# Internalization of National Values as a Strategy to Strengthening Religious Moderation in Ma'had Aly
(Case Study of Ma'had Aly Attaqwa KH. Noer Alie, Bekasi)

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***Abstract***—This study aims to reveal the forms of internalization of the value of national commitment as a strategy to strengthen religious moderation by the manager of Ma'had Aly Attaqwa KH. Noer Alie, Bekasi. Ma'had Aly is a pesantren higher education established to produce pesantren cadres. In addition to studying, Ma'had Aly students also have the task of serving, namely representing kyai guiding the daily activities of students at the Islamic Boarding School. Their high intensity with students has implications for the views and religious values of the students in the Islamic boarding school. This research uses qualitative methods in the form of field research or field research. The collected data is then analyzed using descriptive analysis. The results showed that religious moderation in Ma'had Aly Attaqwa KH. Noer Alie stands out for strengthening aspects of national commitment. The results of the study also prove that strengthening religious moderation is applied through the integration of learning activities, social and extracurricular activities as well as library literacy. Mahasantri Ma'had Aly Attaqwa KH. Noer Alie is equipped with the values of struggle and nationalism adopted from the struggle values of its founder KH. Noer Alie, a cleric and freedom fighter who was awarded the title of national hero. The results of the study contribute as a policy reference for the strategy of developing religious moderation in the Ma'had Aly environment for the Directorate General of Diniyah Education and Islamic Boarding Schools of the Ministry of Religious Affairs of the Republic of Indonesia.

**Keywords:** National Values; Religious Moderation; Ma'had Aly;

**Abstrak**—Penelitian ini bertujuan untuk mengungkapkan bentuk-bentuk internaslisasi nilai komitmen kebangsaan sebagai strategi penguatan moderasi beragama oleh pengelola Ma'had Aly Attaqwa KH. Noer Alie, Bekasi. Ma'had Aly adalah pedidikan tinggi pesantren yang didirikan untuk mencetak kader pesantren. Selain belajar, mahasantri Ma'had Aly juga memiliki tugas mengabdi yaitu mewakili kyai membimbing kegiatan harian santri di Pondok Pesantren. Intensitas mereka yang tinggi bersama santri berimplikasi pada pandangan dan nilai-nilai beragama santri di pondok pesantren tersebut. Penelitian ini menggunakan metode kualitatif berbentuk field research atau penelitian lapangan. Data yang dikumpulkan lalu dianalisa menggunakan analisis deskriptif. Hasil penelitian menunjukkan bahwa moderasi beragama di Ma'had Aly Attaqwa KH. Noer Alie menonjol pada penguatan aspek komitmen kebangsaan. Hasil penelitian juga membuktikan bahwa penguatan moderasi beragama diterapkan melalui integrasi kegiatan belajar, kegiatan sosial dan ekstrakurikuler serta literasi perpustakaan. Mahasantri Ma'had Aly Attaqwa KH. Noer Alie dibekali nilai-nilai perjuangan dan nasionalisme yang diadopsi dari nilai-nilai perjuangan pendirinya KH. Noer Alie, seorang ulama sekaligus pejuang kemerdekaan yang dianugerahi gelar pahlawan nasional. Hasil penelitian berkontribusi sebagai referensi kebijakan untuk strategi pengembangan moderasi beragama di lingkungan Ma'had Aly bagi Direktorat Jendral Pendidikan Diniyah dan Pondok Pesantren Kementerian Agama Republik Indonesia.

**Kata Kunci:** Nilai Kebangsaaan, Moderasi Beragama, Ma'had Aly

## Introduction

Religious moderation is understood as *wasathiyah (*moderate), which means neither *ifrath* (exaggeration) nor *tafrith* (negligent) in everything; both in terms of aqidah, worship and *muamalah*. Religious moderation is an expression of understanding that is not extreme and is shown by balanced, tolerant attitudes and behaviors, respecting the opinions of others, and trying as much as possible not to make differences the basis of conflict and conflict (Haedari, 2004).

*Wasathiyah* or moderation has now become an Islamic discourse and discourse that is believed to be able to bring Muslims more to have a significant contribution in building human civilization. *Wasathiyah Islam* is not a new teaching in Islam. *Wasathiyah Islam* or Islamic moderation has existed along with the descent of revelation and can be felt by Muslims who are able to understand and animate Islam according to the concepts brought by the Prophet Muhammad (peace be upon him), companions and *salafusshaleh*.[1]

Efforts to implement religious moderation have been socialized and strived to be applied massively as the religious identity of the Indonesian people. The condition of the multicultural Indonesian nation further strengthens the need for religious moderation so that national unity and unity can continue to be maintained. One of the efforts to strengthen religious moderation within the ministry of religious affairs is through Ma'had Aly.

Ma'had Aly is a pesantren higher education institution established for high-level clerical education as a continuation of secondary level early education in formal diniyah programs[2]. The existence of Ma'had Aly is defined by the Ministry of Religious Affairs as an Islamic religious college that organizes academic education in the field of mastery of religious *knowledge (tafaqquh fiddin), based on the yellow book, organized by Islamic boarding schools, and aims to create graduates who are experts in the field of Islamic religious science (*mutafaqqih fiddin) and develop Islamic religious knowledge based on the yellow book[3]. The selection of research on Ma'had Aly was based on the findings of Ma'had Aly's position which is crucial for an Islamic boarding school.[4] Ma'had Aly is a higher education provided for cadres of scholars and pesantren. Ma'had Aly students have obligations like students in general, namely living in Islamic boarding schools and helping to manage Islamic boarding schools. The interaction between students and students is even more intense than the interaction between students and Kyai, so that Ma'had Aly students become an extension of the kyai in managing the pesantren. This makes the existence of Ma'had Aly very important for pesantren. Responsibility for religious values and thoughts as well as the practice of students' religious teachings, including strengthening religious moderation, is also the core task of Ma'had Aly managers so that friendly and tolerant Islam in pesantren can remain alive in the archipelago.

