

Countering Radicalism, Promoting Peace: Insights from Pesantren Al-Anwar 3 Sarang Rembang, Central Java

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Abstract

As a religious institution, pesantren is expected to be able to spread Islamic values of *rahmatan li al-'ālamīn* and counter radicalism in Indonesia. The portrait of such a pesantren is, for example, reflected in Pesantren Al-Anwar 3 Sarang. This study aims to reveal the efforts made by Pesantren Al-Anwar 3 Sarang in countering radicalism and terrorism in the country. It is a field study with a qualitative approach, where the data were obtained through participatory observation, in-depth interviews, and document analysis. This study found that Pesantren Al-Anwar 3 Sarang had initiated serious efforts in order to counter radicalism. First, the pesantren teaches the values of diversity to students so that they may act more wisely in responding to differences in cultures, thoughts, and religious ideologies. Second, the pesantren instills in students that the Unitary State of the Republic of Indonesia (NKRI) has been in accordance with Islamic law and the best form of compromise as the embodiment of *Dawlah Mu'ahidīn* (a treaty-based state). Third, the pesantren opposes radical ideologies which are believed to be one of the crucial factors in the birth of violent acts. Fourth, the pesantren propagates tolerance and pluralism because both are believed to be sourced from the teachings of Islam and the Qur'an. Fifth, the pesantren promotes Islamic moderation. Lastly, the pesantren calls for peace among mankind. Overall, the efforts made by Pesantren Al-Anwar 3 Sarang are expected to be a reference for other pesantren in countering radicalism.

Sebagai lembaga keagamaan, pesantren diharapkan mampu menyebarkan nilai-nilai Islam rahmatan li 'l-'ālamīn dan menangkan

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radikalisme di Indonesia. Potret pesantren seperti itu, misalnya, tergambar di Pesantren Al-Anwar 3 Sarang. Penelitian ini bertujuan untuk mengungkap upaya yang dilakukan Pesantren Al-Anwar 3 Sarang dalam melawan radikalisme dan terorisme di tanah air. Penelitian ini adalah studi lapangan dengan pendekatan kualitatif, dimana data diperoleh melalui observasi partisipatif, wawancara mendalam, dan analisis dokumen. Kajian ini menemukan bahwa Pesantren Al-Anwar 3 Sarang telah menginisiasi berbagai upaya serius dalam melawan radikalisme. Pertama, pesantren ini mengajarkan nilai-nilai kebhinekaan kepada santrinya agar mereka dapat bertindak lebih bijak dalam menyikapi perbedaan budaya, pemikiran, dan ideologi agama. Kedua, pesantren ini menanamkan kepada santrinya bahwa Negara Kesatuan Republik Indonesia (NKRI) telah sesuai dengan syariat Islam dan bentuk kompromi yang terbaik sebagai perwujudan Dawlah Mu'ahidin (negara yang berdasarkan perjanjian). Ketiga, pesantren ini menentang ideologi radikal yang diyakini menjadi salah satu faktor krusial lahirnya aksi kekerasan. Keempat, pesantren ini mendakwahkan toleransi dan pluralisme karena keduanya diyakini bersumber dari ajaran Islam dan al-Qur'an. Kelima, pesantren ini mempromosikan moderasi Islam. Terakhir, pesantren ini menyerukan perdamaian di antara umat manusia. Secara keseluruhan, upaya yang dilakukan Pesantren Al-Anwar 3 Sarang ini diharapkan dapat menjadi acuan bagi pesantren lain dalam melawan radikalisme.

