Ali Dodego and Doli Witro, “Islamic Moderation as a Solution to Prevent Radicalism and Extremism Religious in Indonesia,” *Dialog* 43, no. 2 (2020): 199–208, <https://doi.org/10.47655/dialog.v43i2.375>.

³² Betria Zarpina Yanti and Doli Witro, “Islamic Moderation as a Resolution of Different Conflicts of Religion,” *Andragogi: Jurnal Diklat Teknis Pendidikan Dan Keagamaan* 8, no. 1 (2020): 446–57, <https://doi.org/10.36052/andragogi.v8i1.127>.

³³ Al-Alamah al-Raghib Al-Asfahaniy, *Mufradat Al-Fadz Al- Qur'an* (Beirut: Dar al-Qalam, 2009), 869.

³⁴ Abd. Amri Siregar, *Prinsip-Prinsip Moderasi Dalam Islam* (Bengkulu: Zigie Utama, 2019), 33.

³⁵ Priyantoro Widodo and Karnawati, “Moderasi Agama Dan Pemahaman Radikalisme Di Indonesia,” *PASCA: Jurnal Teologi Dan Pendidikan Agama Kristen* 15, no. 2 (2019): 9–14, <https://doi.org/10.46494/psc.v15i2.61>.

³⁶ Muhamad Qustulani, *Hakikat Dan Konsep Moderasi Beragama* (Tangerang: PSP Nusantara, 2019), 12.

³⁷ Aceng Abdul Aziz et al., *Implementasi Moderasi Beragama Dalam Pendidikan Islam* (Jakarta: Kelompok Kerja Implementasi Moderasi Beragama Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia, 2019), 16.

THE ROLE OF ANAK JALANAN AT-TAMUR ISLAMIC BOARDING SCHOOL IN INTERNALIZING THE VALUES OF RELIGIOUS MODERATION TO COLLEGE STUDENTS IN BANDUNG

Big Indonesian Dictionary (KBBI) the term moderate is a behavior that avoids extreme attitudes, takes a middle path between fundamentalist and liberalist groups.³⁸

Khaled Abou El Fadl argues that moderate Muslims are groups of Muslims who believe in Islamic beliefs, practice and believe in the pillars of Islam and receive inheritance from Islamic traditions and then modify them in certain aspects. Do not position frozen Islamic teachings. This group means appreciating the achievements of Muslim society in the past but is aware that their life takes place in the present. This is what makes a dialectical perspective on various aspects of the face of Islam.³⁹

In line with the opinion of Khaled Abou El Fadl, Ummi Sumbulah that moderate is in terms of Islam as a religion that brings peace which has two meanings, namely Islam brings a vision to internalize goodness and has a mission for every Muslim to preach and create an atmosphere and conditions of peace in society plural or heterogeneous.⁴⁰

Ahmad Yusuf stated that Islam is a moderate religion. Islamic moderation, according to him, contains three dimensions, namely the dimension of aqidah, the dimension of sharia and the dimension of tasawuf. Therefore, Nur Kolis concluded based on the ideas of Husen Mansur al-Hallaj and Muhryi al-Din ibn Arabi who are Sufism figures that moderate ideas are humanist and universal in the context of relations between religions and contain moral messages related to harmony in social and religious life.⁴¹ This is reinforced by Dzikir Manqib's research that Islamic moderation does not mean being in a neutral and gray position or being identified with a paradigm from the West, but Islamic moderation contains universal values such as justice, equality, mercy and balance.

Groups with radical ideas often take coercive actions in demanding change, even with violence.⁴² Davids revealed that the movement that proclaims the term moderate could be weighed down by the term extremism, which is identified with the radical movement.⁴³ Therefore, the characteristics of the moderate Islamic movement are not using violence in fighting for Islam, being accommodative not only to local culture but also to the concept of a modern nation-state, and open organizations such as NU and Muhamadiyah.

³⁸ Dimiyati, "Islam Wasatiah (Identitas Islam Moderat Asia Tenggara Dan Tantangan Ideologi)."

³⁹ Dimiyati.

⁴⁰ Dimiyati.

⁴¹ Widodo and Karnawati, "Moderasi Agama Dan Pemahaman Radikalisme Di Indonesia."

