

Developing Religious Moderation in Millennial Santri: A Case Study at Ma'had al-Jami'ah UIN Cyber Syekh Nurjati Cirebon

Umamatul Khaeriyah

UIN Siber Syekh Nurjati Cirebon

umamahaffandi@gmail.com

Muthoharoh

UIN Siber Syekh Nurjati Cirebon

muthoharoh_18@syekhnurjati.ac.id

Neily El -'Izzah

UIN Siber Syekh Nurjati Cirebon

neilyelizzah@syekhnurjati.ac.id

Abstract: Islamic boarding schools have become centers for developing moderate ideas in a multicultural Indonesian society from various cultures, religions, races, ethnicities, and languages. Thus, Islamic boarding schools act as strategic educational institutions that form moderate santris that can positively maintain harmony and peace in society. This research aims to investigate how Ma'had Al-Jami'ah forms moderate millennial santris. This study used a case study research design using qualitative methodologies, with observation, in-depth interviews, and documentation as instruments. The study occurred at Ma'had Al-Jami'ah UIN Cyber Syekh Nurjati Cirebon, where the participants were santris of Ma'had Al-Jami'ah. The issue: This study investigates religious attitudes. The findings suggest that santris accept the condition of Ma'had facilities gracefully, behave politely and courteously, love local culture, like to help other people in Ma'had and outside environments, interact with friends from various backgrounds, act collaboratively in several activities, and are trained to live independently in the *ma'had* environment. Finally, Islamic boarding schools have a significant role in developing moderate santris. It can serve as a foundation for Islamic boarding schools to continue developing curricula and teaching techniques that effectively instill the values of religious moderation.

Keywords: Religious Attitudes, Moderation, Millennial Santri, Islamic Boarding School.

Abstrak: Pondok pesantren telah menjadi pusat pengembangan gagasan moderat dalam masyarakat Indonesia yang multikultural dari berbagai budaya, agama, ras, etnis, dan bahasa. Dengan demikian, pondok pesantren berperan sebagai lembaga pendidikan yang strategis dalam membentuk santri yang moderat, yang secara positif dapat menjaga kerukunan dan perdamaian di masyarakat. Penelitian ini bertujuan untuk mengetahui bagaimana Ma'had Al-Jami'ah membentuk santri moderat milenial. Penelitian ini menggunakan desain penelitian studi kasus dengan menggunakan metodologi kualitatif, dengan observasi, wawancara mendalam, dan dokumentasi sebagai instrumen. Penelitian ini mengambil lokasi di Ma'had Al-Jami'ah UIN Cyber Syekh Nurjati Cirebon, dengan partisipan penelitian adalah santri-santri Ma'had Al-Jami'ah. Masalah yang diteliti dalam penelitian ini adalah sikap keagamaan. Temuannya menunjukkan bahwa santri menerima kondisi fasilitas ma'had dengan lapang dada, berperilaku sopan dan santun, mencintai budaya lokal, suka menolong orang lain di lingkungan ma'had maupun di luar, berinteraksi dengan teman dari berbagai latar belakang, bersikap kolaboratif dalam beberapa kegiatan, dan dilatih untuk hidup mandiri di lingkungan ma'had. Terakhir, pondok pesantren memiliki peran yang signifikan dalam mengembangkan santri yang moderat. Hal ini dapat menjadi landasan bagi pondok pesantren untuk terus mengembangkan kurikulum dan teknik pengajaran yang efektif menanamkan nilai-nilai moderasi beragama.

Kata Kunci: Sikap Keagamaan, Moderasi, Santri Milenial, Pesantren

INTRODUCTION

Acts of radicalism and terrorism carried out in the name of Islam in Indonesia often unjustly implicate all Muslims.^{1,2} It is fundamentally flawed to attribute the actions solely to their religion, as is the case with a vast majority of religious individuals' activities, and to endorse such extremist views or violent acts.^{3,4,5} Nevertheless, it is essential to acknowledge the existence of exemplified by the fact that there are Muslim terrorists, such as those in 2021. The perpetrator, a 26-year-old former student, had abandoned his studies, highlighting complex factors that can lead individuals down the path of radicalization. Student, regardless of knowing that his studies were not continued.⁶

A 25-year-old woman attacked the National Police Headquarters in South Jakarta shortly after the terrorist attack in Makassar.⁷ After that, the excitement of dozens of teenagers aged 15 to 20 being exposed to NII's radical ideology was palpable.⁸ Recently, MUI members of the Indonesian Ulema Council (MUI) were arrested by Densus 88 due to their involvement in an international terrorist network. This has come as a shock to many Muslims, as the MUI, which serves as the center of the Ulama association, has been infiltrated by radical elements.

As acts of radicalization emerge in the media and real life, the government is collaborating with all relevant stakeholders to promote deradicalization.⁹ This involves collaboration with formal and non-formal

¹ Firdaus Syam et al., "Narrative and the Politics of Identity: Patterns of the Spread and Acceptance of Radicalism and Terrorism in Indonesia," *Religions* 11, no. 6 (June 12, 2020): 290, <https://doi.org/10.3390/rel11060290>.

² Muammar Bakry et al., "Strengthening the Cyber Terrorism Law Enforcement in Indonesia: Assimilation from Islamic Jurisdiction," *International Journal of Criminology and Sociology* 10 (August 3, 2021): 1267–76, <https://doi.org/10.6000/1929-4409.2021.10.146>.

³ Syam et al., "Narrative and the Politics of Identity: Patterns of the Spread and Acceptance of Radicalism and Terrorism in Indonesia."

⁴ Bakry et al., "Strengthening the Cyber Terrorism Law Enforcement in Indonesia: Assimilation from Islamic Jurisdiction."

⁵ S. Siregar, I., Irwansyah, R., Musa, T. S., & Khadijah, "Terorisme Dalam Studi Agama-Agama," *Jurnal Pendidikan Tambusai* 8, no. 2 (2024): 1–12.

