Pesantren and World Peace: Considering the Functional Role of Pesantren in Creating Moderate Santri Pioneers

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ABSTRACT

The focus of this article is pesantren and world peace, which discusses the functional role of pesantren in creating moderate santri. This article is reflective, and the result of a literature study carried out by the authors. Based on the results of the author's study, the future of peace for the nation and the world depends on our perspective and abilities, including santri as part of the world community, especially in building mutual commitments in the context of religion, nation, and part of the world community that is moderate in its religious diversity. Based on data from the Indonesian Ministry of Religion, there will be at least 39,043 pesantren in 2022/2023, with a total number of santri of 4.08 million, which certainly has great potential. However, to make pesantren a basis for religious moderation, their durability can be tested, especially in the context of their functional role in world peace. Pesantren's resilience can be tested from the achievement of its functional prerequisites, both in terms of adaptation, goal attainment, integration, and latency, which should be in line with the needs of creating moderate santri who pioneer peace. However, it is not impossible to become dysfunctional, if it is on the contrary when pesantren is closer to religious radicalism. In addition, one of the biggest challenges is how pesantren can produce moderate santri in this fast-paced digital era, where the influence of cyberspace is often more dominant than conventional learning.

KEYWORDS

Pesantren, Santri, World Peace, Religious Moderation, Digital World

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Introduction

Pesantren is an institutional model of Islamic education, which has at least two functions: one, as a place for santri to learn to understand and deepen the Islamic religion; and two, the function of da'wah in society(Yunus, 2018). The function of pesantren shows its functional role in the cultural transformation of Indonesian Muslim society (Masturaini & Yunus, 2022).

As one form of Islamic educational institution in Indonesia, it can be said that pesantren are form of educational institution that is typical to Indonesia. Based on this, there are two underlying theories: one, pesantren are historically buried from Islamic traditions themselves; and two, pesantren are historically emerged from the cultural roots of Indonesian society (Masturaini & Yunus, 2022). However, pesantren - not to mention all of them - continue to "make peace with change", which can be seen from the activeness of these Islamic educational institutions in adapting to the challenges of the times, both what we call modernization and what we call globalization (Mahsun, 2013).

It could be said, that today there are many pesantren that are willing to open themselves to social change, thus allowing the new culture and old culture of pesantren to experience "encounters", greet each other, and often be assimilated. As a consequence, pesantren today are no longer only known as Islamic educational institutions whose learning sources come from classical books, but also (of course not entirely) adapting modern learning sources, especially by utilizing developments in information technology and new media. Even though there are concerns regarding the shift in the identity of pesantren, so far pesantren are still consistent in their functional role as Islamic educational institutions that accommodate santri to learn to understand and deepen the Islamic religion, as well as propagate Islamic teachings in society (Hayati, 2015; Hefni & Uyun, 2020; Kahfi & Kasanova, 2020).

It can be said that pesantren education is always in touch with social reality. If the social reality of world society today is a very heterogeneous society in terms of ethnicity, culture, race, and religion, then as an Islamic educational institution during world society, pesantren education should be able to adapt to this reality. In connection with the heterogeneity of world society which is prone to conflict, agents born from the womb of pesantren with their moderate thinking can become pioneers of world peace. Therefore, the stigma against pesantren as a source of understanding radicalism needs to be removed, and instead pesantren are encouraged to portray their existence as sources of moderate understanding and pioneers of peace (Director General of Education, Ministry of Religion of the Republic of Indonesia, 2019).

As an institution that is deeply rooted in the traditions and culture of Indonesian society, pesantren has indeed played an important role in educating generations of Muslims with a deep understanding of religion as well as an agent of da'wah that spreads Islamic values in the community. However, in facing the digital era and globalization, pesantren must not only be loyal to their historical roots and traditions but must also be

able to adapt to the new realities presented by the development of information technology and media.

Along with the times, many pesantren are now open to social change, where there is an encounter between old and new cultures. This process creates a dynamic that allows pesantren to stay relevant in a modern context, where information technology and new media play an important role in learning and da'wah. However, this adaptation also brings its own challenges, especially related to the infiltration of radical thoughts and ideologies through digital platforms.

Jean Baudrillard, shares his views on this question. According to him, the digital world, with all its sophistication, often creates representations that seem more real than reality itself-a hyperreality (Baudrillard, 1994). In the context of pesantren, thoughts and ideologies spread through digital media can become simulacra, where the radical ideas offered seem more appealing and 'real' for santri, compared to the moderate Islamic teachings traditionally taught in pesantren.

