

## CONTEXTUALIZATION OF PERSPECTIVE ISLAMIC MODERATION KH. ILYAS KALIPAING IN EDUCATIONAL INSTITUTION

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**Abstract:** This article examines the dynamics of radicalism and terrorism, biography, thoughts, and the concept of moderating Islam perspective KH. Ilyas Kalipaing. The goal will be achieved to give the idea of moderating Islam perspective KH. Ilyas Kalipaing which can be applied by educational institutions. From the results of the discussion, radicalism and terrorism in this country it is very alarming. The humanitarian crime is not in accordance with Islam *rahmatul lilalamin*. Islam is a religion of love, tolerance and moderation. But the face of Islam was later defiled by the actions of a handful of groups. So the moderation of Islam is urgent because it is very influential for life and the ongoing Islam in this archipelago. In addition to the Qur'an and the Sunnah, Muslims need *Ijma'*, *Qiyas*, *Urf*, *Fikih*' and others so that religion is not merely a testament to and doctrine. The Qur'an and Assunah are the main basis, but in the application there must be moderation of Islam that adapts the reality of the times. Many organizations and figures, kiai, or ulema in this Nusantara have a building of great thought in the moderation of Islam. One of them, KH. Ilyas Kalipaing, a local figure from Temanggung, Central Java who taught how Islam became a loving religion through ideal concepts to learning in Islamic education, as well as the implementation of Islamic moderation. This moderation of Islam must be adapted within the scope of society in general and especially educational institutions through integration in the Character Education Strengthening program.

**Keywords:** *Radicalism, Moderation of Islam, KH. Ilyas Kalipaing, Educational Institution..*

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### A. Introduction

In this Nusantara there are many figures who have revolutionary thoughts about the moderation of Islam. Not only international and national figures, but many local ulema whose ideas contribute greatly to civilization and humanity. One of them is KH. Ilyas Kalipaing, a figure of the local ulema Temanggung, Central Java who has the construction of ideas about moderating Islam that needed in the era of the Industrial Revolution 4.0 and Society 5.0.

In this era, Indonesia was confronted with various attacks on transnational ideologies that tended to be radical, conservative, rigid, and considered the most righteous themselves under the guise of religion. Islamic values are biased because of their behavior. Even though Islam is a moderate religion and not radical. Since the Prophet Muhammad was sent to broadcast the religion of Islam, he brought the basic concept of Islam is the religion of *rahmattallilalamin*. Islam is a blessing

and peace religion from Allah as a religion that teaches the concept of life based on the teachings of the Koran and the Sunnah that highly uphold humanity.

As the wheels of life go on, many types of society character emerge that tend to be radical. According to the Setara Institute, there are four types of Islamic movements today. First, moderate Islam, which has three characteristics, began not to use violence in the agenda of the Islamic struggle, accommodating the concept of a modern nation-state, such as the example of Nahdlatul Ulama (NU) and Muhammadiyah. Secondly, transnational radical Islamic groups. Its categorization is, struggling to make changes to the social and political system, not using violence in the agenda of the Islamic struggle, are ideological, open and cross national borders such as the example of the Hizbut Tahrir Indonesia (HTI) organization. Third, local radical Islamic groups. Its categorization is of using violence in the agenda of the struggle if there is no change in the community, does not plan the murder, the struggle is pragmatic and ideological, is open and only exists in Indonesia (for example FPI). Fourth, jihadist Islamic groups. Its categorization is using violence in the agenda of the struggle due to the injustice of the authorities against Muslims, using bombing as a strategy of attack, even in the form of suicide bombings, are closed (underground) and carry out attacks on state apparatus, such as the example of Jamaah Islamiyah (Fransiska, 2018:44).

The implementation of Islam as a religion of mercy, should inspire all Muslims to think and behave flexibly. In Islam, acting middle or moderate becomes a necessity. The reason is that Islam and its teachings can be applied wherever they are. Islam can adjust well according to its situation and conditions. Islam is also an open religion and accepts the changing times, because Islam does not distinguish between followers of one religion and others, and can easily make peace with them so that other religions can accept the existence of Islam well.

Although the construction of Islam as a religion of mercy has resonated since the Prophet Muhammad lived, the phenomenon of radicalism, terrorism and the erroneous actions of jihad continues to surge. Religious intolerance has become an increasing concern in Indonesia after the Reformation, because incidents of violence and abuse of religious minorities in Indonesia have increased in the past decade. During this period, incidents of intolerance towards religious minorities affected members of the Ahmadiyya, Shia and Christian communities. The incidence of religious intolerance that occurred during the last decade occurred because of the lack of good will of the national government to resolve the issue (Arifianto, 2017:242).