⁶ Arnas Padda, "Sosok L Pelaku Bom Bunuh Diri Makassar, Yatim Sejak Usia 5 Tahun, Berhenti Kuliah, Dan Dinikahkan Oleh Teroris JAD," *Kompas*, March 2021.

⁷ Ivany Atina Arabi, "Profil Zakiah Aini, Pelaku Penyerangan Mabes Polri Yang Dukung ISIS," *Kompas.Com*, April 2021.

⁸ Gading Persada, "Heboh Puluhan Anak Muda Di Garut Diduga Terpapar NII, Lurah: Anggap Indonesia Pemerintahan Thogut," *Kompas.Tv*, October 2021.

⁹ A Karisma, G., Rachmawati, T., & Inayah, "Deradikalisasi Bagi Generasi Muda Bandar Lampung Sebagai Antisipasi Perkembangan Radikalisme Di Media Sosial," *Civitas*

educational institutions, from elementary schools to universities. Efforts to promote a moderate understanding are implemented holistically, with numerous studies on moderation emerging as key themes for seminars, conferences, and research initiatives. Religious moderation serves as a solution for fostering religious harmony in Indonesia, as the concept is both relevant and requires empowerment and reinforcement in the current ideological landscape and religious dynamics. This approach aims to counteract the spread of radical thinking, which continues to disrupt and negatively influence the thought processes and actions of the younger generation in various ways.

Islamic boarding schools, as educational institutions, play a significant role in instilling the values of religious moderation in *santris*. This is achieved through studying classical texts, thematic and contemporary interpretations, and the unique characteristics of these schools, which emphasize simplicity, scholarship, and spiritual growth.^{10,11,12} Islamic boarding schools also function as a laboratory for fostering a profound understanding of Islam. This aligns with the history and philosophy of these institutions, which aim to play a significant role in the development of modern Indonesia.^{13,14} It is believed that Islamic boarding schools can safeguard the younger generation from waves of radicalism, intolerance, liberalism, and other threats to the Unitary State of the Republic of Indonesia. These institutions aim to cultivate the virtues of moderation among their *santris*.

Islamic boarding schools serve as educational institutions and foundational bases for promoting religious moderation. To effectively

Consecratio: Journal of Community Service and Empowerment 4, no. 1 (2024): 11–19, <https://doi.org/https://doi.org/10.33701/cc.v4i1.3782>.

¹⁰ Sangkot Nasution, “Pesantren: Karakteristik Dan Unsur-Unsur Kelembagaan,” *Tazkiyah: Jurnal Pendidikan Islam* viii, no. 2 (2020): 125–36.

¹¹ Ahmad Bahauddin AM and Suhaimi Suhaimi, “Peran Pesantren Makrifatul Ilmi Dalam Moderasi Beragama Pada Generasi Millenial,” *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, Dan Fenomena Agama* 23, no. 1 (June 30, 2022): 1–20, <https://doi.org/10.19109/jia.v23i1.13019>.

¹² S Mardani, M., & Siswanto, “Internalisasi Nilai Moderasi Beragama Pada Santri Pondok Pesantren Al-Mazaya Paser Kabupaten Paser Provinsi Kalimantan Timur,” *Jurnal PAI Raden Fatah* 6, no. 1 (2024): 246–60.

¹³ Wildani Hefni and Qurrotul Uyun, “Pendampingan Kader Pesantren Sebagai Aset Modal Sosial Dalam Penguatan Moderasi Beragama,” *Dimas: Jurnal Pemikiran Agama Untuk Pemberdayaan* 20, no. 2 (2020): 175, <https://doi.org/10.21580/dms.2020.202.5452>.

¹⁴ Fathor Rozi, “Gerakan Kepanduan Pramuka Dan Pesantren: Pendekatan Moderasi Dan Deradikalisasi,” *Tafaqquh: Jurnal Penelitian Dan Kajian Keislaman* 12, no. 1 (June 1, 2024): 17–34, <https://doi.org/10.52431/tafaqquh.v12i1.2687>.

implement this role, they require a strategic approach that aligns with the National Long-Term Plan, which serves as the legal framework for fostering values of moderation. These schools collaborate with formal and non-formal educational institutions to instill values of moderation, promote a culture of literacy, and facilitate interfaith education.¹⁵ Then, across all timelines, filter and monitor the spread of radical ideas on social media by reinforcing them with clear legislation.¹⁶ Researchers are examining the attitudes of millennial students to determine the potential of Islamic boarding schools as institutions for religious education in preventing radicalization.

Many previous studies have studied Islamic boarding schools, focusing on the curriculum and stakeholders' role in shaping students' morals. This research differs from most others by investigating how the environment of an Islamic boarding school shapes the morals of students. This research is different from most other research. Namely, investigate how the Islamic boarding school environment shapes attitudes of moderation among millennial students. Specifically, we studied a unique Islamic boarding school for santri of UIN Siber Syekh Nurjati Cirebon students who had never previously received Islamic boarding school education. Our research seeks to answer questions such as: How do Islamic boarding schools foster an attitude of moderation? What is the nature of the moderation attitudes among the santri of Ma'had Al-Jami'ah?

This qualitative case study was conducted at Ma'had Al-Jami'ah, a specialized Islamic boarding school for santri of UIN Cyber Syekh Nurjati. The selection of this location is based on its focus on providing comprehensive training in reading the Quran and Islamic texts. This study's respondents were students with no prior experience studying at an Islamic boarding school. Purposive sampling was employed to select interview participants, specifically targeting students from the Islamic Religious Education department. The research was carried out over six months, from April to December. Data collection methods included observation, in-depth interviews, and documentation.

Data analysis techniques involve systematically searching for and compiling data from interview results, which are then organized to draw

¹⁵ Hisny Fajrussalam, "Core Moderation Values Dalam Tradisi Kitab Kuning Di Pondok Pesantren," *ATTHULAB: Islamic Religion Teaching & Learning Journal* 5, no. 2 (2020): 210–24, <https://doi.org/10.15575/ath.v5i2.8371>.

