Religious Moderation in Pesantren Culture Era Post-Truth for Santri-College Students of Unwahas and UIN Walisongo

Ali Imron, Fatah Syukur
Universitas Wahid Hasyim Semarang
Universitas Islam Negeri Walisongo Semarang

aliimron@unwahas.ac.id
fsyukur@walisongo.ac.id

ABSTRACT

This research intends to learn about 1) Pesantren (Islamic boarding school) students' religious attitudes in Unwahas and Walisongo, and 2) Pesantren culture in the post-truth era among santri (students of Islamic boarding schools) in Unwahas and Walisongo. Qualitative field research is the method used in this study. The process of gathering data through observation, documentation, interviews, and FGD (focus groups discussion). The following are the findings of this study: 1) students at UIN Walisongo and Unwahas Semarang demonstrated awareness and moderation in religious attitudes in various ways, including national dedication, tolerance, anti-violence, and radicalism. Also, muhafadzatu 'ala al-Qasim al-shalih wa al-akhdzu bi al-jadid al-ashlah inspires respect for local wisdom. 2) In the post-truth era, pesantren culture underwent an enjoyable dynamic process. Pesantren have a new custom thanks to the emergence of digital media, which allows them to broadcast the recitation of Kitab Kuning, dhikr, and reading of dziba' live-virtually. Even though the pesantren culture has moved to virtual places, traditional pesantren events with the community continue.

Keywords: moderation, pesantren, post-truth

A. INTRODUCTION

The importance of religious moderation for young, including students, cannot be overstated. Indonesia, with its diversity, requires open and tolerant adaptation, particularly in this post-truth era (Rosyida Nurul Anwar 2021). As a result of rapid digital growth, the post-truth period might be defined as an era in which there is a lack of distinction between right and wrong (Ulya 2018). Someone can be quickly devoured by fake news and even become extremist if they do not exercise caution while filtering information. According to the findings of Lestari's 2016 research, children in secondary schools and even elementary schools are at risk of being exposed to intolerance and radicalism teachings (Imron 2018).

The main issue that emerges in the post-truth period is the pervasiveness of lying in all facets of human life. The dissemination of fake news to influence public opinions in some domains, such as politics and religion, becomes a tactic for achieving the provocative goal (Kurniawan 2018). The propagation of religious hoaxes has the potential to influence radicalism and terrorism groups (Qardhawi 2014). This perspective is based on a passionate interpretation of religion, and it tends to defend its performance. To solve these issues, you'll need to have a good understanding of religious moderation and a positive attitude toward it (Sudja 2013).

Religious disputes are rarely solely caused by religious considerations, according to Nurul Faiqah and Toni Pransiska. However, non-religious factors such as social, economic, political, and other factors play a role. To avoid conflict, there has to be a conversation about religious moderation. Wa*satiyyah* Islam as the basic concept of Islamic teachings is being implemented. The goal of the *wasatiyyah* Islamic movement is to raise spiritual moderation awareness among extremists on the right and left (Nurul Faiqah 2018).

As a result, many parties, including formal and non-formal educational institutions and pesantren, must play a role in implementing Islamic ideals based on the spirit of moderate Indonesians. Fact-checking is a necessary step in the fight against post-truth, which manifests itself in hoaxes, fake news, and hate speech (Hartono 2019). In this era, all educational institutions, especially Islamic boarding schools, must be adept at sifting incoming information so that they are not consumed by fake news, and religious conflict does not arise. Islamic boarding schools are known for their moderate teachings, and they play an essential role in reinforcing students and communities so that they are

not devoured by fake news, which leads to religious conflicts.

Student boarding schools in Unwahas and UIN Walisongo are Islamic residential schools that accept students from Indonesia and other countries. Many Islamic boarding schools in Unwahas and UIN Walisongo have been established to develop competency, character, and Aswaja Annahdliyah values, moderation, and mabadi khaira ummah based on ahlusunnah waljama'ah an-Aaliyah. The face of Islam looks to be moderate, tolerant, friendly, and not extreme as a result of this strengthening, which, in the long run, will automatically stop Islamophobia, particularly in multiple places (Ibda' 2018). From there, this pesantren's efforts to screen out falsehoods and promote religious moderation in its students face a significant challenge. The pesantren will continue to exist in the future, retaining their tolerant tradition, solidarity, and variety. The kids will lay the groundwork for an Indonesia that is both safe and peaceful. As a result, in the post-truth era, it is critical to investigate religious students' comprehension and moderation within the context of the pesantren tradition.

B. LITERATURE REVIEW

1. Religious Moderation

In Arabic, moderation is referred to as al-Wasathiyyah or al-I'itidaliyyah. The word "moderation" is derived from the word "moderate." According to several sources, moderation is a medium attitude capable of adapting to change while not losing sight of the fundamentals. When it comes to Islam, moderation does not lean to the extremes of the right or left, and it can adapt to change while maintaining its original solid base (Muhibbin 2019).

Moderation is defined as a balance of attitude, belief, order, muamalah, morality, and religion in general. This is in line with religious philosophy, which advice choosing things in the middle, not extremes, both opinion and faith (Al-Zuhaili, n.d.).

