



Curriculum Management for Strengthening Religious Moderation in Islamic Boarding Schools Al Mukmin

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Abstract: PPIM Ngruki has attracted controversy and is considered contrary to the New Order government since its establishment fifty years ago. This is because some of its founders rejected the establishment of the Single Principle of Pancasila as the State Ideology. Since then, the founders of PPIM Ngruki, including Abu Bakar Baásyir and Abdullah Sungkar, have been fugitives from the New Order government. Despite the fact that some PPIM Ngruki alumni are involved in such terror activities, people with links to the Al-Mukmin Ngruki pesantren are often considered members of the same group. Literature research or literature study uses a qualitative approach to obtain data and uses various literature as sources. In this study, researchers use the results of previous research on the subject or type of research related to the research subject. The instillation of tolerance values in the curriculum, teachers, and students shows the strengthening of religious moderation education. The cultivation of PPIM Ngruki's tolerance value is also seen from two things: first, PPIM Ngruki does not impose the enforcement of Islamic law; second, PPIM Ngruki received positive responses and had a middle stance on politics. Thus, it can be concluded that the cultivation and implementation of tolerance values in religious moderation education at PPIM Ngruki has gone well.

Keywords: Curriculum, Management, Moderation, Tolerance.

Abstrak: PPIM Ngruki telah menuai kontroversi dan dianggap bertentangan dengan pemerintah Orde Baru sejak berdiri lima puluh tahun yang lalu. Ini karena beberapa pendirinya menolak penetapan Asas Tunggal Pancasila sebagai Ideologi Negara. Sejak saat itu, pendiri PPIM Ngruki, termasuk Abu Bakar Baásyir dan Abdullah Sungkar, telah menjadi buronan pemerintah Orde Baru. Terlepas dari fakta bahwa beberapa alumni PPIM Ngruki terlibat dalam kegiatan teror tersebut, orang-orang yang memiliki hubungan dengan pesantren Al-Mukmin Ngruki sering dianggap sebagai anggota kelompok yang sama. Penelitian kepustakaan atau studi literatur menggunakan pendekatan kualitatif untuk mendapatkan data dan menggunakan berbagai literatur sebagai sumber. Dalam penelitian ini, peneliti menggunakan hasil penelitian sebelumnya tentang subjek atau jenis penelitian yang terkait dengan subjek penelitian. Penanaman nilai toleransi dalam kurikulum, guru, dan santri menunjukkan penguatan pendidikan moderasi beragama. Penanaman nilai toleransi PPIM Ngruki juga dilihat dari dua hal: pertama, PPIM Ngruki tidak memaksakan tegaknya syariat Islam; kedua, PPIM Ngruki menerima tanggapan positif dan memiliki sikap pertengahan tentang politik. Dengan demikian, maka dapat disimpulkan bahwa penanaman dan implementasi nilai toleransi dalam pendidikan moderasi beragama di PPIM Ngruki telah berjalan dengan baik.

Kata kunci: Kurikulum, Management, Moderasi, Toleransi.



Introduction

The Al-Mukmin Islamic Boarding School Ngruki is one of the oldest Islamic boarding school educational institutions in Indonesia. PPIM Ngruki precisely established since March 10, 1972 under the auspices of the Al-Mukmin Islamic Boarding School Education Institute on Jalan Gading Kidul No 72 A Solo, under the auspices of the Al-Mukmin Islamic Education and Orphanage Foundation (YPIA) with Notarial Deed No. 130 b 1967. At that time the number of students who were dormitory was 30 students, including 10 students from YPIA Care. The pioneers and founders were Ustadz Abdullah Sungkar, Ustadz Abu Bakar Ba'asyir, Ustadz Abdullah Baraja', Ustadz Yoyok Rosywadi, Ustadz H. Abdul Qohar Daeng Matase and Ustadz Hasan Basri, BA and other supporters. (Almukmin, 2023)

In 2022, PPIM Ngruki was half a century (50 years old). Since its establishment 50 years ago, PPIM Ngruki has attracted controversy and is considered contrary to the New Order government. This was due to some of its founders rejecting the establishment of the Single Principle of Pancasila as the State Ideology. Since then, the founders of PPIM Ngruki, especially Abu Bakar Ba'asyir and Abdullah Sungkar have become fugitives from the New Order government. During the New Order era, Ba'asyir was arrested for inciting the public to reject the single principle of Pancasila. Ba'asyir managed to escape to Malaysia and settled in a neighboring state for 17 years. Even going in and out of prison has become a "routine" for the founders of PPIM Ngruki.