⁴² Sekar Ayu Aryani, "Orientation of Religiosity and Radicalism: The Dynamic of an Ex-Terrorist's Religiosity," *Indonesian Journal of Islam and Muslim Societies* 10, no. 2 (2020): 297–321, <https://doi.org/10.18326/IJIMS.V10I2.297-321>.

⁴³ Nuraan Davids, "Islam, Moderation, Radicalism, and Justly Balanced Communities," *Journal of Muslim Minority Affairs* 37, no. 3 (July 2017): 309–20, <https://doi.org/10.1080/13602004.2017.1384672>.

So this Islamic moderation is a form of Islamic movement that takes a middle path and is opposite to hard-line Islamic movements, both fundamentalist Islamic movements that are textualist on religious texts and liberalist Islamic movements that only use reason. This means that Islamic moderation is in the middle between left and right Islamic movements.⁴⁴

Moderation of Islam or *wasathiyah* Islam also reflects character and identity both in view, implementation and implementation. The character or identity of Islamic moderation means an attitude that takes the middle way of two opposing attitudes that will affect one's attitude and thoughts.⁴⁵

Religious moderation in the concept of understanding prioritizes the value of balance and justice, then there is an index or value of religious moderation. That is an attitude that expresses religious understanding regarding national commitment, tolerance, anti-radicalism, and violence and sees religious expressions according to local culture.⁴⁶

1. *National Commitment*

National commitment is a significant indicator of the extent to which the religious views and expressions of specific individuals or groups are in line with the ideology of the state, especially their commitment to accepting Pancasila as the basis of the state. This national commitment becomes very important when new transnational religious ideas emerge, which aim to realize the ideals of a globalized Islamic government system, and this will worry the integrity of the Indonesian nation-state.

The idea of establishing a state system, such as the desire to establish a state with a caliphate system, Islamic State or *imamah*, is contrary to the principles of the Indonesian state, of course, it is not justified because it is not in line with the nation's policies and commitments agreed upon by the founders of the Indonesian nation-state.⁴⁷ Therefore, it should be emphasized that all forms of religious understanding inherently and ideologically alienate individuals and groups from national commitment to the ideals of establishing a state outside the Indonesian state system, violating the concept of religious moderation.⁴⁸

The ideology for establishing a state based on Islam globally, whether that carries the caliphate, Islamic State, and *imamah*, has entered the realm of the campus world. As

⁴⁴ Nurul Faiqah and Toni Pransiska, "Radikalisme Islam Vs Moderasi Islam: Upaya Membangun Wajah Islam Indonesia Yang Damai," *Al-Fikra: Jurnal Ilmiah Keislaman* 17, no. 1 (2018).

⁴⁵ Faiqah and Pransiska.

⁴⁶ Aziz et al., *Implementasi Moderasi Beragama Dalam Pendidikan Islam*.

⁴⁷ Jaja Zarkasyi and Thobib Al-Asyhar, eds., *Radikalisme Agama Dan Tantangan Kebangsaan* (Jakarta: Direktorat Jenderal Bimbingan Masyarakat Islam Kemenag RI, 2014).

⁴⁸ Aziz et al., *Implementasi Moderasi Beragama Dalam Pendidikan Islam*.

THE ROLE OF ANAK JALANAN AT-TAMUR ISLAMIC BOARDING SCHOOL IN INTERNALIZING THE VALUES OF RELIGIOUS MODERATION TO COLLEGE STUDENTS IN BANDUNG

stated by Sugihartati, Muslim students have become targets for the distribution of radicalism by religious fundamentalist organizations. 700 students became respondents in their studies spread across Bogor Agricultural University, University of Indonesia, Bandung Institute of Technology, Diponegoro University, Ten November Institute of Technology, Brawijaya University and Airlangga University. The findings of this study show that radicalism is channeled in three ways, namely open public media, closed public media, and interpersonally used to spread their fundamentalist understanding.⁴⁹ So in response to this, a moderate religious curriculum was formed by presenting several courses on the breadth of Islamic teachings and diversity in understanding Islamic teachings, this was done in order to create an open and mature attitude for students in dealing with various diversity.⁵⁰

2. *Tolerance*

Tolerance is an attitude that gives space and does not interfere with the beliefs of others, including expressing beliefs and expressing opinions, even though they are different from what is believed.⁵¹ Therefore, this open attitude is an essential barometer of tolerance. This open attitude also means accepting and respecting others and expressing positive understanding in that this attitude of tolerance acknowledges differences in any case, including in the religious field.⁵²

In the broader context of Indonesia, this tolerance is not only in religious beliefs but also in differences in race, gender, culture, and language, even including social and political tolerance. Islam, as a mercy to all nature, must show that Islam teaches this tolerance. Thus, the index of religious moderation related to tolerance is the ability to show religious attitudes and show genuine respect for differences that occur in society.