¹⁶ Elma Haryani, "Pendidikan Moderasi Beragama Untuk Generasi Milenia: Studi Kasus Lone Wolf? Pada Anak Di Medan," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 18, no. 2 (2020): 145–58, <https://doi.org/10.32729/edukasi.v18i2.710>.

conclusions. The interview results are analyzed through description and interpretation. The data analysis technique employed includes data reduction, which involves selecting relevant data for use, presenting the data in a descriptive format to facilitate straightforward interpretation, and concluding with verification. Additionally, conducting a wetness test on the data is essential to prevent dishonest responses from informants, a process known as triangulation. This involves using multiple data sources to find findings, such as comparing interviews, observation, and analysis data.

RESULTS AND DISCUSSIONS

Islamic boarding schools are essential for the growth of Islam across the archipelago, especially as educational systems adapt to the changes of the Industrial Era 4.0.^{17,18,19} The concept of moderation is developed and influenced by kiyais, Islamic boarding school administrators, and student interactions that manifest themselves in the learning process, both through the study of classical books and through activities as programs within the Islamic boarding school itself.²⁰

Religious Attitudes of Millennial Santri

The interview was conducted in November, and the results of research interviews with informants, namely the students of Ma'had Al-Jami'ah, Musyrifah, and Musyrif Ma'had, are as follows:

Spiritual Integrity

1. Acceptance and feeling pleased (*Qona'ah*)

Qona'ah is derived from the Arabic *qona'a-qona'an*, *wa qan'atan*, which means to accept and be pleased with what has been achieved and to take with grace what is included in it.²¹ *Qona'ah* is not dependent on everything owned; it

¹⁷ Ajibah Quroti Aini, "Islam Moderat Di Pesantren: Sistem Pendidikan, Tantangan, Dan Prospeknya," *Edukasia Islamika*, December 2018, 218, <https://doi.org/10.28918/jei.v3i2.1689>.

¹⁸ Sangkot Nasution, "Pesantren: Karakteristik Dan Unsur-Unsur Kelembagaan."

¹⁹ Ahmad Saifuddin, "Eksistensi Kurikulum Pesantren Dan Kebijakan Pendidikan," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 3, no. 1 (February 2016): 207, <https://doi.org/10.15642/jpai.2015.3.1.207-234>.

²⁰ Ach. Rofiq, "Living Aswaja Sebagai Model Penguatan Pendidikan Anti Radikalisme Di Pesantren," *Tarbiawi: Jurnal Pendidikan Islam* 16, no. 1 (November 2019): 1, <https://doi.org/10.34001/tarbawi.v16i1.997>.

²¹ Ahmad Warson Munawwir, *Al Munawwir, Kamus Arab-Indonesia* (Surabaya: Pustaka Progresif, 1997).

feels sufficient with what is, not too much.^{22,23} *Qona'ah* is intelligent behavior, where a person will appreciate everything that happens to them while still dealing with world problems without hurrying.

The researcher interviewed various informants among the male and female santris of Ma'had Al-Jami'ah, as well as one of the santris interviewed, to investigate their religious attitudes, namely those related to the *Qona'ah* attitude, as follows:

"In Ma'had, we are taught to live a simple life, from the food we consume to the clothes we wear. Thus, the habit of ma'had forms a simple lifestyle in everyday life and thus develops an attitude of qona'ah in the sense of feeling pleased with a minimalist lifestyle". (Informant 1, 2022).

"I have never been in an Islamic boarding school before. It was during college that I first experienced life in a boarding school environment. I obeyed the rules that apply in the Islamic boarding school. The facilities, which were different from the complete facilities at home, did not make me sad; they made me grateful to adapt to the simple life of the Islamic boarding school. I am grateful to have friends from various departments, some from English, mathematics, and others. Even at the Islamic boarding school, we also have diverse language backgrounds; some speak Javanese, and some speak Sundanese, but we still live in harmony and accept each other". (Informant 2, 2022).

According to the informant, Ma'had Al-Jami'ah's learning environment values moderation and encourages students to accept and be grateful for the school's facilities and learning climate. This behavior is reflected in the students' disciplined attitude, acceptance of others, and learning from each other.

This accepting attitude reflects the santri's moderate religious attitude.²⁴ The santri accepts diversity, accepts friends from various backgrounds, agrees with the applicable Islamic boarding school rules, and acknowledges and adapts to the Islamic boarding school atmosphere, which differs from the Islamic boarding school atmosphere at home.

Qona'ah has the function of controlling oneself to remain enthusiastic about living life. *Qona'ah* makes oneself tolerant, peaceful, sufficient, and free from envy and greed. There are several lessons from the *qona'ah* attitude, such as having a good work ethic, a quiet heart, being confident and always optimistic, and making yourself a patient and confident.

²² Al Ghazali, *Ihya' Ulumuddin*, ed. terj. Ismail Yakub, VII (Jakarta: Faizan, 1985).

²³ Amin Syukur, *Zubud Di Abad Modern* (Yogyakarta: Pustaka Pelajar, 1997).

²⁴ Muammar Ramadhan, "Deradikalisasi Agama Melalui Pendidikan Multikultural Dan Inklusivisme (Studi Pada Pesantren Al-Hikmah Benda Sirampog Brebes)," *Smart* 1, no. 2 (2015): 177–90, <https://doi.org/10.18784/smart.v1i2.250>.

So, the interview results show that the millennial students of Ma'had Al-Jami'ah UIN Siber Syekh Nurjati have a positive attitude. A concrete example is that the students gracefully accept the conditions of the Islamic boarding school's simple facilities and then freely participate in the activities at the Islamic boarding school.