Since then PPIM Ngruki has always been in the spotlight. Since Abu Bakar Ba'asyir's return from his "escape" in Malaysia after the fall of the New Order regime, monitoring of PPIM Ngruki has intensified. After the tragedy of the Bali Bombing on October 12, 2002 and several acts of terror in the country made supervision of PPIM Ngruki tighter, this was because some of the alleged perpetrators had close links with PPIM Ngruki and Abu Bakar Ba'asyir. Even some of the perpetrators are alumni of PPIM Ngruki, (Susyanto, 2009).

As a result of the involvement of several alumni in terror activities, PPIM Ngruki is identified as a producer of radicals and terrorists. Although only a few alumni were involved in the terror act, people who were related to the Al-Mukmin Ngruki Islamic boarding school were often considered similar people. Furthermore, the impact of this radicalism issue made the community more antipathy towards the Al-Mukmin Ngruki Islamic Boarding School, until many of its students were withdrawn by their parents. These guardians are worried that their children will become terrorists after graduating from Islamic boarding schools. In addition, this terrorist issue has an effect on reducing the percentage of students in the next school year. The stigma that emerged later seemed as if the Al-Mukmin Ngruki Islamic boarding school was an area that was exclusive, closed, harsh and did not interact with the surrounding community. This Islamic boarding school is described as an institution that does not provide dialectic space, both to its own residents and the surrounding community.

In order to dismiss all allegations addressed to PPIM Ngruki, all efforts and efforts were made. This image restoration was carried out by students, managers and even alumni also participated in improving the bad image that had been addressed to PPIM Ngruki. Even efforts to choose this image are also carried out by building and improving the infrastructure of the pesantren, to have new buildings and magnificent mosques in the pesantren complex, this is proof that the pesantren has improved towards a modern and respected pesantren.

The 77th Independence Day of the Republic of Indonesia on August 17, 2022 is an important milestone for PPIM Ngruki. This is because since its establishment until half a century old, PPIM Ngruki has never held a flag ceremony. Right on the Indonesian Independence Day in 2022, PPIM Ngruki for the first time held a Flag Ceremony followed by Ustad Abu Bakar Ba'asyir by presenting Coordinating Minister for PMK Muhadjir Efendi as Inspector of Ceremonies. In his mandate, Muhajir advised the students to balance religious and public learning so that they could participate in filling independence. This ceremony is special because it coincides with Ba'asyir's 84th birthday. After the ceremony, Ba'asyir revealed that the ceremony was the first August 17 ceremony held at Ponpes Ngruki. "It's only this time (the Aug. 17 ceremony) since (the lodge). Based on the above phenomena and background, researchers want to know and explore and explain further the management of the educational curriculum and strengthening religious moderation from the aspect of instilling tolerance values in PPIM Ngruki Sukoharjo, Central Java.

Literature Review

Research on pesantren and all its dynamics has been carried out by many experts. The research was conducted in several aspects, including; aspects of management, curriculum, leadership, relationship between pesantren and alumni and the surrounding community. Some of the studies that have been conducted include:

1. H. Amir Mahmud, S.Ag., 2008, conducted research at PPIM Ngruki with a research focus on "*The Relationship between Alumni of Pesantren Islam Al Mukmin Ngruki (IKAPPIM) Ngruki, Sukoharjo with Islamic Fundamentalism*". This research was motivated by a number of allegations from several parties that PPIM Ngruki was involved in opposition activities to state power. The conclusion of the study is that there is no relationship between the Alumni Family Association of Pesantren Al Mukmin Ngruki Sukoharjo and acts of violence on behalf of the pesantren. (Amir Mahmud, 2008)
2. Asyhuri, 2013, Education at Pondok Pesantren Al Mukmin Ngruki Sukorjo. Dislocated UIN Sunan Kalijaga Yogyakarta. This research focuses on curriculum innovation and learning models implemented at PPIM Ngruki. The results of this study are; 1. The curriculum model of Al Mukmin Ngruki Sukoharjo pesantren adheres to the *Sparated Subject Mater Curriculum* system (separate model); 2. PPIM Ngruki Sukoharjo's learning model is top-down and more doctrinal; 3. MT's and MA evaluation model through nephew and UNAS exams. (Ashuri, 2013)