3. *Anti-Radicalism and Violence*

The attitude of radicalism and violence in the name of religion results from a limited understanding of religion. This was born from the idea of wanting to carry out a revolution through violence. The violence in question is not only physical violence but

⁴⁹ Rahma Sugihartati, Bagong Suyanto, and Medhy Aginta Hidayat, "Channelization Strategies of Radicalism among Muslim University Students in Indonesia," *Journal of Indonesian Islam* 14, no. 2 (2020): 309–34, <https://doi.org/10.15642/JIIS.2020.14.2.309-334>.

⁵⁰ Usep Dedi Rostandi, Rosihon Anwar, and Muhammad Ali Nurdin, *Usaha-Usaha Mempromosikan Islam Moderat, Toleransi, Dan Multikulturalisme Di Indonesia Dan Australia* (Bandung: Pusat Penelitian dan Penerbitan Lembaga Penelitian dan Pengabdian Masyarakat UIN Sunan Gunung Djati Bandung, 2017), 38.

⁵¹ Betria Zarpina Yanti and Doli Witro, "Self Maturity and Tasamuh as a Resolution of Religious Conflicts," *Intizar* 25, no. 2 (2019): 87–94, <https://doi.org/10.19109/intizar.v25i2.5608>.

⁵² Maimun dan Mohammad Kosim, *Moderasi Islam Di Indonesia* (Yogyakarta: LKiS, 2019), 32.

also non-physical violence, such as accusations of heresy, paganism, *bid'ah* (heresy), and the like against a person or group of people who have different interpretations of Islam. These acts of violence, both physical and non-physical, often use the name of religion in carrying out their actions.⁵³

Islam teaches us to maintain human values and mercy for the entire universe. However, due to conservative religious understanding and lack of literacy, the noble goals of Islam are increasingly being eliminated, namely because of a rigid and exclusive religion, which is seen as the extreme and discriminatory face of Islam. While Islam basically brings security and peace.

This discriminatory religious attitude is contrary to the concept of religious moderation. Because religious moderation also carries the principle of *musawah* or egalitarianism, meaning that all humans are equal and equal. In that case, it means that the concept does not justify winning on its own or considering itself or its group to be the most correct and best.⁵⁴

In addition to rigid religious elements, the birth of extremism and violence also emerged because it brought an ideological renaissance with the ideals of establishing an Islamic state. This is accompanied by excessive hatred towards other Muslims who have different beliefs and are busy fixing the worship of other people, so they are seen as enemies and are seen as infidels and justify the blood of other Muslims. Thus, indicators of religious moderation related to radicalism are found in balanced religious attitudes and expressions, justice, respect, and a realistic understanding of the differences that exist in society in Indonesia.⁵⁵

4. *Accommodating Local Culture*

The encounter between religion and culture causes debate because they are two different things. Religion is a revelation, and culture is the product of human creation. Therefore, the study of *fiqh* and *ushul fiqh* aims to bridge the debate about religion and culture. The study of *fiqh* and *ushul fiqh*, which is the *ijtihad* of the scholars, is undoubtedly able to resolve the tension between Islam and local culture, this proves that Islamic law is very flexible.

⁵³ Tim Diseminasi Konten Moderasi Beragama Ditjen Bimas Islam dan ASN Kementerian Agama, *Moderatisme Islam: Kumpulan Tulisan Para Penggerak Moderasi Islam* (Jakarta: Direktorat Urusan Agama Islam dan Pembinaan Syariah, 2019), 103.

⁵⁴ Tim Penyusun, *Buku Pintar, Membangun Moderasi Beragama Di Lingkungan UIN Sunan Gunung Djati Bandung* (Bandung: UIN Sunan Gunung Djati Bandung, 2020), 16.

