



Analisis: Jurnal Studi Keislaman

P-ISSN 2088-9046, E-ISSN 2502-3969

<http://ejournal.radenintan.ac.id/index.php/analisis>

DOI: <http://dx.doi.org/10.24042/ajsk.V20i2.2959>

Volume 20. No. 2, Desember 2020, h.131-150

Re Thinking of Islamic Thought: Moderation Of Islam In Arts Performance

Reza Fahmi

Universitas Islam Negeri Imam Bonjol Padang

rezafahmi@uinib.ac.id

Abstract: *The aims of the study is describe the Indonesian values instilled in Islamic boarding schools, explain the moderation of Islam that respects differences in Islamic boarding schools (Pondok Pesantren), and describe the relationship between the growth of Indonesian values in Islamic boarding schools with moderation of students who uphold human dignity personally and humanitarian social sovereignty. This study uses a descriptive analysis approach and is quantitative in nature. The results of the study found: firstly, that the Indonesian students' values were high. Second, santri have a high attitude of moderation, and thirdly, there is a relationship between the understanding of Indonesian santri and Islamic moderation developed by the pesantren. Thus we can conclude that pesantren are also agents of change in thinking, especially the inculcation of Indonesian values. Then at the same time pesantren are also developing moderate Islamic tolerance, cooperation, mutual respect so as to be able to build moderate Islam in society, in realizing harmony in social life.*

Abstrak: *Tujuan dari penelitian ini yakni Mendeskripsikan nilai-nilai Indonesia yang ditanamkan di pesantren, menjelaskan moderasi Islam yang menghormati perbedaan di pesantren (Pondok Pesantren), serta mendeskripsikan hubungan antara tumbuhnya nilai-nilai keindonesiaan di pesantren dengan moderasi santri yang menjunjung tinggi martabat kemanusiaan secara pribadi dan kedaulatan sosial kemanusiaan. Penelitian ini menggunakan pendekatan deskriptif analisis dan bersifat kuantitatif. Hasil penelitian menemukan: pertama bahwa nilai-nilai santri (pelajar)*

milik orang Indonesia tergolong tinggi. Kedua, Santri memiliki sikap moderasi yang tinggi, dan ketiga Ada hubungan antara pemahaman santri milik Indonesia dengan moderasi Islam yang dikembangkan pesantren. Dengan demikian dapat kami simpulkan bahwa pesantren juga merupakan agen perubahan pemikiran, khususnya penanaman nilai-nilai keindonesiaan. Kemudian pada saat yang sama pesantren juga penumbuhkembangan moderasi Islam yang toleran, bekerjasama, saling menghargai sehingga mampu membangun Islam moderat di tengah masyarakat, dalam mewujudkan harmonisasi dalam kehidupan bermasyarakat.

Kata kunci: *Islam Kean Indonesiaan; Moderation; Pesantren and Harmony Society.*

A. Introduction

Indonesia as a Muslim country has over 230 million Muslims , Indonesia has the largest community of Muslims in the world. So, majority of Indonesian population are Muslim. But, we also found many other religion in Indonesia (Budhist, Christianity, Hindust and Kong Ho Cu). Then, we can say that Indonesia has a multi-religion society. The majority of Indonesian Muslims are Sunni; however there are significant populations of Shi'a Muslims (over one million) as well as some other sects, such as the Ahmadiyya sect and syncretist traditions. In some areas of Indonesia it is difficult to find accurate statistics on religious belief because, people who do not identify as one of the five religions recognized by the government.

The relation amongst religion in Indonesia has a serious problems, because many kinds of terror has happened. Some of terror had been done by “so-called Islamic Fundamentalist”. So, violence by the name of a religion had abused of religious awareness. I.e. number of cases about the terrorism in Indonesia likes; Borobudur 1985, Jakarta Stock Exchange 2000, Philippine consulate 2000, Christmas Eve 2000, Bali 2002, J.W. Marriott Hotel 2003, Aceh 2003, Palopo 2004, Australian Embassy 2004, Poso 2004, Tentena 2005, Bali 2005, Palu 2005, Jakarta 2009, Cirebon 2011, bomb blast in police station in Solo, 2016, bom blast in railway station which near by the transjakarta station, 2017 etc. . So that, no doubt that radicalism has been implemented in Indonesia. But, unfortunouty some of radicalism whose involved

