



Religious Moderation of Syafa'ah Darussalam Islamic Boarding School Denpasar Bali in the Midst of the Majority of Hindu Society

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Abstract. Religious moderation in pesantren can start from the open mindset of kiai as the most influential leader in pesantren. Furthermore, kiai guides students and all pesantren residents to do the same attitude. Evidence of moderate attitudes can be read from the willingness to accept differences in background in society. Pondok Pesantren Syafa'ah Darussalam Denpasar stands in the middle of a hindu majority community, making this pesantren interact intensely with them on a daily basis. It takes intelligence in interacting in the midst of the many issues of intolerance in Indonesia to foster harmonious relations between pesantren residents and the surrounding community who are Hindus. The good relationship between pesantren and local residents has been built by the founder of Pondok Pesantren Syafa'ah Darussalam since its inception. This paper aims to explain the form and efforts to build good relations between pesantren and local residents who are Hindus. Phenomenological strategies are used as instruments of obtaining and managing data on the nature of an individual's experience of a particular event. This research found that the existence of a universal pesantren program, such as maintaining environmental cleanliness, as an effort to build harmonious relationships.

Keywords: Religious Moderation · Islamic Boarding Schools · Hindu Society

1 Introduction

Islamic boarding schools that consistently produce a pious generation of Islam. Individual pious and socially pious. Individual and social piety is expected to benefit himself and society at large. The typical character of pesantren is to be side by side and blend in with the surrounding community. This, is due to many factors behind it. For example, the historical factors of the establishment of pesantren which are widely supported by the community around the pesantren. This condition, of course, is not formed by itself,

a harmonious relationship is established between the pesantren and the surrounding community through efforts from both of them to know and understand each other, especially if the islamic boarding school stands in an environment that has different religious backgrounds. For example, what happened in some areas of Bali Province.

Pondok Pesantren consists of the two words "Pondok" and "Pesantren", Pondok from arabic, "Funduq" means hotel or dormitory [1]. Pesantren comes from the word "santri" with the prefix "pe" and the suffix "an", this, indicating the place where the students live [2]. These two terms refer to the same object, place or Islamic educational institution where students live to learn the values and teachings of Islam. Prof. John said that pesantren comes from the term "santri" the word 'tamil' absorption with the meaning of "mengaji". Meanwhile, Robson has a different opinion that the word "santri" from Tamil, "sattiri" means a hut or religious place [3].

The difference in these terms is only in the naming of islamic boarding schools and students. However, in substance the connotation is the same, about a dormitory reserved for students who are studying to explore religious values and knowledge. The emphasis of the process is on the moral formation and practice of religious science guided by the kiai and the asatiz. There are many other names to refer to islamic boarding schools such as dayah, surau, meunasah, and other designations that basically refer to community-based institutions and are founded by individuals, foundations, Islamic community organizations, and/or communities that instill faith and piety in Allah Swt.

In the process, there are more and focus on seeding noble morals by upholding the Islamic teachings of lil'alamin grace which is shown by being humble, tolerant, maintaining balance or moderate as well as the noble values of the Indonesian nation through education, proselytizing, exemplary, and community empowerment within the framework of the Republic of Indonesia [4].

Pesantren is an Islamic educational institution with quite strong historical roots that place its position as central in the scientific world. In pesantren society as a subculture, it was born and developed with the dynamics of global society. Pesantren as a cultural unit separate from the development of time, became part of people's lives. The role of this is as stated by Abdurrahman Wahid, "as the main characteristic of pesantren as a subculture [5].

Meanwhile, Pondok Pesantren Syafa'ah Darussalam Denpasar Bali, one of the islamic boarding schools that builds quite good harmony with the community around the majority of Hindus. So, the activities and activities of the Syafa'ah Darussalam Islamic Boarding School in Denpasar Bali can run well and get the support of the surrounding community. For example, the support of the surrounding community who are Hindus, from what the owners of the land occupied by the pesantren are conveyed to be purchased immediately. The 9-acre land where the pesantren stands is still leased for 15 years. However, the owner has already suggested buying the land. This is the homework of the boarding school caregiver.

The caretaker of the Syafa'ah Darussalam Islamic Boarding School in Denpasar Bali, Kiai Salekhan Noer, continues to explain to the community through Mangku, that students are underprivileged children and are educated with religion. He analogized pesantren as a workshop to improve their students (morals). Kiai Salekhan Noer also declared through mangku about new students when there are still many shortcomings

and he gave an example of old students who have begun to see changes in their behavior. Finally, the community learned about the existence of the Syafa'ah Darussalam Bali Islamic Boarding School from mangku which conveyed on many occasions for its citizens.