⁵⁵ Aziz et al., *Implementasi Moderasi Beragama Dalam Pendidikan Islam*.

THE ROLE OF ANAK JALANAN AT-TAMUR ISLAMIC BOARDING SCHOOL IN INTERNALIZING THE VALUES OF RELIGIOUS MODERATION TO COLLEGE STUDENTS IN BANDUNG

In the context of Indonesian Islam, traditions and local wisdom that do not conflict with the sharia are the hallmarks of Islamic society in Indonesia. According to *fiqh* experts (*fuqaha*), acceptance of local culture is allowed as long as no law prohibits it.⁵⁶ This, in Gus Dur's language, is called the indigenization of Islam (*pribumisasi Islam*). In this case, Islam is integrated with tradition and culture so that cultured people do not feel they have lost their identity. Reform of Islamic understanding that does not adapt to local intellectual traditions and culture is a rigid Islamic ideology that deviates from the spirit of religious moderation and is a form of carelessness. Since religion and culture complement each other, this attitude follows the Islamic concept.

Indigenization of Islam is the adaptive attitude of Muslims to local culture, this is a legacy of the Walisongo da'wah movement, which is still preserved now. This can be used to see how much understanding is willing to accept religious practices following local culture and traditions. Moderates tend to accept local traditions and culture more sympathetically in their religious behavior, as long as they do not conflict with the basic principles of religion. Religious understanding that is not rigid is characterized by a willingness to accept practices and behaviors that emphasize not only the truth of normative religious models but also positive contextual models.⁵⁷

After knowing the four indicators or values of religious moderation above, to see the role of the Anak Jalanan At-Tamur Islamic Boarding School in instilling or internalizing the values of religious moderation in its students who are also students, it is through various routine activities that have been carried out. , both recitations, interfaith dialogue, peace schools, *halaqah*, and Islamic boarding schools, as well as other events. This proves the activeness of *Kiai* Samsudin as the leader of the Islamic boarding school in instilling the values of religious moderation in his students.

The cultivation or internalization of the values of religious moderation carried out by the Anak Jalanan At-Tamur Islamic Boarding School to its students is considered very important because it has been mentioned above that the understanding or ideology to uphold the caliphate, Islamic State, and *imamah* has entered the campus world. So that it is not only formal educational institutions that must play a role in eroding and counteracting ideologies that are contrary to the consensus of the Indonesian state, but the role of Islamic boarding

⁵⁶ Mohamad Salik, *Nahdlatul Ulama Dan Gagasan Moderasi Beragama* (Malang: Literindo Berkah Jaya, 2019), 103.

⁵⁷ Aziz et al., *Implementasi Moderasi Beragama Dalam Pendidikan Islam*.

schools must also be active in promoting and internalizing the values of religious moderation to students.

Efforts in that direction have been and will continue to be carried out by the Anak Jalanan At-Tamur Islamic Boarding School, as is the case in instilling the value of national commitment. This can be seen in *Kiai* Samsudin's remarks in interfaith events at the Anak Jalanan At-Tamur Islamic Boarding School, which always emphasizes that religious spirit must be accompanied by national spirit, the spirit of Islam must be balanced with the spirit of humanizing humans by respecting others, Pancasila means Islam and Islam means that you have Pancasila.

This was reinforced in the cross-faith boarding school event in 2019. The Anak Jalanan At-Tamur Islamic Boarding School, apart from inviting religious leaders who view religious moderation, also invited Wawan Purwanto from the State Intelligence Agency (BIN) and Zaki Hilmy to explain the love of the homeland material. From this understanding, there are no *santri* or students registered at the Anak Jalanan At-Tamur Islamic Boarding School who have extremist thoughts in the form of hatred and disapproval of Pancasila, the Indonesian government and even want to establish an Islamic state, be it a caliphate system, Islamic State or *imamah*.

The strong commitment of the students of the Anak Jalanan At-Tamur Islamic Boarding School, apart from the result of internalizing the values of religious moderation from the leadership of the Islamic boarding schools and interfaith events, also because almost all of the students are cadres of the Islamic Community Organization (Ormas) Nahdlatul Ulama, both in the Indonesian Islamic Student Movement (PMII), the Nahdlatul Ulama Student Association (IPNU), the Nahdlatul Ulama Women's Student Association (IPPNU) or the Ansor Youth Movement.