This hyperreality, if not realized and anticipated, can shift the understanding of santri from the moderate values that have been firmly held by pesantren, towards more extreme and radical thinking. Therefore, pesantren must be more critical in dealing with this digital reality, by equipping santri with critical thinking skills and awareness of how the digital world can manipulate their perceptions. Although pesantren continue to endeavor to remain consistent with their functional role as Islamic educational institutions, the challenges presented by the digital world cannot be ignored. Pesantren needs to develop new approaches in education, which do not only focus on teaching classical texts, but also include a deeper understanding of how technology can be used to support da'wah and to prevent the infiltration of ideologies that are contrary to the moderate teachings of Islam.

Thus, pesantren should not only act as a fortress against radical ideologies but also as a wise guide in navigating this complex digital world, ensuring that santri stays on track in living a life rooted in peaceful and moderate Islamic values

Research Method

The focus of this article is pesantren and world peace, which wants to discuss the functional role of pesantren in creating moderate santri who pioneer peace. Based on data from the Indonesian Ministry of Religion, there will be at least 39,043 pesantren in 2022/2023, with a total number of santri of 4.08 million, which of course has great potential. This article is reflective, and the result of a literature study carried out by the author. A literature study is a study that relies on references from various library sources, both in the form of books, journals, and research reports, and including news that can be accessed in print or online.

Results and Discussions

Radicalism as a "stumbling block" to world peace

Radicalism is a threat in the world community when this understanding is attached to religious symbols. Not a few acts of terrorism originate from this understanding. In Indonesia, for example, there were attacks and hostage-taking at Mako Brimob, suicide bombings that occurred at three churches in Surabaya, bomb explosions at Rusunawa Sidoarjo, and many more that could be mentioned (BBC News Indonesia, 2018; Kompas.com, 2018, 2023). These terrorist acts always result in casualties, both for the perpetrators and innocent civilians. Acts of terrorism that originate from the perpetrator's tendency towards extremism and religious radicalism have a serious impact on psychological trauma in our society, especially on the victim (Faiqah & Frances, 2018).

Based on this, it is clear that Indonesian society, as part of the world community, is still facing the problem of religious extremism and radicalism. The cases above are only the tip of the iceberg of many cases that have occurred in our society, at least in the last decade. A national survey on "*Intoleransi dan Radikalisme Sosial Keagamaan di Kalangan Muslim di Indonesia*" conducted by the Wahid Foundation in collaboration with the Indonesian Survey Institute, for example, revealed that at least 1,520 Muslim respondents surveyed, at least 59.9% hated non-Muslim groups, and 7.7% of them admitted that they were willing to take radical action against non-Muslim groups they hated. Yenny Wahid, Director of the Wahid Foundation, revealed that although it is only around 7.7%, this percentage is a projection of some Muslim community groups which could become a stumbling block to peaceful conditions in Indonesia (Hidayat, 2020).

Recently, survey data was released by BNPT (National Counterterrorism Agency). On July 20 2022, in a public discussion held at the French Embassy in Jakarta, July 20, 2022, Ahmad Nurwakhid (Director of Prevention at BNPT) said that there are at least 33 million people in Indonesia who are trapped by radicalism (Kompas TV, 2022). This trend is worrying, because according to BNPT in many cases, there is a connection between radicalism and terrorism (Irman & Yusefri, 2018).

Linguistically, radicalism is connected with the Latin language, namely *radix*, which in Indonesian means root (Rodin, 2016). In philosophy, this word has a positive connotation. As is understood, thinking philosophically means thinking to the root of the problem. This possibility is what causes those who philosophize to tend to be radical in the sense of "anti-establishment". However, this radical diction then experiences a narrowing of meaning to a negative connotation, when this diction leads to an ideology (ism) (Zuhdi, 2017).

In Indonesian, the word radical combined with ism means: one, radical ism/ideology in politics; two, ism/ideology that requires drastic socio-political reform or change by any means, including the use of violence; and three, extreme attitudes in politics (Department of National Education, 2013). In terms, radicalism can be

interpreted as various desires that are achieved through radical means. Or it could also be interpreted as a choice of action that generally clashes "sharply" between the various values that a particular group wishes to achieve with the value structure that exists and is currently established (Ministry of Religion of the Republic of Indonesia, 2014).

In Arabic, the term radicalism is represented by several terms, such as al-`unf, al-taṭarruf, and al-guluww. Al-'unf is an act of taking the law into your own hands, which is carried out by an sich to impose an opinion or will. Al-taṭarruf in its definition comes from the word al-tarf which means "peak or edge". Thus, it means "the position of the peak or edge, whether that means the left or right edge". This word is usually associated with negative connotations in the form of extreme or excessive attitudes, such as the word al-taṭarruf al-dīni which means any action that tends to be excessive in religious matters, and is an antonym of al-wasath (middle/moderate) which has a positive connotation (Hanafi, 2009; Lajnah Pentashihan Mushaf Al-Qur'an Ministry of Religion, 2014; Rodin, 2016).