Religious moderation is defined as a spiritual attitude that strikes a balance between practicing one's religion (exclusively) and respecting the religious practices of those who have other views (inclusive). This balance or middle ground in spiritual practice will surely keep us from becoming religious extremists, fanatics, or revolutionaries. Religious moderation, as previously stated, is a response to the existence of two extreme poles in religion: the ultra-conservative or extreme right pole on the one hand and the liberal or extreme left pole on the other (Badan Litbang dan Diklat Kementrian Agama RI 2019, 18).

There are at least three significant reasons for religious moderation's value. First, religion exists to sustain human dignity as a noble being created by God, which includes preventing the death of others. This is why every religion must bring peace and salvation to the world. Religious restraint is required to reach this goal. Second, according to history, religion arose many years ago and evolved and spread with human growth. Previous scholars' studies are no longer adequate to address all the complexities of human problems. Religious texts are also subjected to different interpretations, giving the impression that the truth is spreading. Several inter-religious confrontations arose as a result of this context. Religious moderation is required to resolve the dispute. Third, religious moderation is required as a cultural strategy in caring for Indonesia's diverse population (Badan Litbang dan Diklat Kementrian Agama RI 2019, 9–10).

The pattern of internalization of PAI UPI moderation ideals is carried out in the following ways: a). the existence of PAI courses, whose content is closely related to the development of moderate student character. b) By following the lead of all UPI stakeholders and policies, particularly PAI academics, who always adopt a moderate stance (Yedi Purwanto, Qowaid, Lisa'diyah Ma'rifataini 2019).

There are indications in the Religious Moderation book that can refer to moderate religious understanding and attitudes. The following are some of the indicators of religious moderation (RI 2019):

a. **National commitment**

National commitment can be measured by how a person's religious beliefs and attitudes influence his views on Pancasila as the official ideology, the 1945 Constitution and its derived legislation, and intense nationalism.

b. **Tolerance**

Inter-religious and intra-religious tolerance are two types of tolerance in the framework of religious moderation. Inter-religious tolerance ensures that individuals of different faiths tolerate each other's differences and work together to advance the nation and state. Intra-religious tolerance, on the other hand, is meant to preserve the rights of minorities in a religion that is prone to discrimination.

c. **Anti-violence**

Anti-violence is synonymous with the rejection of radicalism. This worldview aims to effect social and political change through

violent measures, whether verbal, physical, or mental violence, in the name of religion. Terrorism can emerge from radicalism.

d. Accommodating to local culture

Religious practices that reconcile local customs in religious rites are described as accommodating to local culture. A spiritual routine that incorporates local wisdom while still adhering to religion's fundamental principles is a hallmark of a flexible spiritual approach. Because religious activities are intermingled with local traditions, this style is frequently marked by the belief that they are not authentic Islamic teachings.

2. Islamic boarding school culture

Culture is derived from the word budhayah in linguistic terms. The Sanskrit term buddhi signifies mind or reason, and this is the plural of that word. Culture, according to Koentjoroningrat, is all that has to do with sense and logic (Koentjaraningrat 1976, 19). Based on these constraints, culture is defined as "any thought, notion, value, and standard that is formed and lived as repetitive behaviors by individuals, groups, and communities, and then becomes the product of collective agreement.

"A pesantren is a member of a community or social group with a separate culture in the archipelago's culture. The term "pesantren" is made up of the prefix "pe-" and the suffix "-an" from the word "santri." The center's house is referred to as this phrase. While the name santri derives from Tamil and refers to a person who studies Hindu holy writings or traditions, it also corresponds to sashtri in Indian. (Tradisi Pesantren: Studi Tentang Pandangan Hidup Kiai, 1994.18; Zamakhsyari Dhofier, Tradisi Pesantren: Studi Tentang Pandangan Hidup Kiai, 1994.18).

According to Zamakhsyari Dhofier, the existence of pesantren cannot be isolated from the ingredients that make up the pesantren. The hut or dormitory where the students live in the initial element of the pesantren. Second, the hub of santri activities is mosques or houses of worship. Students, or those who study science, are the third group. Kiai, instructors, and mentors for students, and teaching classical books are the fourth and fifth categories (Dhofier 1994). Fadil Munawwar Manshur refers to the elements of this pesantren as a marker of the existence of pesantren, also known as pesantren culture (Mansur 1998). Pesantren has a distinct culture that develops in the community as an institution born from the Nusantara

community. This singularity contains an internal hierarchy of power, values, and life perspectives distinct from the rest of the world (Wahid 2007). Gusdur referred to pesantren as a subculture because of this. Pesantren has its own distinctive and one-of-a-kind cultural environment.

According to Aguk Irawan, pesantren culture is inextricably linked to the ideals known as local knowledge. The concept of blessings and diplomas, dress customs, sowan and boyongan, slametan, reverence for teachers, and tirakatan or riyadhoh to promote spirituality are all part of this pesantren's culture (Irawan 2018). This embrace of local wisdom values shows the pesantren culture's religious moderation understanding and attitude. The tradition of learning the Kitab Kuning, a source of learning in Islamic boarding schools, and the practice of scientific sanad (ijazah), which is the students' basis in facing the waves of the post-truth period, are examples of these cultures.

a. Kitab Kuning Study

According to Martin Van Bruinessen, the emergence of pesantren is inextricably linked to the transmission of traditional Islam through centuries-old classic writings known as Kitab Kuning. The message or teaching of Islam in Indonesia is a long-standing practice exclusively found at Islamic boarding schools (Bruinessen 1995). The fundamental goal of teaching the Kitab Kuning, aside from being a traditional Islamic transmission, is to educate future ulama (Mansur 1998, 94).