Keywords: pesantren; Pesantren Al-Anwar 3 Sarang; counter radicalism

Introduction

On October 10th, 2019, Wiranto as Coordinating Political, Legal and Security Affairs Minister (Menkopollhukam) was attacked by a young spouse when he visited the Mathlau'l Anwar Islamic boarding school (Tehusjarana, 2019). Then the suspects were arrested by the police. They linked to JAD (*Jama'ah Anshorut Daulah*), a terrorist network that has recently carried out many terrorist acts in Indonesia. In the same year, another suicide bombing occurred, targeting the Medan Police Headquarters, North Sumatra. In early 2021, a series of terrorist acts occurred again. On March 28th, there was a suicide bombing at the Cathedral Church gate, Makassar, South Sulawesi (Sodikin, 2021). This act

then was followed by an attack on the National Police Headquarters on March 31st, which a young woman carried out with the ideology of ISIS (Rahma & Amirullah, 2021). This series of events shows that radicalism that triggers some acts of terror is still a serious problem in Indonesia.

Radicalism is an ideology or extreme thought that can lead to violence. In their work, Springer et al. (2009), *Islamic Radicalism, and Global Jihad* link Islamic radicalism with global jihad (Springer et al., 2009). Borum argues that radicalization as a process of developing extreme ideologies and beliefs. According to him, many people with radical thoughts and justifications for violence are not a terrorist. In this regard, he cites a survey by international research institutes, Pew and Gallup, which found that tens of millions of Muslims worldwide are sympathetic to jihadi aspirations but are not involved in violence. Conversely, some terrorists, even most, are not people with a deep understanding of extreme ideology (Borum, 2011, p. 9).

In Indonesia, the National Counter-terrorism Agency (BNPT) defines radicalism as an attitude that craves total and revolutionary change by overturning existing values drastically through violence and extreme actions. Furthermore, radicalism is identified through several characteristics: 1) intolerance (not wanting to respect the opinions and beliefs of others); 2) fanatical (always feels right for themselves; thinks other people are wrong); 3) exclusive (differentiates oneself from Muslims in general); and 4) revolutionary (tends to use violent means to achieve their goals (BNPT, n.d.).

Referring to the definition, some groups such Hizbut Tahrir Indonesia (HTI) should not be included in radical groups because they do not use a violent approach. But, Ken Ward in his study underlined that HTI is included in the non-violent extremist category. Just like other radical Islamic groups, HTI is strongly against the West, rejecting capitalism, democracy, liberalism, and pluralism. HTI also aspires to change the form of the Indonesian state into a global Islamic caliphate. However, unlike other radical groups, HTI tends to avoid violence even though it was

rhetorically often very violent and opposed to terrorism and accused the terror attacks that were taking place in Indonesia due to a Western conspiracy (Ward, 2009).

In Indonesia, genealogically radicalism is regarded as a foreign product (Bubalo & Fealy, 2007). However, internal factors from within the Indonesian state itself are no less important in the spread of radicalism in Indonesia. Indoctrination of radical ideology is then not only based on transnational organizations and groups, but also by various Islamic education institutions in Indonesia. Pesantren as an indigenous Islamic educational institution in Indonesia cannot be separated from the influence of radical ideology. Some Pesantrens are accused of being a hotbed of terrorists and teaching radicalism. The study of radicalism in pesantren, for example, can be read in the writings of Martin van Bruinessen, "Traditionalist" and "Islamist" Pesantren in Contemporary Indonesia", a paper presented at the workshop "Madrassa in Asia, Transnational Linkages and Alleged, or Real Political Activities", ISIM, Leiden, May 24-25, 2004 (Bruinessen, 2008). In this article, van Bruinessen mentioned several Islamist pesantren who are considered to have networks and closeness to radical groups, including Al-Mukmin Ngruki, Hidayatullah, and Al-Zaytun. Several studies have shown that there are pesantren who have become patrons of radicalism.

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Ismail in his study at Pesantren Hidayatullah in Ternate, for example, concluded that in general, the material taught was not radical. Still, several potentials could lead to radicalism originating from the doctrine of puritanism-fundamentalism, such as opposition to local elements,

determination of war zones (*dār al-ḥarb*) and very literal in understanding the Qur'an (Ismail, 2018). Murdadlo's study of Pesantren Ngruki concluded that the radical side of this pesantren was inseparable from its social and historical context even though this pesantren was also considered to have begun to make some changes in its educational orientation (Murtadlo, 2017).