At least this radicalism can be classified into two domains, namely radicalism in the realm of thought, and then in the realm of action. In the realm of thought, radicalism is still in the form of discourse and ideas, which essentially support the achievement of goals by justifying violence, while when it begins to shift into the realm of action, it is no longer just discourse but a threatening socio-political and religious movement. In the socio-political realm, radicalism is depicted as a tendency to impose opinions in unconstitutional ways, and can even take the form of mobilizing the masses to achieve certain political goals, which usually ends in social conflict. In the religious realm, the trend of radicalism is depicted as destructive and anarchic actions or acts that involve carrying religious symbols carried out by a group of religious adherents against other groups who are seen as different or deviant because of their different religious tastes. Actions that reflect this attitude tend to impose religious desires, views, and goals in any way, including through violence. Of course, this understanding can affect anyone and followers of any religion, including Muslims (Faiqah & Pransiska, 2018).

Religious radicalism as an ideology that supports conservatism and fights for their beliefs by justifying violence in its achievement, is certainly at odds with the teachings of any religion that prioritizes peace. Especially Islam, which is known as a "religion of peace", whose teachings are connected with the importance of promoting peace (Madjid, 1995). Thus, it is difficult to understand the reasons why there are Muslim "individuals" who justify the use of violence to spread their religion, except for identity and political motives.

The history of radicalism in Islam generally occurs in connection with political issues, which then has an impact on the use of religious symbols. This is an indisputable historical fact. Although the assassination of the caliph had occurred when Caliph Umar was in power. However, a systematic and organized radicalism movement only began after the emergence of a theological movement that tended to be radical, namely "Khawarij". Etymologically, the word khawarij comes from Arabic, namely "kharaja"

which means to come out, appear, arise, or rebel. From this understanding, the word can also be interpreted as a group of Muslims who have left the unity of the Islamic Ummah that was based on Q.S. an-Nisa' [4]: 100 Surah Annisa verse 100, which states: "Leave the house to Allah and His Messenger". In other words, the "Khawarij" group sees themselves as people who left their homes or hometowns to "migrate" and dedicate themselves to Allah and His Messenger (Gholib, 2005).

In the context of Islamic theology, the Khawarij are guided by a group or sect of kalam originating from followers of Ali bin Abi Talib who later left their lines, because they disagree with Ali's decision to accept arbitration (*tahkim*) or the peace agreement with the rebel group Mu'awiyah bin Abi Sufyan regarding power dispute (caliphate). According to the Khawarij group, the decision taken by Ali was the wrong attitude and only benefited the rebel group. This situation was the reason why some of Ali's soldiers left their lines (Azra, 1996).

The arbitration occurred in the context of the Shiffin War between Ali bin Abi Talib group and Mu'awiyah bin Abi Sufyan group as a result of political disputes after the death of Caliph Usman bin Affan. As in history, when Ali was elected caliph, he received challenges from several friend leaders who wanted to become caliph, among them Mu'awiyah bin Abi Sufyan, Governor of Damascus at that time. Mu'awiyah did not recognize Ali as caliph, as did Talhah and Zubair. They demanded that Ali punish the murderer of Caliph Usman bin Affan, they even accused Ali bin Abi Talib of being involved in the murder. One of the rebel leaders from Egypt who came to Madinah, and then killed Usman bin Affan, was Muhammad Ibn Abi Bakr, the adopted son of Ali bin Abi Talib. Apart from that, Ali did not take harsh action against the rebels, even though Muhammad Ibn Abi Bakr was appointed as Governor of Egypt (Nasution, 1986).

The political dispute reached its peak in a major war between Ali bin Abi Talib's troops and Mu'awiyah bin Abi Sufyan's troops in Shiffin. Ali's troops were able to push and repel Mu'awiyah's army, so Mu'awiyah's troops, Amir ibn al-Ash, who was known as a cunning person, asked for peace by lifting Al-Qur'an up. A friend from Ali's group named Qurra' urged Ali to accept the offer. With this request, a framework for peace was sought by holding arbitration (*tahkīm*) between the two parties. As intermediaries, two people were appointed: Amir bin al-Ash from Mu'awiyah's side and Abu Musa al-Asy'ari from Ali's side. History records that in the peace agreement, both parties signed an agreement not to overthrow the two conflicting friendly leaders. However, due to Amir bin al-Ash's cunning, the arbitration was in favor of Mu'awiyah, because he announced that he only agreed to the impeachment of Ali bin Abi Talib which was announced earlier by Abu Musa al-Asy'ari, and refused to overthrow Mu'awiyah. As a result, Mu'awiyah's position rose to become unofficial or illegitimate Caliph (Rijal, 2010).