The substance of the books used to impart traditional Islam, primarily through the works of Al-Sanusi, in faith, the Imam Shafi'i school of fiqh, and the teachings of Sufism, morality, and al-Ghazali (Bruinessen 1995, 15).

Kitab Kuning is a mark of a kiai's skill in pesantren culture. Furthermore, Kitab Kuning serves as a source of knowledge for the students. Santri's Kitab Kuning is regarded as an attribute of santri in society. Its contents cover a wide range of topics, including economics, law, social issues, politics, and culture (Mansur 1998, 51). In the post-truth period, Kitab Kuning is the only pesantren culture that can still be trusted in the face of waves of ambiguity, hoaxes, and the loss of expertise.

b. Scientific Sanad (Ijazah)

Students will earn a diploma from the Kiai after finishing a book. This certificate comprises the scientific chain of the book taught

until it is related to the book's author; it is also known as the lineage of the tarekat and the sanad of hadith provided to students in the pesantren culture (Bruinessen 1995, 16). Awarding a diploma that includes this scientific chain is done orally in some cases, and in others, it is done in writing. The sanad of acquiring the book studied until it is connected to the author (muallif) is included in the diploma in writing (Suhendra 2019).

On the other hand, diplomas are only awarded to high-level pupils who study large and well-known books, according to Zamakhsyari (Dhofier 1994, 23). A certificate with a scientific chain guarantees and verifies a kiai's or cleric's religious knowledge's legitimacy (Badri 2007). Diplomas or scientific sanad become a distinguishing feature of pesantren education when contrasted to other types of schooling (Bizawie 2016). The study of religious knowledge differs significantly from the study of general science. Spiritual teachings misunderstood by teachers who lack a scientifically related sanad will result in incorrect attitudes, culture, and

religious practices (Suhendra 2019). This includes non-moderate and radical spiritual understanding and practice. As a result, despite the loss of professional authority in the post-truth period, the credential becomes an essential aspect of pesantren culture.

3. Post-Truth Era

The phrase "post-truth" is etymologically derived from the English vocabulary words "post" and "truth." As defined in the postmodern lexicon, it has happened as a review of an event that has occurred (the conclusion of an event after the event occurred). The term trust thus refers to the attribute or state of being true. The noun truth is derived from the adjective truthful. So post-truth refers to what comes after or after the fact.

The post-truth era is characterized by a lack of regard for facts and truth. Something is judged not based on facts and reality but based on emotion, and it is widely circulated on social media. Alternative facts go beyond the facts, emphasizing sentiments (Alimi 2018). This age is distinguished by increasing the number of false news stories (fake news/hoax) yet is told as fact (Comiskey 2017).

The post-truth era brought new difficulties to religious communities' understanding and moderation. Spiritual

life is losing its spiritual power due to the rise of digital media via social media outlets. With improvements in technology and information, religious narratives that used to be in the sanad and scientific networks of experts at Islamic boarding schools become impersonal authority based on information and technology media networks (Hefni 2020). Even when their understanding and attitudes are not moderate, spiritual power comes from digital channels set by the most active and involved organizations in the virtual world.

Rizqa Ahmadi noted three issues that occurred in the post-truth era regarding religious moderation (Ahmadi 2019). First and foremost, spiritual comprehension. The community will have more freedom to receive religious teachings that are not reliant on control, verification, or dialogue, allowing for a more open religious perspective. As a result, it is exclusive in religion because it only accepts one known spiritual understanding pattern. Second, there has been a change in ecclesiastical authority. Because of the flexibility of direct and instant access to religious teachings available and distributed on social media, religious authority sources such as Kiai, ustad, and ulama are no longer used as references. Third, religious people's behavior is influenced by what they learn via social media without being backed up by evidence of the truth's reality.

According to Heidi Campbell, the evolution of media in the post-truth period impacts more than just sociopolitical and economic life. Furthermore, the rapid growth of technology that gave birth to these new media has influenced people's religious beliefs. Religious attitudes and interactions with other communities are based on religious norms and teachings, whether religious thinking, creating fatwas, spiritual expressions, or religious attitudes and relationships with other communities (Campbell 2010). The Islamic boarding school, which has a long history of religious moderation, must respond appropriately to this situation.

C. METHOD

This study is a qualitative field study. The Fadhlul Fadhlan Islamic Boarding School and the NU Muslimat Dormitory in Central Java, which serve as study locations for UIN Walisongo students, the Luhur Wahid Hasyim Islamic Boarding School and the Tarbiyatul Khoirot Islamic Boarding School, which serve as study locations for Unwahas students, and the Uswatun Hasanah Islamic Boarding School, which serves both UIN Walisongo and Unwahas students.

The data was collected using four methods: observation, interview,

documentation, and focus group discussions (FGD). Data reduction, data presentation, and conclusion drawing are the data analysis methodologies used by Miles and Huberman (Ezmir 2012).