Rafiudin's research (2015) (Azizah, 2018:950), discovering Islam is now faced with challenges in the political and social fields that want to free themselves from Western colonialism, Arab and Israeli conflict, and modernity. Modernization gave rise to the concept of nation-stage, namely the political system based on the similarity of the nation, not the similarity of religion. The existence of this concept, Islam experienced divisions in two thoughts namely conformist and non-conformist. The conformist response is characterized by a model of thinking that can accept to shape national identity and national political loyalty. While non-conformists chose to reject the concept of nation-stage and put forward the concept of Islam or the concept of khilafah. The concept of khilafah HTI perspective was carried out by the HTI group who tend to be monopolists. In fact, khilafah is the essence of human life in the world as God's representative on earth, not a political concept. The concept of khilafah is an alternative form of the Indonesian political system which is considered disappointing because it cannot protect the interests of Islam and Muslims. In the view of HTI, only with the khilafah system, the laws of Allah can be affirmed and the Shari'a can be implemented in a kafah manner.

The phenomenon of terrorism and radicalism on campus seriously threatens Islam and Indonesia. This is because the National Terrorism Mitigation Agency (BNPT) mentions as many as seven well-known campuses namely the University of Indonesia (UI), the Bandung Institute of Technology (ITB), the Bogor Agricultural Institute (IPB), Diponegoro University (Undip), and the 10 November Institute of Technology (ITS). Airlangga University (Unair), and Brawijaya University (UB) are exposed to radicalism (Junita (ed), 2018).

The phenomenon of radical Islam also colors the world of cyber media. Because those present and mastering cyber media are radical groups, then Islam that is seen and understood by society is “angry”, hard, not friendly, moderate, and tolerant. To restore Islam to its original character or value, moderation through education is needed. If radicalism is allowed, it is certainly dangerous because it hurts Islam. During this time when there was an act of terrorism, radicalism, Islam was definitely aimed and blamed. Even though it is clear that Islam is conceptually and application is very peaceful, moderate, and blessing all nature, not only humans. The teachings of Islam have rules by always maintaining goodness and avoiding all evil that will have an impact on oneself or others.

Islam teaches positive values to anyone indiscriminately. For example, Islam calls for harmony, peace and tolerance, so Muslims are obliged to earth, maintain and move this as a force to realize civilization and humanity.

To implement Islamic moderation, concepts and thoughts are needed, one of which was initiated by ulema, and Islamic leaders in the Nusantara. One of them is KH. Ilyas Kalipaing is one of the ulema in Temanggung who has a track record in building Islamic civilization. Building of thought of KH. Ilyas Kalipaing about the moderation of urgent Islam was presented in preventing radicalism among students, students and society. Today’s facts, radicalism has mushroomed and hurt the spirit of Islam as the religion of *rahmatallahilalamin*. This certainly creates a negative view on society about Islam. There must be a the strategy of breaking the chain of radicalism through the moderation of Islam to prevent radicalism from arising from students, students and society.

## B. Method

This article is written using descriptive qualitative research methods. Qualitative research is theoretically referred to as research to understand a phenomenon about what is experienced by research subjects, for example in the form of behavior, perception, motivation, action, holistically and by way of descriptions in the form of words, in specific natural contexts and utilizing various natural methods (Moleong, 2005:6).

The research aims to describe and analyze the dynamics of radicalism and terrorism, biographies, thoughts, concepts of moderation and contextualization of Islamic moderation perspective KH. Ilyas Kalipaing in education. Expectations from the results of this study can be seen, how the dynamics of radicalism and terrorism, biography, thoughts, concepts of moderation and contextualization of Islamic moderation perspective KH. Ilyas Kalipaing in education.

The data in this study were analyzed by descriptive qualitative analysis, namely by presenting factual information obtained by sources of literacy related to the dynamics of radicalism and terrorism, biography, thoughts, concepts of moderation and contextualization of Islamic moderation perspective KH. Ilyas Kalipaing in education. The goal is to make a systematic, factual and accurate description or description of the facts, traits and phenomena related to the dynamics

of radicalism and terrorism, biographies, thoughts, concepts of moderation and contextualization of Islamic moderation perspective KH. Ilyas Kalipaing in education.

## C. Discussion

### 1. Radicalism Destroys Civilization

One of the causes of the emergence of radicalism is the wrong interpretation of the meaning of jihad, which has caused damage to the way of thinking. They tend to want change quickly despite the wrong way, it actually damages the original value of Islam. The emergence of conservative, rigid, linear, puritanical Islam groups is caused by life based solely on the Qur'an and the Sunnah. If only these two bases, then adherents of Islam tend to be extreme right which is conservative, linear, and based on religious doctrine only and does not see the context, reality, and conditions of national culture. Moreover, Indonesia, which has the ideology of the Pancasila which has contained Islamic substance. The Qur'an and Sunnah are indeed the basis and guidance of Muslims, but must be studied more deeply before being applied in life. Pancasila is final because in it there is the substance of Islam itself.

Islam strongly teaches kindness and tolerance with others. But the situation was influenced by all the events that caused other people to look at Islam. In fact, the presence of seven large campuses exposed to radicalism above was very troubling and required that the moderation of Islam be present to solve it. Previously, there was a lot of research that showed alarming results.