in terrorist behaviour was a Muslim. On the other hand, in some Muslim country the case of “so-called Islamic Fundamentalist” also had been exist. i.e the Palestinian Hamas movement, and the Lebanese Hezbollah, are two groups who do, in part, advocate armed struggle, as well as parts of the Muslim brotherhood in Arabian countries, and the Islamic communities in Pakistan. The fact gave us an information that, the case of radicalism was not only occur in Indonesia. One of the most frequently heard terms in the counter-terrorism/counter-radicalism conversation in Southeast Asia is pesantren (madrassa) or Islamic boarding school . More often than not, the pesantren or madrassa is associated with terrorism and/or radical Islam. Yet, despite all of the negative attention, the pesantren or madrassa is poorly understood outside the world of psychology, sociology, religion, or anthropology. Quite the opposite of what is often portrayed in the media, the pesantren or madrassa, in many ways, acts as a stabilizing force within Indonesian society. It is in their interest to do so. Unfortunately, a discourse especially among counter-terrorism experts on the pesantren’s role in maintaining stability and checking extremism in Indonesia is sadly lacking a number of Indonesia observers will concede that the vast majority of pesantren are non-violent, yet there are few inquiries into the positive role of the pesantren in preventing the growth of radicalism.

Tabel 1: Religious Intolancy In Indonesia During Periods 2007-2013

<i>Lembaga</i>	<i>Jenis</i>	2007	2008	2009	2010	2011	2012	2013
SERARA Instite	Tindakan	185	367	291	286	299	371	292
	Pesitiwa	135	265	200	216	244	264	222
The Wahid Institute	Kasus/peristiwa	-	227	228	196	277	274	245
CRCS-UGM	Kasus rumah ibadah	-	8	18	39	36	0	-

Sumber: Research Reports on Religious Affairs Dept. of Indonesia in 2013

The positive potential of diversity is the energy to build life together, without putting suspicion and hatred toward one another. This togetherness is the social capital of nation building. Therefore, the diversity must be maintained into a harmonious fabric of life by promoting tolerance in acting and acting. Gandhi

states differences proved useful during tolerance. Tolerance in diversity must be established through education, so that the diversity in Indonesia is not dragged into the drivers of violence, conflict, anarchism and wrath. Diversity can also be a threat, if not managed and not received humanitarian attention. The threat could be a conflict that harms material and human life. This can be seen from the facts and events that arise in the world, including in Indonesia as seen from inter-religious conflicts, ethnic conflicts and a number of other horizontal conflicts.

In this context multicultural education is needed to explain these differences so as not to become anarchism, but it can be explained as a potential asset for building the life of the nation together. Multicultural education in Indonesia is a mandate of Article 4, paragraph 1 of Law No. 23 of 2003, in which "Education is conducted in a democratic and just and non-discriminatory manner by upholding human rights, religious values, cultural values and national cultivation".

Multilingual education plays a role in explaining the world is not manifested in a single order and the same cultural form. For countries that have diversity must develop the design and strategy in the implementation of this multicultural education, because the strengthening of the meaning of ethnocentrism in the era of globalization requires the existence of harmonization efforts. The reinforcement of ethnocentrism has created cultural clashes that harm human beings and the universe. According to Huntington¹ this resurrection of ethnocentrism becomes the "enemy" of mankind of this global era. Multicultural education is needed to answer for the uniformity of uniformity in these clashes. Multicultural education is therefore a potential means of explaining religious tolerance. Multicultural education as well as aims to realize the world peace that has been torn apart due to the strengthening of the meaning of negative ethnocentrism, so that the disputes have killed many people and at the same time cheered the world peace.

Multicultural education is expected to be able to respond to these differences in order to be understood as equality and equality. Education has a great role to play, because education as

¹ Huntington, S. P. *The clash of civilizations and the remaking of world order*. (New York: Touchstone, 2001), H. 13.

Paulo Freire says, is not "ivory tower" that seeks to stay away from social and cultural realities, but education is a cultured and moral maturity of humanity by upholding the universal principle of humanity.² The school as an educational institution must carry out multicultural education to explain the diversity possessed by this nation.