D. DISCUSSION RESULTS

1. Religious Moderation of Santri-Students at Unwahas Islamic Boarding School and UIN Walisongo

Religious moderation can be defined as a four-part understanding and attitude toward one's religion: national dedication, tolerance, anti-radicalism and violence, and embracing local wisdom (RI 2019). This study looks into how Islamic boarding schools in Unwahas and UIN Walisongo Semarang interpret and moderate religion. They are divided into four categories: national commitment, tolerance, anti-radicalism, and receptive to local wisdom.

a. The National Commitment of Santri-Students at Unwahas Islamic Boarding School and UIN Walisongo

In this post-truth world, student religious moderation is put to the test. Following the Reformation, a religious movement opposing the state's ideology arose. They differ between Pancasila and the 1945 Constitution, as well as the nation-state and its products. Students that are members of the santri group

have a historical grounding in their religious understanding and moderation. This historical foundation refers to the NU congress's resolution in 1984 to recognize Pancasila and the 1945 Constitution as the state's foundation. According to NU, Indonesia was the final form of a Muslim-dominated state in the archipelago (Wahid 1999). This historical event was repeated by the Santri group as a historical reference for their understanding and attitude toward their national commitment, particularly in their adoption of Pancasila and the 1945 Constitution as the state's foundation.

A multicultural education process also shapes the pupils' national commitment. Religion teaches that differences are sunnatullah and that Muslims should coexist with non-Muslims. The Kiai explained this by citing the Medina Charter, which documents Muslim moderation throughout history. The students ' national devotion becomes more apparent when Indonesian Independence Day and Patriotic Santri Day are commemorated. These two currents have historically served as

a vehicle for students to show their patriotism. These ceremonial gatherings are infused with nationalist-religious and religious-nationalist sentiments.

In social identity theory, this religious-nationalist emblem is known as the santri group's self-categorization. Self-categorization is used to help Muslims create a social identity through student groups (Afif 2015). Book learning also shapes a student's understanding and attitude toward national commitment. Kiai consistently emphasizes the necessity of loving the country and the homeland when discussing state concerns, even if it is not in the form of specific information.

Another factor contributing to students' awareness and attitude toward their national commitment is participating in student organizations with a NU cultural foundation, such as PMII. They gained a lot of knowledge through discussions at PMII on Islam and nationality, Islam and democracy, Islam and the state, and other topics. Various agendas in the PMII organization are formed to increase students' epistemic background (Interview with

Lailatun Nuzulina, student of Luhur Wahid Hasyim Semarang pesantren on Monday, October 25th, 2021). Discourses on Islam and democracy, Islam and the state, and Islam and country develop a sense of patriotism, reflected in the rejection of radical movements and counter-narratives espoused by anti-Pancasila parties.

b. **Tolerance of Santri-Students at Unwahas Islamic Boarding School and UIN Walisongo**

Tolerance is a moderate religious attitude that allows diverse groups to make spiritual, ethnic, or belief-based decisions. Tolerance aims to understand and respect inter-religious and intra-religious groups in the context of religious moderation (RI 2019, 44). Students of Unwahas and UIN Walisongo Semarang have a positive attitude toward all religions and religions. The santri's idea of tolerance is rooted in a solid Sunni tradition. Takfir (pagan) is not justified in the Sunni tradition (Al-Asy'ari 1990). This concept teaches students to be cautious and challenging to condemn fellow Qibla experts and forgive intra-religious groupings in the end.

Students' tolerant attitudes are shaped by their daily lives in the pesantren. Pesantren is a cosmopolitan educational establishment. Since the birth of the pesantren, which is portrayed as a means for preaching the guardians in a pluralistic social space and reciprocal discourse between Islam, Hindu-Buddhist, and Javanese, this cosmopolitanism has persisted (Sunyoto 2012). Furthermore, the Javanese people, according to Lombard, are residents who are cross-culturally tolerant and adaptable to foreign cultures (Hadi 2021). This tradition is still alive and well in Islamic boarding schools in the Unwahas and Uin Walisongo areas of Semarang.

Living side by side with pupils from various cultural and cultural backgrounds helps kids develop understanding and tolerance. They are taught to respect, understand, and enjoy one another. The plural city milieu of Semarang also shapes students' knowledge at Unwahas and UIN Walisongo Semarang. They meet different religious or intra-religious groups outside the pesantren. Semarang's sociocultural setting aided in the development of tolerance among the kids. Even in their daily lives, students at the NU Muslimat Dormitory in Central Java are accustomed to sharing food with individuals of many faiths. This motivates personally involved students in the everyday practice of religious harmony to develop spiritual comprehension and moderation.

Students' participation in a religiously harmonious community also promotes understanding and tolerance. Many communities in Semarang are campaigning for inter-and intra-religious tolerance dialogue. Gusdurian, the FKUB Young Generation, PMII, Pelita, and others are among them. From the agendas of these communities, they, the pupils, learn about harmony and tolerance.

A variety of factors shapes students' understanding and tolerance. The roots of the moderate and tolerant pesantren tradition, the city of Semarang's varied socio-cultural milieu, and activities in religious harmony communities are among them. Their view of tolerance differs from Sunni philosophy, which

prohibits takfiri. Meanwhile, their tolerant attitude is manifested in their daily activities in the pesantren with friends from various ethnic and cultural backgrounds, associating and interacting with the surrounding community of multiple religions, and participating in religious harmony campaigns and agendas through religious harmony communities in Semarang.

c. **Anti-Violence and Anti-Radicalism for Students at Unwahas Islamic Boarding School and UIN Walisongo**

Anti-radicalism results from students' perceptions and attitudes regarding using violent measures to effect social and political change (RI 2019, 45). Unwahas and UIN Walisongo students have a shared understanding that rejects radicalism. This idea is based on the notion that Islam is a Rahmat Lil 'Alamin religion. The use of violence is thought to be incompatible with Islam's humane teachings. They believe that the process of Islamic da'wah should be conducted courteously and joyfully.