So, the Khawarij as a splinter group in Islam that thinks radically, is a form that was born from political disappointment with arbitration which was detrimental to Ali bin Abi Talib's group. Finally, some of Ali's supporters came out, and took the extreme opinion that the war could not be resolved by human judgment. But the decision only

comes from Allah SWT by returning to the laws contained in Al-Qur'an and the Sunnah of the Prophet. Their motto is *la hukma illa lillah* (there is no law but the law of Allah). Those who came out of Ali bin Abi Talib's group, who later called themselves the "Khawarij" group, identified and labeled Ali bin Abi Talib, Amir bin al-Ash, Abu Musa al-Ash'ari, and Mu'awiyah, as well as those others who agree or accept arbitration or *tahkim* are *kafir*, because they do not return to Al-Qur'an in resolving the dispute. This issue of *kafir* became the initial basis for theological problems in Islam, of which the "khawarij" group was the founder. Because they view the friends involved in the arbitration as *kafir*, they are claimed to have left Islam, as known as *murtad*, and are considered as "halal blood" to kill. It was proven that Ali bin Abi Talib was the victim of murder by one of the followers of this ideology (Abdullah, 2016).

The choice of the Khawarij as rebels through radical actions is recorded by history, it did not just happen and stop during Ali's time. The Khawarij continued their resistance to official Islamic rule, both during the Umayyah and Abbasiyah dynasties. Therefore, they chose their own Imam and formed the Khawarij government. The radicalism of this movement is not only in the aspect of understanding but also in the aspect of action. Khawarij understood Islamic teachings literally, as he read them textually in the Qur'an and the Hadith of the Prophet; and they feel obliged to carry it out without needing any interpretation. The address of *kafir* and *murtad* can thus be given to anyone who does not agree with their group, there are even people who agree but do not want to move to their area, they even call it "*dar al-harb*", so they can be killed (Gholib, 2005). It is clear, based on this historical record, that acts of religious radicalism are highly politically charged. Religion is only driven by political justification from the assumptions they build. The existence of the "Khawarij group" is only an example, that there are groups in Islam, that justify violence to achieve the interests of their group, and this is not purely a religious motive but there are identity and political motives attached to it (Hilmy, 2015; Khamdan, 2015). This story about the Khawarij is familiar among the pesantren world, who study Kalam Science.

Of course, radicalism is not only a phenomenon that only occurs among Muslims, but can be a phenomenon in all religions on earth. The problem lies in physical violence which is often a form of expression for those who support radicalism. Thus, radicalism tends to have a negative connotation. In a religious context, radicalism is the cause of religious adherents using various attitudes and acts of violence in the name of religion. Religions that previously had a mission of peace were shown by their followers to use acts of physical violence that were counterproductive to that. It could be said that this trend of religious radicalism emerged because of the strengthening trend of religious fundamentalism among its adherents (Turmudzi & Sihbudi, 2005; Zuhdi, 2017). Radical groups among religious communities usually voice their aspirations as part of their work negotiating a new social order. Although, the method they choose tends to be harsh (Makruf, 2007).

Radicalism can be defined as an ideology or action carried out by a person or group who wants change, either socially or politically, by using violence and taking extreme actions, tends to be exclusive, rigid, and excludes "others". (Taher, 1998) According to Martin E. Marty, referred to by Azyumardi Azra, ordinary radicalism also overlaps with the tendency to be in opposition to any threat that is seen as endangering the existence of one's religion, whether in the form of modernity or modernism, secularization, and Western values in general (Azra, 1996). Syamsul Rijal calls it a form of identity crisis which is displayed in an attitude of resistance to anything originating from the West (Rijal, 2010). Moreover, it is difficult to deny how in all communities, there are always movements like this, which want to escape from the bondage of certain cultures that they consider unsuitable (Musa Asy'arie in: Annisa & Putra, 2022).

Jeanie Annisa and Ricky Widyananda Putra, citing Abdurrahman Mas'ud, think that the movement of this religious radicalism group could disrupt national stability. According to him, this is based on at least three reasons: one, religious radicalism groups often want to replace the established state ideology with their group's ideology without considering the possibility of differences with the ideologies of other groups; two, religious radicalism groups bring instability or social unrest because of their attitude which tends to be tough, anarchic, and unable to compromise; and three, religious radicalism groups often threaten the ruling elite. Thus, according to Annisa and Putra, this religious radicalism can damage the situation of national unity and on the other hand religion also tarnishes its name (Annisa & Putra, 2022).