3. Fauzi Muharom, Response of Islamic Boarding Schools to Media Imaging Problems, (Study of Image Recovery of Islamic Boarding School Al Mukmin Ngruki Sukoharjo), Dissertation of UIN Sunan Kalijaga Yogyakarta, 2015. This research was motivated by the issue of radicalism in PPIM Ngruki and the possibility of developing deradicalization potential in Ngruki Islamic boarding schools. The negative image of PPIM Ngruki as a den of terrorists is really felt directly by its students, administrators and alumni. Therefore, the management of the pesantren is trying to restore the image. The results of this study concluded that some rare things that have been done for image restoration include; 1. Establish relationships with mass media, 2. Establish relationships with local governments, 3. Strengthening friendship with alumni and BP3, 4. Establish good relations with the community around PPIM Ngruki. (Fauzi Muharam, 2008)

In this study, the author will continue previous studies on the Islamic Boarding School Al Mukmin Ngruki Sukoharjo. H. Amir Mahmud, S.Ag., 2008, conducted research at PPIM Ngruki with a research focus "*The Relationship between Alumni of Pesantren Islam Al Mukmin Ngruki (IKAPPIM) Ngruki, Sukoharjo with Islamic Fundamentalism*, Dissertation UIN Sunan Kalijaga Yogyakarta, 2013. Asyhuri, 2013, *Education at Pondok Pesantren Al Mukmin Ngruki Sukorjo*. Dissent UIN Sunan Kalijaga Yogyakarta, 2013. Fauzi Muharom, Response of Islamic Boarding *Schools to Media Imaging Problems, (Study of Image Recovery of Islamic Boarding School Al Mukmin Ngruki Sukoharjo)*, Dissertation of UIN Sunan Kalijaga Yogyakarta, 2015. In this study, the author will limit the discussion and focus on aspects of Education Curriculum Management and Strengthening Religious Moderation from the aspect of instilling tolerance values in PPIM Ngruki in 2020-2024.

Method

The type of research used is literature research or literature study where researchers use various literature to obtain research data and use a qualitative approach. In this study, researchers use the results of studies on the object of research or similar research that has a close relationship with the focus of research.

The first step is for researchers to collect various literature related to the study studied, be it from books, scientific papers, researches, scientific journals, digital data and various other supporting documents that have a correlation with research. In this study, the data sources that became skunder data that the researchers used include: Books, History of Islamic Boarding School Al Mukmin Ngruki Sukoharjo Central Java, Books, Santri Ngruki's Gait for the Country, Amir Mahmud, Islamic Boarding Schools and Movements. Study on Alumni Relations of Pesantren Al Mukmin Ngruki (IKAPPIM) Ngruki Sukoharjo and Islamic Fundamentalism. Dissertation of UIN Sunan Kalijaga Yogyakarta, 2008, Asyhuri, Education at Al Mukmin Ngruki Islamic Boarding School. Dissertation of UIN Sunan Kalijaga Yogyakarta, 2013, Fauzi Muharom, Response of Islamic Boarding Schools to Media Imaging Problems, (Study of Image Recovery of Islamic Boarding School Al Mukmin Ngruki Sukoharjo), Dissertation of

UIN Sunan Kalijaga Yogyakarta, 2015, Hamdi Pranata, Zulfani Sesmiani, Implementation of Islamic Education Based on Religious Moderation at Al Mukmin Islamic Islamic Boarding School, Journal of Islamic Education, UIN Sjech M Djamil Djambek Bukittinggi, 2022, Radhistya Irek, Iqraq Sulhin, I'm From Ngruki, but Don't Judge Me As A Terrorist: Critical Victimology Study of Muslims Community in Ngruki, Sukoharjo, Indonesia. Aristo Journal (Social, Political, Humanities) Vol. 11, No.1 (2023), Department of Criminology, Faculty of Social and Political Sciences, University of Indonesia.