One of Ma'had Aly located in West Java Province is Ma'had Aly Attaqwa KH. Noer Alie (hereinafter written Ma'had Aly Attaqwa). The choice of research location was based on several things, including Ma'had Aly Attaqwa founded by KH Noer Alie, a cleric who was awarded the title of national hero for his contribution to leading the movement against the invaders. This makes Attaqwa Islamic Boarding School known as a pesantren with nationalism values that can be seen from its various activities. One of them is the commemoration of Heroes' Day which is annually

[1] Khairan Muhammad Arif, 'Islamic Moderation (Wasathiyah Islam) Perspectives of the Quran, As Sunnah and the Views of Scholars and Fuqoha', *Al Risalah: Journal of the Study of Religion and Islamic Thought*, 11 (2020), 22–43

[2] Ara Hidayat and Rizka Dwi Seftiani, 'Curriculum Development Strategy and Infrastructure Ma'had Aly Pondok Quran Bandung', *MANAGERIA: Journal of Islamic Education Management*, 3.2 (2019), 313–333.

[3] Ministry of Religious Affairs, 'PMA No. 32 of 2020.Pdf', 2020.

[4] Farid Permana, 'Mahad Aly Education as Higher Education for Students', *Al Qodiri. Educational, Social and Religious Journal*, 16.21 (2019), 1–19.

held by the Bekasi Regency Regional Government at the Attaqwa Islamic Boarding School. In addition, Ma'had Aly Attaqwa is one of the oldest Ma'had Aly in Indonesia because it was established in 1976 AD / 1396 H although it was only taken care of legality to the ministry of religious affairs in 2018 and received a decree of establishment of Ma'had Alie in 2019.

Research on religious moderation in pesantren has been carried out with various variants. For example, Badrus Sholeh and Iswatul Hasanah's research on strengthening religious moderation attitudes through education management at Pesantren Al-ulum wal-Althof[5], Husnul Khatimah's research on internalizing religious moderation in the pesantren curriculum[6], Dakir's research on Islamic moderation through the values of pesantren [7]education. The research on the application of religious moderation in Ma'had Aly was found in Abdul Aziz's research on the Roots of Religious Moderation in Pesantren (Case Study in Ma'had Aly Sukorejo Situbondo in the Formation of Religious Moderation Values),[8] Viki Amalia and Zainal Arifin's research on Nyai's Leadership in Maintaining the Study of the Yellow Book in Ma'had Aly Nurul Jadid Probolinggo[9].

This research is different from other religious moderation research in the focus of the research studied, namely the strategy of developing religious moderation in the Ma'had Aly Attaqwa environment through curriculum research, extracurricular activities and literacy used. While the research location is in Ma'had Aly Attaqwa KH. Noer Alie is located in the Attaqwa Islamic Boarding School Complex, Ujungharapan, Happy Village, Babelan District, Bekasi Regency, West Java Province.

This research uses qualitative methods in the form of *field research* and is carried out from May to August 2022. Data was collected through interviews and observations. There were six informants who became the source of data in this study, namely mudir Ma'had Aly, academic head Ma'had Aly, *community representatives (Ma'had Aly* lecturers) and one Ma'had Aly student. In addition to these four people, data was also taken from interviews with the Head of the Islamic Boarding School and the Secretary of the Islamic Boarding School Attaqwa. The data on the management of this Islamic boarding school is taken because the management of Ma'had Aly must be under the management of the Islamic boarding school. The data was then processed and analyzed using descriptive analysis, aiming to reveal strategies for strengthening religious moderation carried out by Ma'had manager Aly Attaqwa.

**National Commitment in Religious Moderation**

In KBBI commitment is mentioned as an agreement (attachment) to do something; contract. While nationality comes from the word "nation" which means a group of people who share their ancestry, customs, language, and history, and self-government

Etymologically, the word nationality or nation comes from the Latin nation. The word nation was originally interpreted as a pure form of work, but was later used to denote a community and a deep bond of friendship between one or more nations that share a common bond of sacrifice and

[5] Badrus Sholeh and Iswatul Hasanah, 'Management of Pesantren Al Ulum Wal Althof Education in Strengthening the Religious Moderation of Santri', *Re-JIEM*, 4.1 (2021), 34–47.

[6] Husnul Khatimah, 'Internalization of Religious Moderation in the Pesantren Curriculum', *Rabbani: Journal of Islamic Education*, Vol 1, No 1 (2020) : March 2020, 62–68.

[7] Dakir Dakir and Harles Anwar, 'The Values of Pesantren Education as Core Values; In maintaining Islamic moderation in Indonesia', *Journal of Islam Nusantara*, 3.2 (2020), 495–517.

[8] Abdul Aziz, 'The Roots of Religious Moderation in Pesantren (Case Study in Ma'had Aly Sukorejo Situbondo in the Formation of Religious Moderation Values)', *Ar-Risalah: Islamic Media, Education and Islamic Law*, 18.1 (2020), p. 142-157

[9] Viki Amalia and Zainal Arifin, 'Nyai's Leadership in Maintaining the Study of the Yellow Book in Ma'had Aly Nurul Jadid Probolinggo', *Manageria: Journal of Islamic Education Management*, 3.2 (2018), 215–230

solidarity. This association then creates a state to protect existing interests and has strong ties to protect its territory and to survive[10].