2. Humility (*Tawadhu'*)

Morals are an essential factor in Islam. According to Ahmad's narrative, Rasulallah was sent to perfect morals,^{25,26,27} Religion exists to solve moral problems; religion is more than just a normative identity; it also plays an integral part in forming moral and civilized beings.

Morals are essential in humans; while human nature is good, the environment changes people to have good or bad morals. Morals are reflected in the actual and digital worlds as technology and knowledge advance.

Tawadhu' (submission and humility) is one evidence of high morality. So *Tawadhu'* conforms to and obeys the rules and the truth and is willing to take it from anyone who delivers it, not judging others as inferior to himself.^{28,29,30} A humility attitude (*tawadhu'*) can also be demonstrated by gracefully embracing differing perspectives.

Islamic boarding schools develop noble values such as humility (*tawadhu'*), inherent in santri. The findings and discussions will be presented as follows:

²⁵ Sri Haryanto, "Pendekatan Historis Dalam Studi Islam," *Manarul Qur'an: Jurnal Ilmiah Studi Islam* 17, no. 1 (December 2017): 127–35, <https://doi.org/10.32699/mq.v17i1.927>.

²⁶ Dalila Khoirin and Tasman Hamami, "Pengembangan Kurikulum Pendidikan Agama Islam 2013 Integratif Dalam Menghadapi Era Society 5.0," *TADRIS: Jurnal Pendidikan Islam* 16, no. 1 (June 11, 2021): 83–94, <https://doi.org/10.19105/tjpi.v16i1.4109>.

²⁷ Muhammad Nurfaizi Arya Rahardja et al., "Menuju Super Smart Era 5.0: Tantangan Baru Dan Pengembangan Kurikulum Pendidikan Agama Islam," *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan* 21, no. 1 (April 30, 2024): 65–82, [https://doi.org/10.25299/al-hikmah:jaip.2024.vol21\(1\).16480](https://doi.org/10.25299/al-hikmah:jaip.2024.vol21(1).16480).

²⁸ Yunahar Ilyas, *Kuliah Akhlak* (Yogyakarta: Lembaga Pengkajian Pengamalan Islam, 2005).

²⁹ Ida Nur Laeli, "Aplikasi, Dampak Dan Universalitas Sikap Tawadhu'," *Islamadina: Jurnal Pemikiran Islam* 23, no. 1 (April 2022): 33, <https://doi.org/10.30595/islamadina.v23i1.11955>.

³⁰ Syfa Aurela Nurazizah, Ujang Rohman, and Shalahudin Ismail, "Fenomena Superiority Complex Dan Narcissistic Terhadap Perilaku Individu Di Sosial Media Dalam Perspektif Hadis," *Journal of Psychology Students* 2, no. 2 (November 30, 2023): 55–62, <https://doi.org/10.15575/jops.v2i2.26832>.

‘From Masyayikh’s learning, we were taught to be humble, join study groups with friends from various backgrounds, and always receive advice from Asatidz. In this case, we believe that humans, in the eyes of Allah, are the same; only faith and “piety” make the difference. We always greet each other when we enter the study room or bedroom, and we don’t look at other people as lower than ourselves, so we always accept being friends with anyone’ (Informant 2, 2022).

“We are taught in Islamic boarding school to be humble, not arrogant, and we demonstrate this behavior in our lives both inside and outside of Islamic boarding school. For example, we do not choose our friends at Islamic boarding schools, and even though we come from diverse economic backgrounds, we stay together. Mutual respect and regard for one another.” (Informant 3; 2022).

Based on the interview results, it is clear that the Ma’had Al-Jami’ah students have a humble mentality, which is demonstrated by their interactions with peers and others. They understand that every human being is equal in the sight of Allah; therefore, they appear to be pupils who are humble, polite, and have good communication skills.

The interview results revealed that the informants, who came to be Ma’had santris, had moderate religious attitudes, with *Andhab Asor (tawadhu’)* serving as an indicator.^{31,32} The results show that the santris fulfill the requirements for humility, or *tawadhu’*, namely, being sincere for Allah, having the ability to abandon the world’s evils before Allah, and accepting them gracefully when there are differences in arguments or opinions.^{33,34}

So, a person is said to be *tawadhu’* if he does not regard himself as superior to others, does not boast about his wealth, status, or title, and accepts the findings of discussion with complete acceptance and grace.

The implications of humility, first and foremost, for a faithful servant are that carrying out orders and avoiding Allah’s prohibitions is not accompanied by a sense of pride or satisfaction, and is implied in wearing and

³¹ Sayyi, “Menguak Nilai Pendidikan Islam Moderat Di Pesantren Federasi Annuqayah Guluk-Guluk Sumenep.”

³² Elfira, Athalla Nauval Bhayangkara, and Febiolola Milinia Triana, “Word of Mouth Strategy Combined Andhab Asor as Problem Solving in Planning and Organizing Problems of Curriculum Development,” *Proceedings of International Conference on Research in Education and Science* 9, no. 1 (2023): 335–54.

³³ Ida Nur Laeli, “Aplikasi, Dampak Dan Universalitas Sikap Tawadhu’,” *Islamadina: Jurnal Pemikiran Islam* 23, no. 1 (April 28, 2022): 33, <https://doi.org/10.30595/islamadina.v23i1.11955>.

³⁴ Elfira, Bhayangkara, and Triana, “Word of Mouth Strategy Combined Andhab Asor as Problem Solving in Planning and Organizing Problems of Curriculum Development.”

appearing correctly without being expensive. Second, a person with knowledge does not need to indicate that he has a lot of knowledge by being proud of his achievements unless forced to do so as a gesture of thanks. Third, knowledge's implications for pupils include conditions for knowledge absorption.

The interview results above show that the students have a humble attitude, shown by their polite behavior in both speaking and acting. Cultivating this attitude of *tawadhu* through learning, habituation, and advice.