Then in terms of tolerance, the leadership of the Anak Jalanan At-Tamur Islamic Boarding School encourages the growth and development of understanding and implementation of the values of *ahlus sunnah wal jama'ah* in everyday life through education and coaching programs in the Islamic boarding school. Then make internal socialization about the importance of tolerance in social life through Friday night recitation activities, *istighosahan*, *hadarah*, *marhabaan*, and discussion activities.

Awareness of the importance of tolerance continues to be carried out by the leadership of the Anak Jalanan At-Tamur Islamic Boarding School, because the concept of tolerance in the form of mutual respect is the core of Islamic teachings. This is in line with the struggle for character building carried out by the Anak Jalanan At-Tamur Islamic Boarding School. *Kiai*

THE ROLE OF ANAK JALANAN AT-TAMUR ISLAMIC BOARDING SCHOOL IN INTERNALIZING THE VALUES OF RELIGIOUS MODERATION TO COLLEGE STUDENTS IN BANDUNG

Samsudin said that “character education is the point of creating good students’ morals, so this character education is indeed the mission of Anak Jalanan At-Tamur Islamic Boarding School, namely fostering the souls and morals of students so that they can accept, enjoy and be grateful for the pleasures of life so that they are beneficial for themselves and their environment. Character education in the Anak Jalanan At-Tamur Islamic Boarding School can also be seen in the motto of the pesantren, namely learning, fighting, piety, and sharing.”⁵⁸

Among the morals of good students is accepting differences as a fitrah from Allah Swt. So the form of piety as well as the struggle of the Anak Jalanan At-Tamur Islamic Boarding School students in this case is to be tolerant and moderate towards the various differences that exist in Indonesian society.

Provide Islamic insight about the concept of *Islam rahmatan lil a’alamiin*, namely through regular recitations every *ba’da* (after) *isya* and *subuh*, seminars, through coffee activities together, and discussing the importance of mutual respect, love, and tolerance in society, such as in community peacebuilding activities. interfaith and social services by the Community of Youth of the Indonesian Christian Church (COY GKI) and the Interreligious Network (Jakatarub) in the context of social service as an effort to unite fellow countrymen and countrymen to be moderate, tolerant, in harmony and respect differences.

Kiai Samsudin also provides an example in the form of behavior that reflects the implementation of moderate and tolerant Islam so that this becomes an *uswah hasanah* that should be imitated and instilled in each student of the Anak Jalanan At-Tamur Islamic Boarding School. The success of the tolerance attitude of students is evident from the statement of FM, an alumnus, saying that while studying at the Anak Jalanan At-Tamur Islamic Boarding School, his thoughts became open about the differences that exist in Indonesia, especially in terms of religious differences. He feels this is because he regularly communicates with non-Muslim communities. FM was also a delegate from the Anak Jalanan At-Tamur Islamic Boarding School in attending the Indonesian Peace School in Bogor for three days.⁵⁹

Furthermore, regarding anti-radicalism and violence, it has been mentioned above that the existence of radicalism and violence in the name of religion is the result of a narrow

⁵⁸ Samsudin Samsudin, *The Leader of the Anak Jalanan At-Tamur Islamic Boarding School* (Bandung: Interview, March 8, 2023).

⁵⁹ FM, *Alumni Pondok Pesantren Anak Jalanan At-Tamur* (Bandung: Wawancara, 2021).

understanding of religion. Therefore, students of Jalana At-Tamur Islamic Boarding School, with its recitation curriculum, which is carried out every *bada' isya* and *subuh*, aim to have broad religious knowledge. So it is not easy to blame, let alone easy to heresy-infidel-syiri' (*membid'ah-kafir-syiri'kan*) from other people who have different views and understandings. Discipline of students in participating in various lectures and studies is a form of effort in instilling positive character and having extensive knowledge, so that it will not be easy to hate the differences that exist. The attitude of easily blaming and even easily disbelieving fellow Muslims because they are not in the same group as themselves is a form of their irresponsibility towards Allah Swt. vertically and towards society horizontally.