Their concept of religious violence is based on the teachings of academicians who prefer to preach nicely. They go through a selection and screening process for lectures that promote radicalism's philosophy. Gus Baha' is a symbol of moderate scholars in the context described above. As a result, pesantren, as the successors to the ahlus sunnah wal jama'ah transmission of Islam since Walisongo, should follow in the footsteps of Walisongo, who preached Islam through the road of peace (Ningsih 2021). Furthermore, the kiai in the pesantren supports the kids' knowledge of nonviolence. For example, when explaining the concept of jihad in traditional writings, this frequently occurs. The Kiai does not explain textually that jihad refers to fighting or combating Islam's adversaries, which relates to individuals who are not Muslims. Instead, they situate discussions of jihad in philosophical, historical, and present contexts, demonstrating that jihad is not always synonymous with violence (Interview with Siti Kholifatun Nafi'ah, mentor of Tarbiyatul Khoirot pesantren on Wednesday, October 27th, 2021).

According to the caretaker of the Islamic boarding school Fadhlul Fadhlan, Kiai Fadholan Musyafa', rejecting violent techniques in Islamic boarding schools is carried out by studying moral books in the ahlus sunnah wal jama'ah tradition. The salaf pesantren culture is used to deradicalize students at the Fadhlul Fadhlan Islamic boarding school. In every learning process, the Kiai strengthens the santri's understanding of religion through the anti-violence route. Maintaining this explanation has a significant impact on pupils' comprehension. According to the pesantren tradition, the life of the santri achieves three philosophies of life. First and foremost, seek Allah's favor. Second, following the kiai's religious guidance. Finally, practice asceticism to escape moral decay and the materialism trap (Shihab 2001, 224). The second issue is that students' comprehension and attitudes regarding violence and radicalism are strong.

Furthermore, the pesantren culture, which has a unique interaction between Kiai and santri, is critical in combating radicalism. The word *sami'na wa atha'na* describes the relationship between Kiai and santri (Ma'arif 2008, 83). Wahid (1974, 45–46) describes their relationship as mentor and mentor as being spiritually tied throughout their lives (life-long tutor).

Santri will be obedient to his Kiai for the rest of his life. The santri will have a polite understanding and religious attitude throughout their lives if the Kiai teaches polite Islam. If it can be preserved, this tradition will be a long and consistent chain of religious moderation.

d. Adapting to the Santri-Students' Local Wisdom at Unwahas Islamic Boarding School and UIN Walisongo

Accommodativeness to local wisdom is the final indicator of religious comprehension and moderation (RI 2019, 46). Students' thoughts on religious rituals that overlap with local customs reveal they are accommodating to local culture. They recognize that following local traditions, businesses, and culture is typical if they contradict Islamic law. In Semarang, for example, there are *nyadran* (prayer for ancestors by visiting

cemeteries before fasting month), *slametan, tahlilan, tirakatan*, and *popokan* (throwing mud as a symbol of rejecting evils) (Interview with Nur Jannah, student of Luhur Wahid Hasyim Semarang pesantren on Monday, October 25 th, 2021).

Their understanding is inextricably linked to the pesantren's history, in constant dialogue with the local community's customs and culture. The Masjid Menara Kudus, for example, incorporates a variety of religious and cultural themes from the surrounding population (Semarang, n.d.). The santri are seen as agents of religious moderation in this view. They recognize that local culture, customs, and traditions are a form of da'wah that aids in developing the Islamic religion as a whole. In Islamic symbolism, they recognize that being accommodating to local wisdom is a cultural strategy. This is in line with Gus Dur's concept of Islam's indigenization. The foundation of Islam is a need, not an attempt to avoid tension between Islam and local wisdom. As a result, when establishing religious beliefs and rules, Islam takes into account local demands. On the other hand, local culture has no bearing on the essence of Islamic beliefs (Anwar 2006, xxx). In practice, pesantren only perform *'amaliyah-'amaliyah,* which is typical of traditional Islam. Temporal terms include *tahlilan, slametan, berjanjen,* and *'amaliyah-'amaliyah*, as well as *suronan, pitulikuran*, and others. Meanwhile, they have never participated in the Semarang community's practice of local knowledge such as *popokan, nyadran,* and other forms of local wisdom. Students' comprehension of and tolerant attitude toward local culture is frequently still in the discussion stage. The student organization has done little elaboration to "reconcile" religious teachings with local culture. This becomes homework for students who feel that cultural strategy is a viable alternative to religious extremism while bolstering the religious moderation concept.