Urgent moderate Islam is revived. Why is that? Moderate Islam always prioritizes tolerance, appreciates other argue, although every religion and stream has its own concept of truth. To get to civilization and humanity, Islamic education must prioritize aspects of Islamic moderation (Fauzi, 2018:234). However, terrorism and radicalism in Indonesia continue to emerge and are not merely issues and gossip, but become facts.

The Research Institute for Islamic and Peace Studies (LaKIP), said that radical views and intolerance were strengthened in the environment of Islamic Religious Education (PAI) students and teachers. Nearly 50 percent of students agree on radical actions. There are 25 percent of students and 21 percent of teachers state that Pancasila is no longer relevant. While 84.8 percent of students and 76.2 percent of teachers agreed with the implementation of Islamic Shari'a in Indonesia. They agreed that violence for religious solidarity was around 52.3 percent. Those who agreed to the actions of the perpetrators of destruction and sealing of houses of worship (teachers 24.5%, students 41.1%); destruction of homes / facilities of religious members who were accused of being heretical (teacher 22.7%, students 51.3%); destruction of nightclubs (teachers 28.1%, students 58.0%); or defense with weapons against Muslims from the threat of other religions (teachers 32.4%, students 43.3%). Worse, there are 14.2 percent of students who justify bomb attacks as a way of upholding Islam (Al-Ansori, 2017).

Radicalism and terrorism that occur are always associated with Islam. Even though Islam is defiled by groups or individuals who make prokontra among Muslims themselves. They argued on a belief that the Islamic ideals they believed to be the most true themselves. Finally it causes a prolonged problem. Misleading other Islam and favoring Islam which they believe is the hallmark of their activities. Even though its essence, Islam with Islamic interpretation is very different. However, the values of humanism should be upheld.

Many radicalism or terrorism events are always associated with Islam. For example, with the activities of a person who bombers other religious places of worship, or public facilities that act

on behalf of jihad or seek a way of Allah. Even though the bombing was for the benefit of individuals by utilizing someone who believed in a particular organization through his heretical doctrine.

Radicalism with acts of terrorism in the name of jihad as the most correct way to go to His heaven have damaged and brainwashed young people or Muslims today. Generating new problems is certain, reconciling everything is impossible. In fact, radical actions are increasingly destroying religion and causing problems. The action was carried out only because of the interests of certain people to achieve their goals in economic, political, social and so on. Although religion is the most dominant reason, there are shrimp behind the rocks that hide.

From the explanation above, it can be concluded that radicalism is very damaging to civilization and humanity. Not only that, radicalism and terrorism that are hiding in the “mask” of Islam are very insulting to Islam itself. The occurrence of bombings that have caused a great deal of public unrest because they can occur unexpectedly at any time. Radicalism only causes negative effects and there will never be a positive effect.

Radicalism forever only destroys facilities and kills innocent people. Radicalism only damages the order of life. From that basis, urgent moderation of Islam is carried out and strengthened especially in education with a long-term scale as future investment through education..

## 2. The Urgency of Moderation of Islam in Education

The concept of moderation (الوسطية) *al-wasathiyah*) is a term for moderate Islam. In Indonesia, because of its high plurality, it is very necessary for a comprehensive religious teaching system, which can represent everyone who exists through flexible teachings without leaving the text (Qur'an and hadith). However, besides the text above, the use of reason is the solution to every problem that exists to be important, because religion is a matter of reason according to its capacity and limits (Tim Penyusun Tafsir Al-Quran Tematik Kementerian Agama RI, 2012). Understanding Islam based only on the Qur'an is very difficult, it requires *ijma'*, *qiyas*, as a form of interpretation of the texts of the Koran which are multiple interpretations.

According to KBBI online version V (2018), moderation is interpreted as an effort to reduce violence and avoid extremes (Kbbi.kemdikbud.go.id, 2018). While Islam itself is a religion that was revealed by Allah to the Prophet Muhammad who was obliged to give mercy to all nature.

The term moderate comes from “moderare” Latin, which means reducing or controlling. The *American Heritage Dictionary of the English Language* dictionary defines moderation as an attitude that is not excessive in certain respects. The initial conclusions of the etymological meaning that moderates contain objective and not extreme meanings, so that the accurate definition of moderate Islam is Islamic values built on a straight and mid mindset or *i'tidal* and *wasath* (Pransiska, 2018:46-47).

The moderation of Islam that has developed at this time has become the center of attention of Muslims throughout the nation. This moderate or moderate Islam uses the middle ground and puts everything in its place. Enacting solutions and solutions, using the road as fairly as possible without taking sides but on principle *rahmatallillamin*.

In Q.S Al Baqarah verse 143, for example, Allah told Muslims to be an arbitrary and just people. Muslims are people who uphold a sense of justice and choose a path that is truly wise.

Islam is impartial and does not differentiate between one another, distinguishing between A or B. Respect and mutual respect between one and the other characterizes moderate Islam.