Integrity of Religious Attitudes and Nationalist Attitudes

1. Loving the Motherland (*Hubbul Wathan*)

Young people's obsession with Korean musicians and boy bands has become a phenomenon that has the potential to erode their affection for their home country. Today's youth understand key pop songs better than significant Indonesian events like Heroes' Day.

Formal and non-formal education should not focus on teaching but on guiding students to become better people who love and are proud of their homeland.^{35,36,37} Regarding the importance of love for a nation, this character should be ingrained in the soul of each citizen.

Based on the results of interviews with informants from the Ma'had Al-Jami'ah Santri regarding the integrity of religious nationalism, which is implemented in the attitude and sense of love for the homeland, as follows:

"We were instilled with love for our nation through the guidance of our asatidz and activities commemorating national holidays such as Heroes' Day, Pancasila Day, Education Day, and Kartini Day. We demonstrate our love for our nation through our attitude. I enjoy domestic products, am eager to learn to be part of a youthful generation contributing to the nation, and enjoy works of art and the Indonesian language. I am also glad to be an Indonesian Citizen" (Informant 3, 2022).

"I show my love for my home nation by maintaining Indonesian cultural values, buying domestic products, and being enthusiastic about studying" (Informant 4, 2022).

³⁵ Muhammad Saekan Muchith, "Radikalisme Dalam Dunia Pendidikan," *ADDIN* 10, no. 1 (February 2016): 163, <https://doi.org/10.21043/addin.v10i1.1133>.

³⁶ F. Rafliyanto, M., & Mukhlis, "Pengembangan Inovasi Pembelajaran Pada Mata Pelajaran Pendidikan Agama Islam Di Lembaga Pendidikan Formal," *Jurnal Tarbiyatuna: Kajian Pendidikan Islam* 7, no. 1 (2023): 121–42, <https://doi.org/https://doi.org/10.69552/tarbiyatuna.v7i1.1853>.

³⁷ M. Slamet, S., & Syahid, "Peran Guru PAI Dalam Menumbuhkan Rasa Cinta Tanah Air Pada Siswa Mts Arrabi Tamansuruh," *Journal Innovation In Education* 2, no. 2 (2024): 267–174, <https://doi.org/https://doi.org/10.59841/inoved.v2i2.1289>.

"As a student, I can show my love for my home nation, one of which is by protecting public facilities, by not damaging them, maintaining the cleanliness and beauty of public facilities by not throwing rubbish carelessly, protecting myself, friends and family from radical ideas and liberalism, which is not by the noble values of Pancasila" (Informant 5, 2202).

The interview results show that the female and male students of Ma'had Al-Jami'ah are moderate students who understand the value of love for the homeland in words, behavior, actions, and thoughts. Love for the home nation is an indicator of moderate attitudes.^{38,39}

Moderation and patriotism are two sides of the same coin that balance each other. Both are necessary for developing a modern, just, dignified nation. Instilling these Principles at a young age helps foster a generation of Patriots with reasonable attitudes.

The interviews and theory above show that the students of Ma'had Al-Jami'ah have an attitude of love for the country. This is shown by their attitude of loving local culture, love of domestic products, being proud to be the younger generation of Indonesia, and, as santri, their attitude of love for the country is also shown in their enthusiasm for studying.

2. Empathy

Empathy is an emotional state in which a person feels what another person is feeling as if it were their own, and their feelings are identical to those of the other person. Empathy is an emotional response that might entail a person's cognitive ability to comprehend another person's predicament and take action in that situation.^{40,41}

³⁸ Sumarto, Sumarto. "Rumah Moderasi Beragama IAIN Curup Dalam Program Wawasan Kebangsaan, Toleransi Dan Anti Kekerasan." *Jurnal Literasiologi* 5, no. 2 (April 2021). <https://doi.org/10.47783/literasiologi.v5i2.221>.

³⁹ Hayatun Najmi, "Pendidikan Moderasi Beragama Dan Implikasinya Terhadap Sikap Sosial Peserta Didik," *Jurnal Ilmiah Al-Muttaqin* 9, no. 1 (August 3, 2023): 17–25, <https://doi.org/10.37567/al-muttaqin.v9i1.2067>.

⁴⁰ Emi Indriasari, "Meningkatkan Rasa Empati Siswa Melalui Layanan Konseling Kelompok Dengan Teknik Sosiodrama Pada Siswa Kelas Xi Ips 3 Sma 2 Kudus Tahun Ajaran 2014/2015," *Jurnal Konseling Gusjigang* 2, no. 2 (September 2016), <https://doi.org/10.24176/jkg.v2i2.718>.

⁴¹ Ferdian Nur Susanto and Elia Firda Mufidah, "Efektivitas Penggunaan Teknik Cinematherapy Dalam Konseling Kelompok Terhadap Peningkatan Empati Siswa," *Jurnal Bimbingan Dan Konseling Ar-Rahman* 10, no. 1 (June 28, 2024): 21, <https://doi.org/10.31602/jbkr.v10i1.14198>.

Empathy is the ability to understand another person's condition. A person with Empathy will also be tolerant, self-controlling, and easy to get along with. Empathy is an emotional state identical to that of another person, in which a person with Empathy feels as if they are experiencing what another person is feeling.⁴²

Researchers interviewed Ma'had santris to investigate the integration of religious views and nationalist attitudes of millennial santris (Ma'had Al-Jami'ah UIN Siber Syekh Nurjati Cirebon) in Empathy. The findings are as follows:

"We are accustomed to helping each other. While a friend has difficulty learning, such as reading the Koran, we listen to each other's reading" (Informant 1, 2202).

"When our friends are sick, we help each other to care for them, so in our Islamic boarding school, we are accustomed to empathizing with what our friends feel and experience. In Islam, we are like a body, and if someone is sick, the others feel it as well. Our Relationship with one another is quite tight; This type of Islamic-boarding-school-Climate has made us concerned about our environment's social circumstances, both at the Islamic boarding school and on campus" (Informant 4, 2022).