In its implementation, national commitment needs to prioritize three elements, namely national awareness, national understanding and national spirit. According to Kaelan, the elements that can form national commitment are historical similarity, cultural similarity, regional similarity and livelihood factors in one region of the Republic of Indonesia rooted in Pancasila [11]. Sahrul Kamal mentioned the basic values of the nation including: 1) Respect for human dignity and dignity as a creation of God Almighty. 2) Common determination to maintain the unity and unity of the country. 3) love of the homeland and nation, 4) democracy or sovereignty of the people, 5) social solidarity. 6) A just and prosperous society [12].

One indication of religious moderation initiated by the Ministry of Religious Affairs is the national committee. National commitment is an important indicator to see the extent of a person's or group's religious views and expressions towards national ideology[13]. Nationhood commitment is nothing new for Muslims. In the Quran there are three sentences used to indicate nation or nationality namely *shu'ub, qaum and* ummah, *the* words *qaum* and *qaumiyah* are often understood with the meaning of nation and nationality. Nationality is declared by Arabs today with the term *al-qaumiyah al-'arabiyyah*, There are 322 times the word *qaum* in the Quran, the word *shu'ub* is mentioned once and the word *ummah* 51 times is the reason that there is no conflict between religion (Islam) and nationality.[14]

In the world of pesantren, religious moderation has been an inherent character and has been practiced since the beginning. Because religious moderation is a characteristic and example of wali songo da'wah in Indonesia[15]. The existence of Islamic boarding schools is not only as an educational institution, but also as a community development institution that fosters its students towards a better life. Islamic boarding schools as educational institutions are proven not only to produce clerical cadres but also national cadres who have high national commitment. Syamsiah and Fitriyah's research states that one of the institutions that can be used as a forum to educate national values is Islamic boarding schools [16].

Ma'had Aly Attaqwa was founded by KH. Noer Alie, a cleric who earned the title of national hero for his role in winning independence. In the book written by Ali Anwar, there are four aspects of KH's role. Noer Alie in the struggle for Indonesian independence. First, participating in the fight for Indonesian independence by taking part in the war. Second, its important role emerged when there was a Dutch military aggression in July 1947, KH. Noer Alie faced General Oerip Soemohardjo in Yogyakarta, he was ordered to guerrilla in West Java using not the name of the TNI, but in the name of Hezbollah unity. Third, Noer Alie ordered the people of Rawagede to put thousands of small flags of oil paper pasted on the trees, in order to show that the Republic of

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[10] Agus Prasetyo and Bambang Sumardjoko, 'Instilling National Values in Khalafiyah Islamic Boarding School', *Vidya Karya Journal*, 31.1 (2016), 8–18.

[11] Agus Prasetyo and Bambang Sumardjoko, 'Instilling National Values in Khalafiyah Islamic Boarding School', *Vidya Karya Journal*, 31.1 (2016), 8–18.

[12] S Kamal, T Noor, and T Mustofa, 'Analysis of National Insight Values in Islamic Religious Education and Ethics Book Grade 8', *Al-I'tibar: Journal of Islamic Education*, 9.1 (2022), 12–20.

[13] Fransiskus Visarlan Suwarni and Anselm D. Atasoge, 'The National Commitment of Stp Reinha Students through Religious Rituals', *Reinha Journal*, 12.2 (2021), 22-31.

[14] Hasan Zaini, 'Framing Religion and Nationality', *El-Hekam Journal*, V.1 (2020), 61–72.

[15] Abdul Aziz, 'The Roots of Religious Moderation in Pesantren (Case Study in Ma'had Aly Sukorejo Situbondo in the Formation of Religious Moderation Values)', *Ar-Risalah: Islamic Media, Education and Islamic Law,* 18.1 (2020), p. 142-157

[16] Nur Syamsiyah and Mahmudah Fitriyah ZA, 'National Insight and Resolution of Globalization Turbulence: A Case Study on Traditional Islamic Boarding School Santri', *Journal of Islamic Education Al-Thariqah*, 7.1 (2022), 127–136

Indonesia still exists. Fourth, attacking Dutch posts in guerrilla, so he was nicknamed "Singa Karawang-Bekasi"[17].

After Indonesia's independence, KH. Noer Alie returned to his hometown in Ujungharapan, Bekasi, to fight again in a different realm, namely Education. KH. Noer Alie founded the Attaqwa Foundation formerly known as the Islamic Development and Maintenance and Relief Foundation (YP3I) in 1953. After building the Attaqwa Putra Islamic Boarding School in 1953 and the Attaqwa Putri Islamic Boarding School in 1971 M. KH. Noer built Pesantren Tinggi Attaqwa (Ma'had Aly) in 1976 AD to coincide with 1396 H.[18]

Ma'had Aly Attaqwa is one of the higher education institutions under the Attaqwa Foundation. However, in its management, Ma'had Aly Attaqwa is under the Attaqwa Islamic Boarding School. This is because in the rules of the Ministry of Religious Affairs, Ma'had Aly may not be established without affiliation or holding in one of the pesantren[19]. Previously named Pesantren Tinggi Attaqwa Then in accordance with the regulation of the Minister of Religious Affairs no 71 of 2015 changed its name to Ma'had Aly Attaqwa KH. Noer Alie. Ma'had Aly Attaqwa is officially recognized as an Islamic religious university through the Decree of the Director General of Islamic Education number 2891 of 2019 with specialization in the field of interpretation and the science of interpretation.[20]

Ma'had Aly Attaqwa has a vision to become a provider of higher education in the field of Tafsir Al-Quran and Tafsir studies of national and international standards that are reliable and dignified. The mission is: First, organizing a quality education process so that students are able to achieve their nature as complete human beings. Second, forming plenary people who are not only academically capable, but also uphold morality, truth, and integrity. Third, producing graduates who are *mutafaqqih fiddin*, who are able to understand the Quran and are able to teach their knowledge. Fourth, organizing creative and innovative teaching and learning activities in the context of updating knowledge with the support of facilities, infrastructure, educators and education staff, as well as adequate funding to strengthen Ma'had Aly Attaqwa's position towards the international level. Fifth, carry out creative and innovative research activities to develop knowledge that is beneficial to the benefit of the people. Sixth, organizing activities to fulfill social responsibility optimally through concrete actions in the form of service or community service.