Islam does not think of only spiritual and physical problems, but also thinks and balances between the two problems. It is equally important to maintain and meet the needs of both. Not only the world problem, but also the afterlife problem that is balanced between the two. Not only concerned with individual interests, but still thinking about the interests of the group. It is not only a matter of religion and each other's beliefs, but more for the sense of justice that is accepted by all people. Moderate here is not impartial and burdensome or choose one side and camp for the sake of interest, but a sense of justice that will be accepted by all people in general. This moderation of Islam chooses to always seek the path of wisdom, without the principle of favoritism or partiality.

Moderate Islam is better known as "midline Islam" and forms opponents of radical Islam. The main reason for the birth of the term moderate Islam by its founders was because there was hardline Islam. So moderate Islam wants to be the solution to things that some consider to be a form of hardline (Pransiska, 2018:46). Radical Islam is more synonymous with radicalism, teaches violence and eliminates acts of tolerance among others.

In essence, radicalism is not a complete Islam even though it uses Islamic teachings. Islam that has been contaminated with various tricks and justifies any means to achieve the objectives of a particular group or organization or the hidden interests behind it, that is precisely what has not been studied in depth.

The development of Islam today must be balanced with the concept of moderating Islam or moderate Islam. Why? Because we live in the Unitary State of the Republic of Indonesia (NKRI) which understands the notions or based on the Pancasila and Bhineka Tunggal Ika. In the Pancasila precepts it is implied and contains points of Pancasila, which contain how we behave fairly and impartially for only one party or just understand. Pancasila teaches social justice that must be applied in all aspects of life without deterring their status or strata, belief in the religion of each person, because they have their own beliefs and religions.

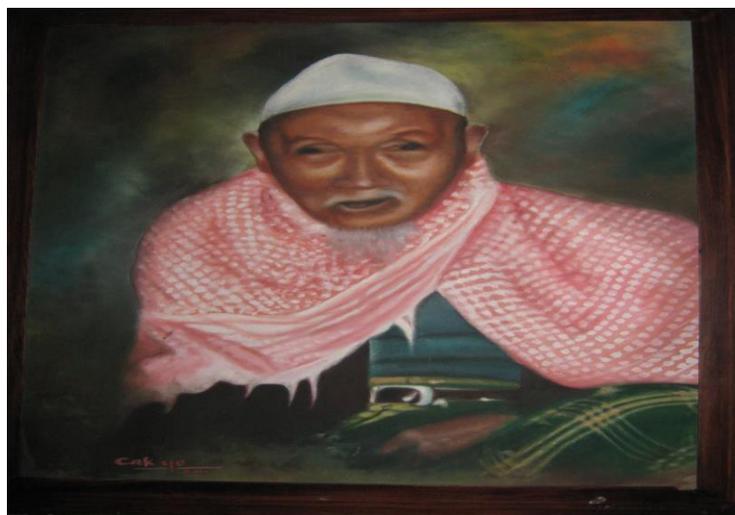
In the first precept, the Pancasila reads "Ketuhanan Yang Maha Esa" which means that God is an Indonesian citizen, but they believe in their own way. Not Godhead based on Islamic law as expressed at the Youth Congress during the struggle for Indonesian independence to form the basis of the Pancasila State at that time. Moderation of Islam or moderate Islam is important to be applied to Indonesia which has a diversity of ethnic groups, cultures, races, ethnicities and different religions as agreed by the Indonesian government, that NKRI has a religion believed to amount to 6, namely Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism..

From the explanation above, it can be concluded that Islamic moderation is a reduction in violence and avoidance of extremes carried out within the scope of Islam itself with the principle of "moderate Islam". This principle is the opposite of radical Islam. The main reason for the birth of the term Moderate Islam by its founders was because of the existence of hardline Islam.

The moderation of Islam must be instilled in the children and generations of the nation as early as possible so that they have a solid foundation to understand the real radicalism and moderation of Islam. Of course these things must be instilled in children in their education. Science that truly understands as early as possible about the moderation of Islam must be applied in the life of the nation and state in Indonesia.

### 3. Biography and Thought KH. Ilyas Kalipaing

Many ulema in Indonesia are very instrumental in human civilization and humanity. The services of these ulemas are not only enjoyed by Muslims, but also followers of other religions. One of them is KH. Ilyas Kalipaing. He is a ulema from Temanggung, Central Java who poured his thoughts on aspects of general education and tarbiyah (Islamic education) which in the concept implied the moderation of Islam.



Picture 1: Painting of KH. Ilyas Kalipaing

The name of KH Ilyas Kalipaing is for the people of Temanggung, Sukorejo Kendal, Wonosobo, and the surrounding area is no stranger to the ears. This figure of anutan and charismatic cleric has a broad scientific reach in accordance with the development of civilization in its time. Here, what's interesting is that his character is not only limited to the level of thought, but further involvement in the application of knowledge fuses in various fields of life, one of which is the concept of moderation of Islam taught to his students (santri) (Saifuddin, 2017: 25).