"As a santri, I must be sensitive to what others are experiencing and feeling. In the Islamic boarding school atmosphere, we call it ngaji rasa, which indicates that, as a student, you must be able to examine everything from numerous perspectives" (Informant 5, 2022).

Based on the interview results, students at Ma'had Al-Jami'ah UIN Siber Syekh Nurjati demonstrate Empathy for others, which they apply in their daily lives both within and outside the Islamic boarding school. Empathy, or the ability to understand and experience the emotions of others, is frequently used to indicate moderation in various circumstances.^{43,44} Thus, Empathy is an advantageous instrument in moderation and everyday life. Empathy allows us to build better relationships, manage disputes more efficiently, and create a more equitable and inclusive world.

Therefore, Empathy is a positive emotion and affection that can help someone solve their problems. Empathy can be shown through both sentiments and actions to assist others. The students are all together and mixed in an

⁴² N dan Fabes Eisenberg, *The Roots Of Prosocial Behavior In Children* (New York: Cambridge University Press, 1989).

⁴³ Adam Latuconsina, Muhammad Kashai Ramdhani Pelupessy, and Ainun Diana Lating, "Pengaruh Skema Religius Dan Empati Terhadap Perilaku Toleransi Masyarakat Ambon Di Maluku," *Dialog* 46, no. 1 (June 30, 2023): 14–25, <https://doi.org/10.47655/dialog.v46i1.689>.

⁴⁴ Sarno Hanipudin, "Konsep Guru Modern Dalam Pendidikan Islam," *Al-Munqidz: Jurnal Kajian Keislaman* 8, no. 3 (September 2020): 338–57, <https://doi.org/10.52802/amk.v8i3.265>.

Islamic boarding school environment. By instilling Empathy in the santri, the climate and ambiance of the Islamic boarding school will be transformed into a safe, pleasant, and welcoming environment for studying.

Based on the findings and description above, it can be concluded that Ma'had Al-Jami'ah students have an empathetic attitude; this is demonstrated clearly when they live harmoniously in a heterogeneous Islamic boarding school environment and help each other when someone has difficulties.

3. Tolerance

Tolerance is key to achieving a harmonious, peaceful, and prosperous social existence in an increasingly interconnected and diversified globe. Tolerance in terms of language means being patient in regulating feelings toward differences.^{45,46,47} Tolerance respects diversity.⁴⁸

In a diverse environment, respecting one another is appropriate and necessary. Tolerance for strangers and students refers to many ideals, especially for social relations and religion.^{49,50,51}

According to the reference theory above, the researcher conducted interviews with numerous sources, primarily Islamic boarding school students, the outcomes of which were as follows:

⁴⁵ Megawati Mahalil Asna Andina Halimsyah Rambe, "Menumbuhkan Sikap Toleransi Siswa Melalui Mata Pelajaran Pendidikan Kewarganegaraan (Pkn) Di Madrasah. Jurnal IBTIDAIYAH" 4, no. 1 (n.d.): 50–61, <https://doi.org/http://dx.doi.org/10.33474/elementeris.v4i1.14996>.

⁴⁶ Suryan Suryan, "Toleransi Antarumat Beragama: Perspektif Islam," *Jurnal Ushuluddin* 23, no. 2 (January 2017): 185, <https://doi.org/10.24014/jush.v23i2.1201>.

⁴⁷ M Syaibani, I. A. Y., & Salik, "Pendidikan Toleransi Antar Umat Beragama Melalui Pendidikan Agama Islam (Menelusuri Pemikiran Gus Dur)," *AL-FIKRAH: Jurnal Studi Ilmu Pendidikan Dan Keislaman* 4, no. 2 (2021): 120–42, <https://doi.org/https://doi.org/10.36835/al-fikrah.v4i2.115>.

⁴⁸ Bambang Sigit Widodo, Iman Pasu Purba, and Agung Setiawan, "Penguatan Nilai-Nilai Toleransi Dan Keberagaman Pada Masyarakat Desa Sambong Dukuh Kabupaten Jombang Sebagai Rintisan Desa Pancasila," *Community Development Journal: Jurnal Pengabdian Masyarakat* 2, no. 3 (July 2022): 1215–22, <https://doi.org/10.31004/cdj.v2i3.3019>.

⁴⁹ Hikmah Maros and Sarah Juniari, "Membangun Karakter Santri Yang Kreatif, Toleran, Dan Bertanggung Jawab" 2, no. 3 (2016): 1–23.

⁵⁰ Shofiah Fitriani, "Keberagaman Dan Toleransi Antar Umat Beragama," *Analisis: Jurnal Studi Keislaman* 20, no. 2 (December 30, 2020): 179–92, <https://doi.org/10.24042/ajsk.v20i2.5489>.

⁵¹ Imroatun Jamilah, "Menggali Nilai-Nilai Toleransi Dalam Al-Qur'an Dan Urgensinya Dalam Kehidupan Bermasyarakat: Aplikasi Pendekatan Ma'nā Cum Maghza Pada QS. Al-Kāfirūn (109): 1-6," *REVELATIA Jurnal Ilmu Al-Qur'an Dan Tafsir* 4, no. 1 (June 16, 2023): 41–54, <https://doi.org/10.19105/revelatia.v4i1.7466>.

"We come from different backgrounds, such as economics, culture, language, even various schools of thought, so in this case, we respect each other, live side by side, pray together in the Congregation "(Informant 3, 2202).

"Thousands of students at the Islamic Boarding School in Ma'had consist of male and female students. We at the Islamic Boarding School come from diverse backgrounds, including language, economics, culture, and various schools of thought. All of us students respect each other. Even while we are in the learning process, when we discuss the contents of the book, where we give opinions to each other, and it is not uncommon for our views to differ, we still learn, listen, and respond. "(Informant 6, 2022).