In its graduate profile, Ma'had Aly Attaqwa has general and specific graduate achievement goals. The general goal is to form plenary people who are *mutafaqqih fiddin*, intelligent and true people, people who are able to develop all the potential that has been bestowed by Allah SWT, virtuous, responsible for themselves, have optimal knowledge and skills, and have good personality in the life of the nation and state. The specific objectives: First, to prepare experts in the field of Tafsir and Tafsir studies who are professional, have in-depth knowledge with an interdisciplinary approach. Second, preparing interpreters and exegetes who have social sensitivity to the surrounding community. Able to be open, responsive to various changes and dynamics of society, able to think critically and interdisciplinary.[21]

## B. National Commitment as a Strategy to Strengthen Religious Moderation

One of the most prominent aspects that Ma'had Aly Attaqwa KH has. Noer Alie in strengthening the value of religious moderation is a national commitment. The fact that Ma'had Aly Attaqwa was founded by a cleric who received the title of national hero for his services in leading the movement

[17] Ali Anwar, *Independence of Warrior Ulema KH. Noer Alie* (Bekasi: Yayasan Attaqwa, 2015), 43.
[18] Maisaroh (Head of Administration Ma'had Aly Attaqwa), Interview, { Wednesday, 05 October 2022}
[19] Ministry of Religious Affairs, 'PMA No. 32 of 2020.Pdf', 2020
[20] Maisaroh (Head of Administration Ma'had Aly Attaqwa), Interview, {Wednesday, 05 October 2022}
[21] Maisaroh (Head of Administration Ma'had Aly Attaqwa), Interview, { Wednesday, 05 October 2022}

and winning the independence of the Indonesian nation strengthens the impression obtained from the beginning of the researcher visiting the research site. The patriotic spirit and national spirit possessed by KH. Noer Alie became an important foundation for the cultivation of nationalism values in the Ma'had Aly environment.

In Syamsuri's research on KH. Noer Alie mentioned that in educating his students, KH. Noer Alie not only provided religious knowledge but also the skills to defend the country and instilled a great spirit of nationalism [22]. This is a strong foundation for the implementation of national commitment within the Attaqwa Bekasi Islamic Boarding School and also Ma'had Aly Attaqwa.

In addition, the religious views of Ma'had Aly managers are also very important for the implementation and strengthening of these values. This is at least reflected in the results of the researcher's interview with the Head of the Attaqwa Putri Islamic Boarding School who is also the fourth daughter of Al-Marhum Al-Maghfurlah KH. Noer Alie is Mrs. Nyai Hj. Atiqoh Noer Alie, MA about her views on Pancasila.

> "Pancasila does not contradict Islamic values. So that the students and students have become accustomed to carrying it out. Such as fearing Allah as the first precept of Pancasila. Moral charisma as the embodiment of just and civilized humanity. Unity of Indonesia by upholding three ukhuwah *(brotherhood) namely* ukhuwah Islamiyah, ukhuwah wathaniyyah *and* ukhuwah basyariyah. Familiarize organization and deliberation as a manifestation of the precepts of keeampat and fostering a sense of justice and equality among students as a form of application of *musawa* in the fifth precept"[23]

The statement of the Head of the Attaqwa Putri Islamic Boarding School is a strong foothold to conduct deeper research on the strategy of Ma'had Aly Attaqwa management in strengthening religious moderation. Mrs. Nyai's recognition that the value of Pancasila does not conflict with Islamic religious values is a form of national commitment which is the first and main indicator of religious moderation launched by the Ministry of Religious Affairs. Hendri and friends' research also states that if a pesantren makes efforts to instill Pancasila values in the lives of students, then students not only appear to be religious people, but their citizenship identity is also clearer. The compliance of students based on what is outlined by Pancasila, is a reflection that students are good citizens.[24]

To see the strategy of Ma'had Aly management in strengthening religious moderation, especially in the aspect of national commitment. Researchers mapped the focus of research on three aspects, namely strengthening aspects of teaching, strengthening aspects of social and extracurricular activities and strengthening aspects of literacy sources. These three aspects are fundamental aspects that influence the religious views and religious attitudes of Ma'had Aly students. The selection of these three aspects proceeded from previous research conducted by Husnul Khatimah on internalizing religious moderation in the pesantren curriculum[25], and Silfia Hanani and Nelmaya's research on strengthening religious moderation to overcome intolerance among campus intellectuals [26].

a. Strengthening Learning Aspects

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[22] Syamsuri, 'K.H. Noer Alie's Contribution in State Defense, Politics, Da'wah, and Islamic Education in Bekasi (1940-1992 Era)', 2021, 1–13.

[23] Noer, Atiqoh (Leader Of Pondok Pesantren Attaqwa), Interview, {Thursday, 06 October 2022}.

[24] Hendri Hendri, Cecep Darmawan, and Muhammad Halimi, 'Instilling Pancasila Values in the Life of Santri in Islamic Boarding Schools', *Civics Journal: Media for Civic Studies*, 15.2 (2018), 103–110.

