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Implementation of Peace Culture in Instilling Tolerance and Moderate Attitudes at Hubbul Qur'aan Islamic Boarding School in Nogosari Village, Rambipuji District, Jember

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Abstract Lately, there have often been situations of differences and debates that have occurred among the community such as violence and riots which have resulted in the birth of hatred for each other. Meanwhile on May 13, 2018 the involvement of children and women in suicide bombings in Surabaya gave birth to the assumption of women based on religion-based radicalism that could divide the peace and Student of the Jember State Islamic Institute (IAIN) schools are expected to become the main container and become a model for the community in tackling such situations and can instill values of tolerance and peace. The focus of this research is how to implement a culture of peace in pesantren in instilling tolerance and moderation. This research method uses a qualitative descriptive approach with interview and observation techniques. The results of this study indicate that the Hubbul Qur'aan Islamic boarding school in Nogosari Village promotes a pluralist attitude, tolerance to local culture and acceptance of social development.

Keywords: Pesantren; Peace Culture, Moderate Attitude, Islam

1. Introduction

Aspects of the reality of life become its own color in the world however, ethnic and cultural diversity in Indonesia with a variety of differences underlying it often creates social vulnerability in social life. Ethnocentric and primordial cultures often appear and threaten the disintegration of the nation. Historical traces prove that these socio-cultural conflicts often occur in community and state lives. Recently ironically found a bitter reality of the increasing number and complexity of social problems, including various forms of violence. Various forms of violence today have become a common phenomenon in many places, including the Asian region, and are thought to be manifestations of social conflict and the low quality of

human development, especially in the field of education. The violent conflict has disrupted various order of life of the people, both in the economic, social, cultural and political fields.

A few months ago, we were shocked by a suicide bombing in 3 churches, namely the Catholic Church of Saint Mary Blameless, the Pentecostal Church, and the Indonesian Christian Church (GKI). Not shocked by the three bomb blasts, at night a bomb exploded in Sidoarjo. And the next day a bomb blast rocked Surabaya again. This time the Surabaya Mapolrestabes were targeted. Next, on Wednesday morning, May 16, suspected terrorists attacked the Riau Regional Police Headquarters.

The series of bombings is not only this time and this year has happened. But a series of bombs like this have occurred in previous years such as the JSE bomb terror (2000), Santa Ana church bombings and the Jakarta Atrium Plaza (2001), Bali I bomb (2002), JW Marriott bombing (2003), Bali bombing (2005), JW Marriot II bomb and Ritz-Carlton Hotel Jakarta (2009), Solo church bombing (2011), Malay village pot bomb Jakarta (2017).

The acts of terrorism and radicalism seemed to be a "scourge" that was frightening for the history of the Indonesian people. In addition to the terrorist and radical acts that disturbed the community, they also threatened the integrity, unity and unity of the Indonesian nation.

At the individual level, violence occurs in cases of student brawls, fights between neighbors, and so on. At the communal level, violence takes place in conflicts between community groups in the struggle for resources, maintaining ethnic and religious values/identities of groups, and so on. At the nation-state level, conflict arose to redefine relations between citizens in the context of the sovereignty and continuity of the state. Separatism, both at regional and national levels, is characteristic of the nation-state conflict. While at the international level, there is a physical war in the name of their respective national interests.¹

Likewise, the politicization through identity mobilization on issues of armed conflict in Palestine, Kashmir, Mindanao, Afghanistan has helped to divide people

in various countries based on primordial religious ties, ethnicity or political ideology. In turn, the inter-state conflict will trigger a new violent conflict and damage the peace between humans.

The emergence of Islamic boarding schools is not only aimed at fulfilling general needs and demands, but also aims to become a forum for Islamic broadcasting. Then both of these are used as patterns of identity possessed by pesantren. As stated by M. Dawam Raharjo in his book that, it became the identity of the pesantren at the beginning of its growth, namely as the center of the spread of Islam, as well as an educational institution.²

The presence of Islamic boarding schools is said to be unique for two reasons: first, boarding schools are present to respond to the situation and condition of a society that is faced with the collapse of joint moral or social change. Second, the establishment of Islamic boarding schools is to spread the teachings of the universality of Islam to all corners of the archipelago.

The dynamics of boarding school life in general is indirectly a subculture of growth, development and dynamics that are widely occurring in people's lives. Islamic boarding schools cannot avoid all forms of change, differences and even individual or group conflicts that occur and become part of the pesantren or in its relationship with the community or outside parties. Therefore, pesantren are required to be able to deal with and adapt

¹ Haedari, Amin, dkk. 2004. Masa Depan Pesantren dalam Tantangan Modernitas dan Tantangan Kompleksitas Global, Jakarta: IRD Press.

