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APPLICATION OF THE CONCEPT OF SADD AL-ZARI'AH IN OVERCOMING SEcular UNDERSTANDING IN THE STATE

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ABSTRACT

The impact of global progress has actually led to the rise of issues of radical ideology, such as the extreme right and extreme left movements, and even secular and caliphate ideologies, each of which undermines the Unitary State of the Republic of Indonesia. Lairan right is a fundamental ideology that always adheres to a textual understanding that does not want to accept the reality of globalization, social change, and advances in technology and information. Meanwhile, the left is the exact opposite, abandoning the religious frame and demanding the modern world as a whole, which then becomes extreme, even secular. What is interesting to study is how to modernize Islamic boarding schools in instilling idealistic values in students to overcome secularism? The purpose of this study is to understand the forms of modernization in Islamic boarding schools and the application of Islamic Boarding Schools as a fortress of the Ummah in instilling the values of idealism that are steadfast in overcoming secularism in religion. This research is a field research (field research). That is research conducted by looking at the reality of the field. The danger of secularism in religion in the context of the Unitary State of the Republic of Indonesia. As already mentioned in chapter four, efforts to optimize the role of Islamic boarding schools in countering radicalism and terrorism can be done by increasing the insight of pesantren through more comprehensive studies that do not only concern aqidah and fiqh thoughts but also philosophical and Sufism thoughts. Islamic boarding schools also need to be introduced to a theology that is more inclusive, accommodating and more tolerant. The development of a democratic culture that gets high support from Islamic boarding schools needs to be maintained and further developed by strengthening the theological reasons that can be used. Islamic boarding schools also need to be developed as centers of culture and economic growth so that pesantren can feel more integrated with the surrounding environment. Islamic boarding schools instill idealistic values in overcoming secularism in religion. Both modern Islamic Boarding Schools and Salafi Boarding Schools or a combination of the two, actually do not teach radicalism by distinguishing between religion and the state, instead teaching idealism values that become sadd al-zari'ah which can counteract radicalism.
Keywords: Sadd al-Zari'ah, Secularism

INTRODUCTION

There are three challenges that the millennial generation must face; first, the global world (borderless world, borderless society), has an impact on instant life, second, social progress, which has an impact on the weakening of morality, kinship, kinship, social solidarity and primordiality increasingly turning into individualists, marginalists and capitalists, third, technological progress and information, which has an impact on disruption, namely life that is all in contact with technology, both in the economic, cultural, social and educational fields, which is completely dependent on the electronic world.[1]

From this fact, the community's response is actually divided into three; First, following the current as a whole without wanting to filter and resist the slightest, all of his life applies and harmonizes with modern life, second, against the current, this is what is called the right, namely fundamentalism such as the anti-American movement, third, following the current critically, meaning following good developments in global currents, social changes and technological developments and critically take what brings benefit and leave the flow that brings harm.[2]

The impact of these advances actually led to the rise of issues of radical ideology, such as the extreme right and extreme left movements, and even secular and caliphate ideologies, each of which undermined the Unitary State of the Republic of Indonesia. Right-wing is a fundamental ideology that always adheres to a textual understanding that does not want to accept the reality of globalization, social change, and advances in technology and information. While the left is the exact opposite, leaving the religious frim and demanding the modern world as a whole, which then becomes extreme, even secular.[3]

A secular state is one of the concepts of secularism, where a state is neutral in matters of religion, and does not support religious people or non-religious people. In other words, the state cannot enter into the personal religious life of every citizen. Secular states also claim that they treat all citizens as equals, despite their different religions, and also claim that they do not discriminate against people of any particular religion.[4]

Historically, Islamic boarding schools have strong traditional roots in Indonesian society so that they are able to transform into local and original cultural products of Indonesian society. This is because the presence of Islamic boarding schools from the beginning has given a populist impression in the community through the implementation of a non-discriminatory education system so that it can be accessed by all groups. At the beginning of its existence, Islamic boarding schools implemented an education system that prioritized religious knowledge. This type of boarding school is better known as the Salafi Islamic Boarding School. Along with the development of education and community needs, Islamic boarding schools have metamorphosed by providing education that is not only oriented to religious knowledge

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[1] Barni, Mahyuddin. "Tantangan Pendidik Di Era Millennial." *Jurnal Transformatif, (Islamic Studies)* 3.1 (2019): 99-116.