Insofar as Islamic Education in Indonesia is linked to modern pesantren (Modern Islamic Boarding School) which are respected as they apply the new pesantren style. The Darussalam Gontor Pesantren, Ponorogo, was established September 20, 1926 by three brothers-KH. Ahmad Sahal, KH. Zainuddin Fannani, and KH. Imam Zarkasyi. This Madrasa is also called modern cottage (modern madrasah), in some ways that it not only adopts the madrasa system but also teaches Arabic and English to the intensive santri and in fact in the daily conversations among the santrii (students) in pesantren, All santri are obliged to speak Arabic or English - they are not allowed to speak Indonesian. In addition, unlike the majority of other madrasah, Modern Islamic Boarding School (Darul Ma'Rifat, better known as Gontor 3) embraces renewal in its curriculum. The target of Gontor Pesantren, such as a solid fort or spear, also produces a leader of the pesantren and the modern and traditional education system. In addition, pesantren also appealed to students about the meaning of art. US; Music, sports and other extra-curricular activities that also get the attention of pesantren leaders. Pesantren is also expected to provide education that is able to challenge the Islamic world between the lifestyle and social culture of the people of Indonesia who begin to enter the modern world.

It is important to mention that Gontor Pesantren has been established during the elaborate period of Islamic development in Indonesia. Following the ethical policies adopted by Cairo, Egypt, Islamic Education in Indonesia passes through fundamental changes. This has been marked by the establishment of a new Islamic education system, which adopts the modern educational system, instead of the traditional pesantren education system. Modern Islamic Institutions The renowned modern-madrasa-like became an important part of the movement of Islamic change

² Freire, P. *Teachers as cultural workers: letters to those who dare teach*, (Boulder, Colo., Westview Press, 1998), h.434.

during the early decades of the 20th century. In addition to introducing new interviews and systems-ranging from adopting modeling to classroom divisions, using textbooks as a tool of Learning, to accommodate the functioning curriculum as well as a medium to develop a renewal in the Islamic idea that is the basis for preparing a new generation of Muslims who become accustomed to the spirit of modern view, which Indonesia embarked on in the modern world. Thus, the cadres of Muslims produced by Madrasah Gontor are those who are often recognized as "Intellectual Muslims".

Gontor Pesantren as a modern madrasah, as already mentioned, is basically directed at trying to contradict traditional madrasa, which has some experienced mind congestion, and ineffectiveness as well as the educational system of Inefficient managerial education. Imam Zarkasyi, one of the founding fathers of Madrasah Gontor, argues that a modern pesantren needs to apply freedom for thought, efficient and effective management, and introduce santri towards reform. It is parallel to other Muslims of reformers, it also invites not to be too fanatical towards a particular madhhab, as this will lead to the absence of freedom for thought. Of course, concerning the practice of religious ceremonies, Gontor Pesantren is not fanatical to a certain madhhab.

The aims of the study: (1) Describe the values of Indonesiaan instilled in boarding school. (2) Describe the moderation of Islam that respects differences in pesantren. (3) Describes the relationship between growing Indonesianan values in pesantren with the moderation of santri who uphold the dignity of humanity personally and socially sovereign humanity.

Moderation is the middle way, and this is in accordance with the core teachings of Islam in accordance with human nature. Therefore, Muslims are called ummatan washathan, a harmonious and balanced people, because it can combine the two poles of the former religion, the Jews are too down-to-earth and Christians are too sky-high. This is evidenced by the movement of the direction of the Qiblah originally facing the Aqsa Mosque in Palestine moved to face the Grand Mosque in Makkah. This proves the independence and purity of Islamic teachings brought by the

Prophet Muhammad who was not influenced by the previous religion that glorifies the Aqsa Mosque. This is expressly stated by the Qur'an in the letter of al-Baqarah [2] verse 143: "And thus We have made you (the Muslims), the just and chosen, that ye be witnesses of man and the Apostle (Muhammad) be a witness against your (deeds) ". Thus, moderation is equally meaningful to al-washatiyyah - as expressed in the above verse. According to Ibn Faris, as quoted by Muchlis M. Hanafi (2009), that al-washatiyyah derived from the word wasath that has a meaning fair, good, middle and balanced. The middle part of both ends of something in Arabic is called wasath. It has a good meaning as in the hadith saying, 'The best of affairs is awsathuha (the middle)', because the center is protected from the blemish or disgrace that usually concerns the edge or edge.