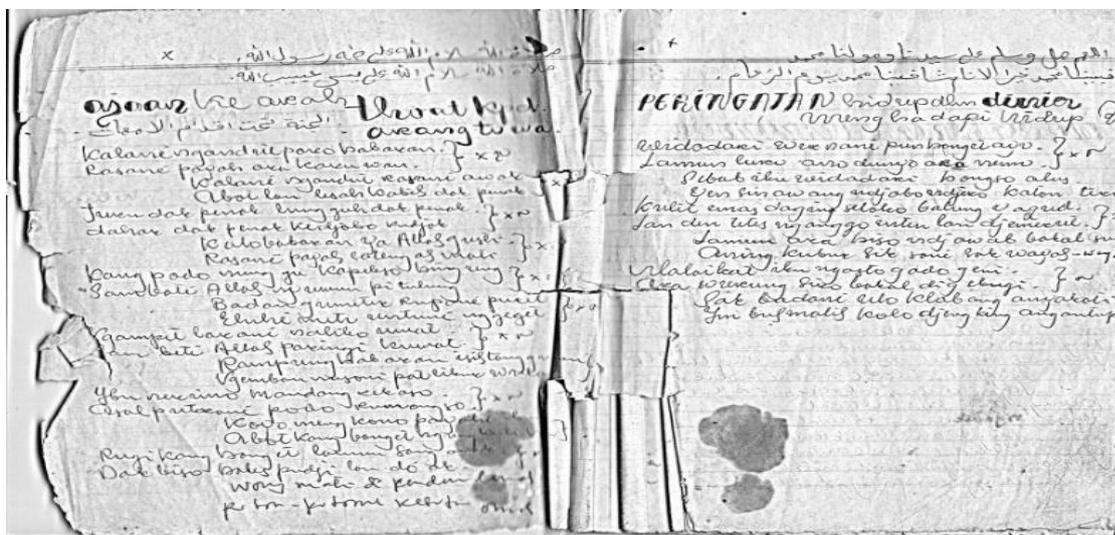
He is a ulama who struggled starting from the time of the struggle for independence, the revolutionary period, then in the political world, Islamic propaganda to his enthusiasm in the field of education which produced monumental works known to people until now. KH. Ilyas Kalipaing is estimated to be born in 1916 AD and died on the 22nd Rabiul Awwal (Islamic calendar) 1401 H or 1983 M. His father is from Yogyakarta and his mother is native to Ngadisepi, Gemawang, Temanggung. He studied from one Islamic boarding school to another to understand the knowledge and develop his knowledge. He is very persistent and diligent. Since childhood, it has been seen signs of privilege in him on various sides, especially the spirit of leadership and art (Saifuddin, 2017:28).

The first time he got an education, reading the Qur'an, the yellow book, directly from his father KH. Abdul Syukur, prominent ulema in Temanggung. Then studied with his father's friend Kiai Bahrn, a village kiai who developed basic of Islamic education in his village. In addition, he escorted from one Islamic boarding school to another in Java. The Islamic boarding school that was once the place he studied was Kiai Muhyi Dusun Gamelan boarding school, Karang Tejo village, Kedu, Temanggung, then boarding schools in Kauman Grabag, Magelang, KH. Rahmat and Kiai Kholil, and in the Kasingan boarding school, Rembang, Central Java.

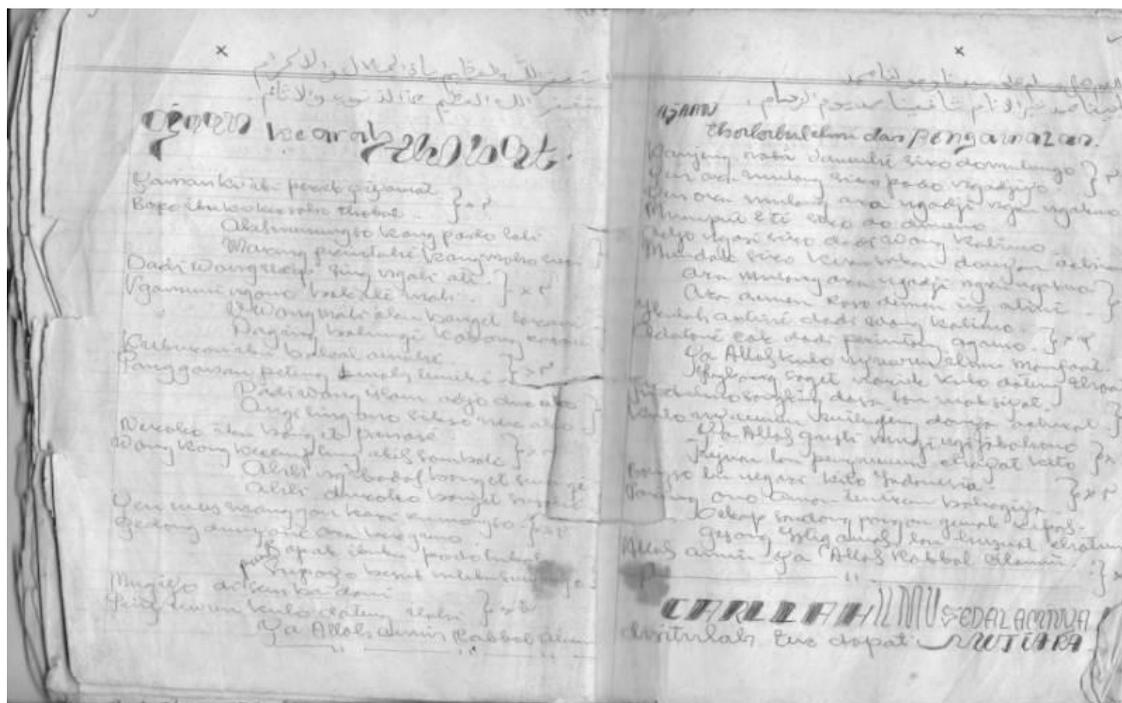
When he was young, KH. Ilyas Kalipaing is known as a strong young man or santri. Because, KH. Ilyas had been the driving force of Sabilillah's ranks in fighting the Dutch invaders at the time. When there was a rebellion of the Indonesian Communist Party (PKI) in 1965, KH. Ilyas became a pioneer in the crackdown on the PKI rebellion. When mature, KH. Ilyas carried out the fifth pillar of Islam, the pilgrimage to the holy land with his father. While in Mecca, he studied with the best sheikhs (ulama) from Indonesia, namely Sheikh Katib Minangkabau and Sheikh Nawawi al-Bantani. He also studied with the great scholars in the area to gain knowledge, namely by Shaykh Syatho the great scholar and murshid of Tarekat Satariyah (Saifuddin, 2017: 34).