[2] Khalis, Nur. "Membaca Peluang Dan Tantangan Paradigma Baru Pendidikan Islam Di Era Millenial." *Tarbawiyah Jurnal Ilmiah Pendidikan* 3.1 (2019): 73-89.

[3] Moeis, Isnarmi, and Rika Febriani. "Social Studies: Generasi Millenial dan Kearifan Lokal." *Sosiohumanika* 13.1 (2020): 55-66.

[4] State, Examining Relations, and Islam in the Secular State of Singapore. "Islam Dan Negara Sekuler: Menelisik Hubungan Negara dan Islam di Negara Sekuler Singapura1 Dr. Hj. Helmiati, M. Ag."

(tafaqqahu fiddin) but more broadly on the mission of improving the quality of santri resources so that they are able to face wider real life in accordance with the challenges of the times.[5]

What is interesting to study is how to modernize Islamic boarding schools in instilling idealistic values in students to overcome secular ideas? The purpose of this study is to understand the forms of modernization in Islamic boarding schools and the application of Islamic Boarding Schools as a fortress of the Ummah in instilling the values of idealism that are steadfast in overcoming secularism in religion.

Studies on the object of Boarding School have actually been found, including; The work of Muhammad Syaifuddien Zuhriy, Islamic Boarding School Culture and Character Education at Salaf Islamic Boarding Schools. As part of the community, boarding school with its main elements, namely kyai, santri, mosques, huts, and the yellow book has become its own sub-culture.[6] Hidayat, Tatang, and Ahmad Syamsu Rizal. Patterns of Islamic Education in Miftahul Khoir Student Islamic Boarding School Bandung in Shaping Islamic Personality. The purpose of this study was to describe the pattern of Islamic education in the Miftahul Khoir Student Islamic Boarding School in shaping the Islamic personality.[7] Rizal, Ahmad Syamsu. Transformation of educational patterns in the boarding school education system, from traditional patterns to modern patterns. Boarding School is the oldest Islamic educational institution system in Indonesia. He was born from a local wisdom (local-genius) of the archipelago that has survived existentially for centuries.

How and what has happened to the boarding school system in its seven aspects over the past century. Comparative analysis shows the facts that there are several aspects that have changed in the Islamic boarding school education system from its traditional form. However, these changes occurred in technical aspects, such as the gradation system and curriculum restructuring, as well as in the aspect of the formalization of objectives. Regarding material aspects, approaches and learning models only experienced additions. Meanwhile, educative interaction and an educational environment based on religion, so that the religious character is maintained and become the center of excellence of the education system in Islamic boarding schools so that it becomes an attraction and selling power to the wider community, especially the Islamic community in the archipelago. This fact, despite changes in the boarding school system, is not fully co-opted with the secular education system. What happens is a process of adoption and adaptation to the demands of the times, without sacrificing principles and goals.[8]

From some of these studies, it shows that Islamic boarding schools are always developing and modernizing, because Islamic boarding schools are as shields of the people, which are able to become one of the cultural educational institutions that are able to deliver Indonesia's independence, however, from some of these studies, no one has discussed it in focus. related to the inculcation of idealistic values in Islamic boarding schools in the fight against secularism, which seeks to separate the concepts of religion and the state, because in

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[5]   Source: Economic Empowerment of the People Through Islamic Boarding Schools, Deputy for Education and Religion Coordination, Coordinating Ministry for People's Welfare: 2014)

[6]   Zuhriy, M. Syaifuddien. "Budaya pesantren dan pendidikan karakter pada pondok pesantren salaf." *Walisongo: Jurnal Penelitian Sosial Keagamaan* 19.2 (2011): 287-310.

[7]   Hidayat, Tatang, and Ahmad Syamsu Rizal. "Pola Pendidikan Islam di Pondok Pesantren Mahasiswa Miftahul Khoir Bandung dalam Membentuk Kepribadian Islami." *Ta'dib: Jurnal Pendidikan Islam* 7.1 (2018): 9-20.

[8]   Rizal, Ahmad Syamsu. "Transformasi corak edukasi dalam sistem pendidikan pesantren, dari pola tradisi ke pola modern." *Ta'lim* 9 (2011): 95-112.

fact the existence of Islamic boarding schools cannot be separated from the history of eradicating colonialism on Indonesian soil, and witnessing the existence of the Unitary State of the Indonesian people.

