

Actualization of Pancasila Values through Religious Moderation based on Islamic Boarding school (Pesantren) Education

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ARTICLE HISTORY

Received: February 8, 2024; Revised: March 28, 2024; Accepted: April 9, 2024; Available online: April 27, 2024

KEYWORDS

Islamic boarding school; Education;
Pancasila values; Religious moderation

ABSTRACT

Nowadays, many new radical and separatist ideologies are a challenge for the Indonesian people. The reality of religious radicalism in Indonesia is increasingly troubling, especially after the reformation. The purpose of the research is to reveal pesantren education in actualizing the values of Pancasila through religious moderation in the Pesantren of Bengkulu City. This type of descriptive qualitative research is used to examine how pesantren teach santri (students) to live the values of civil society through religious moderation. The results of research on pesantren education in actualizing the values of Pancasila through religious moderation are that moderation education in the learning curriculum of Islamic boarding schools can be one way to maintain the values contained in Pancasila. In addition to the existence of religious moderation education, other spiritual activities can also shape human moral personality so that it can become a harmonious and peaceful being. The contribution of this research is as a novelty and enrichment material both theoretically and practically related to the urgency of pesantren education in actualizing Pancasila values through religious moderation.

1. INTRODUCTION

Nowadays, many new radical and separatist ideologies are a challenge for the Indonesian people. The reality of religious radicalism in Indonesia is increasingly troubling, especially after the reformation (Zubaedi et al., 2021). Religious radicalism most often occurs in inhumane events such as suicide bombings in Bali, tragedies in Sambas, Ambon, and the Aceh movement (Amin et al., 2022). That is the reason why moderation is very important to learn, especially religious moderation, by studying religious moderation we can take a stand on which ones should be done and which ones should not. Religious moderation it self comes as a response and a bridge to straighten out the narrow understanding that leads to conservative religious attitudes and expressions. Indonesian nation it self has guidelines or guidelines in carrying out its daily life activities so that its people can live life as social beings should. Pancasila is an ideology that has become a reference in society for the Indonesian people, starting from the independence of Indonesia until now (Anggraini et al., 2020). Before independence, the Indonesian people had implemented what was in Pancasila. This right can be seen in the harmony of a life lived in togetherness, mutual love, a strong sense of brotherhood, and the concept of solidarity which is very ingrained in the past.

The values of Pancasila are deeply rooted in Indonesia's long history (Hartono, 2017). It can be seen from the civilization of the Indonesian nation contained in the Sutasoma book by Mpu Prapanca and mpu tantular which reads "Bhineka Tunggal Ika". With this attitude, moderation is also needed by the Indonesian people, by having this attitude,

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How to Cite (APA Style):

Meiran, H. K., Alimni, A., & Fitrianah, R. D. (2024). Actualization of Pancasila Values through Religious Moderation based on Islamic Boarding school (Pesantren) Education. *Jurnal Indonesia Studi Moderasi Beragama*, 1(1), 1-11.

a society that upholds religious values and ethics is born. Indonesian society is a pluralistic society, where Indonesia has many cultures, languages, races, tribes, and religions.

The assumption of people at the beginning of the establishment of boarding schools was a place of learning for people we used to call terrorists because in the past this educational institution could be said to be less organized and put aside worldly interests. This view is the wrong view for someone who understands the boarding school education system. Not all boarding schools still maintain this kind of culture (Junaidi, 2017). Since pesantren is the oldest educational institution in Indonesia, the role of pesantren in the spread of Islam in Indonesia cannot be separated. The historical background of the Indonesian state itself cannot be separated from the work of pesantren, many public figures were born into the world as santri (students). The Indonesian people themselves began to understand the importance of religion and education which cannot be separated from the great contribution of Islamic boarding schools. Therefore, the pesantren has its main function, the main function of the pesantren is to prepare students who explore and master Islamic religious knowledge or known as tafaqquh fid al-din, which is expected to produce generations who are morally good and help educate Indonesian society.

However, based on the results of research that the author found in journals on the application of education in pesantren, there are still many Islamic boarding schools that have not been able to apply religious moderation. Indonesia itself has two types of boarding schools, namely traditional boarding schools and modern boarding schools. Islamic boarding schools that have not been able to include moderation education in their curriculum are traditional Islamic boarding schools, this is because education in these Islamic boarding schools is still too rigid regarding Islamic teachings due to the times. In contrast to the education in modern boarding schools, they are more flexible in responding to new laws so that they can keep up with the times.