Scholars have received much attention from studies on the relationship between Islamic boarding schools and radicalism and counter-radicalism. Mark Woodward et al. (2010) seem to reject the view of relating Islamic educational institutions in Indonesia, both madrasa and pesantren, with extremism. According to him, Muslim educational institutions tend to implement protective mechanisms to fight radicalism and extremism. But, they also underlined that students, who study in a secular University in Indonesia, tend to be more vulnerable to accept radical Islamic discourse (Woodward et al., 2010).

Kusmanto et al. (2015) and Darmadji (2011) argue that pesantrens, with various criteria and specifications, are actively trying to be agents of fighting radicalism in Indonesia. Pesantren becomes an actor in promoting moderate Islamic thought and a site of teachings of peace (Francoise, 2017). A recent study, Syamsul Ma'arif et al. (2020), compares Islamic education in Indonesia and Singapore to combat radicalism. It underlines those Islamic educational institutions in both countries have multiple educational principles and practices to prevent the teaching of Islamic radicalism.

Al-Anwar 3 Sarang is one of the pesantren that seriously responds to radicalism. This pesantren was founded by Kiai Maimoen Zubair, one of the most charismatic figures in the pesantren and Nahdlatul 'Ulama. This pesantren integrates the *salaf* (traditional) pesantren system and the higher education model. The students must take lectures with a higher education curriculum provided in STAI (Islamic College) Al-Anwar during the day. They must study *turāth* books (*Kitab Kuning*, yellow book) at night. The Santri at this pesantren come from various regions and provinces in Indonesia, from Papua to Aceh. Dr. Abdul Ghofur Maimoen leads this pesantren, a doctorate in tafsir, graduated from Al-Azhar University and is well known for his moderate religious thought. As the founder, Kiai

Maemoen Zubeir, in some of his lectures at the pesantren, he gave the message, *'Ala 'l-'āqili an-yakūna 'ārifan bi zamānihi* (intelligent people or intellectuals must be wise in understanding the problems of the time). Pesantren Al-Anwar 3 Sarang seems to understand that one of the main global problems nowadays is the issue of radicalism.

This study aims to confirm the relationship between Islamic educational institutions in Indonesia, especially pesantren and counter-radicalism, and show the complexity of how pesantren, a typical Islamic educational institution in Indonesia, strive to counter radicalism.

The research carried out here is qualitative research. Qualitative research can be defined as research that produces descriptive data about spoken words, written words, and the observable behavior of the people studied (Hendrarso, 2010). The researchers posit themselves as participant observers by participating in the people's lives being observed in conducting research. The position of the researchers (especially the first researcher) as a teacher and often involved in various policy-making at Pesantren Al-Anwar 3 is very helpful in understanding the research subject. In addition, the proximity of the researcher to the research subject facilitates the exploration of data and increases its validity. However, researchers will maintain objectivity in delivering and analyzing data based on applicable scientific research principles. Researchers also conduct in-depth interviews with the Kiai and other important figures in the pesantren, such as Ustadz, lecturers, and parties related to the research subject. Data collection is also carried out by analyzing documents obtained during field observations. The validity of the data is obtained by observing persistence and data triangulation. Triangulation is done by cross-checking the data obtained from interviews and vice versa.