The second step of the researcher will be to read and review the data sources that have been collected above. Library materials obtained from various references are critically analyzed to be able to support or find novelty (renewal) of the object of research. The third step of the researcher will discuss all the findings obtained in the second stage, then present them in written form both in the form of quotes, paraphrases and then conclusions.

Results and Discussion

Brief Profile of Al Mukmin Ngruki Sukoharjo Islamic Boarding School

Geographically, Al-Mukmin Ngruki Sukoharjo Islamic Boarding School is located in Sukoharjo Regency, Central Java. Precisely located in Ngruki Hamlet, Cemani Village, Grogol District, Sukoharjo Regency. PO. Box. 259 Solo Zip Code 57111, telephone or fax number. at (0271) 719171/717429. Its position is approximately 13 KM north of Sukoharjo city and 1 KM south of Surakarta city. Because of such a geographical location, the Al-Mukmin Ngruki Islamic Boarding School is better known as Pondok Ngruki Solo Surakarta than the Al-Mukmin Ngruki Sukoharjo Islamic Boarding School. (Isa Anshori, 2022)

History of the Establishment of Al Mukmin Ngruki Sukoharjo Islamic Boarding School

The establishment of the Islamic boarding school Al-Mukmin Ngruki began with the study of dhuhur lectures at the Great Mosque of Surakarta. From this study activity, the ustadz and missionaries developed it by establishing madrasan diniyah located on Jalan Gading Kidul No. 72 A Solo. This madrasa can further develop rapidly because its development is supported by mass media, namely Radio Dakwah Islam Surakarta (RADIS). The development of this very encouraging madrasah further inspired the idea of the existing missionaries and ustadz to dormitory the students in the form of Islamic boarding schools.

The social reality of Solo society after 1965 (G 30 S PKI rebellion) and the emergence of various security threats in society that were considered to endanger the existence of Islam and its people at that time, further motivated the enthusiasm of missionaries throughout Surakarta to immediately realize the establishment of Islamic boarding schools. This is based on historical perspectives and considerations, where Islamic boarding schools in ancient times have had such a large contribution and role in defending, fighting for and defending the independence of the Republic of Indonesia. Until finally on March 10, 1972 the Islamic boarding school Al-Mukmin

Ngruki was established on Jalan Gading Kidul No. 72 A Solo, under the auspices of the Al-Mukmin Islamic Education and Orphanage Foundation (YPIA). The number of students who were dormitory at that time was 30 students, including 10 students from YPIA's foster children.

The pioneers and founders of the lodge include; Ustadz Abdullah Sungkar, Ustadz Abu Bakar Ba'asyir, Ustadz Abdullah Baraja", Ustadz Yoyo Roswadi, Ustadz Abdul Qohar H. Daeng Matase and Ustadz Hasan Basri and other supporters. Given the rapid development of students with limited facilities and infrastructure, the next two years, namely in 1974, the YPIA management moved the location of the madrasah to Ngruki hamlet, Cemani village, Grogol district, Sukoharjo regency by occupying waqf land owned by KH. Abu Amar. Since then this Islamic boarding school has been known as the Al-Mukmin Ngruki Islamic boarding school.

At the beginning of its establishment until 1976 the Islamic boarding school Al-Mukmin Ngruki was still under the leadership of Ustadz Abdullah Sungkar (at that time as the initiator and one of its founders). It's just that by the New Order regime, Ustadz Abdullah Sungkar was considered a radical and fundamentalist kyai, so it needed to be "exiled" by the government at that time. With the attributes that exist in Abdullah Sungkar's ustadz, Al-Mukmin Ngruki Islamic boarding school is often categorized as an Islamic fundamentalist boarding school, sometimes even identified with extremist or radical Islamic boarding schools. The political situation at that time was unstable and still in its early stages, so the Al-Mukmin pesantren was often suspected as a group that wanted to organize the masses against the government because it rejected Pancasila as the sole principle as the state ideology. (Isha Anshori, 2022)