This research is a field research (field research). That is research conducted by looking at the reality of the field.[9] There are two sources of research data, namely primary data sources and secondary data sources. The primary data source is by tracing through interviews, documentation and conservation of valid and accountable sources, in which researchers will look for data about idealism instilled in the Islamic boarding school environment, so as to print the soul of santri who has a patriotic spirit and does not easy to get carried away in secularism.

THE CONCEPT OF SADD AL-ZARI'AH

The theory used to analyze this research is the sadd al-dzari'ah theory, because this research will explore the idealism values in Islamic boarding schools, especially those that are the focus of this research are East Java, Padang and Banjarmasin where Islamic boarding schools are as strongholds. state, that Islamic Boarding Schools are scientifically and empirically proven to have idealistic values that are instilled in order to close the gap for possible harm, namely those that can undermine the unity of the Unitary State of the Republic of Indonesia, because Islamic Boarding Schools from the beginning have been able to guard Indonesia's independence, and of course it will always guarded post-independence. So the researcher presents data about the concept of sadd al-Zari'ah which is a tool for analyzing data which is a theory in the science of ushul fiqh that we can use in addressing the problems of society, which in this case is the emergence of radical ideology in the form of secularism, which lately Lately, Islamic boarding schools have often been the target of accusations against these extreme movements.

Al-Syātibī's study of sadd al-źarī'at is completely placed under the major theme of jalb al-masalih wa daf'u al-mafsādat. Accompanying the previous figures of Islamic law, he views that arī'at is something that is originally mashlahat but can be a medium for something mafsadat.[10] In contrast to al-Qarāfī and Ibn Qayyim who gave an analysis of two possible occurrences of arī'at, namely sadd al-źarī'at and fath al-źarī'at. Al-Syātibī seems to only focus on the sadd al-źarī'at discourse. This is due to the tendency of this understanding which is then relevant when distinguishing the meaning of 'ari'at in Islamic legal theory. While fath al-źarī'at his study is included in the study of jalb al-masālih.

Following the tendency of the meaning above, al-Syātibī has clarified arī'at in terms of the nature and consequences of the damage that is expected to occur in several types, which can be reduced to several parts; First, something that is done will result in definite obscurity. Like digging a well behind the door of a dark house which will result in the fall of people who will leave the house. Such actions are not justified and their actions are subject to legal sanctions.[11] Second, something done can lead to evil, but it rarely happens, such as digging a well in a place that would normally not harm anyone else. Regarding this matter, al-Syatibi

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[9] Abudin Nata, *Metodologi Studi Islam,* (Jakarta: Rajawali Press, 2000), h. 212. Look Hermawan Warsito, *Pengantar Metodelogi Penelitian,* (Jakarta: Gramedia Utama, 1992), p. 1033

[10] Abu Ishaq Ibrahim Ibn Musa al-Syatibi, *al-Muwafaqat fi Usul al-Syari'ah,* (Bairut: Dār al-Kutub al-Islamiyah, tt.), p. 359

[11] *Ibid.,* p. 361

analyzes that in everything there will be no pure good and pure evil, so that it is not found in a tradition that is beneficial without any mafsadat and vice versa. In this case, the intention to dig a well cannot be a medium to bring about evil, so he concludes that such an act must be returned to the original law, which is permissible.[12] Third, something that is done generally contains a balance between benefit and mafsadat or fifty-fifty (katsiran-nadiran), but there are indications to give birth to a strong suspicion that the act will cause damage (al-fasad), such as selling weapons to war experts or selling wine. to khamr experts.[13] Strong conjecture based on these indications, in al-Syātibī's view, must be equated with certainty, with reason; 1) strong suspicion (zan) in amaliyah laws applies as sure, 2) there is a teaching text to be careful, and the meaning of sadd al-źarā'i is to be careful of damage (al-ihtiyat li al-mafsadat), 3) to allow this kind of arī'ah means to justify mutual assistance in committing sins and enmity which are forbidden by the book of Allah, namely the Qur'an. Fourth, something that is done will usually cause harm, such as buying and selling credit (bai' al-ajal).

This act, according to al-Syātibī, became a tough discussion among the scholars. The Shafi'i and Hanafi schools view it as permissible based on the law of buying and selling and the assumption that mafsadat is impossible. While the Maliki and Ahmad schools do not justify, with the reasons; 1) the purpose of buying and selling of this kind is mostly to do what is considered usury, even though the original purpose was not so. But in this case, rejecting harm should take precedence over bringing benefit, 2) because in credit buying and selling there is a contradiction in the proposition, on the one hand that buying and selling is legal, but on the other hand it does not bring harm to others. In this context, the act of not practicing the legal proposition of buying and selling, and practicing the proposition of prohibiting the harm of others is to cover up the media for harm and crime. 3) there are many texts that forbid things that are legally permissible, because it will cause mafsadat.