Apart from leaving Islamic boarding schools, mosques, KH. Ilyas also left the Islamic Education (Madrrasah Ibtidaiyah) in Ngadisepi, Gemawang, Temanggung. Santri-santri are widespread in various regions. Untellectual thought and work KH. Ilyas is not well documented, especially the yellow books. However, there are some works in the form of poetry or *syi'ir* which are documented in sheets of manuscripts that contain many teachings saved by his family (*ndalem*).

Starting from *Adab Golek Ilmu* (1969), *Ajaran Tbolabulilmi lan Pengamalan* (1969), *Rukun Salat* (1969), *Pentinge Ibadah Salat* (1969), *Pendidikan Anak* (1969), *Kewajiban Wong Tua* (1969), *Ajaran Tobat* (1969), *Ajaran ke Akhirat* (1969), *Urip Nang Donyo Kanggo Urip Akhirat* (1969), *Aurot Wong Wadon* (1969), *Rekosone Ngandut* (1969), *Akidah Islam* (1969), *Nafsu* (1969), *Tobat* (1969), dan *Kehidupan Alam Kubur* (1969). In addition to these works, one of his interesting thoughts is the concept of friendly and moderate education in Islam. Even though it's not treated, stored, made a book, there are several manuscripts of his works above which are documented by his family as below, both in Javanese, Arabic, and Indonesian:



Picture 2: Manuscript of *Ajaran ke Arab Taubat* (1969) and *Urip Donyo Kanggo Urip Akhirat* (1969).



Picture 2: Manuscript of *Ajaran ke Akhirat* (1969)) and *Ajaran Tholabulilmi lan Pengamalan* (1969).

#### 4. Moderation of Islam Perspective KH. Ilyas Kalipaing

Moderation of Islam must be included in the education curriculum. Because education is the basis for the next generation of the nation to learn to understand and understand science so that they know their way of life and which way they should take it. Understanding good and not, right or wrong must be instilled early as a basis for facing a wider life. Implicitly, KH. Ilyas Kalipaing has the concept of moderation Islam through its teachings and thoughts that are very relevant according to the goals of education, learning material, situations and teaching methods applied to educate the next generation of the nation, especially those that have been implemented in the pesantren and Islamic education that he founded..

In scientific studies obtained, the concept of Islamic moderation was developed by KH. Ilyas Kalipaing through his thoughts on Islamic education. According to KH. Ilyas Kalipaing, Islamic education is a basic need to determine the direction of views on human education that serves as the bearer of the mandate of the *Khalifatullah Filard* (God's representative on earth) who must prioritize Islam as a source of peace. While the purpose of Islamic education is KH. Ilyas is seeking world happiness and happiness in the afterlife. To make this happen, Islamic education material must be complete, starting from the material about the Koran, tajwid and its interpretations, creed and science of *Kalam*, *Fiqh* and *Ushul Fiqh*, *Arabic*, *Nahwu*, *Attraction*, *Tauhid*, and *Morals* (Fauziah, 2018:63).