[25] Husnul Khatimah, 'Internalization of Religious Moderation in the Pesantren Curriculum', *Rabbani: Journal of Islamic Education*, Vol 1, No 1 (2020) : March 2020, 62–68.

[26] Silfia Hanani and Nelmaya Nelmaya, 'Strengthening Religious Moderation to Overcome Intolerance Among Campus Intellectuals', *Contextualita*, 35.02 (2020), 91–102.

Ma'had Aly Attaqwa has a learning building in the Attaqwa College complex. At first, Ma'had Aly Attaqwa was in the Attaqwa Putri Islamic Boarding School, but for reasons of learning conduciveness, the Ma'had Aly Attaqwa KH Building is currently being built. Noer Alie which is located right in front of the Attaqwa Putri Islamic Boarding School[27]. Based on data from the Ministry of Religious Affairs, the number of registered and mukim Ma'had Aly students amounted to 59 people.

In the learning aspect, the manager of Ma'had Aly Attaqwa provides various materials tailored to takhasus or specialties owned, namely the Quran and Tafsir.

Table 1. Courses, Books and Learning Methods at Ma'had Aly Attaqwa KH. Noer Alie

| **Courses** | **Book Name and Study Method** | |
|---|---|---|
| | *Book Name* | *Method* |
| Ulumul Quran | Al-Itqon Fi Ulum Al Quran | Bandongan |
| The Science of Qiraat | Al Wafi fi Sharh al Shatibiyah fi al Qira'at al-Sab'i | Bandongan |
| Tafsir Ahkam | Tafsir Ayat Al Ahkam li Asshobuni | Bandongan |
| Social Interpretation | Tafsir Al Maraghi | Sorogan |
| Tafsir Sufi | Tafsir Ruhul Ma'ani | Sorogan |
| Tafsir Maudhui | - | Discussion |
| Ulumul Hadith | Ma'rifat Al-'Ulum Al Hadith | Bandongan |
| Hadith | Kutubussittah | Sorogan |
| Ushul Fiqh | Al Wajiz Fi Ushul Al fiqhi Al Islami | Bandongan |
| Qawaid Fiqhiyyah | Al Ashbah wa an Nadzoir | Bandongan |
| Contemporary Fiqh | - | Bahtsul Masail |
| Fiqh | Fathul Mu'in | Sorogan |
| Sufism | Ihya Ulumuddin | Bandongan |
| Arabic | - | Muhawarah |
| Qawaid Lughoh | Alfiyah Ibn Malik | Bandongan |
| Morals | Idzotunnasyiin | Bandongan |
| Attaqwaan | Attaqwaan | Discussion |

Based on the findings of the study, no specific material on religious and national moderation was taught in Ma'had Aly Attaqwa. However, there is material about national values integrated into other materials such as attaqwaan material which discusses the struggle of KH. Noer Alie. However, if examined more deeply, the value of moderation and national values is obtained from several materials, such as Tafsir material which uses various approaches in analyzing verses and interpretations, such as the *Maqashidi Tafsir and Qiraah Mubadalah. Tafsir Maqashidi is a* maqashid-based interpretation of sharia *that aims to bring benefits* (*mashlahah)* and reject evils

[27] Majied, Abdul Jabbar (Chairman of Ma'had Aly Attaqwa), Interview, { Thursday, 06 October 2022}

*(mafsadah*[28]). While *Qiraah Mubadalah*, is an interpretive approach that carries the concept of salinity in verses related to male and female relations, aiming to create a position of equality between the two. These two approaches are one approach that is often used in analyzing an interpretation.[29] As for the national aspect, the approach of Tafsir maqashidi and Qiraah mubis this...

In addition to the material of interpretation, Contemporary Fiqh studies that use the Bahtsul Masail method in teaching also show the values of moderation and strengthening of national commitment. This is in accordance with the theory of M. Ulum in research which states that the Bahtsul Masail method forms a democratic, dynamic and moderate character and a form of multiculturalism in the context of learning. [30] The Bahtsul Masail method teaches that diversity is normal and respecting differences is a must. This was also acknowledged by student Ma'had Aly through his statement.

> *If* Bahtsul Masail's material differs in opinion, it is normal and *okay*, because scholars also *often* disagree. The important thing is that every argument has a book reference. *Yes*, the important thing is also to respect each other.[31]

Ma'had Aly Attaqwa also applied various forms of methods in learning as stated in the chart.1. The use of learning methods is also an analytical researcher to explore the value of religious moderation, especially in the aspect of national commitment. In contrast to the Attaqwa Islamic Boarding School which has applied modern learning methods. The method of learning in Ma'had Aly still uses a variety of traditional methods typical of pesantren. In Prasetyo's research, it is stated that traditional pesantren learning methods consist of: 1*). Sorogan* method, in this method students read books and are listened to by the teacher, while other students listen; 2). *Bandongan / Wetonan* method, this method teachers read, translate, explain the text of the book in Arabic without harakat (bald Arabic); 3). The *Bahtsul Masa'il* method, is a method in which a number of students study a problem using references to various yellow books; 4). Market Study Method, is the study of a certain book delivered by a senior kiai continuously for a certain time; 5) The *Muhafazhah* method is the memorization method; 6) Muhawarah *method, the* Muhawarah *method is* an exercise in conversing with Arabic and English; 7) The *Riyadhah method* is a learning method that emphasizes mental cultivation or purification of the heart with the guidance of the kiai[32].

**Photo. Bandongan Method**

[28] M. Ainur Rifqi and A. Halil Thahir, 'Tafsir Maqasidi: Building a Mashlahah-Based Tafsir Paradigm', *Mil*, 18.2 (2019), 335–356.