With the above problems, the author is interested in writing about pesantren education in actualizing the values of Pancasila through religious moderation, so that with this writing, especially the Indonesian people themselves can avoid and stay away from behaviors and social problems as above through the educational patterns in pesantren. The author also hopes that with this paper, Indonesian people can better appreciate the differences that exist in this nation, especially differences regarding beliefs about their respective religions.

1.1 Boarding School Education

Looking at the history of the establishment of boarding schools is to see a "kiayi" (religion teacher) who lives somewhere. Furthermore, many students came to study with him. And also settled in that place. For the cost of life and education, all students pay together with the community. With this, life in the boarding school can run smoothly without any problems regarding the economy. Since the time of the wali songo, Islamic boarding schools have been a place to learn for followers of Islam. Therefore, the place where the learning process takes place is the boarding school. At that time Sunan Ampel established a hermitage in Ampel Surabaya and made it the center of education in Java. The students who came from Java came to study religion. Some of the students even came from Gowa and Tallo, Sulawesi (Abdurrahman, 2020).

The words pondok and pesantren form the series Pondok Pesantren. In Indonesian, the term "pondok" (room, hut, small house) is used to emphasize the simplicity of the building. It is also possible that the Arabic word "funduq", meaning a simple bedroom, guesthouse, or hotel, is the origin of the word "pondok". As a rule, a pondok is a basic safe house for students who are far from their place of origin. In contrast, the word "pesantren" comes from the root "santri" (students) which has the prefix "pe" and the suffix "an" and refers to the location where santri live. As stated by several experts, as quoted by Zamakhsyari, among others: Johns says that the word "santri" which means "reciting teacher" comes from Tamil. Meanwhile, according to Berg, the word "shastri" comes from the Indian word for "one who knows the Hindu scriptures", meaning a scholar who is an expert in Hindu religious scriptures. The word "shastri" comes from the Sanskrit word "shastra," which refers to sacred, religious, or scientific scriptures (Usman, 2013). Pesantren is an education system that grew and was born from the indigenous culture of the Indonesian people. In the beginning, the pesantren was in the form of a recitation held at the kyai's house, which was then called a salafiah pesantren. Along with the development of world civilization, there was a change in the pesantren which was previously a salaf pesantren into a modern pesantren (Awanis, 2018). An interesting note for Islamic schools in Indonesia is that it is not the same as Islamic education foundations in other Islamic countries such as Turkey. Explaining that traditional Islamic educational institutions such as dresses and madrasas were not included in the early reforms of Middle Eastern educational systems, such as the Ottoman Empire (Bani, 2015).

1.2 Values of Pancasila

Pancasila as the basis, ideology, and philosophy of the nation continues to be tested for its adaptability in society, state, and multicultural societies such as Indonesia (Utomo & Prayogi, 2021). Pancasila is always interesting to discuss, starting from its ratification as the basis and foundation of the state at the beginning of independence to the New Order era until today. This shows that the greater the meaning of an event, the higher its symbolic value, so the more open it is to debate and the more interesting it is for the life of the nation (Brata & Wartha, 2017).

Pancasila listed in the Preamble of the 1945 Constitution qualifies as the basis of the state and contains political philosophy because the founding fathers at that time placed Pancasila in a special object, namely the context of state life. In addition to the paradigm of state life, the founding fathers also placed Pancasila as an ideal of law, which has a broad dimension, both the legal system formulated in the text of the 1945 Constitution and beyond that, both written and unwritten. This implies that ideology. Pancasila should be a morally binding force for all legal subjects on Indonesian soil (Suaila & Krisnan, 2019). Pancasila as a state ideology is Pancasila as the basis of the state administration system for all Indonesian citizens based on the noble ideals of the nation. Action-oriented thinking and organized into an orderly system. The ideology of Pancasila is an ideology that we must uphold, especially in facing the challenges faced by our nation both from internal and external sources. Other ideologies are not all appropriate and have a positive influence on people's lives, so we as adherents of open ideologies must have an awareness of the influences that are present.