Furthermore, al-Syātibī stated that in general this arī'at was recognized by Malik and Ahmad as one of the legal bases.[14] While al-Shafi'i and Abu Hanifa in certain cases make it blasphemy, but in other cases they do not practice it. Al-Syātibī himself views that in general arī'at can be used as a legal blasphemy. It should be stated that based on the idea of the unity of the basics of syar'at, for al-Syātibī, the recognition of the methods of establishing substantial laws above must be supported by the texts collectively, not by certain texts used separately, as has been the case so far. understood.

The application of the method of determining Islamic law, both verbal and substantial above, can be related to the views of Islamic jurists on the texts themselves in legal cases, both regarding the presence and absence of contradictory texts or not. Thus, the concept of ta'arud al-adillat is also very important in the discourse on the method of establishing Islamic law.[15]

THE CONCEPT OF MODERATION IN RELIGION AND THE STATE

Humans at this time are really in the midst of a globalization that is so powerful, so that these currents demand extraordinary social changes that require humans to be advanced,

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12 *Ibid.,* jilid 2, p. 361
13 *Ibid.,* jilid 3, p. 305
14 *Ibid,* jilid 2, p. 304
15 Duski Ibrahim, *Metodologi Penetapan Hukum Islam,* (Jogjakarta: Ar-Ruzz Media, 2008), p. 151

and then collided again with advances in technology and communication. The readiness of Muslims to meet it will determine whether they will become a group of spectators, play on the margins, or become a positive force that moves as well as directs. A position that is obtained is a substantial aspect in directing the pattern of development that will continue to roll without stopping in the future. If then it is not wise and wise in responding to it, then this swift current will allow humans to fall into extreme understanding, both right and extreme left. The extreme right is a fundamental ideology that wants a caliphate state, while the left side always wants to separate the relationship between the Unitary State of the Republic of Indonesia and religion.

Allah has made the role that Islam must play, namely as the wasathan ummah (a harmonious and balanced people), is to be a witness to the truth and majesty of Allah's teachings. This is clearly stated in the letter al-Baqarah verse 143.[16] Allah's affirmation that Muslims must become wasathan people, namely people who are moderate in thinking, not trapped in right and left thinking, but are in the middle, both in religion and in the state. Especially in the face of rapid changes as a result of advances in technology, science and the magnitude of the world of globalization. At a time when the Indonesian people are enjoying the success of development, it is only natural that there are demands for freedom. In fact, some people demand almost unlimited freedom, this is what is called ghuluwwu, or tasharruf in action, even though Muslims must think moderately and modernize in action, because it is the right practice in religion.

According to Islamic teachings, freedom is actually applied or demonstrated for one's own freedom, even if it is one's own freedom. Freedom must be used to create the common good, therefore, we need to continuously pour out what freedom means. Because we need to realize, that even though freedom is a right for everyone, but that freedom is also limited by the right of others to enjoy the same freedom. Therefore, in this world there will be no difference in absolute freedom.[17]

The first characteristic of wasathan ummah (moderate people) is the existence of the right to freedom which must always be balanced with obligations. Our intelligence to balance between rights and obligations, will greatly determine the form of wasathan ummah, namely people who are aware of their rights and obligations in a balanced way.[18] In that context, Allah states that whoever is given a favor by Allah so that he is able to be balanced, in fact he has been given many obligations. Surah al-Baqarah verse 269.

Religious moderation is our perspective on moderate religion, namely understanding and practicing religious teachings without being extreme, both extreme right and extreme left. Extremism, radicalism, hate speech, and fractured inter-religious relations are the problems faced by the Indonesian nation today. Thus, the mainstreaming program of religious moderation is considered important and finds its momentum.

The form of extremism is manifested in two exaggerated forms. Two polar opposites. One on the right pole which is very rigid in religion. Understanding religious teachings by throwing away the use of reason. While on the other hand, it is the opposite, very loose and

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[16] Tarmizi Tahir, *Berslam Secara Moderat,* (Jakarta: Grafindo Grafindo Prsada, 2007), p. -144
[17] *Ibid.*
[18] *ibid*

free in understanding the sources of Islamic teachings. This freedom is seen in the excessive use of reason, thus placing reason as a benchmark for the truth of a teaching.