Status and Leadership of Pesantren

Since its inception, the founders of the pesantren have affirmed that the Islamic boarding school Al-Mukmin Ngruki as a hut belonging to the ummah, belongs to all levels of Islamic society. This collective ownership is also always echoed by the next generation to the wider community. This can happen because seen from the beginning of the establishment process even until now the Islamic boarding school Al-Mukmin Ngruki is managed and developed by representatives of various Islamic groups and communities. In addition, the Islamic boarding school Al-Mukmin Ngruki does not want to be trapped and controlled by certain groups or groups.

In its existence, the Islamic boarding school Al-Mukmin Ngruki until now is not under (underbouw) a particular organization or group, and is not affiliated with any group or *jam'iyah* and does not adhere to any particular sect or belief. However, being and standing in the midst of the people as a manifestation of the *Ummatan wasaton* (middle or mediating people) and taking the same distance from various groups and organizations that exist and develop in society.

Al-Mukmin Ngruki Islamic Boarding School has full private status, is not owned by individuals or groups and is not affiliated to any particular group or organization. Engaged in education under the auspices of Yayasan Education and Care for Orphans / Poor Al-Mukmin (YPIA) with Notarial Deed No. 130 b 1967.

The ownership status of the Al-Mukmin Ngruki Islamic boarding school is different from Islamic boarding schools in Indonesia, which generally belong to individuals who are the founders. The leadership of conventional Islamic boarding schools is usually centered on the figure of a kyai. While the Al Mukmin Ngruki Islamic boarding school does not adhere to such a leadership system. The leadership system at Al-Mukmin Islamic Boarding School is led by a Director and assisted by 2 Assistant Directors (pudir) covering the fields of Santrian, Academic, Administration, as well as Public Relations and Da'wah. In its operations, the Director is assisted by the head of the madrasah unit, the head of santrian, and the assistant executive of education (BP-3).

The Concept of Religious Moderation

The word moderation comes from the Latin *moderatio*, meaning moderation (neither excess nor lack). The word also means self-mastery (from an attitude of extreme advantages and disadvantages). The Big Indonesian Dictionary (KBBI) provides two meanings of the word moderation, namely: 1. Reduction of violence, and 2. Avoidance of extremes. If it says, "the person is moderate," it means that the person is reasonable, mediocre, and not extreme. Thus, in general, moderation means promoting balance in terms of beliefs, morals, and disposition, both when treating others as individuals, and when dealing with State institutions. (Apriani, 2022)

While the word moderation in Arabic means "al-wasathiyah". Linguistically, "al-wasathiyah" comes from the word "wasath" (Faiqah & Pransiska, 2018; Rozi, 2019). Al-Asfahani defines "wasathan" as "sawa'un" i.e. the middle between two boundaries, or with justice, the middle or the standard or the mediocre. Wasathan also means guarding against being uncompromising and even abandoning the religious line of truth. (Al-Asfahani, 2009)

Quoted from the Qur'an itself as the first most authoritative book in Islam also enshrines the word wasat with all its derivations. Mu'jam al-Mufahras li al-fāz al-Qur'an al-Karīm recorded that the word wasat and all its derivations are mentioned four times and scattered in various suras. Qs. Al-Baqarah (2): 143, Qs. Al-Ādiyāt (100): 5, Qs. Al-Maidah (5): 89 and Qs. Al-Qalam (68): 28. Each of the above verses explains the necessity of being Wasat or intermediate in religion. (Faisal Haitomi, 2022)

Quoted from Gonibala, Mohammed and Hashim Kamali in their article "The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasathiyah," said "Moderation does not mean compromising on the main principles (ushuliyah) of religious teachings that are believed in order

to be tolerant of other different religions. Moderate means "confidence, right balancing, and justice. (Gonibala, 2022)

Moderation in religion does not at all mean compromising the basic principles or basic rituals of religion in order to please others who have different religious beliefs or different religions. Religious moderation is also not an excuse for a person not to take his religion seriously. On the contrary, moderation in religion means being confident in the essence of the teachings of the religion he embraces, which teaches the principle of fairness and balance, but shares the truth as far as religious interpretation is concerned.