Pancasila as the basis of the State means that everything related to Indonesian constitutional life is based on Pancasila. All regulations in Indonesia must come from Pancasila. Pancasila is a dynamic and open ideology, which means that the values contained in it need to be developed by the dynamics of Indonesian society (Zubaedi & Utomo, 2021), operationally Pancasila is actual and adaptive, and its meaning can be updated. Pancasila functions as a way of life and also the basis of the Indonesian State where the values contained in each of the Pancasila precepts are the direction in the life of the nation (Sabina et al., 2021).

1.3 Religious Moderation

Conceptually, religious moderation is considered as an idealistic attitude in carrying out the substantial values of the teachings of Islam, this is becoming increasingly rational. Because basically in the teachings of Islam, religion is to recognize and accept the reality of a pluralistic life as exemplified by the Prophet Muhammad Saw, who has succeeded in fostering and creating a positive harmonization, which is full of tolerance, or mutual respect and appreciation in the context of the building order of life between religious communities (Saputera, 2021).

Messages of moderation, especially moderation in religion, can now be easily conveyed with the development of technology and information (social media). However, it must be conveyed without any partiality towards one, either individual or group. If this has been done, then technology and information through social media are very helpful for humans in carrying out their Islam properly and correctly by the guidelines of the Qur'an and Hadith. Thus, Islam can answer everything that exists in this life (Kosasih, 2019).

The emergence of the religious moderation movement is inseparable from the widespread threat of radicalism in religion in Indonesia. This idea arises to counteract the increasingly widespread movement of radicalism in religion. Radicalism in religion arises because religious expressions are often played out radically (Zubaedi et al., 2021). Violence and hatred in the name of God or religion seem to be an understanding that is rooted and difficult to heal. It must be realized that acts of radicalism in religion enter the theological realm. As revealed by Jhon L. Esposito, violence and warfare in the name of religion are based on the harshness of the religious doctrine received by a person.

Based on the description above, there are many problems related to the fading of Pancasila values at this time. Pesantren, is an educational institution where tolerance is the main lesson instilled in its students. The purpose of this study is to discuss pesantren education in actualizing Pancasila values through religious moderation. The focus of the research discusses (1) how is the education system at the boarding school; (2) what are the values contained in Pancasila?; (3) how is the form of religious moderation?; (4) how is the implementation of pesantren education in actualizing Pancasila values through religious moderation?.

2. METHOD

2.1 Research Design

This type of descriptive qualitative research is used to study how pesantren teach santri to live the values of civil society through religious moderation. According to Moleong, subjective exploration is research that expects to understand the peculiarities of what the research subject can do, for example, behavior, observation, inspiration, activity, comprehensively, and through depiction as words and language, in a certain natural setting and through the use of various scientific techniques (Moleong, 2009).

The research method used is a case study approach, which is research that is carried out intensively, in detail, and in-depth on an organization, institution, or certain symptoms. Case studies focus on one particular object that is raised as a case to be studied in depth to reveal the reality behind the phenomenon. In the view of the phenomenological paradigm, what is visible or visible is essentially not something real (reality).

2.2 Research Subject

This research was conducted at Pancasila Islamic boarding school in Bengkulu City in 2022. The research subjects were all Pancasila pesantren administrators. The researcher used the snowball sampling technique because it took into account certain considerations that were likely to be faced during the research. These considerations include data obtained that cannot fulfill the capacity.

2.3 Data Collection

2.3.1 Grand Tour Observation

Grand tour observation or grand tour question is intended to explore as much information as possible which will be used as a foothold in making temporary designs. It is said to be a temporary design because the design will be adjusted to the reality of the developing field.

The field exploration process lasted for one month. Researchers tried to dig up information and data from informants who knew the description of pesantren in instilling religious moderation values. In this exploratory process, researchers obtained various types of data and information, making it difficult to focus the research. To overcome this, discussions were held and then researchers analyzed the findings obtained from the field.

2.3.2 Focused Observation

In carrying out focused observation activities, researchers directly observed the process of indicating the application of the quantum approach in learning activities based on guidelines that had been prepared and brought other equipment such as stationery. This is used after gaining trust and having established good relations with informants.

Data were obtained through interviews and observations. Interviews were the most frequently used method during the research, both with pesantren administrators. The observation technique used in this research is participant observation as an observer. In this case, the researcher is directly at the research location. Meanwhile, to obtain more accurate and varied data, documentation studies were also used.