Profile and Brief History of Pesantren Al-Anwar 3 and STAI Al-Anwar

Pesantren Al-Anwar 3 Sarang, Rembang was founded by Kiai Maimoen Zubair as known as “Mbah Moen”, a charismatic cleric who

was introduced as “The guardian of Islamic traditionalism.”¹ This pesantren expected to produce scholars who can master both the traditional Islamic science on the one hand and the other hand can adapt to modernity and respond well to problems faced in society, both at the national and global levels.²

Kiai Maimoen Zubair previously founded the Pesantren Al-Anwar 1, which is a pure *salaf*-based pesantren. This pesantren is often considered one of the pesantren in Java which has the strongest tradition of learning the *Kitab Kuning* nowadays. Pesantren Al-Anwar 2 held formal education at the Madrasah Tsanawiyah and Madrasah Aliyah levels. In almost every lecture at Pesantren Al-Anwar 3, Kiai Maimoen often underlined the message which is taken from the words of the Prophet Abraham, ‘*ala ’l-’āqili an yakūna ‘arīfan bi zamānihi* (for someone intelligent, he has to be wise to face the problems of the times).”³

Pesantren Al-Anwar 3 was founded in 2011, one year after the arrival of Dr. Abdul Ghofur, the fifth son of Kiai Maimoen Zubair, after finishing his doctoral program from Al-Azhar University, Cairo. Coming home from Al-Azhar, Dr. Abdul Ghofur did not immediately live in his hometown, Sarang. He lived in the Pesantren Krapyak Yogyakarta and taught in postgraduate programs at universities such UIN Sunan Kalijaga Yogyakarta, IAIN Surakarta, and UII. He returns and lives in Sarang, becoming the leader Pesantren Al-Anwar 3 since Ramadan 2013.

Pesantren Al-Anwar 3 is a pesantren in charge of the STAI Al-Anwar and officially began accepting students in 2012. This Pesantren is located

¹ This term, for example, was introduced by Ulil Abshar Abdalla (2019), in an article in *Jawa Pos* two days after the death of Kiai Maimoen Zubair. See Ulil Abshar "Mbah Moen: Menjaga Islam Tradisional, Menjaga Indonesia", *Jawa Pos*, August 8, 2019. Meanwhile, pesantren and traditional Muslim communities often refer to kiai Maimoen as "punjer" (Javanese term) or a core in traditional Muslim spirituality.

² The statute and vision of STAI Al-Anwar Sarang.

³ This expression, according to the author's notes, was almost always conveyed by Kiai Maimoen when giving a lecture at Pesantren Al-Anwar 3. Finally, this expression was conveyed in Kiai Maimoen's last lecture at Pesantren Al-Anwar 3 on April 27th, 2019, for the 3rd graduation of STAI Al-Anwar's students.

in Gondanrojo-Kalipang, Sarang sub-district, Rembang Regency, Central Java. It is about 3 kilometers from Pesantren Al-Anwar 1, which is the main pesantren that Kiai Maimoen Zubair directly led until his passing away on Tuesday, August 6th, 2019. Pesantren Al-Anwar 3 is under the lead of Dr. Abdul Ghofur Maimoen. He completed his doctoral education at Al-Azhar University, Cairo, in 2010 in the field of tafsir (Quranic exegesis) and Qur'anic studies with the Summa Cumlaude achievement.

Dr. Abdul Ghofur, also known as Gus Ghofur, is well known for his moderate religious views. In the following sections, we will show how the founder of the pesantren, the Kiai Maimoen Zubair, and Dr. Abdul Ghofur become central figures in determining the vision and direction of Pesantren Al-Anwar 3. As illustrated by Zamakhasary Dhofier, Kiai often represents the character of the pesantren he leads (Dhofier, 1982).

Pesantren Al-Anwar 3 integrates the pesantren education system with the higher education system. The students at STAI Al-Anwar are also students at Pesantren Al-Anwar 3. They used to call themselves “*Maha-santri*”. During the day, they are required to attend lectures and adapt to higher education's academic culture. They have to participate in pesantren activities at night, such as attending *muḥāḍarah* classes and “*Kitab Kuning*” learnings.