Pondok Pesantren Syafa'ah Darussalam Bali has a system of learning the Quran using the yanbua method. Meanwhile, studying the yellow book using the al-Miftah method from the Sidogiri Pasuruan Islamic Boarding School. Not only the method was used, teachers and examiners were brought directly from the yanbua and al-Miftah method centers to ensure the quality of students in these two fields. Because, the birth of this Islamic boarding school was due to the anxiety of Kiai Salikhan Noer in the early days of struggling in Bali, it is difficult to find an expert in these two fields. As he said, at that time, if there were bahtsul masa'il activities, they still brought in asatiz from Islamic boarding schools in Java. So, he dreamed that one day there would be no need to bring in more from Java, but from the Balinese people themselves. The name of the Syafa'ah Darussalam Islamic Boarding School Bali was inspired by the name Kiai Syafaat Blogagung Banyuwangi. Because, Kiai Salekhan Noer is an alumnus at his pesantren. The name of his Islamic boarding school, Darussalam. For the name of the foundation that houses the Syafa'ah Darussalam Islamic Boarding School Bali, Tri Vidya Bhuana which means three world intelligences, namely Islam, Iman, and Ihsan.

The above background, underlying this research was conducted. By taking the research theme of Religious Moderation of Syafa'ah Darussalam Islamic Boarding School Denpasar Bali in the Midst of the Majority of Hindu Communities. This theme was taken as an effort to broadcast the teachings of friendly Islam in the midst of the issue of intolerance in the archipelago.

2 Method

This research uses a descriptive qualitative approach. The research process with a qualitative approach involves a variety of important efforts. Through various items of questions and procedures, and collecting as much data as possible from the participants encountered, as well as analyzing data through inductive patterns, from common themes then interpreting the meaning of the data obtained in the field. This study uses phenomenological strategies, a research pattern in which researchers record the nature of individual experiences related to certain events or phenomena [6]. In this process, the researcher first puts aside the personal experiences of the researcher so that they can understand from the experiences experienced by the participants who are the object of the study.

Phenomena which is described as religious moderation of the Syafa'ah Darussalam Islamic Boarding School in Denpasar in the midst of the majority of the Hindu community. Includes; forms and efforts to build good relations between pesantren and local residents who are Hindus. The data collection instruments used by this study through; non-participant observations to obtain a complete picture of how the form and efforts to build good relations between pesantren and surrounding residents who are Hindus, wawancara types of structured interviews to get sufficient information related to the form and efforts to build good relations between pesantren and surrounding residents

who are Hindus by means of interviews with participants, such as, kyai, pesantren administrators, teachers and other participants, documentation is used to obtain a variety of data including notes, meeting transactions, reports, magazines and inscriptions.

3 Results and Discussion

Religious moderation in pesantren can start from the open mindset of kiai, because it has an influence in pesantren. So that students and in the Islamic boarding school environment do the same attitude. Moderate attitudes can be read as willing to accept differences in background in society. Pondok Pesantren Syafa'ah Darussalam stands in the middle of a Hindu majority community. Thus, the residents of pesantren actively interact with them. Kiai Shalekhan Noer, Caretaker of Syafa'ah Darussalam Islamic Boarding School, said that pesantren must appear with a friendly Face of Islam so that they can be accepted by any party. The history of this Islamic Boarding School begins with TPQ first. With the aim of not showing too much if you are going to build a pesantren, the goal is to make the community understand slowly. Kiai Shalekhan Noer has since approached influential local figures such as Kelian Adat and Stakeholders.

The approach taken by Kiai Shalekhan Noer is done in an elegant and good value way in the community. In addition to paying Banjar dues, he also helped materially when Banjar held activities. In fact, he used to donate binoculars and other ingredients, when there were Hindus organizing wedding receptions. For example, Kiai Shalekhan Noer prepares dishes intended for invitees who are Muslim, so there are two that are saved, first, relationships between each other, second, people of the Muslim faith can eat according to their religious teachings. This condition made the surrounding community accept his and pesantren's existence with a positive response. He has a principle in striving for the establishment of religious teachings to be willing to sacrifice whatever is important. Kiai Shalekhan Noer is always looking for the biased sides of opening their hearts.

Pondok Pesantren Syafa'ah Darussalam continues to strive to have good relations with the surrounding community, when students have begun to hold a lot of environmental cleanliness. The community around the pesantren is quite happy with the activities carried out by the students. Pondok Pesantren Syafa'ah Darussalam in 2016 had experienced a bad incident, being thrown a stone by an individual. However, pesantren did not respond excessively and considered part of the journey of struggle.