Groups that give an excessive portion of the text, but turn a blind eye to the development of reality tend to produce textual understanding. On the other hand, some groups give too much to reason or reality in understanding a problem. Thus, in making a decision, this group places a great emphasis on reality and provides a free space for reason.

According to Nafik Muthohirin, the current fracture in relations between religious adherents in Indonesia is motivated by at least two dominant factors: first, religious populism that is presented to the public sphere, which is peppered with hatred towards adherents of certain religions, races and ethnicities. Second, sectarian politics that deliberately uses religious symbols to justify the correctness of certain political maneuvers so as to lead people towards radical conservatism in thought. Religious populism arises due to a narrow perspective on religion, so that it feels the most correct and cannot accept different opinions.

These two factors are related to each other. Both of them are presented to the public space in the context of practical political interests, where on the other hand they sacrifice the common sense of the religious community. Because, there is no religious doctrine that teaches hatred, violence and disbelief just because of differences in political choices. The bad impact we feel now is waiting for these hateful acts to spread from the virtual world to the real world.

Luckily, Indonesia has always been safe from the threat of division because it can be suppressed and avoided so that it does not end in physical conflict and spread to a wider level. In this regard, apart from the presence of the state, the threat of division can be avoided because of the role of a number of civil society groups such as the Islamic mass organization NU and Muhammadiyah as the largest mass organizations that have been moderate from the start. Being moderate does not mean being weak in religion. Being moderate does not mean being open and leading to freedom. It is wrong if there is an assumption that someone who is moderate in religion means that he does not have militancy, is not serious, or is not serious in practicing his religious teachings.

UNDERSTANDING RADICALISM

The meaning of radical has various meanings, such as fundamental, essential, fundamental, reformist and open.[19] Radical can also be understood as extreme, militant, partial and a hard attitude in fighting for something. The ism attached to the term radical refers more to an understanding that is extreme and exaggerated to the point of exceeding limits.[20] This diversity of radical meanings basically has a two-way meaning, namely positive as well as negative. First, the positive meaning of radical usually refers to a view of openness and a moderate attitude in understanding everything, Second, radical in a negative context, usually leads to an understanding of militant, strong and hard attitudes and views in fighting for the aspirations of their opinions.[21]

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[19] Turmudi, Endang, and M. Riza Sihbudi. *Islam dan radikalisme di Indonesia*. Yayasan Obor Indonesia, 2005. Also look Rokhmad, Abu. "Radikalisme Islam dan upaya deradikalisasi paham radikal." *Walisongo: Jurnal Penelitian Sosial Keagamaan* 20.1 (2012): 79-114.

[20] Usman, Sunyoto, Zuly Qodir, and J. Hasse. *Radikalisme Agama di Indonesia*. Yogyakarta: Pustaka Pelajar, 2014. Also look Syam, Nur. *Tantangan multikulturalisme Indonesia: Dari radikalisme menuju kebangsaan*. Kanisius, 2009.

[21] Andrianto, Brian. *Analisis Sentimen Konten Radikal Melalui Dokumen Twitter Menggunakan Metode Backpropagation*. Diss. Universitas Brawijaya, 2018. Also look Muchith, Muhammad Saekan. "Radikalisme dalam dunia pendidikan." *Addin* 10.1 (2016): 163-180.

As a religious-based political movement, radical groups often want the formation of a state based on sharia principles. They believe that only with that system, justice and independence will be easily carried out in the midst of chaos of injustice, social inequality and rampant corruption. They are so convinced that the caliphate is the only way to arrive at complete justice.

This caliphate-style leadership system wants to unite various countries through a single leadership that has full authority over political and religious power. Ibn Taimiyah said, it was no longer possible to establish an Islamic state under one leadership. Ibn Taimiyah was aware of the existence of a Republic-based state system. Not only that, almost all radical groups do not believe in modernism and everything that accompanies it. They think that modernism is a threat to the integrity of their religious system, with secularism and liberalism as the ideologies that accompany modernity. Both are considered dangerous and must be immediately countered by any means.[22]

It should be noted that the notion of radicalism in fighting for these ideals always uses extreme-militant and inhumane methods. So in this way they consider an effective way as a form of struggle and jihad for them. This understanding of radicalism grows and is embedded in their minds and minds as a way of thinking and acting in fighting for their ideals.