[29] Alfi, Badrina (Lecturer Ma'had Aly Attaqwa KH. Noer Alie), Interview, { Thursday, 06 October 2022}

[30] M M Ulum, 'Bahtsul Masail Learning Model to Build Religious Moderation', *Journal of Islamic Education Research*, 9.2 (2021).

[31] Ghefira (Student at Ma'had Aly), Interview, {Wednesday, 05 October 2022}

[32] Prasetyo and Sumardjoko , 'Instillation of National Values in Khalafiyah Islamic Boarding School', *Vidya Karya Journal*, 31.1 (2016), 8–18.



The above various methods are applied in Ma'had Aly Attaqwa so that learning objectives can be achieved by adjusting the specificity of the book studied. Books that contain concepts and theories are usually taught in Bandongan or Wetonan so that more public explanations can be given. For example, when studying Kitab al-Itqon Fi Ulum al-Qur'an and Kitab al-Asybah Wa an-Nadzoir. The books used to practice reading the yellow book usually use the sorogan method as in the book of Fathul Mu'in and Tafsir Ruhul Ma'ani, in the sorogan method in Ma'had Aly Attaqwa the *community* still gives an explanation after the students finish reading. The other methods use a variety of method approaches that are adjusted to the peculiarities of the book (material), the number of pages of the book and the time of study[33].

These various methods have aspects of national commitment, namely adab and a sense of ta'dzim to the Mashhaykh, dare to express opinions, respect each other and are able to accept differences.

In addition to the learning curriculum, Ma'had Aly Attaqwa also regularly holds national studies through seminars and socialization. The latest activity is a national insight seminar on 4 pillars, namely Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia (NKRI) and Bhineka Tunggal Ika. This seminar was held on August 8, 2022 by representatives of members of the West Java Provincial DPRD who visited Ma'had Aly Attaqwa. As well as Halaqoh Fiqh Civilization Fiqh Siyasah and the Nation State which was held on November 22, 2022 in collaboration with Ma'had Aly, the Attaqwa Foundation and the Nahdlatul Ulama Executive Board (PBNU).

**Photo. Halaqoh Fiqh Civilization**

[33] Alfi, Badrina (Lecturer Ma'had Aly Attaqwa KH. Noer Alie), Interview, { Thursday, 06 October 2022}




According to Mudir Ma'had Aly Dr. KH. Abdul Jabar Majied, MA the national insight seminar was held to provide insight to Ma'had student Aly Attaqwa so that they can live a balanced and state life and not extreme rejecting the value of national values, because between religion and state there is no conflict. [34] Mudir Mahad Aly Attaqwa's statement is in line with various studies of religion and state. Like research that states that religion and state are like two sides of a coin, where they are different, but cannot be separated from each other because they both need each other. One proof of a strong relationship is the existence of the first precept in Pancasila, namely the one and only godhead. [35]

The strengthening of national values and religious moderation in Ma'had Aly Attaqwa can also be seen in religious studies. That is through *maqashid* studies held by Ma'had Aly Attaqwa when carrying out the inaugural lecture. *Maqashid* studies and religious moderation have a strong role and influence each other because they are bound by the goals and wisdom of sharia in general. Khairan Arif mentions in his article that there is no moderation, justice, balance and consistency in sharia without the concept of *maqashid.* On the contrary, every law in Islam will contain moderation, justice and benefit for the Ummah, if it applies the concept of *maqashid*[36]. Religious moderation and the concept of maqashid *are inseparable, because religious moderation is a product of the concept of* maqashid. Religious moderation aims to provide protection to religion, soul, intellectuals, offspring and property as the foundation of *al-kulliyyat al-khams* or the five principles of protection in *maqashid sharia*[37]. The concept of maqashid *can be used as a model of counter-religious extremism, because the concept* of maqashid *is an in-depth study of the meaning of various lafaz nash, to find a specific legal purpose through the interpretation of nash postulates*.[38]

b. Strengthening aspects of social and extracurricular activities

Strengthening religious moderation, especially in aspects of national commitment in Ma'had Aly, is also applied in social and extracurricular activities. Social activities are intended here as social

[34] Majied, Abdul Jabbar (Chairman of Ma'had Aly Attaqwa), Interview, { Thursday, 06 October 2022}.

[35] Ali Ismail Shaleh and Fifiana Wisnaeni, 'The Relationship between Religion and State According to Pancasila and the 1945 Constitution of the Republic of Indonesia', *Indonesian Journal of Legal Development*, 1.2 (2019), 237–249.

[36] Khairan Muhammad Arif, 'The Influence of Maqashid Sharia on Muamalah Fiqh and Fatwas in Realizing Islamic Moderation', *El-Arbah: Journal of Islamic Economics, Business and Banking*, 4.01 (2020), 1–16.

[37] M. Luthfi Afif Al Azhari, 'Islamic Moderation in the Nation, State and Religious Dimension of Maqashid Ash-Shari'ah Perspective', *Journal of Intellectuals: Journal of Education and Islamic Studies*, 10.Apr (2020), 27-45.

[38] Muhammad Zuhdi, 'Maqashidi Moderation as a Model of Counter-Narrative of Religious Extremism', *Istinbath Journal*, 20.1 (2021), 91–118.

service. In KBBI, social service is defined as actions that show a sense of devotion and love for the community or public interest.

Ma'had Aly routinely holds social services both independently and under the coordination of the Attaqwa Foundation. The activity aims to foster concern for fellow nation's children. The social activities carried out by Ma'had Aly were revealed by the Head of the Attaqwa Putri Islamic Boarding School as a form of concern for fellow children of the nation and an Islamic recommendation to achieve social piety.[39]

Concern and empathy are part of the implementation of religious moderation and are part of national commitment. Social concern for fellow children of the nation can foster a sense of unity and unity of the nation as stated in the third Pancasila precept. Ma'had Aly's strategy to provide opportunities for students to play a role in social action is aimed at building awareness that students not only have a responsibility to themselves but also are responsible to the community. This can then make students realize that they are part of a social community.