2.4 Data Validity Checking

Checking the validity of the research data is an important factor in qualitative research. To do this, a criterion is applied, namely the degree of trust (credibility). The application of the degree of trust is carried out using an extension of participation, triangulation, persistent observation, and peer checking.

2.5 Data Analysis

Data analysis in this study was carried out in two ways, namely; data analysis in the field and data analysis after the data collection process was completed. Analysis in the field is carried out repeatedly and the results are tested again in the field because it has become the final analysis.

In this case, the research seeks to describe the nature or characteristics collected before producing more general theoretical statements. By using this analysis, researchers carried out three stages of activity, namely; 1) grouping data and information according to their inherent functions, 2) combining each category that has been found along with its

characteristics into a complete system and 3) formulating the two categories that have been combined in the second stage.

The third stage of analysis, in other words, is intended to provide interpretation. The goal to be achieved in data interpretation is one of the following three goals: mere description, analytical description, or substantive theory. Such interpretation or interpretation will occur giving meaning to the analysis and explaining patterns or categories of relationships between various concepts.

3. RESULT AND DISCUSSION

3.1 Result

3.1.1 Islamic Boarding School (Pesantren) Education

The world of education in Indonesia is inseparable from the role of its oldest educational institution, namely pesantren, many Islamic figures were born from pesantren institutions. Pesantren itself has existed since the 13th-17th centuries. And in Java since the 15th-16th century along with the entry of Islam in Indonesia. Usually, the pesantren is led by kyai to organize the life of the pesantren. Independent life is the goal of the pesantren to separate the students from their parents, the term mondok exists in traditional pesantren or is commonly called "head of the boarding school". Early learning in pesantren was non-classical learning, material written in medieval times became the kyai's guide for teaching (Syafe'i, 2017).

Pesantren as a place of religious education has a clear social base because its existence is integrated with the community. In general, pesantren live from, by, and for the community. This vision requires the role and function of pesantren to be in line with the situation and conditions of society, nation, and state that continue to develop. Meanwhile, as a community, pesantren can play a role as a driving force for efforts to improve the welfare of the community considering that pesantren is a large social force. In general, the accumulation of Islamic values and spiritual life in Islamic boarding schools is a tafaquh fid din (having and mastering religious sciences) institution that carries on the mission of the Prophet Muhammad Saw while preserving the teachings of Islam (Oktari & Kosasih, 2019).

Compared to other education systems, pesantren is a unique culture. Its uniqueness is at least shown by the independent leadership pattern, universal literature that has been maintained for centuries, and a different value system that is separate from the value system adopted by the community outside the pesantren. The teaching and learning process is carried out through traditional structures, methods, and literature, either in the form of formal education in schools and madrasas with graded levels, or the provision of teaching with a halaqah system in the form of weton or sorogan. The main characteristic of this traditional teaching is the way of teaching which emphasizes the literal capture of a book (Velasufah, 2020).

According to the santri, pesantren is referred to as a "holy prison", and although they have to be away from their parents, they learn to live independently while crying. The culture of santri greatly influences their behavior, and a child's character can be shaped by the habits and culture of their community (Zubaedi & Utomo, 2021). The presence of fiqh, akidah, and akhlak materials that will provide insight into santri knowledge not only in the cognitive realm makes the character building of santri in Islamic boarding schools superior. However, the daily behavior and attitude of fiqh studies, which is the main subject taught in pesantren and is influenced by Sufism thinking or Sufism fiqh, is another aspect that combines Sufism morals. Thus, the integration of these sciences is a projection of student character building that is expected to bring graduates success in life (Supriyanto, 2020).

By having distinctive characteristics, Islamic boarding schools are centers of Islamic education that survive in preserving the traditions of Islamic boarding schools amid the changing currents of this increasingly modern era. The special character of Islamic boarding schools is the content of the curriculum which focuses on religious sciences such as Islamic law, tafsir, hadith, Sufism, rhetoric, tarikh, Islamic jurisprudence systems, and also Islamic theology. Regarding the working mechanism, Islamic boarding schools are unique compared to educational institutions in general. The first uniqueness is that it still uses a traditional system where there is full freedom compared to modern schools so that there is a two-way relationship between kyai and santri. The second uniqueness is that the life system in Islamic boarding schools prioritizes simplicity, idealism, equality, brotherhood, and courage (Krisdiyanto et al., 2019).