In fact, radicalism is principles or practices that are carried out radically. A choice of action that is generally seen by sharply contrasting the values championed by certain religious groups (schools) with the prevailing or perceived value order. Because of that, radicalism is often equated with the terms extremism, militanism, or fundamentalism. These terms are used in many different senses, but it is clear that these terms are not limited to Islam, including not limited to religious activities, because there are many examples of fundamentalism in several political movements that have secular ideologies. , if not an atheist who has a radical character.

In the political field, as in the religious field, radicalism is sometimes called fundamentalism, as a firm and undoubted position that certain beliefs about a truth are usually taken from sacred texts. and direct their activities according to their beliefs, thereby justifying the use of the term militant in some ways. Militancy here is generally related to the characteristics of an attempt to completely overhaul an existing political or social order by using violence and with a militant spirit.[23]

This militant attitude is shown by their aggressive movements, likes or is ready to fight, fight, fight, or fight, especially to show their total devotion to an ideal. Radical and intolerant attitudes are because they oversimplify the problems that exist in a society. They oversimplify the existing problems. The choice to a radical attitude, often experiences tension and sometimes even conflicts with their own environment.

Groups that give an excessive portion of the text, but turn a blind eye to the development of reality tend to produce textual understanding. On the other hand, some groups give too much to reason or reality in understanding a problem. Thus, in making a decision, this group places a great emphasis on reality and provides a free space for reason.

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[22]   Al Amin, Ainur Rofiq. *Membongkar Proyek Khilafah Ala Hizbut Tahrir Indonesia (HC)*. LKIS PELANGI AKSARA, 2012. Also look Al-Mawardi, Imam. *Ahkam Sulthaniyah: Sistem Pemerintahan Khilafah Islam*. Qisthi Press, 2016.
[23]   TarmiziTahir, *Berislam Secara Moderat,* (Jakrta: Grafindo, 2007), p. 162

According to Nafik, the fractured relationship between religious adherents in Indonesia today is motivated by at least two dominant factors; First, religious populism that is presented to the public sphere is peppered with a tone of hatred towards adherents of certain religions, races, and ethnicities. Second, the surrounding politics that deliberately uses religious symbols to justify the correctness of certain political maneuvers so as to lead people towards radical conservatism in thought. Religious populism arises due to a narrow perspective on religion, so that it feels the most correct and cannot accept different opinions.

These two factors are related to each other. Both of them are presented to the public space in the context of practical political interests, where on the other hand they sacrifice the common sense of the religious community. Because, there is no religious doctrine that teaches hatred, violence and disbelief just because of differences in political choices. The bad impact we feel now is waiting for these hateful acts to spread from the virtual world to the real world. This is dangerous if left without any efforts from all of us both preventive and curative in order to create a sense of security and comfort in religion in this country.

Being moderate does not mean being weak in religion. Being moderate does not mean being open and leading to freedom. It is wrong if there is an assumption that someone who is moderate in religion means that he does not have militancy, is not serious, or is not serious in practicing his religious teachings. Because of the importance of moderate religion for us religious people, and to spread this movement. Don't let Indonesia become an earth full of enmity, hatred, and conflict. Harmony both within religious communities and between religious communities is the basic capital of this nation to be conducive and advanced.

For this reason, the mainstreaming of religious moderation should not be enough if it is only promoted, but should be urged as a joint action and movement of all components of the nation, both government and religious groups so that extremism and violence based on hatred of different religions and ethnicities can be suppressed and eliminated towards religious tolerance, peace and respect for the universal humanity.[24]

THE ROLE OF ISLAMIC BOARDING SCHOOLS IN OVERCOMING LIBERALISM

The existence of Islamic boarding schools as social, community, and religious educational institutions actually has a vital role in protecting and fostering the morals and character of the wider community. Boarding School, which are believed to be agents of social change, are expected to be consistent in carrying out a moral revolution that is increasingly shifting from one decade to the next. Islamic boarding schools must be the main pioneers in looking at the morals and morals of the community, especially for the younger generation who are starting to get stuck with a free lifestyle and popular culture.[25]

The purpose of Islamic boarding schools is basically an Islamic educational institution that teaches many religious sciences that aim to form pious people, able to live independently, sincere in doing an act, ijtihad to defend the truth of Islam, have noble character, benefit the community as the personality of the Prophet Muhammad, able to stand alone, free, and firm in

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[24]   *Ibid.*
[25]   Muhammad Taqdir, *Modernisasi Kurikulum Pesantren, Op.Cit.,* p. 111

personality, spread religion or uphold Islam and the glory of the people in the midst of society and love science in order to develop the human personality.[26]

Until now, Islamic boarding schools generally aim to teach Islam and create Muslim personalities who are kaffah in carrying out Islamic teachings consistently in daily life. The birth of a human figure who understands his identity as a human being (caliph fii al-ardl) who is also an 'abd of Allah. Meanwhile, the purpose of Islamic boarding schools in particular is very dependent on the caregivers of the boarding school, such as printing the memorizers (huffaz) of the Qur'an, printing fiqh experts (fuqaha'), printing Arabic language experts (nahw wa sharf).