The Ministry of Religious Affairs of the Republic of Indonesia also emphasized that there are nine values of moderation or *wasathiyah*, namely: middle (*tawassuth*), upright (*i'tidal*), tolerance (*tasamuh*), *musyawarah* (*shura*), reform (*ishlah*), pioneering (*qudwah*), citizenship/love of the homeland (*muwathanah*), nonviolence (*al-la 'unf*), and cultural friendliness (*i'tibar al-'urf*)

Tawassuth is a middle attitude or being somewhere between two attitudes, i.e. not being fundamentalist or going too far as to be liberal. With this attitude, Islam will be easily accepted in all levels of society. (Tahar Rahman, 2018)

Tawazun means to give stability and tranquility in life activities. *Tawazun* attitude is very necessary in life in order to balance human rights and obligations so as to create safe, serene and comfortable conditions. This is because *tawazun* is a model of one's attitude and ability to be in a middle position in facing the life of society, nation and state. If a person's life is not balanced in life then his social relationships will be disrupted. For this reason, *tawazun* attitude becomes a necessity and becomes a social imperative. *I'tidal* means straight and firm, which means that it puts things in their place and carries out life in proportion. This attitude is part of the application of justice and ethics for every Muslim.

Tasamuh is to accept things and differences consciously and generously. Hashim argues that tolerance is giving freedom to fellow people to practice their beliefs without intimidation or coercion. *Musawah* is equality and respect for fellow human beings as creatures of God. Before God, all human beings have the same dignity regardless of gender, race or ethnicity. *Shurā* or deliberation is explaining each other and negotiating or asking each other and exchanging opinions on a matter. Every problem is resolved by deliberation to reach consensus with the principle of prioritizing benefit.

Al-Ishlah (*Improvement, reform*). Prioritizing reformative principles to achieve better conditions that accommodate the changes and progress of the times on the basis of general benefit (*mashlahah 'ammah*) by adhering to the principle of preserving old traditions that are still relevant, and applying new things that are more relevant.

Al-Qudwah- (Pioneering). Qudwah which is a character in the values of religious moderation, if associated with the social context of society, then gives the meaning that a person or group of Muslims can be said to be moderate if able to be a pioneer over other people in carrying out the values of justice and humanity. (Tahar Rahman, 2018)

Al-Muwathabah - (Love of the Motherland). Al-Muwathabah is to promote civic orientation and ultimately create love of homeland (nationalism) wherever it is as well as respect for citizenship and acceptance of the existence of the nation-state. *Al-'Unf (Nonviolence)*. Nonviolence means rejecting extremism that leads to destruction and violence, both against oneself and against social order. The values of prohibition against violence (nonviolence) which means wanting kindness / compassion. (Tahar Rahman, 2018)

Strengthening Religious Moderation Education at PPIM Ngruki

The education system used at the Al-Mukmin Ngruki Islamic boarding school is a formal and non-formal education system. While the curriculum uses the Pesantren Curriculum and the Curriculum from the Ministry of Religious Affairs.

Formal Education

That is the classical education system for six days. In one week the students enter class from 07.00 to 13.50 WIB interspersed with breaks at 09.35 to 09.50 WIB and Dhuhur prayers. In a day the students get nine hours of lessons, each hour 40 minutes. Nephew materials and non-nephew materials are arranged randomly regardless of the time of morning and afternoon activities. Then the afternoon time is used for extra-curricular activities, which is 15.30 WIB (Ba"da "Asar) until 17.15 WIB. The busy schedule of activities shows the difference between public schools outside and those in the Al-Mukmin Ngruki boarding school. The schedule can be implemented in Peantren because the education system in pesantren is integrated so that it is possible to carry out activities in full. For public schools outside the pesantren, because the students do not stay overnight, it is not possible for such a busy schedule to be applied. This is what distinguishes the general education system from the education system in pesantren.