Based on this, not only national stability is threatened, but also world peace can also be threatened by the existence of this ideology, so it is very important to respond to it, especially to raise awareness of all components of world society about the dangers of this ideology. An interesting analysis was also provided by Muhammad Harfin Zuhdi who quoted Azra, who said that internally, there was a view from some Muslims who thought there had been a deviation from religious norms, which they believed was caused by secularism, so this group felt it was important to carry out a movement to return to authenticity of Islam. This group's attitude is built from their religious understanding which is fundamentalistic in understanding religious texts, rigid, and tends to find it difficult to reconcile with social change. They reject concepts such as democracy, human rights (HAM), pluralism, and others which they claim were born from the womb of the West. Meanwhile, externally, some factors strengthen it, namely the repressive attitude of the authorities towards their group (Zuhdi, 2017). These groups feel discriminated against, because of their inability to gain economic and political access, which "according to them" is monopolized by power relations and entrepreneurs. In the context of citizenship, the emergence of radicalism is a portrait of the state's failure to guarantee the welfare of all citizens (Mulyoto & Mulyono, 2017; Umar, 2010).

Thus, the background to the sporadic emergence of radicalism, including in Islamic groups, does not appear in a space. There are social and political causes behind

it as has been explained. Meanwhile, moderate religious understanding among religious communities is lacking, which is the reason why religious communities are easily trapped into religious radicalism. So, it is normal that, in social conditions like this, religion is often used to divide people. This is very possible, considering that religion has two functions at once, both manifest and latent (Merton, 1967). Manifest function, namely a function that is fully realized by its adherents as an objective manifestation of a social system such as increasing the cohesiveness of the community, otherwise also has a latent function, namely a function that is not consciously desired by the social system, giving rise to the trend of radicalism, which according to Azyumardi Azra is the trigger for divisive anarchist actions (Azra, 1999).

So, in this realm, religion seems to have two different faces, on the one hand, it can be a reason to unite people from various ethnic backgrounds, cultures, and social stratification, but on the other hand, it also has the potential to destroy social harmony when its adherents choose radicalism. In addition, radical Islamic groups understand their religion literally, partially understanding to the verses of Al-Qur'an. Such an understanding provides almost no room for accommodation and compromise with other moderate Muslim groups. Apart from that, this is aggravated by a wrong reading history of Muslims in the past, which is combined with excessive romanticism and idealism towards Islam at certain times as has been described (Nur, 2021).

The Functional Role of Pesantren in Creating Moderate Santri Pioneers of World Peace

In the Indonesian context, we can start by paying attention to the substance of religious education, which is provided in Islamic educational institutions, including in the context of pesantren education as we discuss in this article. For pesantren in Indonesia to be places where "future ulama" are well educated so that they can contribute to pioneering peace, especially in Indonesia and generally in the world, the management of pesantren education needs to be aware of the urgency of pesantren in efforts to build awareness of religious moderation among santri.

It is understandable that, as the antithesis of religious radicalism, in the last decade we have often heard the term religious moderation, which is actually related to the term "religious deradicalization" which was previously popular. In Islam, the word religious moderation refers to a term commonly used in Arabic, namely *washatiyah*. In Arabic, *washatiyyah* has the equivalent of the words *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced). The middle part of the two ends of something in Arabic is called *wasath* (Syarif, 2021). This word *wasath* was then absorbed into Indonesian, becoming the word *wasit*, which means mediator or intermediary (Department of National Education, 2013).

In line with the universal and balanced teachings of Islam, *al-washatiyah* is defined as a method of thinking, interacting, and behaving that is based on a *tawazun* (balanced) attitude in responding to two radical behavioral situations so that attitudes can be found

in more appropriate and relevant to the conditions. In other words, it does not contradict the principles of religious teachings and traditions in society (Syarif, 2021).

Regarding the characteristics of religious moderation, Lukman Hakim Saifuddin continued his explanation:

People who practice religious moderation are called moderate with the main characteristics: of being open-minded, thinking rationally, and acting wisely. The next characteristics are: humble, fair, and beneficial. The details of these characteristics are a package that is intertwined and complementary. If it is reduced by half, it cannot be said to be moderate. Being open-minded without rationality is not moderate. Rational but not wise is not moderate. Provides benefits but is not fair, and cannot be said to be moderate (Saifuddin, 2023).

In the Al-Qur'an, verses relevant to this purpose can be found, for example in Qs al-Baqarah verse 143, Qs al-Mulk verse 3, Qs an-Nisa verse 58, Qs al-Qashash verse 77. Qs Lukman verse 19, Qs ash-Syams verses 7-9, and Qs al-Hujurat verse 13 (See: Ministry of Religion of the Republic of Indonesia, 2015). Meanwhile, some hadiths are relevant to this purpose, such as the hadith of Riwayat Bukhari,

From Buraydah al-Aslami ra. said: Rasulullah SAW said: "A person's deeds will never save him." They asked: "Are you also Messenger of Allah?" He answered: "So do I, unless Allah bestows His Mercy. So, correct your intentions, but don't overdo it (in giving charity to the point of boredom), hurry up in the morning and afternoon. Help it with late night time. Walk in the middle, walk in the middle, so that you can reach your goal." (al-Bukhari, 1987 hadith number 6463)

In a hadith narrated by Muslim, Jabir bin Samurah said, "*I have prayed with the Prophet SAW many times, and (I found) his prayed were mediocre and his khutbah were mediocre.*" (al-Naysaburi, 1987a hadith number 204) Apart from that, in a hadith narrated by Muslims, it is narrated that 'Abdullah bin Mas'ud said: Rasulullah SAW said: "*Those who transgress limits will perish.*" (he repeated it three times) (al-Naysaburi, 1987b hadith number 6955).