Boarding School is to print scholars. In addition, the purpose of establishing a boarding school is basically divided into two things; First, the specific purpose, which is to prepare students to become pious people in the religious knowledge taught by the kiai concerned and to practice it in society. Second, the general goal is to guide students to become human beings with Islamic personalities who are able with their religious knowledge to become Islamic missionaries in the surrounding community through their knowledge and deeds.

From the description, that the first purpose of Islamic boarding school education is the formation of belief in God which is expected to underlie the attitudes, behavior and personality of students. Faith is the basis and realization of ihsan, the consequence of faith, Islam and ihsan is piety. Therefore, the purpose of Islamic boarding schools is to develop Muslim personalities who understand religion (tafaqquh fi ad-din), are able to stand alone, are free and firm in their stance, spread religion and shape the morality of the people through their education.

Judging from these objectives, it is clear that Islamic boarding schools are Islamic educational institutions that seek to create muballigh cadres who are expected to continue their mission in Islamic da'wah, in addition, it is also hoped that those who study in Islamic boarding schools have a good understanding of the Islamic sciences that are taught. taught by the kiai.

Islamic boarding schools are institutions that can be said to be a form of a natural process of developing the national education system. From a historical point of view, Islamic boarding schools are not only identical with the meaning of Islam, but also contain the meaning of Indonesian authenticity (indegenous). Because this Boarding School -like institution has actually existed since the time of Hindu-Buddhist rule. Islam continues and Islamizes existing educational institutions.

Boarding School is the only educational institution that is resistant to various waves of modernization.[27] So the Boarding School still survives to this day. Although the process of modernizing "secular" Islamic education in the world, Islamic boarding schools still exist and are able to survive. Most of them run out and disappear in the displacement of the secular education system. Aggressive and innovative values are adopted as a strategy to catch up with other educational models, Islamic boarding schools are able to compete and at the same time coexist with the modern education system.[28]

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[26]   Abd A'la, *Pembaruan Pesantren,* Yogyakarta: Pustaka Pesantren, 2006), p. 2-3. Also look Bachtiar effendi, *"Nilai Kaum Santri" In* Dawam Raharjo (ed.), *Pergulatan dunia Pesantren,* (Jakarta: P3M, 1995), p. 3

[27]   Suwendi, *Sejaran dan Pemikiran Pendidikan Islam,* (Jakarta: Raja Grafindo Persada, 2004), p. 157

[28]   Samsul, *Sejarah Pendisikan Islam, Op.Cit.,p.* 286-287

Boarding School not only function as educational institutions, but also as social institutions and religious broadcasters. As educational institutions, Islamic boarding schools provide formal education (madrasah, public schools, universities) and non-formal education. As a social institution, Islamic boarding schools accommodate children from various levels of Muslim society without discriminating against social status, accepting guests who come from the general public, with different motives. As an Islamic religious broadcasting institution, the Islamic boarding school mosque also functions as a public mosque, namely as a place for religious learning and worship for the congregation. Islamic boarding schools also played a major role in responding to the political expansion of the Dutch imperialists. Reject all forms that smell western by closing oneself from all suspicious attitudes towards foreign elements. Boarding School also ignites the spirit of jihad to expel the invaders from the homeland.[29]

In the history of Islamic education in Indonesia, since three centuries ago, Islamic boarding schools have played a role in educating the nation. Likewise, in realizing Indonesian Independence, the kyai and santri also fought hand in hand with the people to expel the Dutch and Japanese invaders. So after independence, Islamic boarding schools still have a place in the hearts of Indonesian people. Ki Hajar Dewantara stated that Islamic boarding schools are the basis of national education, because they are appropriate and in harmony with the soul and personality of the Indonesian nation.[30]