Furthermore, M. Hanafi (2009) cites the opinion of Abu Su'ud's commentator, that the word wasath originally refers to something that becomes the meeting point of all sides like the center of the circle (center). It then develops its meaning to the human qualities that these human beings possess because they are the middle of deplorable traits. Such a generous nature is halfway between a miser and extravagant, brave midway between fear and recklessness. In line with the universal and balanced teachings of Islam, al-wasathiyyah is defined as a method of thinking, interacting and behaving based on the attitude of tawazun (balanced) in addressing two possible behavioral states to be compared and analyzed, so that appropriate attitudes can be found with conditions and not contrary to the principles of religious teachings and community traditions. According to Yusuf Qardhawi (1995), that among the characteristics of Islamic teachings is al-washatiyyah (moderate) or tawazun (equilibrium), ie the balance between two ways or two opposite or opposite directions. Conflicting two-way examples such as spiritualism with materialism, individuals with collective, contextual to idealism, and consistent with change. The principle of balance is in line with the nature of human creation and harmonious and harmonious nature. As revealed in the Qur'an, "Allah has lifted up the heavens and He has laid down the mizan (justice), lest you exceed the limits of the mizan" (Surat ar-Rahman [55]: 7-8).

Moderation of Islam is reflected in all its teachings. For example in the field of Aqidah, the teachings of Islam in accordance with the nature of humanity, are in the middle between those who submit to the khurafat and myth, and those who deny everything that is metaphysical. In addition to inviting faith to the unseen, Islam also invites the human mind to prove his teachings rationally. In the field of worship, Islam obliges its adherents to perform worship in a very limited form and amount, such as praying five times a day, fasting a month of the year, and once-in-a-lifetime pilgrimage; the rest of God invites people to work and work to seek sustenance of God on earth.

Then in the field of morals, the teachings of Islam acknowledge and facilitate the existence of elements of the body and soul in human beings. With the element of the human body is encouraged to always enjoy the fun and beauty issued by the earth, while the element of the spirit encourages him to reach the sky seekers. So with this concept, the life of the world is not a prison in which man is tortured, but a blessing to be grateful for and a field to achieve a more eternal life in the afterlife.

In the Qur'an affirmed, "And look to that which Allah has bestowed upon you in the Hereafter, and do not forget your part from the (pleasures) of the world, and do good (to others) as God has done good to you, and do not do damage on the (face) of the earth. Allah does not love those who do corruption "(Surah Al-Qashash [28]: 77). Furthermore, regarding the characteristics of moderation of Islam, as stated Tarmizi Taher (2007) has two independent characteristics, namely first, the right of freedom that must always be balanced with the obligation. Intelligence in balancing between rights and duties will greatly determine the realization of balance in Islam.

Secondly, there is a balance between life of dunawi and ukhrawi, as well as material and spiritual. So that the civilization and progress achieved by Muslims is not false and mirage, but intrinsic and truly in accordance with the expected, that manifests goodness in the world and in the hereafter and is kept away from the hell and torments of hell. This is in line with the prayer of sapujagat which is always said, "O God our Lord, give us good in the world, and good in the Hereafter, and keep us from the torment of Hellfire".

It looks to a century of pressures on religious minorities to conform to dominant American frameworks for race, gender, and political economy. These include the encouragement of the community to provide social services to the dispossessed in compensation for the government's lack of welfare provisions in an aggressively capitalist environment. Calls for Muslim moderation in particular are also colored by racist and orientalist stereotypes about the inherent pacifism of Sufis with respect to other groups. The first investigation of the assumptions behind moderate Islam in our country, *Making Moderate Islam* is also the first to look closely at the history, lives, and ambitions of the involved in Manhattan's contested project for an Islamic community center.³

Moderate Muslim is a label used within counterterrorism discourse as the complement of Islamic terrorism, implying that the support of Islamic terrorism is the characteristic of a "radical" faction within Islam, and that there is a "moderate" faction of Muslims who denounce terrorism.⁴ Lorenzo G. Vidino describes the term as "inherently controversial", and scholars have argued that Muslim populations predictably find the "moderate Muslim" label offensive. Cherney and Murphy argue that the categorisations of moderate / extremist are not neutral, and that their widespread deployment "deprives against terrorism." Although some Muslims do Muslims stigmatising Muslims and Islam.⁵

Some consider the "moderate Muslim" label offensive, as they believe that it implies ordinary Islam is not inherently peaceful.⁶ Others believe that it implies that "moderate Muslims" are not "fully Muslim",⁷ or that the term equivalates "progressive " or "secular" with "moderate". Others, such as Turkish President

³ ROSEMARY R. CORBETT . *Making Moderate Islam Sufism, Service, and the "Ground Zero Mosque" Controversy.* www.sup.org . Accessed April 20 th , 2018.