In essence, religious moderation will create a strong inner commitment and attitude to become a common foundation in building civilization and the goal of this nation. The future of a good nation depends on our perspective and abilities, among other things, in treating religious and national commitments in their proper place. (Suwendi, 2021) In the Indonesian context, indicators for someone's attitude and behavior are moderate or not in religion can be seen by four things: one, whether there is a national commitment or not; two, his ability to tolerate; three, attitudes and behavior that reflect non-violence; and four, his accommodating attitude towards local culture (Indonesian Ministry of Religion Drafting Team, 2019).

Of course, someone does not necessarily become a radical or moderate religious follower. There are educational causes behind the character's tendency towards a radical or moderate religious attitude. Zuhairi Misrawi, for example, revealed how the problem of religious radicalism should be traced to the extent to which the beliefs and doctrines of the supporters of this ideology are formed, which is certainly a consequence of their learning experiences. Therefore, according to him, massive structured and systematic efforts need to be made to build friendly and tolerant religious understanding in society. In the Islamic context, for example, the narrative about "Islamic radicalism" must be drowned out by the narrative about "Islam which upholds the values of moderation, tolerance, and equal rights" (Misrawi, 2010).

Here is the importance of education, and so does education in pesantren. In what direction is the position of religious education in pesantren given to santri as well as their religious tendencies. Meanwhile, there is a close connection between pesantren graduates and religious trends in society, considering that the role of pesantren graduates in religious *syiar* is clearly very large. Mosques, *surau*, *mushala*, and the like, for example, are the most strategic places for them to actualize the knowledge they gained at pesantren. So, it can be imagined what would happen if they tend towards a radical religious model rather than a moderate one. Related to this, M. Ridwan al-Makassary and Ahmad Gaus AF, in the research book edited by them entitled "Benih-Benih Islam Radikal di Masjid: Studi Kasus Jakarta dan Solo" once revealed how the seeds of radicalism can flourish in mosques (Al-Makassary & AF, 2010). Certainly, the book from this research does not reveal how pesantren graduates are responsible for the proliferation of radicalism in mosques, as is the phenomenon in Jakarta and Solo. However, the opportunity for this clearly exists if there is malpractice in religious education in pesantren, which is not impossible because it tends towards radicalism rather than moderation.

If we agree with how big the functional role of pesantren is in this matter, and we also believe that religious radicalism is a threat to the life of the nation and state, then it becomes a "fixed price" for all pesantren in Indonesia committed to religious moderation, which is realized by a commitment to provide religious education for their santri based on strong religious moderation (Kurniawan et al., 2023; Rusmiati et al., 2022).

Refer to Talcott Parsons, the functional prerequisites for pesantren to become a basis for religious moderation are determined by the prerequisites for adaptation, goal attainment, integration, and latency (maintenance of patterns) (Parsons, 1987). The durability of pesantren to become a basis for religious moderation is determined by these functional prerequisites. If it is not fulfilled, certainly, the basis for religious moderation in the pesantren education system will not have strong resistance to the need to build religious moderation. Merton called this condition dysfunction (Merton, 1968).

In terms of adaptation, this means that the pesantren education system can adapt to the environment, and adjust the environment to pesantren's needs for religious moderation. The availability of moderate *Kiai* and teachers at pesantren is an important functional prerequisite for pesantren' needs in creating moderate santri who will pioneer peace. The functional role of *Kiai* and pesantren teachers in the process of internalizing moderate religious awareness among santri clearly cannot be replaced by any sophisticated educational media. In building awareness of religious moderation among santri, the example of *Kiai* and pesantren teachers regarding a moderate religious model will only be found in their personalities who do not reflect attitudes that lead to religious radicalism. Do not let the *Kiai* and the teachers at their private pesantren characterize groups supporting religious radicalism.