Pesantren education is expected to overcome differences in opinion and understanding of the ideology adopted by a people. By being guided by the Qur'an and Hadith and good habits that are usually carried out daily by santri, they can be an example for all groups in the outside community. To create a safe, peaceful life, and coexistence as taught by the Prophet.

The value of religious moderation that is always instilled in the learning process at Pondok Pesantren is appreciation and tolerance. Kyai and the teachers always appreciate the willingness of the students to learn. Even for students who do not understand the repeated explanations, the Kyai never reprimands them. The principle that is always held is; studying is an act of worship.

3.1.2 Values Contained in Pancasila

Pancasila is the foundation of the Indonesian state as well as the state ideology which is expected to be the view of the life of the Indonesian people so that it can be a unifier, a symbol of unity, and unity as well as a part of the defense of the nation and state. The founders of the nation who created Pancasila had the aim that the Indonesian nation has a strong foundation and basis for the state so that it is not be easily influenced and colonized by other nations. The ideal basic values contained in Pancasila are a national commitment, and national identity and become the basis for building Indonesian character (Septoyadi et al., 2021).

Accepting and making the values of Pancasila the main reference for state administration is logical considering that Pancasila is the foundation of the state and the national ideology of the Indonesian state. This is pursued by interpreting the values of Pancasila into the 1945 Constitution and relevant regulations and guidelines. State administration is then guided by the laws and regulations outlined in the 1945 Constitution. Pancasila must be translated into norms as praxis in state life because the basic values of the state, the values of Pancasila, are embodied in the norms of state life (Adha & Susanto, 2020).

In the life of the Indonesian nation, Pancasila acts as a filter in the development of science and technology. The development of science and technology in Indonesia is something that must give developed to Pancasila in the life of the Indonesian people, so that in implementing and developing morals must see various developments that occur in the life of the wider community. Pancasila is also a filter for outside cultures that enter the culture of the Indonesian nation to prevent the misuse of Pancasila values, especially in educational institutions, which make a reflection and example in the development of community morals (Efendi & Sa'diyah, 2020).

The basic principles of Pancasila, which are the national ideology, are the ideals of the Indonesian nation and show the character of the new nation. The character, identity, or character of a nation is not something that is created. Character is built and developed through education-based acculturation. Pancasila underlies and animates the entire cycle of state administration in various fields and acts as a source of views for all Indonesian people in acting and acting in daily routines. The attitudes and behavior of every Indonesian citizen are determined by Pancasila, whether by the life of society, nation, and state (Kariyadi, 2017).

Pancasila education at this time is needed by the Indonesian people, especially in the current generation, the many new understandings and ideologies that enter Indonesia are a challenge for the Indonesian people to maintain the integrity of the Unitary State of the Republic of Indonesia. Coupled with the rapid flow of globalization, advances in the field of Science and Technology, and the entry of Western cultures are very vulnerable to the Indonesian people being influenced and forgetting the basis of the state.

The development of the times, sometimes makes us forget the basis of our own country. It is all caused by the increasing number of new understandings, especially about religion. Many groups have begun to reveal themselves with their respective streams that are no longer in harmony with the Pancasila ideology. Understanding Pancasila is very important for our country so that there are no divisions and disputes between certain groups.

In the ideology of Pancasila, three levels of values are known, namely basic values, instrumental values, and practical values. The following is an explanation of the three values:

- 1) Basic values, which are abstract and do not change no matter how changes in time affect them. Principles are fundamental values that transcend time and place and are abstract and universal. In addition to the ideals of the nation oppressed by the colonizers, the history of the Indonesian people's struggle against the colonizers who have brought misery to the Indonesian people formed the fundamental values of Pancasila. Instrumental quality, logical appreciation.
- 2) Instrumental value is the elaboration of Pancasila values that headline implementation within a certain period and under certain circumstances. Instrumental quality can be adjusted to the demands of the times. Nevertheless,

instrumental values must refer to the basic values described. Policies, strategies, organizations, systems, plans, programs, and even projects built on these fundamental values are known as instrumental values because of their value content. State institutions approved to collect instrumental traits are the MPR, the President, and the DPR.