Non-Formal Education

Considering that students have to live in dormitories, non-formal education is a must. This is intended to maintain the balance of ilmiah (science) and amaliyah (practice) that has become the hallmark of a pesantren. Through this activity, the knowledge gained in class can be directly applied or applied in the daily lives of the students. The function of non-formal activities in addition to practicing knowledge can also add and strengthen the knowledge of the students. The non-formal activities carried out at the Al-Mukmin Ngruki Islamic boarding school include:

- a) *Imarotu Syu'unith Tholabah (IST)* is a student organization in the field of leadership. As a forum for student training to organize, become leaders or managers and develop the creativity of students. IST was established on 1 Muharram 1405 AH.
- b) *Santri Cinta Alam Kader Mujahid Fii Sabilillah (SAPALA KAMUFISA)*, is an organization or association of students who have an interest in the field of nature lovers and adventure. SAPALA members are selected students who are selected through several series of selections. The organization was founded in early 1988. Starting from the tragedy of Mount Lawu which caused the loss of life of 16 students and an ustadz. The incident occurred on December 16, 1987. The inaugural SAPALA training was held from 8 to 15 January 1989 at the Al-Mukmin Ngruki Islamic boarding school with instructors from the Semarang Central Java SAR team.
- c) *Muhadhoroh*, speech exercises in three languages, namely Arabic, English and Indonesian. Sometimes for refreshment interspersed with speeches with the regional languages of the students' origin, for example Javanese, Sundanese, Madurese, Balinese, Sumatran and others. The performance of Muhadhoroh every Monday afternoon and Thursday afternoon ba'da "asar is then continued after the Isha prayer.

Instilling the Values of Tolerance

The values of tolerance in the curriculum are shown by the curriculum at the Al-Mukmin Ngruki Islamic Boarding School, in addition to implementing the pesantren curriculum also follows the standards that have been launched by the government, in this case the Ministry of Education and Culture (Kemendikbud). Civic subjects are also taught at the Al-Mukmin Ngruki Islamic Boarding School, but theoretically it is less emphasized. The ustadz and ustadzah emphasize civic learning more practically, because the realization of civic learning is noble morals.

The characteristics of the ustadz and ustadzah of the Islamic Boarding School Al-Mukmin Ngruki who are tolerant are shown from the compatibility of attitudes with aspects and indicators of tolerance, namely peace, respect for differences and awareness that has been expressed by Tilman. Meanwhile, based on the theory of reconstruction written by Berger, the Islamic Boarding School Al-Mukmin Ngruki objectifies by pouring Islamic values into the vision and mission of the institution and describing them in the curriculum and rules of the Islamic boarding school. Internalization is carried out by strengthening individual pesantren to understand and implement Islamic values. While externalization is manifested in social interaction based on Islamic understanding. Social interaction has been institutionally standardized and strengthened in each individual.

The implementation of the values of tolerance of Al-Mukmin Ngruki Islamic Boarding School is seen from: First, Al-Mukmin Ngruki Islamic Boarding School does not impose the enforcement of Islamic law. Second, Al-Mukmin Ngruki Islamic Boarding School has a positive

response and has a middle attitude regarding politics. Al-Mukmin Ngruki Islamic Boarding School does not oblige and does not prohibit. Overall, it means that Al-Mukmin Ngruki Islamic Boarding School tolerates diversity in the political sphere because it has a *wasatīyah* attitude as the theory presented by M. Quraish Shihab.

Conclusion

Based on the author's analysis of the findings above, it can be understood that PPIM Ngruki applies Formal and Non-Formal curriculum management. Formal in the form of following the national curriculum and Non-Formal in extracurricular activities that must be followed by students and students. Strengthening religious moderation education from the aspect of instilling tolerance values can be seen from the values of tolerance in the curriculum, the characteristics of *ustadz* and *ustadzah*, the students. In addition, the cultivation of tolerance values of PPIM Ngruki is also seen from: First, that PPIM Ngruki does not impose the enforcement of Islamic law. Second, that PPIM Ngruki has a positive response and has a middle attitude regarding politics. So with the cultivation and implementation of tolerance values at PPIM Ngruki, it can be interpreted as a tolerant and moderate Islamic boarding school.

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