⁴ Khan, ed., MA Muqtedar, *Debating Moderate Islam: The Geopolitics of Islam and the West.* Salt Lake City, UT: University of Utah Press, 2007.

⁵ Corbett, Rosemary R. (). *Making Moderate Islam: Sufism, Service, and the "Ground Zero Mosque" Controversy.* Stanford University Press, 2016.

⁶ Younus, Shireen. "I Am Not a Moderate Muslim". *The Harvard Crimson.* Retrieved September 12, 2017.

⁷ Manzoor, Sarfraz (16 March 2015). "Can we drop the term 'moderate Muslim'? It's meaningless". *The Guardian.* Retrieved September 12, 2017.

Recep Tayyip Erdoğan, reject the term as a Western notion stating that there is only one Islam.⁸

This study used a quantitative approach. Population in research is all santri at Pondok Modern Gontor 3 (Darul Ma'rifat) Kediri, East Java. The sample in this study is the total santri of fifth grade and sixth grade regular, as many as 234 people. Sample was about 1147 students only. Technique of data collection is with psychology scale and interview. Data analysis techniques with the help of SPSS version 20, with statistical model of pearson correlation.

B. Result And Discussion

There were two kinds of research finding in this research: (1) Descriptive analysis of respondent and spreading of mean data of variables. (2) The quantitative analysis and testing of the hypothesis. The descriptive analysis of respondent mention below:

Table 1:
The Descriptive Analysis of Respondent

	The Categories	Frequencies	Percentage
1	<i>The Education level</i>		
	Fifth Grade	87	59.18
	Sixth Grade	60	40.82
	Sum	147	100.00
2	<i>Ages</i>		
	16-18 years old	79	53.74
	19-21 years old	68	46.26
	Sum	147	100.00

Source s: The research reports 2017

According to Table 1 we found that most of the respondents at Gontor Darul Ma'rifat studied at Fifth grade (59.18%). Then, most of the ages of respondents were between 16– 18 years old (53.74%).

⁸ Younus, Shireen. "I Am Not a Moderate Muslim". The Harvard Crimson. Retrieved September 12, 2017.

Then, according to the mean and spreading of frequencies and percentage of Indonesian values implemented had shown below:

Table 2
The Mean Spreading, Frequency and Percentage of Indonesian Values Implemented in Pesantren

The Categories	Frequencies	Percentages
Low	53	36.05
High	94	63.95
Sum	147	100.00

Sources: The research reports, 2017

According to the Table 2 above, most of mean spreading of Indonesian values were locating at the high level (63.95%) and only (36.05%) were categories low. It means that The values of the Indonesian-owned santri pertained high. This means that santri understand that, their presence comes from various tribes, religions and races in Indonesia. This diversity makes them respectful, tolerant and cooperative regardless of the background they have.

On the other hand, the mean spreading frequencies and percentages of Islamic Scholar perception about virtual pesantren has shown below:

Table 3
The Mean Spreading, Frequency and Percentage of The moderation attitudes of the santri

The Categories	Frequencies	Percentages
High	85	57.82
Low	62	42.17
Sum	147	100.00

Sources: The research reports, 2017

According to the Table 3 above, most of mean spreading moderation attitude of santri (students) were locating at the high level (57.82%) and only (42.17%) were locating at low level. It means the moderation attitudes of the santri are high. This means that santri tend to be moderate and do not claim that their culture is higher than other cultures, so they view other cultures as a national cultural asset that needs to be developed with their own culture. This is done through regional language reproduction (replacing it with the use of the national language) in daily conversations of newly admitted santri, so that the regional language is no longer the center of the divisions and cultural differences that they have. Furthermore, the eradication of various regional attributes in the form of a uniform shirt or any kind that shows the symbol of its redness.