3) Praxis value, the value contained in the will of the state.

3.1.3 Religious Moderation Education

Conceptually, religious moderation is built from the word moderation. The word moderation itself is adopted from English moderation which means moderate attitude, non-excessive attitude, and impartiality. Meanwhile, in the large Indonesian dictionary, the word moderation is taken from the word moderate, which means it refers to the meaning of behavior or actions that are reasonable and not deviant, leaning towards dimensions or middle ground, moderate views, and willing to consider the views of others (Aziz, 2019). Moderate Islam, also known as Wasathiyah Islam, comes from two words: Islam and wasathiyah. Islam as it is known is a religion full of blessings, and a religion brought by the Prophet Muhammad Saw. Islam is the majority religion in Indonesia with the largest population in the world today. The word moderation in Arabic means "alwasathiyah". Linguistically "al-wasathiyah" comes from the word "wasath". Al-Asfahaniy defines "wasathan" with "sawa'un" which is the middle between two limits, or with justice, the middle of the standard or the usual. Wasathan also means guarding against being uncompromising and even leaving the line of religious truth (Subchi et al., 2022). Hashim Kamali emphasizes that moderate cannot be separated from two other keywords, namely balance, and justice. Moderate does not mean that we compromise with the main principles (ushuliyah) of religious teachings that are believed to be tolerant of people of other religions; moderate means "... confidence, right balancing, and justice ...". Without balance and justice the call for religious moderation will be ineffective. Thus, moderation means that each of them should not be extreme in each side of their views. Both must come closer and find common ground (Sutrisno, 2019).

In understanding the essence of wasathiyah in its various fields and perspectives, wasathiyah defenders and experts are expected to focus on what is expressed by linguists. That is, "the middle" and both ends are attracted to each other. Of course, dealing with it requires not only patience and tenacity but also sufficient knowledge and understanding so as not to be dragged down by one side and draw what is necessary to fulfill the demands of justice and goodness from both sides to produce the absolute essence of wasathiyah (Shihab, 2019).

By having a lot of diversity, we must understand the name moderate. Islam teaches humans to live in order, and peace, and help each other (Amin & Alimni, 2022). Moderation education is very necessary for this day and age, with many extreme views about religion that can create divisions and disputes between religions and even between groups within the religion itself. As times develop, many Islamic scholars and scholars have an understanding that is contrary to the teachings of Islam under the Prophet.

Along with the unstoppable development of knowledge and technology in religious and social life (Zubaedi et al., 2021), radical and liberal ideas also grow and develop rapidly in the space of religious life. Radical views that are rigid in the implementation of religious life, and the current flow of extreme thinking of liberal groups, have given birth to many doctrines that continuously undermine the faith and beliefs of Muslims, for example; takfir understanding from radical groups, and pluralism in religion from liberal groups (Nurdin & Naqqiyah, 2019).

The emergence of radical Islam can be attributed to various factors, which are important in understanding religious moderation (Amin et al., 2022). Indonesia's multicultural society is the reason or basis why the importance of religious moderation education is taught to Indonesians. The motto of Bhineka Tunggal Ika is also the basis for Indonesian society to have a moderate attitude, "although different, still one" is the meaning and meaning of Bhineka Tunggal Ika. It can be understood that with the diversity of religions, ethnicities, races, languages, and other diversity of Indonesian society remains one. Even every religion in Indonesia has its teachings about this moderate attitude.

The hope to be achieved by having an attitude of religious moderation is that we can coexist with other religious believers. Sometimes religion itself has different views between groups, and with differences in these views sometimes many unpleasant events occur. Attack each other between groups, demonize each other, and sometimes there is a riot every time there is a meeting. This unsightly behavior does not reflect a good Muslim, where Islam teaches about the love of peace.

3.2 Discussion

The crisis of modern civilization stems from the rejection (negation) of the essence of spirit and the gradual elimination of ma'nawiyah in human life (Amin et al., 2020). The number of radical and liberal ideologies that have entered Indonesia has caused the values of Pancasila to fade. Problems regarding ideas that can damage the integrity of this country need to be in the spotlight for us together. Religious moderation education is a solution initiated by the minister of religion in 2019. An understanding of religious moderation is very important to be given to all elements of society, from children to the elderly.