There was an interesting incident when it was Nyepi Day, there were people who flowed "hard" from Jl. Pura Demak violated the rules. Because, undisciplined during Nyepi Day, finally chased by pecalang. Then the growing issue was that Muslims were persecuted, and finally Kiai Shalekhan Noer spoke, on behalf of the Islamic boarding school saying that the person was wrong and violated the rules of nyepi. He did this, to maintain tolerance among fellow religious believers. Efforts to maintain good relations with the surrounding community, which is predominantly Hindu, have an impact on the security and comfort of pesantren when carrying out activities. For example, when takbiran santri did it quite late at night around 24:00 by beating traditional tools without any protest from local residents. This is the fruit of helping each other and getting to know each other. Thus, becoming familiar in the environment by respecting each other so as

to create harmony. Purnama activities carried out by the Balinese Hindu community are also carried out by the Syafa'ah Darussalam Islamic Boarding School with a different concept, with the term yaumul bidh. Balinese Hindus pray full time, while pesantren residents worship fasting and night with dhikr.

Kiai Shalekhan Noer had plans to build the Syafa'ah Darussalam Islamic Boarding School so that male and female students would be separated from their locations. One location will be placed a few hundred meters from the previous location, and the foundation has already been built. This was known by Mr. Mangku who then conveyed information to Kiai Shalekhan Noer not to build there first on the grounds that the environment had not been biased to accept, Mr. Mangku suggested that in the first location only three floors were built, finally built on the advice of Mr. Mangku. Mangku's concern shows his support for the diversity of pesantren, this proves that Kiai Shalekhan Noer and Pondok Pesantren Syafa'ah Darussalam are accepted in their environment.

Efforts to preach in a good way are always sought by Kiai Shalekhan Noer to build harmony between islamic boarding schools and the surrounding community, which is predominantly Hindu. As Kiai Shalekhan Noer said that in the pesantren environment there used to be a place that was used to be drunk while orchestrating by people around. Kiai Shalekhan Noer learned of the condition, brought them quite a lot of food such as tumpeng with a full menu and they thanked them. He continued to do this activity. Gradually when they were about to get drunk, they first gave permission to Kiai Shalekhan Noer, and he welcomed and still gave them the same food. When the pesantren held a recitation and they heard salawat they stopped drunk. Finally, now there is no drunkenness around the boarding school.

The Qur'an as the main guideline for Muslims already gives an explanation of tolerance. The verse containing the teaching of tolerance in the Qu'an is a consequence of the decree of Allah Swt. That Allah Swt has outlined not all mankind's faith in Him. In His words,

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرَهُ النَّاسَ حَتَّى
يَكُونُوا مُؤْمِنِينَ

“And if your Lord wills, surely have faith in all those who are on the face of the earth. Then do you (want to) force men to become believers of all” (QS. Jonah: 99)

Everything that happens will surely be in accordance with the will of Allah Swt. Also a matter of belief, from the beginning Allah Swt did not want to make people all have faith in Him. This, can be proved in quantity between the faithful and the non-believers who are more unbelieving. If Allah Swt wills to make all men have faith. Then, undoubtedly, all of them will have faith.

Then Allah Swt gave a decree that there is no coercion in believing in religion, or forcing others to convert to Islam. Allah Swt said,

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ
فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

“There is no compulsion to (enter) the religion (Islam). Indeed, it is clear that the right way is rather than the heretical path. Therefore whosoever disobeys the taghut and has faith in Allah, then indeed he has clung to a very strong rope that will not break. And Allah is All-Hearing again All-Loving” (QS. Al-Baqarah: 256)

The subject matter in the verse is freedom in choosing beliefs (*hurriyyatul i'tiqād*), in the sense that man is given the freedom to embrace the desired religion. According to Ibrahim al-Qatthan the principle of *hurriyyatul i'tiqād* is proof of how great Islam is. He added that this principle proves that Allah glorifies man and respects his every desire [7]. Embracing Islam based on one's own wishes or choices is very appropriate. For the issue of faith or *i'tiqād* must indeed be based on one's own will, not because it is based on coercion [8].

Moreover, faith includes the affairs of the heart, which the heart cannot be forced. Even though he later behaved in Islam, for example because of fear, it could be that his heart still does not believe in Islam. Therefore, in *fiqh* it is discussed about the ability to speak words that will make the infidel the one who says, when in a state of compulsion. For paganism is only considered when it is accompanied by the presence of paganism in the heart.