² M. Dawam Raharjo, *Perkembangan Masyarakat dalam Perspektif Pesantren*, Pengantar dalam M. Dawam Raharjo (ed), *Pergaulan Dunia Pesantren: Membangun dari Bawah* (Jakarta: P3M,1985), 7.

to the situation of diversity, differences and developments.³

In recent years, there have often been many situations where differences and debates have occurred among the people. One example is often the occurrence of violence, riots and even cases of conflict between communities and which are even more devastating. The events are often motivated by their ignorance and unconsciousness and misunderstandings between the two parties and some are motivated by mere political interests. Therefore, birth and the existence of Islamic boarding schools should be the main forum and become a model for the community in dealing with such situations. Just like what has been done and applied in the Hubbul Qur'an Islamic Boarding School in Nogosari Rambipuji Jember in instilling peaceful cultural values between santri and other santri.⁴

Therefore, the author feels interested and important to know and conduct research on how the Islamic boarding school instills a peaceful cultural value, by raising the research title "Moderate Attitude as a Solution in Implementing Culture of Peace at Hubbul Qur'an Nogosari Rambipuji Jember Boarding School".

This study uses a qualitative approach because it is a study in which it intends to describe and express objectively and systematically the phenomena and activities that occur in the Hubbul Qur'an Islamic Boarding School in the matter of implementing a

culture of peace in instilling tolerance and moderation.

In this study, researchers entered certain situations, made observations and interviews with people who were seen to know about the problem. Determination of data sources in the people interviewed was carried out by purposive random sampling, namely determining certain requirements that must be possessed by informants as data sources chosen by prior consideration and specific purpose.⁵

Whereas in this study the informant in question was the Caregiver of Islamic Boarding Schools, Boarding Schools, Ustadz and santri. However, the subject and informant of this study did not rule out the possibility of reaching out to the surrounding people who were seen as relevant and fulfilling the criteria of the informant who could answer or understand well about the object of research.⁶

Data collection techniques are the most strategic and systematic steps in the research carried out, because basically the main purpose of the research is to obtain data. Without knowing the data collection techniques that must be used, the researcher will not get data that meets the specified data standards. In accordance with the characteristics and sources of data collection, the data collection used in this study is a variety of techniques, among others, are. First, interviews with caregivers of Islamic boarding schools, boarding schools, religious teachers and santri and related people who are seen as relevant to the

³ Ibid., Hal 9.

⁴ Said Aqil Siradj, Pesantren Masa Depan, Wacana Pemberdayaan dan Transformasi Pesantren (Bandung : Pustaka Hidayah, 1999), 202.

⁵ Sugiono, Metode Penelitian Kuantitatif Kualitatif dan R&D (Bandung: Alfabeta, 2014), 216.

⁶ Ibid., 224.

research problem. In this study the authors used guided free interviews. Namely, Pewancara only makes the subject matter to be studied, then in the interview process takes place following the situation. Pewancara must be smart and wise in directing the interviewee if it turns out he is deviant. The interview guide functions as a controller so that the interview process is not lost in direction.⁷

Second, observation or observation of conditions in the field. But in this case the researcher comes to the place of research but the researcher is not involved in the activities in it. His involvement with the perpetrator or observed only manifested in the form of his existence in the arena of activity with a certain time.⁸

2. At a Glance the Hubbul Qur'an Islamic Boarding School

The Hubbul Qur'an boarding school is in a rural community that is in the southern jember region of Gumuk Bagu Hamlet, Nogosari Village, Rambipuji Subdistrict, Jember Regency. The history of the village of Nogosari is inseparable from the history of the Village Community, at first the name of the village of Nogosari was sparked because in the Village area there were many "Nogosari" Trees growing. The village of Nogosari is divided into five hamlets namely Krajan Hamlet, Gumuk Bagu Hamlet, Gumuk Limo Hamlet and Gumuk Gebang Hamlet. Before the formation of Nogosari Village, Krajan Hamlet including Rowotamtu Village, then there was the expansion of the

Village, the Krajan Hamlet was included in the Nogosari Village area.

The beginning of the establishment of the pesantren actually began with a surau in the 1980s and the increasing number of santri who studied at the end of the first caregiver of the pesantren was supported by local residents to establish the pesantren with the reason that it could accommodate the santri who wanted to live as well as permanent santri.

The journey of the Hubbul Qur'an Islamic Boarding School from the period to the next period always shows a dynamic and significant improvement but its development is gradual and conditional. Starting from the time of KH. Syahri which is a pioneering phase, then continued by K. Habibi Syahri until now. The journey certainly does not necessarily reap maximum results, but also with full struggle.⁹

The Hubbul Qur'an Islamic Boarding School is a salaf boarding school whose education system adheres to a traditional system and focuses on yellow-based religious science subject matter. The purpose of education and teaching in the Islamic Boarding School Hubbul Qur'an is inseparable from the purpose of preaching and educating the santri by using a concept or a program or method of education, among others, the classical education system, namely, a formalistic model of teaching. The orientation of education and teaching is formulated regularly and procedurally,

⁷ Moh Soehadha, *Metode Penelitian Sosial Kualitatif Untuk Studi Agama* (Yogyakarta: Suka Press, 2012) 112.