The characteristics of radical groups according to Masduqi are: one, often claiming a single truth; two, likes to mislead or disbelieve "other" groups (those who disagree); three, considering sunnah worship as if it were obligatory, and *makrūh* as if it were haram; four, most radical groups are excessive in their religion; five, rude in interactions, loud in arguing, and tends to be emotional when preaching; and six, it is easy to be suspicious of "others" (people from other groups outside their group) (Masduki, 2012). In religion, both *Kiai* and teachers at pesantren must be able to imitate the positive attitudes and behavior of their santri in their commitment to religious moderation, namely in terms of their national commitment, tolerant and non-violent attitudes and behavior, as well as their accommodative attitude towards local culture. Concerning this adaptation, it is also important in every religious learning activity in pesantren, whether *Kiai* or teachers remind santri to always behave moderately in religion which shows national commitment, tolerance, non-violence, and accommodating to local culture (Hidayat, 2020). If this does not realized, then the functional role of pesantren in creating moderate santri who will pioneer world peace is likely to be dysfunctional.

In terms of goal attainment, this means that the pesantren education system can define and achieve its main goal regarding the need for religious moderation. This can be seen from the availability of a pesantren education curriculum and learning resources that support pesantren's needs in creating moderate santri who will pioneer peace. Pesantren are known as institutional models of Islamic education in Indonesia whose educational curriculum teaches Islamic religious knowledge whose learning sources are taken from various classical literature (*Kitab Kuning*). (Madjid, 1997) In general at pesantren in Indonesia, santri are taught about the principles of brotherhood, which include: one, brotherhood because of the same religion (*ukhuwwah Islamiyyah*), two, brotherhood because of the same nation (*ukhuwwah wathaniyyah*); and three, brotherhood for humanitarian reasons (*ukhuwwah basyariyyah*). So, in Pesantren, it is clear that religious attitudes are moderate, based on this, it should have become the habitus of the santri.

Apart from this, many other materials taught in pesantren are in line with religious moderation. Santri's self-development activities in pesantren also greatly determine the optimization of achieving pesantren goals as a basis for religious moderation. This self-

development activity is an additional activity outside pesantren class hours as an integral part of Pesantren extracurricular activities which is important in building the character of santri (Kurniawan, 2013). In building the character of religious moderation this is certainly relevant. Activities such as scouting, *paskibra*, scientific writing, etc. can certainly designed in line with the need to strengthen religious moderation of santri. Thus, all of this should be relevant to the needs of pesantren as a basis for religious moderation, which creates moderate santri who are pioneers of world peace (Farida, 2015). However, it will be a different matter, if external influences infiltrate pesantren, thus resulting in a shift from these principles make pesantren dysfunctional in creating moderate santri who will pioneer world peace.

In terms of integration, pesantren education system is able to regulate the relationships between the elements which become its components towards the need for religious moderation. In relation with this, all existing resources in pesantren social environment must show the same commitment to religious moderation. If pesantren want to play a functional role as a basis for religious moderation, then these functional prerequisites must be met. Achieving this aspect makes it possible, all pesantren policies should be in line with the need to strengthen religious moderation. Support from parents/guardians of santri for this conditioning is also important, because santri are not always in the social environment of pesantren. There are times when they interact with their family's social environment and the social environment of their community. So that, pesantren can optimally play their functional role as a basis for religious moderation, and it is important to build cooperation between these educational centers (Kurniawan, 2013). If this is not successfully developed, the chances of dysfunction for pesantren as a basis for religious moderation is very large.

Finally, in terms of latency as the fourth functional prerequisite for pesantren as a basis for religious moderation, it can be seen from the functional role of pesantren in maintaining cultural patterns that are in line with the need to strengthen religious moderation. As understood, in the learning process at pesantren, santri not only gain learning experience in class, but also from the daily culture of their pesantren. In this realm, pesantren culture should be relevant to the need to strengthen religious moderation. Pesantren culture referred here should be relevant to the need to build national commitment among santri, building tolerant and non-violent attitudes, and be accommodating to local culture. In other words, pesantren should be able to carry out the task to transfer values that are in line with four indicators of religious moderation through teaching and habituation among santri. In turn, these values can be internalized in santri's character, so that they can apply them in society when they graduate from pesantren. If this is able to be realized, then pesantren can be said to be functional as a basis for religious moderation, otherwise, if this is not successfully realized then it means it is dysfunctional.

HAR Tilaar calls education as a conscious effort to empower humans, humans who have the ability to think critically, creatively and independently, and can build not only their own needs but also those of the community around them (Tilaar, 2000). Saifullah

Idris and Tabrani ZA, refer to education as work to produce individuals who are humane, efficient, and have influence in the midst of society, and can be responsible for their own lives and those of others, with their noble character (Idris & ZA, 2017).

If this is related to the functional role of pesantren in creating moderate santri who will pioneer world peace, then education in pesantren should be able to create santri who are moderate from religious perspective with the ability to think critically, creatively, independently, responsibly, as well as other things that show their image as pesantren graduates who have noble character and prioritize the values of religious moderation. But of course, the position of pesantren as a basis for religious moderation can be realized if the existing functional prerequisites are met and in line with the need to strengthen religious moderation, and not be dysfunctional because they tend towards religious radicalism.