The result of hypothesis analysis had shown below:

Table 4
The Hypotesis Analysis

Indonesianan values in pesantren	Pearson Correlation	1	.826
	Sig. (2-tailed)		.000
	N	147	147
The moderation attitudes of the santri	Pearson Correlation	.826	1
	Sig. (2-tailed)	.000	
	N	147	147

** Correlation is significant at the 0.01 level (2-tailed).

According to The table 1.4 above, we got information that $r_{score} = 0.826$. $> r_{table} = 0.176$, and $p = 0.00 < 0.05$. It means there were a significant correlation. Then, H_0 was accepted and rejects H_1 . So, there were correlation between Indonesian values and moderation of Islam. The students stick on Indonesian values and they implement of Islamic moderation. Not only, respect to each others, they also had responsible to their duty. Then, they had done their jobs with efficiency. They come closer together every time, especially when they had to do their obligation. Especially about Panggung Gembira (Happy Stage) or Drama Arena (exhibition of

entertainment). Although many know Gontor as a modern cottage, not many know how education in it is designed and run with modern methods, especially regarding the formation of characters through performances and artwork. Reviews around PG (Panggung Gembira) and DA (Drama Arena) that I hope to give you some idea. Every year, Gontor has a lot of regular art events held. Like vocal groups, music competitions, speeches, dramas and more. Of the many events, Drama Arena and Happy Stage are designed to be the biggest stage of the year. Greget Stage Happy more excited again, because this art performances dihelat by santri class final Gontor. PG is the ultimate event of an introductory weekend series. Even more than just pamungkas, as presented by the Chairman of Pondok Modern Gontor KH Hasan Abdullah Sahal, PG is a barometer of success in educating the santri. "Happy stage is a barometer for the cottage," said Pak Hasan when opening and inaugurated PG 692 at Gontor Putra 1 campus, Ponorogo⁹. Actually, at the end of the introductory week of modern cottages, there are three major events held. Namely Drama Arena (DA) held by 5th grade students (11th grade high school), then continued with Student Darussalam Show (Mahadasa Show) by teachers and students of Gontor, and closed with Stage Happy (PG) by santri class 6. DA, Mahadasa Show and PG held for three consecutive nights. The first night of DA, second night of Mahadasa, then last night PG. Ketiganya held with the purpose and purpose of education itself.



Gambar : Celebration of Happy Stage in Gontor Darul Ma'rifat

The Mahadasa Show is a musical performance performed by teachers. They display a variety of performances, especially

⁹ www.gontor.com Accessed 10th April, 2018.

music, usually featuring a group of teachers / students based on force. O yes, for the uninitiated, the teachers at Gontor automatically become students at the University Darussalam (Unida). But students who study at Unida are not necessarily Gontor teachers. New teachers are definitely performing, followed by second-year teachers and so on. Mahadasa is not designed majestic, because the main focus of education in Gontor is in santri. The Mahadasa Show was held exactly the day after the Drama Arena. So, when the sixth graders are busy preparing for the PG stage, Gontor teachers and students feature a musical spectacle, especially for new santri in the hall. The triad of activities is one way Gontor educates his santri. Repeatedly the cottage leader insists that this is not a show but an education. Exactly as Mr. Hasan said last week in front of the santri. "It's not a show, it's not a spectacle, it's not an art performance, it's an education," he said¹⁰ when opening the Drama Arena 562, Thursday (17/8) night. That is, although the form of the DA event (also PG) is an art performance, but the ultimate goal is not performance, but education.

Because it is not a spectacle, then the cottage never invited an outsider to come to watch PG or DA. Including parents of students. Even if there were walisantri in attendance, their arrival was invited by their son who took part in the stage, or happened to be visiting his son. So also with the alumni who come here. They are not cottage invitations and do not have a special place in the audience area. That is why the composition of the audience bench does not provide a special room for parents or guests on the front of the stage. Their place is somewhat behind, on the left side of the stage. The front of the stage is filled with teachers and their

¹⁰ "What you see, what you hear, what you feel, in this cottage are all part of education". The sound of the slogan on display in the cottage hall. Indeed in Gontor, the ability to show-skill has become a basic skill that honed since first grade. Public speaking exercises or the ability to perform in public are held routinely through the three-language muhadhoroh (oration) of three languages (Arabic, English and Indonesian), twice a week. Santri also have the opportunity to present themselves and their abilities in extracurricular programs such as marching bands, scouts, sports, various competitions, martial arts, music, writings and more. And the peak of the various activities is displayed on the Happy of Stage and Drama Arena.

families, the ranks of the cottage leaders and the jury.