2. The Dynamics of Islamic Boarding School Culture in Post-truth Era

The Kitab Kuning and its studies are among the pesantren cultures that have survived and become even more relevant post-truth period. The Kitab Kuning's

status as a symbol of a kiai's mastery demonstrates this. Furthermore, the content's scope is broad, ranging from economic, legal, social, political, and cultural issues (Mansur 1998, 51). In most cases, the study model concludes with a diploma. This is because learning religious knowledge is not the same as studying broad science. Spiritual teachings misunderstood by teachers without a certificate or a scientifically connected sanad will result in incorrect attitudes, culture, and religious practices (Suhendra 2019, 204).

This tendency motivates Islamic boarding schools to actively participate in social media broadcasts of the Kitab Kuning recitation. In learning the Kitab Kuning in Islamic boarding schools, a new culture arose from the strong motivation of Islamic boarding schools to combat terrorism in the digital world. All footage of the recitation of the Kitab Kuning at the Fadhlul Fadhlan Islamic boarding school was uploaded on the pesantren's official social media account. Books containing Ahlus Sunnah wal Jama'ah teaching, such as *al-'ulama' al-mujaddidun, nur al-dhalam syarh aqidat al-awwam*, and the interpretation of *jalalain*, are taught. This YouTube account has 1.99 thousand subscribers and has been viewed 54,662 times since founded on March 1, 2020.

Other social media platforms, such as Instagram and Facebook, also post Islamic boarding school agendas and content favorable to Islam. Since the post was published on July 16, 2018, the Instagram account has gained 1,952 followers, and the Facebook page has gained 2,231 likes. Content that does not fit on YouTube, Instagram, or Facebook is published in the tausiyah column and the santri room on the official website of the Fadhlul Fadhlan Islamic Boarding School.

The science of fiqh, creed, tasawuf, interpretation, hadith, nahwu, and sharaf is studied in the Kitab Kuning at the Luhur Wahid Hasyim Islamic boarding school. This is a form of knowledge that, in the past, has been the hallmark of study at Javanese Islamic boarding schools (Dhofier 1994, 50). The NU culture is entrenched at this Islamic residential school. The literature presented carry Ahlus Sunnah wal Jama'ah's moderate beliefs, such as the *Ahlus Sunnah wal Jama'ah's Hujjah Books, Maraqil 'Ubudiyyah*, and *Al-Jawahir Al-Kalamiyah*. The caregiver, KH Muh. Syaifudin recited these texts, which were streamed online through pesantren's Facebook and Instagram accounts. This is done so that the ahlus sunnah wal jama'ah scholars' teachings include Islam that stresses morality toward others. The frequency of online recitations has grown,

particularly during the pandemic. The PPLWH (Pondok Pesantren Luhur Wahid Hasyim) Semarang Instagram account also promotes a culture of simplicity, humility, and cooperation. The female PPLWH Instagram account has 1,008 followers, and the female PPLWH Facebook account has 718 friends since it began posting on March 16, 2017. The Instagram account also features information about Islamic boarding schools and academic statements and sayings for Islamic holidays (PHBI) (Interview with Imam Khoirul Ulumuddin, teacher of Luhur Wahid Hasyim pesantren on Monday, October 25th, 2021).

The same scenario happened at NU Muslimat Dormitory in Central Java. As a result of the pandemic, this Islamic boarding school has grown more active in the virtual world. On the Muslimat Muslimate Dormitory in Central Java's Instagram and YouTube pages, recitations of moral works such as *ta'lim muta'allim* and *washiyyatul musthafa*, philosophical studies, and reading activities for *maulud, Yasin, tahlil, rotib al-Haddad*, and Salawat are broadcast.

Uswatun Hasanah Islamic Boarding School has social media presence on Instagram, Facebook, and YouTube. Since December 19, 2017, the Instagram account ponpes uswatun Hashanah has

had 388 followers, 1.37 people have liked the PPS Uswatun Hasanah Facebook page, and the Kabar Uswah youtube account has 146 subscribers and 862 views since March 25, 2019. These three social media profiles are used to promote recitation, dhikr, and information about pesantren. The *Hujjah Ahlus Sunnah wal Jama'ah, Risalatul Mu'awwanah, Bulughul Marom,* and *Jalalain* interpretations of the Kitab Kunings are taught.

The goals, campaigns, and teachings of moderate Islam are aired through Instagram and YouTube profiles at Tarbiyatul Khoirot Islamic Boarding School. The reading of *Kifayatul Adzkiya's* book is streamed live on the Instagram account @tarbiyatulkhoirot every Thursday. This book, which provides moral precepts aimed at makrifatullah, plays a critical role in preventing Muslims from being haughty, feeling self-righteous, and ultimately condemning others. As a pesantren tradition, such teachings must be extended through social media for the wider population to follow them (Interview with the student of Tarbiyatul Khoirot pesantren on Wednesday, October 27th, 2021).

The method of extending the pesantren tradition to the people outside the pesantren is carried out by utilizing the

development of digital media. Furthermore, literal religious knowledge through social media influences the radicalism prevalent among the urban middle class (Jati 2018, 419). As part of pesantren culture, the Kitab Kuning has become an alternate technique for combating content on social media that contradicts religious moderation concepts and attitudes. Pesantren became part of the community responsible for the moderate diversity of Muslims throughout the post-truth era.

Pesantrens are conscious of their responsibilities and are working to establish a counter-narrative through the Islamic boarding school's social media or by holding direct recitations with local inhabitants. The Fadhlul Fadhlan Islamic Boarding School is next to an upper-middle-class housing complex that targets radical groups' da'wah (Interview with KH Dr. Fadholan Musyafa', Lc, M, A, Kiai of Fadhlu Fadhlan pesantren on Tuesday, October 26th, 2021).