The results suggest that Ma'had students, who are millennials, exhibit and apply tolerance ideals through a learning process involving talks that implicitly store the values. They coexist peacefully with their Islamic boarding school classmates. According to these findings, Ma'had santri have a moderate attitude; Tolerance is the principle of moderation, namely *tasamuh*.^{52,53}

Finally, Tolerance is a person's ability to appreciate differences while focusing on social relationships, establishing a harmonious environment, and safeguarding the purity of Islamic principles.

Based on the description above, the Ma'had Al-Jami'ah students are tolerant and can interact well with friends from different backgrounds. The students at Ma'had Al-Jami'ah come from various ethnic, economic, and upper-secondary educational backgrounds and have other characteristics. This does not affect their Tolerance.

Social Integrity Based on Local Wisdom

1. Mutual cooperation (*Gotong-Royong*)

Gotong royong is a feature of Indonesian culture; however, as technology and regions grow, this valuable cultural value is fading due to the population's busyness and lack of acquaintance.^{54,55}

⁵² Faizah, Rohmatul. "Penguatan Wawasan Kebangsaan Dan Moderasi Islam Untuk Generasi Millenial." *Jurnal PROGRESS: Wahana Kreativitas Dan Intelektualitas* 8, no. 1 (2020): 38–61. <https://doi.org/10.31942/pgs.v8i1.3442>

⁵³ Zamroni Wafa, "Prinsip Dasar Dan Pengembangan Toleransi Intern Dan Ektern Umat Beragama Perspektif Al-Qur'an," *Ad-DAWAH* 22, no. 1 (February 29, 2024): 51–69, <https://doi.org/10.59109/addawah.v22i1.59>.

⁵⁴ Fakultas Keguruan, Pendidikan Fkip, and Unis Tangerang, "Abdi Pandawa- Jurnal Pengabdian Kepada Masyarakat (PKM) Penumbuhan Karakter Gotong Royong Sebagai Ciri Utama Budaya Pancasila (Studi Deskriptif Di SMA Negeri 3 Bandung) Abdi Pandawa- Jurnal Pengabdian Kepada Masyarakat (PKM)" 2, no. 1 (2022): 50–60.

Through Islamic boarding school culture, the noble value of cooperation is instilled in millennial students. This noble value is installed through habituation, learning, and creating a boarding school climate of togetherness, family, and friendliness.

This cooperation (*gotong royong*) shapes character. Researchers interviewed numerous respondents, including santri of Ma'had Al-Jami'ah UIN Siber Syekh Nurjati Cirebon, to investigate social integrity based on local wisdom in cooperation. The interview results are as follows:

"In Ma'had, we are used to living together, such as with picket duties cleaning the room, and there are roan (community service) activities where we do community service together to tidy up our dormitory" (Informant 5, 2202).

"During my time at Ma'had, togetherness was very much intertwined between us; for example, when our colleagues had an accident, were hospitalized, or our colleague's family died, the management also initiated us and our colleagues at Ma'had; we gathered donations for relief, and our representatives visited colleagues affected by the disaster" (Informant 6, 2022).

According to the sample of the respondents' answers above, the Relationship between students is very closely intertwined in the Islamic boarding school environment; this is manifested in the attitude of helping each other and working together to alleviate the difficulties of colleagues, and this demonstrates that students' social attitudes reflect those of students. Moderate.^{56,57} The interview results suggest that Ma'had students have incorporated social attitudes into local mutual cooperative crafts. Cooperation is one of the characteristics of religious moderation, emphasizing the public good, equality, Tolerance, and discussion.^{58,59}

⁵⁵ A Nainggolan, F. M. R., Subroto, T. Y. W., & Marsoyo, "The Value of Gotong-Royong in the Mountainous Settlement of Kepuharjo Village at Pagerjuran Permanent Shelter in Yogyakarta, Indonesia," *International Journal of Built Environment and Sustainability* 8, no. 3 (2021): 93–106, <https://doi.org/https://doi.org/10.11113/ijbes.v8.n3.822>.

⁵⁶ Lenny Herlina, "Eksistensi Pesantren Nahdlatul Wathan Sebagai Agen Perubahan Sosial Keagamaan Di Lombok," *MANAZHIM* 4, no. 1 (January 2022): 160–79, <https://doi.org/10.36088/manazhim.v4i1.1637>.

⁵⁷ M. A. Emiliana, E., Kusumaningtyas, A. T., & Kurniawan, "Studi Living Hadis: Implementasi Moderasi Beragama Di Tengah Masyarakat Muslim Kudus," *Jurnal Studi Agama* 8, no. 1 (n.d.), <https://doi.org/https://doi.org/10.19109/jsa.v8i1.21858>.

⁵⁸ Ramdan Zainal Murtado, "Kearifan Lokal , Tradisi Pesantren , Dan Masalah Toleransi Beragama Di Indonesia" 15, no. 2 (2021): 143–55.

⁵⁹ P Prakosa, "Moderasi Beragama: Praksis Kerukunan Antar Umat Beragam," *Jurnal Ilmiah Religiosity Entity Humanity (JIREH)* 4, no. 1 (2022): 45–55, <https://doi.org/https://doi.org/10.37364/jireh.v4i1.69>.

The value of cooperation can be seen in helping each other and working together to solve problems. Gotong Royong has become the character of Indonesia and a legacy for the next generation.^{60,61} Cooperation can be actualized by respecting each other, being able to work in groups, being inclusive, respecting diversity, accepting and committing to the results of meetings, helping each other, and having Empathy and solidarity.

Therefore, millennial students are taught the great value of cooperation. This great trait is instilled in Islamic boarding schools through habituation, learning, and fostering a climate of togetherness, family, and friendliness.