The new students sit just behind the teachers, as they are the main viewers of the event. While other students spread in many corners of the place, to fill the second floor of Aligarh boarding house and cottage mosque. To add to the audience's ease, the committee placed three big screens at three separate points. To spur the organizers of DA and PG in presenting quality entertainment, a team of judges was formed in charge of assessing the hard work of these fifth and sixth graders. Assessment is done thoroughly. Starting from the stage decoration, the garden that adorns the front of the stage, lighting, sound system, service and snacks for guests, MC performance, down to the details of each show. DA and PG actually use the same stage. This year, the cottage builds a 18x8 meter sized stage that stands firmly for four days, from Thursday to Sunday. Two days for DA preparation and performances, the next two days for PG. Incidentally the lodge already has a stage and sound system device for performances of PG caliber. Both were purchased several years ago and kept in a special place. The committee only needs to build a grand stage setting, and hire rigging and lights for the lighting of the show. Speaking of the physical stage of his own, DA and PG has experienced three times the location changes. Until 1994, the Stage of Gembira and Drama Arena was held in the Hall of Pondok Modern (BPPM) which has been equipped with a permanent stage. But, at that time, these two performances did not share the stage. PG uses a permanent stage in the hall, whereas DA makes its own stage whose position covers the main entrance hall or faces a permanent stage. So these two big events seemed to be face to face but held on different days: PG was held on the north side of the hall, while DA on the south side.

Beginning in 1995, during the Drama Arena, the leadership allowed us to hold DA outside the hall --- for the first time. Yeay, this is a great achievement. Forces already existed previously submitted, but not yet allowed. I still remember the moment when the creative hands of fellow classmates succeeded in making the big stage with drums as the base. Complete with high and wide stage background. A month more drama exercises are done intensively for many types of theatrical performances. The results were encouraging. We are proud to successfully roll out DA

outdoors. As for the Happy Stage, it was only held outside the hall starting in 1997. When my generation asked for permission to hold a PG outside in 1996, Pak Syukri (KH Abdullah Syukri Zarkasyi, may Allah heal his sickness) has not yet blessed, considering PG is the peak event should not fail because of rain or so on. That year, Gontor is not ready PG held outside. As time went on, the number of santri continued to increase, PG and DA were no longer held in the hall, but outdoors, precisely in front of BPPM facing south. Then, for the last three years, or starting in 2015, the DA and PG stages have moved back from the original position in front of BPPM facing south or to the Aligarh building, shifted facing west or to the main mosque of Gontor.

Departing from the various explanations above, Pondok Modern Gontor (PMDG) has its own uniqueness in instilling Indonesian values, where each students are taught: (1) Cooperate to build and preparing exhibition either Exhibition of Entertainment or Happy Stage, (2)) Tolerance, the performances displayed are diverse by also displaying a wide range of cultures, which are mutually respectful and caring. (3) Understanding the balance between worldly and ukhrowi, where they not only carry out activities keagamaan routines alone in the cottage (ukhrowi) , but also mensyiarkan Islam through Islamic education that has the concept of performing art (worldly) that has a strong theological message. (4) Efficiency of time, considering the Stage or Drama Arena activity has been planned since the beginning of the year hence, the activities are designed in such a way. So in the work of the students they set the targets of programmed activities with a mature. (5) Have social responsibility , meaning students are taught to not only be responsible to themselves but also have social responsibility. Where the Stage of Fun or Drama Arena is an integral part in running a social role. Where the students are required to memhami role that needs to be run in accordance with the job-description owned by each of the students involved in the Drama Arena or Stage Happy. So there is no santri who do not take part in carrying out these activities, as a form of their social responsibility as cottage residents. This is among the uniqueness of education about moderation of Islam that is practiced by the hut, especially Pondok Pesantren Modern Gontor.

C. Conclusion

Pesantrens (Islamic Boarding Schools) were also agents of change of thought, especially the planting of Indonesian values. Then at the same time pesantren also a place for implementing moderation of Islam; Islam is tolerant, cooperate, mutual respect so as able to build moderate Islam in the middle of society, in realizing harmonization in social life. But, the Islamic Boarding Schools implemented of Indonesian values on Happy Stage and Exhibition of Entertainment. They learn about Indonesian values with happiness. Massage of values was direct or indirect of sending to the people who was coming at the event. Happy Stage or Exhibition of Entertainment not only for fun but, also had good massage to the society (education). The education should be implemented in many ways; not only in the class room.