Wasisto Raharjo Jati's research demonstrates that the Muslim middle class in Indonesia has witnessed a strengthening of Islamism and revivalism, which develops a pattern of identity-based radicalism, especially after the reform and weakening of the influence of democratic Islamic movements (Jati 2017, 66). Similarly, the Luhur Wahid Hasyim

Islamic boarding school engages in activities with the surrounding community in the form of local wisdom such as *tirakatan, selametan, and berjanjenan.* This connection with the community allows for the dissemination of pesantren-style moderate Islamic teachings to the broader public.

Although Islamic boarding schools have responded to the post-truth era with a new pesantren culture, the effort of pesantren to communicate the principles of religious moderation in the virtual world has not gone well. The intensity of Islamic boarding school activity in the UIN Walisongo Semarang and Unwahas Semarang, which is still relatively unusual, demonstrates this.

A strong, extensive, and well-established alumni network is one of the things that the five Islamic boarding schools in the UIN Walisongo Semarang and Unwahas Semarang lack. As a result, these five Islamic boarding schools must strengthen their professional social media management. For these five pesantren, mastery of appropriate strategies and skills to boost the existence and popularity of social media accounts in the post-truth era is critical.

This case can cite many instances, such as the Luhur Baitul Hikmah Islamic boarding school in Malang, which Gus Ach Dhofier Zuhri runs. Since joining

YouTube on April 10, 2018, this student boarding school's YouTube account has 15.6 thousand followers and 1,037,050 views. In addition, the Luhur Ats-Tsaqofah Islamic boarding school on Instagram, which has 15.3 thousand followers and 987 posts from its first posting on November 17, 2015, is run by Prof. Dr. KH Said Aqil Siraj. The competent management of social media is inextricably linked to the success of these two pesantren.

E. CONCLUSION

Students at UIN Walisongo and Unwahas Semarang demonstrate religious moderation in various ways, including national commitment based on historical foundations, multicultural education, and discussions of modern Islamic discourse. Second, tolerance is produced by the ban of takfiri in the Sunni tradition, the cosmopolitan Islamic boarding school setting, and the influence of the city of Semarang's interfaith and religious groups. Third, as a deradicalization process, anti-violence and radicalism are produced from polite Islamic da'wah, explanations, and examples of Islamic boarding school Kiai about Islamic discourses such as jihad, Islamic state, and others the teachings of the salaf masters' moral works. Fourth, al-muhafadzatu 'ala al-Qasim al-shalih wa al-akhdzu bi al-jadid al-ashlah inspires respect for local wisdom.

In the post-truth era, the pesantren culture underwent an enjoyable dynamic process. The pesantren culture evolves in tandem with the problems and opportunities. The growth of digital media has given birth to a new practice in Islamic boarding schools: broadcasting the Kitab Kuning recitation, dhikr, and reading dziba' in a virtual world. This is a new vehicle for Islamic boarding schools to preach religious understanding and moderation in the post-truth era. The epidemic is also a motivating force behind the need for Islamic boarding schools to exist in the virtual realm. The targeted material focuses on the contents of Ahlus Sunnah Wal Jama'ah books, which contain moral and moderate Islamic teachings, quotes from scholars, quotes about morality that the community might copy, and the tradition of reading Ratib al-Haddad, Maulid Dziba', and burdah. Even though the pesantren tradition has extended online, offline pesantren activities with the community continue.

BIBLIOGRAPHY

Afif, Afthonul. (2015). *Teori Identitas Sosial*.

Ahmadi, Rizqi. (2019). Kontestasi atas Otoritas Teks Suci Islam di Era Disrupsi: Bagaimana Kelas Menengah Muslim Indonesia Memperlakukan Hadis melalui Media Baru. *Studi Agama dan Masyarakat*, 01(15): 22–35.

Al-Asy'ari, Abu Hasan Ali bin Ismail. (1990). *Al-Ibanah 'an Ushul Al-Dayyanah*.

Al-Zuhaili, Wahbah. (n.d). *Al-Washatiyyah Mathlabun Syar'iyyun wa Hadariyyun, tidak terbit; 15*.

Alimi, Moh. Yasir. (2018). *Mediatisasi Agama Post-Truth dan Ketahanan Nasional*.

Anwar, M. Syafii. (2006). Islamku, Islam Anda, Islam Kita; Membingkai Potret Pemikiran Politik KH Abdurrahman Wahid. In *Islamku, Islam Anda, Islam Kita*. Jakarta: The Wahid Institute.

Badan Litbang dan Diklat Kementrian Agama RI. (2019). *Moderasi Beragama*.

Badri, Dkk. (2007). *Pergeseran Literatur Pesantren Salafiyah,*.

Bizawie, Zainul Milal. (2016). *Masterpiece Islam Nusantara (Sanad dan Jejaring Ulama-Santri (1830-1945)*.

Bruinessen, Martin Van. (1995). *Kitab Kuning, Pesantren dan Tarekat, I*.

Campbell, Heidi. (2010). *When Religion Meets New Media*.

Comiskey, Bruce Mc. (2017). *Post-truth Retoric and Composition*.