Pesantren, is included as an Islamic educational institution that is quite a lot of enthusiasts and at the same time a source of growth for the nation's generations. It is necessary to strengthen the role of Islamic education institutions as a bulwark against radicalism and terrorism in Indonesia. In line with what was launched by the Ministry of Religion to prevent violence and radicalism in pesantren, the Ministry of Religion (Kemenag) has launched religious moderation as a learning guide in pesantren.

Indonesia as a pluralistic country in terms of ethnicity, culture, and religion requires a strategy to create and maintain an atmosphere of religious freedom and religious harmony, which is very important to do to realize a prosperous, safe, peaceful, united, and peaceful Indonesian society. To realize peace, security, and unity, there needs to be an appropriate strategy. The strategy is religious moderation (Abror, 2020).

Diversity, especially religious and cultural diversity, as well as related customs, traditions, and practices, is what fosters tolerance. We must accept diversity as a destiny from Allah Swt because it is a "fitrah" that Allah Swt has given us and is not negotiable. According to Pancasila, every citizen must respect each other while maintaining a sense of brotherhood and unity. Bigotry is increasingly instilled in strict and public activities, open quarrels often occur and take many victims. Therefore, the role of Islamic boarding schools by focusing on Islamic education which aims to make human beings who are morally good is very suitable to become a fortress so that the values of Pancasila do not fade with radical and extreme ideas. The teaching of tolerance is highly emphasized in Islamic boarding school education from the past to the present. Even Indonesia is an example of a foreign country regarding unity. Because of a multicultural society, Indonesia currently still stands as a nation, and it is all inseparable from the role of education in Islamic boarding schools. In every boarding school, the values of moderation have indirectly been instilled in the students, the values in question are the value of democracy, the value of justice, and the value of tolerance. By understanding these values, students can learn to understand how important it is to respect other people's opinions, be honest with any circumstances, and feel how beautiful it is to coexist with fellow human beings without disturbing other people to have beliefs, express their beliefs, and express opinions, even though it is different from what we believe.

4. IMPLICATIONS AND CONTRIBUTIONS

The results of this study provide benefits both theoretically and practically, the following are the implications and contributions of the research:

- 1) Become a reference for the Ministry of Religious Affairs in assisting Islamic educational institutions (pesantren) in implementing the concept of religious moderation;
- 2) Making a meaningful contribution to improving the quality of education in Islamic boarding schools in actualizing the values of Pancasila through religious moderation;
- 3) Contribute to the development of science, especially related to the concept of implementing religious moderation values in other educational institutions.
- 4) Become a reference for managers of other educational institutions in applying the concept of implementing religious moderation from the perspective of Islam and Pancasila.
- 5) As a scientific publication in the form of a journal or article on the implementation of Pancasila values through religious moderation.

5. RESEARCH LIMITATION

This research only portrays pesantren education in actualizing Pancasila values through religious moderation only in one place, namely Pancasila Pesantren in Bengkulu City, and was not conducted in other pesantren. This research only focuses on the role of pesantren in efforts to implement Pancasila values through religious moderation and does

not make comparisons with other pesantren. Therefore, future researchers need to research moderation in other pesantren so that it can be concrete evidence of the existence of religious moderation in pesantren in Bengkulu.

6. CONCLUSION

The result of the research analysis of pesantren education in actualizing Pancasila values through religious moderation is that along with the rapid development of the times today, we often encounter new ideas and even new ideologies. Therefore, we as Indonesians with Pancasila ideology must be ready to fortify ourselves so as not to be indoctrinated with ideologies that are radical and damage the integrity of the Unitary State of the Republic of Indonesia. With a pesantren education pattern that focuses on Islamic science, it can be expected to fortify us from radical ideologies. In addition, religious moderation education has now been included in the learning curriculum in every pesantren, because with an understanding and attitude of religious moderation, we can maintain the values in Pancasila to create the beauty of peace in our country.

ACKNOWLEDGMENTS

The author would like to thank the management of the Pancasila boarding school in Bengkulu City for providing a lot of information to the author during the data collection process. The author would also like to thank the supervisor for preparing this research report so that this research can be completed on time.

AUTHOR CONTRIBUTION STATEMENT

The results of this research are original and based on the results of data collection that the authors have conducted. Therefore, the author guarantees and is responsible for all data presented in this article

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