Social service activities in Ma'had Aly are always carried out when natural disasters occur. In addition, Ma'had Aly together with students of the Attaqwa Islamic Boarding School held Friday alms whose proceeds were given to local residents in need.[40]

Photo. Social Service for the 2022 Cianjur Earthquake

[39] Noer, Atiqoh (Leader Of Pondok Pesantren Attaqwa), Interview, {Wednesday, 23 November 2022}

[40] Maisaroh (Head of Administration Ma'had Aly Attaqwa), Interview, { Wednesday, 05 October 2022}




In the book Religious Moderation of the Ministry of Religious Affairs, social service activities are included in the indicator of moderate attitude. Because social service is a mutual cooperation activity that embodies the spirit of unity and unity of the Indonesian nation. This attitude has high moral values, such as togetherness, empathy, mutual help, and actions that prioritize common interests[41]. The extracurricular activities carried out by Ma'had Aly are the recitation of Barzanji on the Prophet's birthday which is held every Friday night with students of the Attaqwa Islamic Boarding School. In addition, Ma'had Aly also carried out amaliyah-amaliyah which is usually done in Nahdlatul Ulama (NU) Islamic boarding schools such as reading tahlil, Istighosah, carrying out physical prayers, Sha'ban nisfu activities, i'tikaf activities with students and the community and other activities where Ma'had Aly students act as activity guides.

The habituation of Ma'had Aly students to these worship amaliyahs has indeed been accustomed from the beginning by the founder of the Attaqwa Foundation, KH. Noer Alie and became a routine religious practice carried out at the Attaqwa Islamic Boarding School and the community around the pesantren. This religious amaliyah habituation also aims to make students able to adapt to religious life in society with moderation and tolerance. This is as revealed by Mudir Ma'had Aly Attaqwa

> "Alhamdulillah, because they have been accustomed to Ma'had Aly amaliyah these worships, so that graduating from Ma'had Aly the alumni do not stutter and can be well received by the community"[42].

This religious amaliyah habituation is one of Ma'had Aly's strategies to prepare its graduates to face religious diversity in society, including in sunnah worship. This is in accordance with the indicators of religious moderation of the Ministry of Religious Affairs of the Republic of Indonesia as outlined in the book Religious Moderation that appreciation of religious practice aims to form a moderate religious life, so that in the future it can strengthen national commitment.[43]

c. Strengthening aspects of literacy sources

[41] Ministry of Religious Affairs, *Religious Moderation*, *Ministry of Religious Affairs of the Republic of Indonesia*, 2022, XII. p. 67

[42] Majied, Abdul Jabbar (Chairman of Ma'had Aly Attaqwa), Interview, { Thursday, 06 October 2022}.

[43] Ministry of Religious Affairs, *Religious Moderation*, *Ministry of Religious Affairs of the Republic of Indonesia*, 2022, XII.

Literacy skills were originally the ability to read and write. But now it is developing more widely. The word literacy is currently juxtaposed with other words, such as information literacy, science literacy, media literacy and so on. Each of the terms basically has something in common, that is, the ability to read and write [44].

The Ministry of Religious Affairs in the Religious Moderation guidebook said that in the current era of disruption, the development of religious literacy containing moderate teaching content is very urgent to balance literacy-based conservatism, especially what is currently rife on social media.[45]

Cultural and civic literacy is literacy that is currently being intensified in Indonesia. Because Indonesia has a variety of ethnicities, cultures, languages, religions, customs, customs and social layers. So that cultural and civic literacy is expected to increase knowledge of diversity, the ability to accept and adapt, and a wise attitude to respond to differences [46]. On the other hand, literacy skills are important to know the culture and identity of the nation so as to foster an attitude of care for others, mutual respect for each other, and tolerance between religious people [47].

The world of literacy is not a new world for pesantren. Pesantren is synonymous with the study of yellow books so that reading, translating and understanding literacy, especially classical Arabic literature, is bald into an undeniable ritual and even becomes one of the characters of santri. In *bahtsul masail activities,* students are required to study various books to strengthen references, this also happens in Ma'had Aly Attaqwa KH. Noer Alie. Ma'had Aly has a library room that is integrated with the library of the Attaqwa Islamic boarding school. However, references to books and books for Ma'had Aly students are placed separately and the majority are in Arabic and have the theme of Quran and Tafsir in accordance with Ma'had Aly's distinctiveness. The Attaqwa Islamic Boarding School Library is located in two locations, namely in the Attaqwa Putra Islamic Boarding School and the Attaqwa Putri Islamic Boarding School. The collection of books or books is one of the important elements to create a culture of literacy, because students are prohibited from leaving the Islamic boarding school without urgent reasons. Some literacy sources that show the value of religious moderation can be seen from the variety of literacy sources owned by Ma'had Aly Attaqwa KH. Noer Alie.

**Photo. Ma'had Aly Library**



[44] Heny Subandiyah, 'Learning Literacy in Indonesian Heny Subjects', *J Conserv Dent. 2013*, 16.4 (2013), 2013.

[45] Government department Religion XII. p.94

[46] Eva luthfi Fakhru Ahsani and Nur Rufidah Azizah, 'Implementation of Cultural and Civic Literacy to Develop Social Skills of Madrasah Ibtidaiyah Students in the Middle of a Pandemic', *Journal of Civic Education*, 11.01 (2021), 7.