Dhofier, Zamakhsyari. (1994). *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kiai*.

Ezmir. (2012). *Analisis Data: Metodologi Penelitian Kualitatif*.

Hadi, Syamsul. (2021). Pesantren Tradition and Islamic Cosmopolitanism in the Northern Coastal Communities of Java. *MUQODDIMA*: Jurnal Pemikiran dan Riset Sosiolog, 2(1): 79–95.

Hartono, Dudi. (2019). Era Post-Truth: Melawan Hoax dengan Fact Checking. In *Prosiding Seminar Nasional Prodi Ilmu Pemerintahan*, 70–82.

Hefni, Wildan. (2020). Moderasi Beragama di Ruang Digital: Studi Pengarusutamaan Moderasi Beragama di Perguruan Tinggi Keagamaan Islam Negeri. *Bimas Islam*, 13(1): 1–22.

Ibda', Hamidulloh. (2018). Strategi Membendung Islamofobia Melalui Penguatan Kurikulum Perguruan Tinggi Berwawasan Islam Aswaja Annahdliyah. *Jurnal Studi Keislaman*, 18(2): 121–46.

Imron, Ali. (2018). Penguatan Islam Moderat melalui Metode Pembelajaran Demokrasi di Madrasah Ibtidaiyah. *Edukasia Islamika*, 3(1): 1–17.

Irawan, Agus. (2018). *Akar Sejarah Etika Pesantren di Nusantara*.

Jati, Wasisto Raharjo. (2017). *Politik Kelas Menengah Muslim Indonesia*. Depok: LP3ES.

Jati, Wasisto Raharjo. (2018). Dari Materialisme Ke Identitas: Transformasi Radikalisme Kelas Menengah Muda. *Jurnal Studi Pemuda*, 5 (1). https://doi.org/10.22146/studipemud augm.37125.

Koentjaraningrat. (1976). *Kebudayaan, Mentalitet dan Pembangunan*.

Kurniawan, Budi. (2018). Politisasi Agama Di Tahun Politik: Politik Pasca Kebenaran Di Indonesia Dan Ancaman Bagi Demokrasi. *Jurnal Sosiologi Agama*, 12(1): 133–54.

Ma'arif, Syamsul. (2008). *Pesantren Vs Kapitalisme Sekolah*.

Mansur, Fadlil Munawwar. (1998). Budaya Pesantren dan Tradisi Pengajian Kitab. *Humaniora*, 8: 46.

Muhibbin. (2019). *Hakekat Moderasi Beragama, dalam Moderasi Beragama dari Indonesia untuk Dunia*.

Ningsih, Rahmah. (2021). Kedatangan dan Perkembangan Islam di Indonesi. *Forum Ilmiah*, 18(2): 212–25.

Nurul Faiqah, Toni Pransiska. (2018). "Radikalisme Islam Vs Moderasi Islam: Upaya Membangun Wajah Islam Indonesia Yang Damai. *Al-Fikra*: Jurnal Ilmiah Keislaman, 17(1): 33–60.

Qardhawi, Yusuf. 2014. *Islam Radikal: Analisis terhadap Radikalisme dalam Berislam dan Upaya Pemecahannya, terj. Hamin Murtadho, Solo: Era Intermedia*.

RI, Tim Penyusun Kementrian Agama. (2019). *Moderasi Beragama*.

Rosyida Nurul Anwar, Siti Muhayati. (2021). Upaya Membangun sikap Moderasi beragama melalui Pendidikan Agama Islam pada Mahasiswa Perguruan Tinggi Umum. *Al - Tadzkiyah*, 12(1): 2.

Semarang, Walisongo. (n.d.). Menara Kudus Mosque As a Manifestation of Islamic Character in. In *Proceeding IConIGC*: International Conference on Islamic and Global Civilizatio*n*, 77–93. Malang: Unisma.

Shihab, Alwi. (2001). *Islam Sufistik*.

Sudja, I Nengah. (2013). Pembelajaran Demokratis Menuju Profesionalisme Guru. *Jurnal Santiaji Pendidikan (JSP),* 3(2): 213–25. https://doi.org/10.36733/jsp.v3i2.495.

Suhendra, Ahmad. (2019). Transmisi Keilmuan Pada Era Milenial Melalui Tradisi Sanadan di Pondok Pesantren al-Hasaniyah. *SMaRT Studi Masyarakat Religi dan Tradisi*, 5(2): 206.

Sunyoto, Agus. (2012). *Atlas Wali Songo: Buku Pertama yang Mengungkap Wali Songo Sebagai Fakta*.

Ulya. (2018). Post-Truth, Hoax, dan Religiusitas di Media Sosial. *Fikrah: Jurnal Ilmu Akidah dan Studi Keagamaan*, 6 (2): 283–302.

Wahid, Abdurrahman. (1974). *Pesantren sebagai Subkultur, dalam Pesantren dan Pembaharuan*.

Wahid, Abdurrahman. (1999). *Prisama Pemikiran Gusdur*.

Wahid, Abdurrahman. (2007). *Islam Kosmopolitan; Nilai-Nilai Indonesia Dan Transformasi Kebudayaan*.

Yedi Purwanto, Qowaid, Lisa'diyah Ma'rifataini, dan Ridwan Fauzi. (2019). Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam Di Perguruan Tinggi Umum. *Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 17(2): 110–24.