⁸ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Rosda, 2007) 248.

⁹ Wawancara dengan K Habibi Syahri selaku pengasuh pondok pesantren Hubbul Qur'an. Pada tanggal 15 November 2018.

both covering the period, curriculum, levels and activities.

Education with this classical system at the Hubbul Qur'an Islamic Boarding School has begun to develop, namely with the presence of formal institutions such as the Ibtidaiyah madrasa, junior high school and vocational high school. The three institutions above are supporting supporters to add to the knowledge aspect of santri in order to be competitive with pesantren or other schools.

As a support and complement to the activities that are in the madrasa and are binding on all students as a vehicle to accelerate the process of understanding the disciplines taught, then the Hubbul Qur'an Islamic Boarding School also applies extracurricular activities. First, musyawarah activities take place every night excluding Wednesday and Friday nights. This method is intended as a medium for students to understand and explore a topic or problem contained in each yellow book. From this activity a potential generation is expected to be born that has critical and broad-minded thoughts and is skilled in absorbing and exploring a material while socializing it to the wider community.

Second, the method of Muhafadhoh or memorization is a system that is very synonymous with traditional education including Islamic boarding schools. This activity is also binding on each student and is held every evening Tuesday. The memorized lessons are the book of fiqh, the Qur'an, Asmaul husna, tahlil and others.

Third, the sorogan method, namely the santri or the reading student, while the kiai or ustadz listen while providing corrections, comments or guidance needed. These three methods both have important values and characterize the emphasis on understanding a discipline, all three complement each other.¹⁰

3. Implementation Culture of Peace in Islamic Boarding Schools in Instilling Tolerance and Moderate Attitudes

Talking about peace and a culture of peace will undoubtedly be reminiscent of the complexity of conflict issues that are increasingly routine. Especially in the contemporary era, the world is plagued by the problem of terrorism. Today, the existence of terrorism and violence that are occurring is the right time to remind the importance of reviving Islamic values that uphold human dignity, peace, tolerance and peaceful conflict resolution. Especially for the world of boarding schools that hold the largest share in an effort to form and color the style of thought and attitude of the Muslim generation.

The formation of the character of peace in Islam is impossible to do instantly without a consistent and continuous effort. Choosing the path of peace and tolerant life in a world filled with prejudice and hostility is obtained through a long process of thought that is strengthened by the naqli and aqli arguments about how to respond to the relations of life colored by conflict and hostility. Islam teaches that the origin and purpose of life are unity, brotherhood

¹⁰ Wawancara dengan Ustadz Hamid selaku Ustadz di Pondok Pesantren Hubbul Qur'an pada 16 November 2018.

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and peace, not division, hostility and violent conflict.¹¹

Islamic boarding schools highly uphold respect, without questioning the origin of religion, ethnicity, and race. Islamic boarding schools have long been crowded with non-Muslims. Even so, many of the kiai work with leaders from other religions in the context of community empowerment and devotion to humanity.

One of the words of Allah, in the Qur'an about tolerance is at sura Yunus verse 99, which reads:

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ
جَمِيعًا ۗ أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا
مُؤْمِنِينَ

Meaning: *And if your Lord wills, surely all people who believe in the earth will believe. Do you then force people to become believers in all?*¹²

This verse explains that if God wants all humans to believe in Him, then this will be done, because for those who do so it is easy for Him. Indeed, suppose your God wants not to create a man in a state prepared according to his nature to do good and evil, and for believers or infidels and with his own choice he prefers to one of the possible things, leaving the opposite through his will and will alone, of course all that God does. However, the wisdom of God remains to create human beings in such a way that humans consider themselves with their choices, whether they are believers or infidels, so that there are some people who believe and those who disbelieve.

It also departs from the words of the Prophet, which is the basis for the application of a culture of peace in instilling tolerance values and moderate attitudes in the Hubbul Qur'an boarding school. As Imam Khamsah has narrated that the Messenger of Allah (saw) said: "Not including my behavior, my sunnah, my religion, those who do not love the smaller and respect the greater."

Readers of this hadith should be confident in their hearts, such as, "If I do not follow this, the further away from the Sunnah of the Prophet." Departing from this hadith also, someone knows the teachings to others; good down, that is to people who are smaller in age or science; to the side, that is to the person commensurate; and above it, namely an older person or a higher level of knowledge and degree. If the guidance in acting starts from each person is good, then behaving to outsiders, the community, even the scope of the nation and state will run well. Thus, just departing from this hadith, when fully implemented, peace will come by itself.