Hyperreality: A Challenge for Pesantren

Amid advances in information technology, pesantren as Islamic educational institutions in Indonesia face challenges that have never been imagined before. One of the biggest challenges is how pesantren can produce moderate santri in this fast-paced digital era, where the influence of cyberspace is often more dominant than conventional learning. This phenomenon can be analyzed using Jean Baudrillard's concept of hyperreality, which shows how the digital world has created a new reality that is difficult to distinguish from reality.

In the context of pesantren, hyperreality can be interpreted as a situation where santri are exposed to various ideologies that are not in line with the moderate Islamic values taught in pesantren. The digital world, with all its enchantment, creates 'simulacra'-representations that replace reality and influence the thinking of santri. Radical ideologies spread through social media and websites often look more 'real' and more attractive than the moderate teachings taught in the classroom. This simulation, if not criticized, can mislead santri into extreme ideologies that contradict the purpose of pesantren education itself (Baudrillard, 1994).

Pesantren, as an institution that has been a fortress of moderation values, now needs to be more alert to this phenomenon. If it is not, pesantren is at risk of becoming dysfunctional in producing moderate santri who become pioneers of peace, following their functional role in society. Religious radicalism is not only a threat to the pesantren itself but also to world peace.

In line with this, Yasraf Amir Piliang alludes to the 'Folded World', to describe the above situation. According to him, globalization and information technology today have 'folded' space and time, creating an illusion of closeness between the distant and the near (Piliang, 2011). In the context of pesantren, this 'folded world' means that santri can now easily access extreme ideologies from other parts of the world as if they are in the same space. This closeness creates new challenges for pesantren, who must struggle

to maintain their identity and moderate values amidst the invasion of unfiltered global ideologies.

In this folded world, pesantren no longer operates in a protected local space. Geographical boundaries become irrelevant when information and ideologies can travel at the speed of light through the internet. The biggest challenge for pesantren is how they can create a critical space where santri can analyze and understand the difference between the radical ideologies they find online and the moderate teachings taught in pesantren.

Of course, this means that pesantren need to utilize digital technology not only as a tool for education but also as a tool to counter extremist narratives that are widespread online. This can be done by creating digital content that promotes moderation values, which can be accessed by santri anytime and anywhere. Thus, pesantren can stay relevant in an increasingly digitized world, while still maintaining the integrity of the values they teach.

Furthermore, pesantren should become learning centers that not only emphasize religious education but also digital literacy. Santris need to be equipped with the ability to understand and to criticize the information they find on the internet. This is in line with the idea that pesantren should be the last fortress in defending the values of moderation amid a world that is increasingly fragmented by radical narratives.

Conclusion

By encouraging pesantren to play a functional role in creating moderate santri who will pioneer world peace, then it is expected that pesantren will be conducive to the habitus of santri who do not make radicalism as their religious habitus and can position themselves functionally in the future in the socio-religious life of their heterogeneous society. Strengthening religious moderation in pesantren will give birth to a strong inner commitment and attitude in santri to make these values a common foundation in building civilization and goals of this nation, and pioneering peace in the world. The future of national and world peace depends on our perspective and abilities, including santri as part of the world community, especially in building the same commitment in religion, nation and part of the world community in a moderate direction.

Based on data from the Indonesian Ministry of Religion, there will be at least 39,043 pesantren in 2022/2023, with a total number of santri of 4.08 million, which certainly has great potential in this context. However, to make pesantren as a basis for religious moderation, their durability can be tested, especially in the context of their functional role in world peace. Pesantren's resilience can be tested from the achievement of its functional prerequisites, both in terms of adaptation, goal attainment, integration, and latency, which should be in line with the needs of creating moderate santri who pioneered peace. However, this can become dysfunctional, if it is on the contrary, when pesantren is closer to religious radicalism.

In addition, amid advances in information technology, as it is today, pesantren as Islamic educational institutions in Indonesia face challenges that have never been imagined before. One of the biggest challenges is how pesantren can produce moderate santri in this fast-paced digital era, where the influence of cyberspace is often more dominant than conventional learning. The phenomena of hyperreality, where the boundaries between reality and simulation become blurred, affects the way santri interacts and understands information. For this reason, pesantren need to adapt to technological developments and strengthen their curriculum to instill strong values of moderation and tolerance amidst the swift flow of information.

Moreover, pesantren should utilize technology as a tool to expand their educational and da'wah outreach. By utilizing digital platforms to spread messages of moderation and educate santri about the dangers of online radicalization, pesantren can play a proactive role in forming a generation that is more aware and critical to the information they receive. This effort will not only strengthen pesantren's position in creating moderate santri but will also make them an agent of positive change in this increasingly complex digital society.

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