2. Independent Attitude

Independence is the desire to progress and take the initiative in fulfilling and resolving one's difficulties.^{62,63} Being independent also entails being physically and emotionally prepared to perform and carry out tasks without relying on others.^{64,65}

The six attributes of independence are as follows: 1) being self-motivated and transparent about your goals. 2) Believe in Allah SWT's destiny, where everyone has equal opportunities. 3) Trustworthy. 4) View achievement as an opportunity rather than a given. 5) Possess skills. 6) Always show gratitude.⁶⁶

The traits of being independent include: 1) having a perspective on life; 2) being realistic and objective. 3) Caring; 5) Tolerant; 6) Caring for oneself; 7) Brave; 8) Responsible; and 10) Confident in expressing feelings.

⁶⁰ Fransiskus Seda and Maria Dominika Niron, "Wuat Wa'i: Model Gotong-Royong Masyarakat Manggarai Dalam Pembiayaan Pendidikan Di Perguruan Tinggi," *Jurnal Pendidikan Dan Kebudayaan* 7, no. 1 (June 2022): 25–38, <https://doi.org/10.24832/jpnk.v7i1.1864>.

⁶¹ D Rizkiana, Y., & Rifiyati, "Permainan Tradisional Jamuran Dalam Membentuk Karakter Profil Pelajar Pancasila Di Sekolah Dasa," *Pedagogik Journal of Islamic Elementary School* 7, no. 1 (2024): 40–52, <https://doi.org/https://doi.org/10.24256/pijies.v7i1.4362>.

⁶² Desmitia, *Psikologi Perkembangan Peserta Didik*. Bandung (Bandung: PT Rosda Karya, 2009).

⁶³ M. Y Fadholi, A., & Mahmud, "Analisis Model Pembelajaran Problem Based Learning Pada Kemampuan Berpikir Kritis Siswa Pada Mata Pelajaran Fiqih Di Mts Mahdaliyah Kota Jambi.," *IHSAN: Jurnal Pendidikan Islam* 2, no. 2 (2024): 151–74, <https://doi.org/https://doi.org/10.61104/ihsan.v2i2.154>.

⁶⁴ Hadari Nawawi, *Pendidikan Dasar Islam*. Surabaya (Al-Ikhlash, 1993).

⁶⁵ S Rahmawati, Z. D., & Wahyuni, "Pengembangan Kurikulum Pendidikan Islam Multikultural Berbasis Outcome Based Education (Obe)," *TA'LIM: Jurnal Studi Pendidikan Islam* 7, no. 2 (2024): 35–53, <https://doi.org/https://doi.org/10.52166/talim.v7i2.6895>.

⁶⁶ Desmitia. *Psikologi Perkembangan Peserta Didik*. Bandung. Bandung: PT Rosda Karya, 2009.

To investigate the independent traits mentioned above that are built into Ma'had students, random interviews were performed with Ma'had students, following the findings of interviews about the students' independent attitudes:

"There was a significant difference before boarding school and after boarding school, where I was more able to manage my own study time, wash my clothes, prepare my food, and even in terms of worship, I was no longer reminded by my parents; I was naturally aware of immediately praying when hearing the call to prayer" (Informant 6, 2202).

"I feel more independent at the student boarding school, such as in managing the use of money per month, where I can better regulate priorities and what is not, so that I am not wasteful" (Informant 7, 2202).

"Sometimes at Islamic boarding school, I encounter several obstacles, for example, problems in studying because I am far from my parents, so I solve the problems I face myself; in this case, it is not easy to complain a little bit, which trains me to be more independent" (Informant 8, 2022).

Based on the interview results, it is clear that Santri has an independent mentality; independence is a well-known fact for Santri. Islamic boarding schools foster independence as a basic virtue. Independence is a foundation for developing a strong, resilient, trustworthy personality. Independent students are better prepared to confront life's problems, adjust more easily to new situations, and have a higher chance of success.

Students' independence is formed through intensive religious education, helping them understand true life values and build strong character.⁶⁷ Santri is also trained to carry out various daily activities independently, such as cleaning their rooms and caring for themselves.⁶⁸

As a result, student freedom is a highly valued national asset. By instilling in students an independent mindset, we have prepared the next generation to be qualified, tough, and ready for the future.

CONCLUSION

⁶⁷ W Khotimah, K., As'ari, H., & Pratiwi, "Peran Pondok Pesantren Dalam Membentuk Kemandirian Santri Di Pondok Pesantren Al Manshuriyah Dono Arum Kecamatan Seputih Agung Kabupaten Lampung Tengah," *Berkala Ilmiah Pendidikan* 4, no. 1 (2024): 123–31, <https://doi.org/https://doi.org/10.51214/bip.v4i1.913>.

⁶⁸ S Maulidin, "Pendidikan Kemandirian Di Pondok Pesantren:(Studi Mengenai Realitas Kemandirian Santri Di Pondok Pesantren Darul Falah Bandar Lampung)," *Jurnal Kajian Pendidikan Islam* 6, no. 3 (2024): 126–38, <https://doi.org/https://doi.org/10.58561/jkpi.v3i2.128>.

According to the interview results, Ma'had Al-Jami'ah santris has a qona'ah and humble religious attitude. Regarding religious views and nationalism, Ma'had Al-Jami'ah students demonstrate a love for their homeland through a zeal for learning, preserving noble cultural values, and appreciating domestic products, as well as Empathy and Tolerance for variety. Students in Islamic boarding schools are accustomed to working together (*gotong-royong*) and being self-sufficient, fostering social integrity based on local wisdom. The Ma'had Al-Jami'ah Islamic Boarding School, UIN Cyber Syekh Nurjati, promotes moderation through learning classical Islamic books, reciting the Koran, habituation advice, commemorating national holidays, and leading by example.

This research confirms the vital role of Islamic boarding schools in instilling the values of moderation in santris. Through holistic education, Islamic boarding schools teach religious knowledge and shape the character of students who are tolerant, inclusive, and love their country. The santri's moderate attitude is reflected in their daily life, which is characterized by *qona'ah*, *tawadhu*, Empathy, Tolerance, *hubbul wathan*, mutual cooperation, and independence.

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