Entering the era of the 70s, Islamic boarding schools experienced significant changes, experiencing extraordinary and amazing quality developments both in rural (rural) and sub-urban (suburbs) and urban (urban) areas. In addition, it can be seen in Boarding School that there is a level of diversity and orientation of the leadership of the boarding school and the independence of the kyai (ulama). This strengthens the argument that Islamic boarding schools are very independent private educational institutions, which are community-based institutions.[31]

There are three patterns of transformation of Boarding School, namely; First, traditional Islamic boarding schools, Islamic boarding schools that still maintain their traditional values, in the sense that they have not undergone a transformation which means they still use the traditional system or there are no prominent innovations in this pesantren style. Second, traditional Islamic boarding schools, the style of education at these Islamic boarding schools has begun to adopt a modern education system, but not completely. Third, modern Islamic boarding schools, this type of boarding school has undergone a very significant transformation, both in its education system and institutional elements.[32]

According to Azyumardi Azra, the pattern of Islamic boarding school education, related to the response of the Islamic boarding school universe to the challenges and currents of the times, is divided into four types, namely; First, modern Islamic boarding schools that are full of ghirrah that fix Islamic boarding schools with systems that are compatible with the spirit of modernity. Second, Islamic boarding schools that are "literate" of the progress of the times while still maintaining the positive values of tradition. Third, Islamic boarding schools that also

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[29] *Ibid.,* p. 288
[30] Alamsyah Ratu Prawiranegara, *Pembinaan Pendidikan Agama,* (Jakarta: Depag, 1982), p. 41
[31] Ramayulis, *Sejarah Pendidikan Islam,* (Jakarta: Kalam Mulia, 2011), p. 376
[32] *Ibid.,* p. 290

understand the positive aspects of modernity but also choose to be an anchor for the nursery of the spirit of traditionalism. Fourth, Islamic boarding school which is antagonistic towards all modernization capita.[33]

Islamic boarding school is an institution that regenerates scholars who are intellectual with the hazing process[34] mature, so that the five-term Islamic boarding school is realized which covers the fields; First, education and teaching, second, formation of cadres, third, construction of buildings, buildings and other dormitories, fourth, expansion of waqf and its maintenance, fifth, welfare of the family of Islamic boarding schools.[35]

Islamic boarding schools are the only educational institutions that stand out in Indonesia in the context of educating cadres of the people, the idealism that is instilled in the souls of students that radiates around the meaning of the students themselves, namely faith, Islam and ihsan. The history of Islamic boarding schools itself has a long and always meaningful philosophy, which has made it a bulwark of the liberalization and secularization system, a traditional system but moderate in thought, so that it is able to educate generations of intellectuals in preparing cadres of noble character.[36]

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CONCLUSION

The danger of secularism in religion in the context of the Unitary State of the Republic of Indonesia. As already mentioned in chapter four, efforts to optimize the role of Islamic boarding schools in countering radicalism and terrorism can be done by increasing the insight of Islamic boarding schools through more comprehensive studies that do not only concern aqidah and fiqh thoughts but also philosophical and Sufism thoughts. . Islamic boarding schools also need to be introduced to a theology that is more inclusive, accommodating and more tolerant. The development of a democratic culture that gets high support from Islamic boarding schools needs to be maintained and further developed by strengthening the theological reasons that can be used. Islamic boarding schools also need to be developed as centers of culture and economic growth so that Islamic boarding schools can feel more integrated with the surrounding environment. Islamic boarding schools instill idealistic values in overcoming secularism in religion. Both modern Islamic Boarding Schools and Salafi Boarding Schools or a combination of the two, actually do not teach radicalism by distinguishing between religion

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[33] Unpan balik Nurcholis Madjid, *Bilik-Bilik Pesantren,* (Jakarta: Paramadina, tt.), p. 40

[34] Etymologically it means still young, still starting, while in terms which means rejuvenating or rejuvenating, what is rejuvenated is the soul of the santri and his feelings. Returning young for the sake of education is to be ready, able to be guided, educated and taught. Because people who feel that they are adults, are smart, have knowledge and experiences, are usually difficult to manage, guide, educate and teach, such students will rejuvenate their souls and feelings.

[35] Pondok Pesantren al-Iman, *Khutbat al-Iftitah, Op.Cit.,* p. 51-54

[36] Hamdan Farchan dan Syaifuddin, *titik Tengkar pesantren: Resolusi Konflik Masyarakat Pesantren,* (Yogyakarta: Pilar Media, 2005), p. 40-41

and the state, instead teaching idealism values that become sadd al-zari'ah which can counteract radicalism.

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