Teaching the culture of peace at the Hubbul Qur'an Islamic Boarding School in Nogosari Village, Rambipuji Subdistrict is seen from the practice of implementing a culture of peace in instilling tolerance and moderation that is integrated into the teaching and learning process, in the sense that there is no separate curriculum. Teaching a culture of peace is not implanted directly, but contained in the existing curriculum, such as in the subjects of morality, hadith, and interpretation, which takes place naturally and follows the flow of learning that is in the Hubbul Qur'an boarding

¹¹ Hiroko, Horikoshi. 1987. *Kiai dan Perubahan Sosial*, Jakarta: P3M. 242.

¹² Al-quran Surah Yusuf Ayat 99.

school. There is one key word that is taken into account in this culture of peace, which is also a reflection of the meaning of the hadith above, namely 'tolerant'. Departing from awareness of rights and obligations and being able to place them accordingly, it will logically lead to tolerance. Thus, placing according to position can also be used to refer to 'peace'. Meanwhile, collisions that occur and often occur in the community are generally caused by 'over acting' in the sense that there are obligations in them that are less noticed or rights that are not fulfilled.¹³

According to Kiai Habibi Syahri as the current caregiver, it can be said that almost all activities in the pesantren have reflected a culture of peace. For example, in the process of teaching and learning activities, at least in it there is a transfer of knowledge that can lead to peace and there is interaction between santri and ustadz, or fellow santri with peaceful patterns or principles.¹⁴

Ustadz Hamid added, if the daily activities in the pesantren are sorted for example from waking up in the morning, starting the morning prayer in congregation, wiridan, reciting, bathing, eating together, and so on until going to sleep again, all of them are habituated, disciplined and so itself will bring peace which is intended to instill tolerance values and moderate attitudes.¹⁵

There are several important things which are most emphasized in the process of implementing a culture of

peace in instilling tolerance values and moderate attitudes that are applied in the Hubbul Qur'an boarding school, among other things. First, the pluralist attitude shown by the Islamic Boarding School Hubbul Qur'an with various humanitarian social activities such as teaching santri mutual cooperation, gathering with the surrounding community to join the congregation in worship, tahlilan and the like.

Second, tolerance to local culture. In this case the Islamic Boarding School Hubbul Qur'an especially the caregivers of Islamic boarding schools see and assume that the local culture in the midst of the people of Nogosari Village, Rambipuji District, Jember Regency is an area that has very valuable local wealth, so exploring local wisdom is important, and respecting and caring for it is also one of the processes of applying a culture of peace that is peace with the surrounding environment, respecting the surrounding culture and being moderate in the circumstances of the surrounding culture and habits.

Third, acceptance of social development. Islamic Boarding School Hubbul Qur'an is very accommodating to social development both in the realm of science and technology. This openness was demonstrated by the Hubbul Qur'an boarding school caregivers by adopting good new thinking to strengthen the learning process in the pesantren internally and to build a peaceful system of life in the community. The steps of the Islamic Boarding School Hubbul Qur'an

¹³ Wawancara dengan Ustadz Fawaid. selaku Ustadz di Pondok Pesantren Hubbul Qur'an pada 17 November 2018.

¹⁴ Wawancara dengan K Habibi Syahri selaku pengasuh pondok pesantren Hubbul Qur'an. Pada tanggal 15 November 2018.

¹⁵ Wawancara dengan Ustadz Hamid. selaku Ustadz di Pondok Pesantren Hubbul Qur'an pada 17 November 2018.

are based on the basic view of the pesantren community, namely the existence of ukhuwah Islamiyah, ukhuwah wathoniyah and ukhuwah insaniyyah.¹⁶

4. Conclusion

Based on the research results of the discussions that have been conducted, it can be concluded that in the application of a culture of peace in instilling tolerance and moderation there are several important things that need to be considered and applied. In accordance with what has been implemented by the Hubbul Qur'an Islamic boarding school in Nogosari Village, Rambipuji District, Jember Regency, among others are.

First, the pluralist attitude shown by the Islamic Boarding School Hubbul Qur'an with various humanitarian social activities such as teaching santri mutual cooperation, gathering with the surrounding community to join the congregation in worship, tahlilan and the like. Second, tolerance to local culture. In this case the Islamic Boarding School Hubbul Qur'an especially the caregivers of Islamic boarding schools see and assume that the local culture in the midst of the people of Nogosari Village, Rambipuji District, Jember Regency is an area that has very valuable local wealth, so exploring local wisdom is important, and respecting and caring for it is also one of the processes of applying a culture of peace that is peace with the surrounding environment, respecting the surrounding culture and being moderate in the circumstances of the surrounding culture and habits. Third, acceptance of social development. Islamic Boarding

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