When a person has chosen and determined his beliefs, it is not necessarily that he behaves or acts unkindly towards anyone who has different beliefs. Therefore, Allah Swt also gives provisions on how to behave or associate with non-Muslims. God says,

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

“God does not forbid you to do good and do justice to those who do not fight you because of religion and do not expel you from your land. Surely God likes those who do justice” (QS. Al-Mumtahanah: 08)

In general, the verse, explains how the right attitude is towards non-Muslims, namely in the form of doing good and fair to them. It's just that what the *mufassir* is arguing about who is meant by non-muslims in the verse. Are non-Muslims who have performed peace treaties or certain on women and children?, or others.

To answer this question, it is good to know the *nuzūl sababun* first. According to Ibn Kaṣīr based on a Hadith narrated by Imam Ahmad, the verse came down to address asma Binti Abu Bakr's treatment of his mother—Qutailah Bin Abdul Izziy—who was divorced before Abu Bakr converted to Islam, and his mother remained an infidel. At one point Qutailah came to Asma' with a souvenir as a gift to his son. It turned out that Asma' refused her mother's gift and did not even allow her mother to enter her house. Then the matter reached the Messenger of Allah through Siti Aisyah, and then came down the verse. Based on this verse the Messenger of Allah commanded Asma' to accept his Mother's gift and allow him to enter the house.

From the exposure of *sababun nuzul* above, it can be known who is meant by non-Muslims from the verse, namely people who do not fight against Muslims. Although the *sababun nuzulnya* is related to non-Muslim women, but it is not then that the verse is only focused on non-Muslims who are women, because gender is not a limitation in doing good or fair, the limitation is not to fight Muslims. This is corroborated by the expression

يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ عَنِ الدِّينِ لَمْ يُفَاتِلُوكُمْ فِي الدِّينِ وَلَمْ
 In the phrase, Allah clearly mentions the criteria for non-Muslims who still deserve to be treated well and given justice. Based on this, it is quite strong the opinion of the majority of scholars who say that this verse relates to non-Muslims who make peace with muslims.

As the culmination of the values of tolerance in the Qur'an, it has actually been summarized in the word of Allah about the mission sent by the Prophet Muhammad Saw., namely

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

“And we did not send you but to (be) a mercy to the universe” (QS. Al-Anbiyā': 107).

The verse expressly discusses what is the main purpose or mission of the prophet's sending, which is to be a mercy for the universe, so that peace and common prosperity will be created regardless of ethnicity, taste and religion. Tolerance will not be realized if there is no sense of love and affection for others.

The discussion related to the value of tolerance in the Quran and Hadith above, if referring to the findings of research at the Syafa'ah Darussalam Islamic Boarding School became the basis of the behavior expressed by Kiai Salekhan Noer as the founder and caretaker of the Pesantren. Kiai Salekhan Noer does not hesitate to establish good relations with the community around the Pesantren who are Hindus in good ways. Kiai Salekhan Noer used to help materially when neighbors who were Hindus had celebrations such as wedding receptions, and prayed if any Hindu neighbors died. Interestingly, he was present with clothes like what he usually wears in the pesantren environment.

The findings of the research at the Syafa'ah Darussalam Islamic Boarding School are illustrated as follows; Pesantren establishes relationships with the surrounding community in an elegant and good value way In addition to paying Banjar dues, it also helps materially when Banjar holds activities. In fact, donating binoculars and other materials, when there are Hindus who have a celebration. Pesantren prepares dishes intended for invitations who are Muslim. At the neighboring event which is Hindu. Conducting good relations with the surrounding community by holding environmental cleanliness. Purnama activities carried out by the Balinese Hindu community are also carried out by the Syafa'ah Darussalam Islamic Boarding School with a different concept, with the term yaumul bidh. Balinese Hindus pray full time, while pesantren residents worship fasting and night with dhikr.

4 Conclusion

The efforts of pesantren to establish relationships with the surrounding community in an elegant and good value way in addition to paying Banjar dues, also help materially when Banjar holds activities. In fact, donating binoculars and other ingredients, when there are Hindus who have a celebration or reception. Then, the pesantren prepares dishes intended for muslim invitees at neighboring events that are Muslim. Conducting good relations with the surrounding community by holding environmental cleanliness.

Holding purnama activities as carried out by the Balinese Hindu community around pesantren with a different concept, with the term yaumul bidh. Meanwhile, the Balinese Hindu community around the pesantren prays full time. Residents of pesantren worship fasting and night with dhikr.

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