In this case, Ustaz Ilin Solihin as one of the teacher boards at the At-tamur Street Children's Islamic Boarding School said that "character education makes students responsible, at least for themselves regarding learning objectives".⁶⁰ So to instill the character of anti-radicalism and violence, all teachers of the At-tamur Islamic boarding school continue to strive in various regular recitations.

This effort continues to be carried out by the Anak Jalanan At-Tamur Islamic Boarding School by holding scientific discussions and interfaith events by inviting several resource persons who are qualified in Islamic religious knowledge and have moderate views. So that until now, the students of the Anak Jalanan At-Tamur Islamic Boarding School do not have a problematic attitude toward religion. Through the guidance of *Kiai* Samsudin, students are educated for *riyadhah* and *tazkiyatun nafs* by fasting (*berpuasa*), *dhikr* (berdzikir), reading the Al-Quran, and adding Sunnah practices such as Praying Sunnah consistently. This gave birth to students of the Anak Jalanan At-Tamur Islamic Boarding School who were gentle in religion.

Regarding accommodation to local culture, it has been explained above that the indigenization of Islam is the Islamization movement of the Walisongo with a cultural approach. So that in the process of Islamization, it does not clash Islamic law with local culture, but the strategy used is to incorporate Islamic teachings and sharia into a culture so that the culture breathes Islam, which becomes a kind of characteristic and character of Indonesian Islam.

The Anak Jalanan At-Tamur Islamic Boarding School itself, on Friday nights, routinely institutes *yasinan*, *rathiban*, and *ngaliwet* (eating together) as it is known that *yasinan* on Friday night, including *salametan* and thanksgiving, is a form of indigenization of

⁶⁰ Ilin Solihin, *Board of Teachers of the Anak Jalanan At-Tamur Islamic Boarding School* (Bandung: Interview, March 9, 2023).

THE ROLE OF ANAK JALANAN AT-TAMUR ISLAMIC BOARDING SCHOOL IN INTERNALIZING THE VALUES OF RELIGIOUS MODERATION TO COLLEGE STUDENTS IN BANDUNG

Islam inherited by Wali Sango. Long before the concept of religious moderation was present at the Ministry of Religion of the Republic of Indonesia⁶¹, The Anak Jalanan At-Tamur Islamic Boarding School, including its students, routinely held Yasinan every Friday night.

The *ngaliwet* is a tradition of eating in the Sundanese people, so the tradition of eating *liwet* rice is also routinely carried out after the yasinan activity every Friday night is over. This means that after the heart and mind have been filled with reading the Al-Quran, *shalawat*, and other prayers, it is also closed with eating to fill the stomach. This simple example is quite a strong reason for the accommodativeness of students of the Anak Jalanan At-Tamur Islamic Boarding School in seeing local traditions and culture.

C. CONCLUSION

The Anak Jalanan At-Tamur Islamic Boarding School from the beginning was a unique boarding school, and this is due to the historical factor of the birth of the Islamic boarding school due to the heterogeneity of the surrounding community. Therefore, the Islamic Boarding School led by *Kiai* Samsudin sees differences as a blessing and has an open view. With this, the Anak Jalanan At-Tamur Islamic Boarding School often holds discussions, *halaqah*, and interfaith and cultural dialogues, and it aims to instill the values of religious moderation in students and the community outside, thus giving birth to a peaceful religious life. The internalization of religious values to students that was attempted by the Anak Jalanan At-Tamur Islamic Boarding School was arguably successful and flourishing. Because when viewed from the four indicators or values of religious moderation, namely national commitment, tolerance, anti-radicalism, and violence, as well as being accommodative to local culture, all are reflected in the routine activities and attitudes of students (*santri*) of the Anak Jalanan At-Tamur Islamic Boarding School themselves. This success is due to the frequent holding of interfaith dialogue events coupled with the figure of the leader of the Anak Jalanan At-Tamur Islamic Boarding School himself, who has a broad and open view and emphasizes morality in his education.

⁶¹ Kemenag.go.id, "Rakernas Kemenag 2019 Usung Moderasi Beragama Untuk Kebersamaan Umat," 2019.

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THE ROLE OF ANAK JALANAN AT-TAMUR ISLAMIC BOARDING SCHOOL IN INTERNALIZING THE VALUES OF RELIGIOUS MODERATION TO COLLEGE STUDENTS IN BANDUNG

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