The concept of moderate Islam that was initiated by KH. Ilyas Kalipaing can be seen from some of the relevance of its thoughts in several aspects. First, KH. Ilyas Kalipaing provides an understanding of human goals, namely achieving world happiness and also the hereafter. Understanding of these two things is very reasonable because the afterlife will not be happy when the life of the world is not well structured. Thus, humans must spread love with God,

humans and nature, as the implementation of *hablum minallah, hablum minannas, and hablum minalalam*. (Saifuddin, 2017:154). KH. Ilyas Kalipaing argues, in essence learning is not only prioritizing and oriented about the hereafter, but the journey of life in the world must also be balanced with the needs of the world. Just like the moderation of Islam, which does not only think about Islam and Muslims, but also attaches importance to human life in general. For this reason, compassion is number one, not selfishness monopolizes the truth itself even though there are boundaries of sharia, and truth according to the rules of Islam itself.

From this concept, all educational institutions must be oriented towards the ultimate goal of human life which prioritizes spirituality rather than materialism, although both must be balanced according to their respective capacities. If the spiritual level of a person is high, he will fear Allah and will not dare to do radicalism especially to bomb his brother and humanity.

Second, the relevance of subject matter content in education. According to KH. Ilyas, the teaching of monotheism is the main thing to be given because it is directly related to the initial foundation of the formation of the pattern of human relations with the Creator. After it is planted as the basis of belief in carrying out a life journey, the material given as learning material is about the basic material of human life. Material or content in education must be changed with reference to strengthening tolerant, peace-loving and religious characters. This is a sign that education in Indonesia is very friendly and humanizing for humans because it is synchronized with the value of religiosity according to their respective beliefs, especially in Islamic education itself.

Third, the relevance of Islamic boarding school values into education broadly. The values of the Islamic boarding school are preserved and prioritized by KH. Ilyas Kalipaing is very relevant to the vision of moderation Islam in Indonesia. Among the values of Islamic boarding schools whose substance supports the moderation of Islam are *tasamub* (tolerant), *tawasut* (middle), *itidal* (upright), *tawazun* (balanced), *tawadhu* (humble), and others. All of these values are a form of Islam that is perfect, complete and is in accordance with the principles in the Pancasila. The essence of sila in Pancasila is Indonesian Islamic values.

The pattern of Islamic education conceptualized by KH. Ilyas Kalipaing represents basic needs in the effort to shape the character of life those who love peace without spreading hate speech. So in the construction of boarding schools, educational institution, or Islamic education using the right moment and not seeming haphazard without a clear path (Saifuddin, 2017:157). For this reason, educational institutions other than Islamic boarding school can apply this concept in order to moderate Islam.

That reason was made KH. Ilyas Kalipaing founded and raised his students (santri) in forging a life in the Islamic boarding school at that time until now. His actions to build a Islamic boarding school and Islamic education (madrasah) as a school for the surrounding society friendly and moderate people are very relevant to the current condition of society which is surrounded by the onslaught of radical transnational ideologies. He uses Islamic boarding schools as a means for learning and a way to get the right character education, and sowing love and the teachings of peace for the society.

Fourth, the relevance of the learning method used by KH. Ilyas Kalipaing uses methods commonly used by Islamic education figures and ulemas ranging from assignments, demonstration methods, storytelling methods, storytelling methods (lectures), influential methods namely: education with exemplary (*qudwah*), education with habituation (*al-adab*),

education with advice (*an-nasihah*), education with attention (*al-mulaahadzah*), education with punishment (*'uqubah*) (Saifuddin, 2017:158).

Learning methods applied by educational institutions must be able to form the character of the next generation who understand the demonstrations adapted in life. By applying the method of storytelling / lecturing, giving assignments, and influential methods about exemplary, there is habituation, advice, attention and punishment with a portion that is educational and certainly not burdensome. This method must be presented again in order to support the moderation of Islam. It was instilled to form the next generation who certainly did not understand radicalism, but understand the moderation of Islam. So that they are not misstep to take the path that is applied in their lives.

From the explanation above, it can be concluded the thought of KH. Ilyas Kalipaing about Islamic moderation can be achieved with several approaches. First, through streamlining the purpose of education according to human education goals and the purpose of human life, namely achieving world happiness and also the hereafter. Second, the relevance of the material or content in education must be changed by referring to strengthening the character of tolerance, peace and religion. Material is not just a cognitive aspect (knowledge), but must be directed towards affective (attitudes) and psychomotor (skills).

Third, the implementation of values in the Islamic boarding school that are preserved and prioritized by KH. Ilyas Kalipaing to support the vision of moderating Islam in Indonesia. Among the values of Islamic boarding schools whose substance supports the moderation of Islam are *tasamub* (tolerant), *tawasut* (middle), *itidal* (upright), *tawazun* (balanced), *tawadhu* (humble), and others. All values are a form of Islam that is perfect, complete, and kafah and is in accordance with the principles in the Pancasila. Because, the essence of sila in Pancasila is Indonesian Islamic values. Fourth, the application of learning methods that are relevant to the times. Such as the method of giving assignments, demonstration methods, storytelling methods, exemplary, education with habituation, education with advice, education with attention, education with punishment.