[47] Jaki Yudin, 'Integrating Cultural and Civic Literacy in Hikayat Text in Indonesian Textbook', *Journal of Konnas Basastra*, 5.1 (2019), 149–56.

In addition to the book of turots in various scientific studies such as Fiqh, hadith, Sufism. The most complete collection owned by Ma'had Aly Attaqwa KH. Noer Alie is a source of literacy in the Quran and Tafsir. Both classical and contemporary books of Tafsir are available quite completely. In a row of books in Arabic, there are modern era tafsir tafsir such as Tafsir Jami' al Bayan fi Takwil Ayil Quran owned by Imam Thabari, At Tafsir Al Kabir, to Tafsir Al Mannar by Muhammad Abduh and his Disciples. Among the books of Tafsir of the Sunni school are also found the Book of Tafsir Al Kasyaf belonging to Imam Zamakhsyari of the Muktazilah school and the Book of Tafsir Fathul Qodir belonging to As Syaukani which is close to the interpretation of the Shia School. This shows the openness of Mahad Aly Attaqwa KH. Noer Alie on her various literacy sources.

The diversity of Tafsir literacy also shows the value of religious moderation as the Ministry of Religious Affairs' concept of religious moderation states that one of the initial characteristics of a person's conservatism in religion is that he has fanatical views, attitudes, and behaviors towards one religious interpretation while rejecting other different[48] views. In addition to the tafsir of various schools, in the library of Ma'had Aly there are also various Tafsir Nusantara such as Tafsir Marah Labid li Kasyfi Ma'na al-Quran al-Majid by Shaykh Nawawi al-Bantani al-Jawi, Tafsir Al-Azhar by Buya Hamka, Tafsir An-Nur by Prof. Hasbi Ash-Shidqie, Tafsir al-Quran al-Kariem by Mahmud Yunus and Tafsir al-Misbah by Quraish Shihab. The existence of this literacy source adds insight into Indonesian nationality and cultural knowledge through interpretation. This insight can also strengthen national commitment through a sense of pride in the ulama ulama nusantara. This is as admitted by one of the Ma'had students Aly Attaqwa who said that he was very proud and felt motivated after knowing that many Indonesian scholars have works of Tafsir Al-Quran and are not inferior to Arab scholars.[49]

Various literary sources are also owned by Ma'ahd Aly, classic books by the four schools of fiqh, books by contemporary scholars such as Yusuf Qordhowi and Wahbah Zuhaili, and even books that are often considered liberal such as those by Nasr Hamid Abu Zayd, Fazlurrahman, Ignaz Goldziher and Toshihiko Izutsu are also available. When it was confirmed to the manager that these books were reserved for semantic and hermenatic studies[50]. This shows that the source of literacy in Ma'ahd Aly has fulfilled the elements of diversity and balance that are indicators of religious moderation.

In terms of national insight, the manager of Ma'had Aly showed several titles of books on national insight and Pancasila. It is recognized by the manager that this national book collection is a collection of the Attaqwa Islamic Boarding School to complete national materials for students majoring in Social Sciences (IIS), but Ma'had Aly students can also freely use these books if needed.[51] As for literacy that specifically discusses religious moderation, there is a Washatiyyah book; Islamic Insights on Religious Moderation by Quraish Shihab and Thematic Tafsir of the Qur'an Islamic Moderation published by Lajnah Pentashihan Mushaf Al-Quran Ministry of Religious Affairs.

## Conclusion

Ma'had Aly Attaqwa KH. Noer Alie is Ma'had Aly has implemented the value of national commitment as part of a strategy to strengthen religious moderation. Internalization of the value of national commitment is designed in three aspects, namely the learning aspect, social aspect, extracurricular activities and literacy aspect.

[48] Government department Religion, *Religious Moderation*, *Ministry of Religious Affairs of the Republic of Indonesia*, 2022, XII. p. 67

[49] Ghefira (Student at Ma'had Aly), Interview, {Wednesday, 05 October 2022}

[50] Maisaroh (Head of Administration Ma'had Aly Attaqwa), Interview, { Wednesday, 05 October 2022}

[51] Maisaroh (Head of Administration Ma'had Aly Attaqwa), Interview, { Wednesday, 05 October 2022}

The strategy of strengthening religious moderation in the aspect of teaching can be seen from the teaching of Quran and Tafsir materials which are specialties taken by Ma'had Aly Attaqwa KH. Noer Alie uses a variety of contextual interpretive analysis such as the Tafsir Maqashidi and Qiraah Mubadalah. Teaching methods are also designed to vary according to the learning objectives of each material and book taught. Among them the Bahtsul Masail method which has been proven in several studies can form democratic, dynamic and moderate characters and a form of multiculturalism in the context of learning. In addition to formal teaching, Ma'had Aly also routinely conducts studies of state and national studies and holds studies themed maqashidi whose application is based on the purpose and wisdom of sharia to achieve the benefit of the people.

The second strategy applied by Ma'had Aly is in social and extracurricular aspects. Ma'had Aly regularly held social services as a way to achieve social piety. Social service activities aim to foster concern and a sense of empathy that can foster a sense of unity and unity of the nation and part of national commitment. As for extracurricular activities, Ma'had Aly routinely holds religious amaliyah such as the recitation of barzanji in the mawlid of the prophet and the recitation of tahlil which is a routine for students and aims to make students able to adapt to religious life in society with moderation and tolerance. The strategy of strengthening religious moderation in the aspect of literacy sources is shown through the existence of open and diverse literacy sources. shows that literacy resources in Ma'had Aly have fulfilled the elements of diversity and balance that are indicators of religious moderation.

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