Reference

- Amal Fathullah. *Seorang Bapak dan Pendidikan yang Demokratis*”, dalam *Biografi KH. Imam Zarkasyi; Dari Gontor Merintis Pesantren Modern*, (Ponorogo: Gontor Press. 1996.
- Biografi KH. Imam Zarkasyi; *dari gontor merintis pesantren modern*, Ponorogo: Gontor Press, 1996.
- Corbett, Rosemary R. *Making Moderate Islam: Sufism, Service, and the "Ground Zero Mosque" Controversy*. Stanford University Press, 2016.
- Direktorat Jenderal Kelembagaan Agama Islam DEPAG RI, *Pondok Pesantren dan Madrasah Diniyah; Pertumbuhan dan Perkembangannya*, Jakarta: DEPAG RI. 2003
- Faundez, Antonion, and Paulo Freire. *Learning to Question: A Pedagogy of Liberation*. Trans. Tony Coates, New York, Continuum. 1992
- Freire, P. *Conscientization*. Geneva, World Council of Churches, 1975.

_____ *Pedagogy of the Oppressed*. New York, Continuum, 1970.

_____ *Cultural action for freedom*. [Cambridge], Harvard Educational Review, 1970.

_____ *Education for critical consciousness*. New York, Seabury Press, 1973.

_____ *Education, the practice of freedom*. London, Writers and Readers Publishing Cooperative, 1976.

_____ *Pedagogy in Process: The letters to Guinea-Bissau*. New York, A Continuum Book: The Seabury Press, 1978.

_____ *The politics of education: culture, power, and liberation*. South Hadley, Mass., Bergin & Garvey, 1985.

_____ Freire, P. *Pedagogy of the city*. New York, Continuum, 1993.

_____ *Pedagogy of the Oppressed*. New York, Continuum, 1993.

_____ *Mentoring the mentor : a critical dialogue with Paulo Freire*. New York, P. Lang, 1997.

_____ *Pedagogy of freedom: ethics, democracy and civic courage*. Lanham, Rowman & Littlefield Publishers, 1998.

_____ *Politics and education. Los Angeles, UCLA Latin American Center Publications*, 1998.

_____ *Teachers as cultural workers: letters to those who dare teach*. Boulder, Colo., Westview Press, 1998.

Freire, P. and A.M.A. Freire. *Pedagogy of Hope: Reliving Pedagogy of the Oppressed*. New York, Continuum, 1994.

_____ Freire. *Pedagogy of the heart*. New York, Continuum, 1997.

Freire, P. and D.P. Macedo. *Literacy: reading the word & the world*. South Hadley, Mass., Bergin & Garvey Publishers, 1987.

Haidar Putra Daulay,. *Sejarah Pertumbuhan dan Pembaruan Pendidikan Islam di Indonesia*, Jakarta: Kencana,2009.

<http://pendis.depag.go.id/file/dokumen/bukusaku.pdf> diunduh tanggal 5 Mei 2010.

Huntington, S. P... *The clash of civilizations and the remaking of world order*. New York: Touchstone,1997.

Khan, ed., MA Muqtedar (). *Debating Moderate Islam: The Geopolitics of Islam and the West*. Salt Lake City, UT: University of Utah Press,2007.

KH. Abdullah Syukri Zarkasyi,. *KH. Imam Zarkasyi: Bapakku, Guruku dan Kyaiku*”, dalam *Biografi KH. Imam Zarkasyi; Dari Gontor Merintis Pesantren Modern*, Ponorogo: Gontor Press,1996.

Manzoor, Sarfraz (16 March 2015). "Can we drop the term 'moderate Muslim'? It's meaningless". *The Guardian*. Retrieved September 12, 2017.

Reza faahmi.. *Empowering Madrasa Through Small and Medium Indutry. Proceddings*. Bogor : International Symposium, 2012.

_____ *The Correlation Between Character Building and Peaceful Thinking of Students. Proceeedings*. Mataram : Aicis, 2013.

_____ *Prejudice and Rebellious Behavior of Students (Study at darul Ma’rifat Islamic Boarding School, East Java)*. *Proceedings*. Manado : AICIS, 2015.

Profil Pondok Modern Darussalam Gontor Ponorogo Edisi Kedua (Mei 2006).

ROSEMARY R. CORBETT . *Making Moderate Islam Sufism, Service, and the "Ground Zero Mosque" Controversy*. www.sup.org . Accessed April 20 th , 2018.

Win Usuluddin,. *Sintesis Pendidikan Islam Asia-Afrika; Perspektif Pemikiran Pembaharuan Pendidikan Menurut KH. Imam Zarkasyi – Gontor*, Yogyakarta: Paradigma,2002.

Younus, Shireen. "I Am Not a Moderate Muslim". The Harvard Crimson. Retrieved September 12, 2017.