When the four aspects above are applied, in the long run the the concept of moderation of Islam was initiated by KH. Ilyas Kalipaing can reduce violence in education. Especially nowadays radicalism has really infiltrated schools and colleges. The thought KH. Ilyas Kalipaing about the moderation of Islam is one of the contributions in implementing Islamic moderation that can be implemented in educational institution or Islamic education, besides the boarding school itself.

## **5. Contextualization of the Moderation of Islam According by KH. Ilyas Kalipahing**

The thought KH. Ilyas Kalipaing must be contextualized according to the times and education regulations applied by the government. To implement his thoughts, there must be an understanding of the moderation of Islam so that there is no mistake in understanding Islam. Therefore, Islamic education or general education must be free from the latent danger of radicalism.

The thoughts KH. Ilyas Kalipaing about moderating Islam can be implemented and contextualized with Character Education Strengthening (PPK) in accordance with Presidential Regulation No. 87 of 2017 and Minister of Education and Culture Regulation No. 20 of 2018 concerning Character Education Strengthening (PPK) on the Formal Education Unit. The

values in PPK are divided into several aspects, namely (1) religiosity, (2) nationalism, (3) independence, (4) mutual cooperation, and also (5) integrity. These values can be integrated into the culture at school. Because the school culture based character education is very important to be developed at this time (Nashihin, 2018:81).

Implementation of thoughts KH. Ilyas Kalipaing about Islamic moderation is very relevant to the 17 characters that are strengthened in PPK. In Article 3 of Presidential Regulation No. 87 of 2017 concerning PPK, stated that PPK was carried out referring to Pancasila values in character education including religious values, honest, tolerant, disciplined, hard working, creative independent, democratic, curiosity, national spirit, love for the country, respect for achievement, communicative, love of peace, love to read, care for the environment, care for the social and responsible (Ibda, 2017:146–147). The values in the PPK above are very compatible with the values of the Islamic boarding school developed by KH. Ilyas Kalipaing and had also been applied by previous ulemas. Starting from *tasamuh* (tolerant), *tawasut* (middle), *itidal* (upright), *tawazun* (balanced), *tawadhu* (humble), and others that are integral and in line with the values in PPK.

From the explanation above, the moderating values of Islam are in accordance with the concept of KH. Ilyas Kalipaing from the material aspects of Learning, the purpose of education, the values of boarding schools, the relevance of learning methods that are very relevant to government programs, namely PPK. PPK values are divided into several aspects, namely (1) religiosity, (2) nationalism, (3) independence, (4) mutual cooperation, and also (5) integrity is very compatible with the principle of moderating Islam. Especially in learning supported by 17 strengthened characters, namely religious, honest, tolerant, disciplined, hard working, creative independent, democratic, curiosity, national spirit, love for the country, respect for achievement, communicative, peace-loving, fond of reading, caring for the environment, caring socially and responsibly.

In the long term, when the concept of moderating Islam perspective KH. Ilyas Kalipaing is implemented because it is in line with the values in PPK, it will be a brilliant way to build a moderate generation. When it is young generation moderate, then radicalism, terrorism will automatically break its chain of links. When youth, students, and society are moderate and free of terrorism, then a life-oriented and prosperous civilization of Islam will not be a dream.

#### D. Conclusion

From the explanation and analysis above, it can be concluded that the phenomenon of radicalism and terrorism in Indonesia is very dangerous if left unchecked. Through Islamic moderation implemented in education, it will be a way to break the chain of radicalism in the long run. One figure who has the idea of moderating Islam is KH. Ilyas Kalipaing which can be implemented in several ways.

First, streamlining the purpose of education in accordance with human goals, namely achieving world happiness and also the hereafter. Second, the relevance of the material or content in education must be changed by referring to strengthening the character of tolerance, peace and religion. Third, the implementation of Islamic boarding school values. These include *tasamuh* (tolerant), *tawasut* (middle), *itidal* (perpendicular), *tawazun* (balanced), *tawadhu* (humble), and others. Fourth, the application of learning methods that are relevant to the times.

The concept of Islamic moderation KH. Ilyas Kalipaing can be contextualized in formal education, namely by integrating it into learning that refers to Presidential Regulation Number 87 of 2017 concerning Character Education Strengthening (PPK) and Permendikbud Number 20 of 2018 concerning PPK in the Formal Education Unit.

The moderation of urgent Islam is applied because the phenomenon of radicalism and terrorism develops in the life of civilization and humanity. Moderation of Islam arises from the increasingly frontal radicalism that occurs in society. This can be prevented if the moderation of Islam can be known by the future generations as early as possible.

Studies on the moderation of Islam must be increased to break the chain of radicalism and the frontal terrorism in order to achieve a safe and prosperous life. Moderation of Islam must be able to be applied to stabilize the course of the NKRI which is full of differences. For this reason, in the future there is a need for in-depth research that explores the thoughts of Nusantara leaders who have the idea of moderating Islam or nationalism that inspires and offers a blueprint for strengthening Islamic moderation as a vehicle to reduce radicalism.

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