Al-Anwar 3 carries the slogan “*Turāth* and Modernity”. Both are tried to be synergized. *Turāth* means the traditional Islamic scientific knowledge and tradition of the pesantren. Meanwhile, modernity here refers to all forms of discoveries and sciences that have emerged in the modern age. Being asked about why Al-Anwar 3 carried that slogan, Gus Ghofur said:

“That's a problem of all times. If you want to be good, that's always the case. Not only here, or wherever it is, it will always be; there are those that we bring from the past and some that we take from the future. It has been since the time of the Prophet. The Prophet, too, Prophet did not abandon the teachings of the previous prophets at all. But the Prophet Muhammad took it. However, someone must take contemporary values. We are right now; take the good and then synergize. It means that we are not against inventions from anywhere. We invite anyone from various perspectives ..., *Turāth* we read, but there are also modern thoughts. If only *turāth*, it will

be like a stranger. But if everything is modern, we will be uprooted from culture: uprooted from our roots” (Ghofur-Maimoen, 2017, p. 9)

As an educational institution founded by Kiai Maimoen Zubair, Pesantren Al-Anwar 3 has good social capital and relationships. However, as a new educational institution, of course, looking at Pesantren Al-Anwar 1, its strong cultural basis, Al-Anwar 3 has some challenges to transform from a pure *salaf* (traditional) pesantren to an Islamic Higher Education.

As mentioned at the beginning, Pesantren Al-Anwar 1 is a pesantren that is very strong in maintaining the tradition of learning the Kitab Kuning, even if there is almost no non-religious lesson taught in the pesantren and its *Madarasah Dīniyyah*. Gus Ghofur's following at least illustrates this point:

“Several circles still seem giddy and some are even halfhearted about doing it even though higher education has been established. Their views on universities were often accompanied by suspicion and stigma. Higher education is presumed to not go along with pesantren. Pesantren is characterized by sincerity while universities are shown to be pursuing a piece of diploma paper and a job; pesantren were built on extraordinary respect for tradition, while universities were founded to review and even defy tradition. Regardless of whether it is true or not, this shift has greatly hampered the rate of higher education in pesantren. Something that is run full of turmoil will be difficult to find its ideal. Becoming a professional takes totality. Great achievements are impossible to achieve with half-hearted work and effort. The problem of totality cannot be worked out with an unhappy heart. As long as the stigma and recognition above have not disappeared, it is difficult to expect happy figures serving in pesantren higher education” (Ghofur-Maimoen, 2017).

At the beginning of the journey, the Pesantren's Higher Education was still had to fix and deal with the system. When the first researcher first started teaching at STAI Al-Anwar in 2013, the traditional culture of the pesantren was still very much felt and the university's academic culture had not yet been developed. When Gus Ghofur began to live in Sarang, he began to organize the system, invite well-known scholars and some alumni of Al-Anwar that got their higher education both domestic or abroad. Some of them are Najib Bukhori from Al-Azhar university, Dr. Ridwan Hambali from the Universitas Kebangsaan Malaysia, Aly Haedar Bukhori from UIN Syarif Hidaytullah, Tsalis Muttaqin lecturer at IAIN Surakarta.

In 2014 Pesantren Al-Anwar 3 began to conduct workshops and seminars to promote the institution and introduce various schools of thought to students. Among the early invited figures in the seminar was Kiai Husen Muhammad, a well-known feminist thinker, professor Abdur Rahman Mas'ud and Agus Sunyoto. To see how this institution was responsive to the demands needed for a university, they periodically invite figures according to the required fields. To build an academic culture, especially in research, the institution regularly invited reputable and experienced researchers to fill workshops or research training.

On October 2-3, 2015, Pesantren Al-Anwar 3 invited Dr. Anas Saidi Mahfudz, senior researcher at LIPI (Indonesian Institute of Sciences). Anas was asked to introduce (social) research methodology to lecturers and students. Subsequently, in succession were Abdul Mustakim (UIN Sunan Kalijaga) in 2016 to provide training for students, Syafiq Hasyim, Ph.D. (researcher at Nanyang Technological University) in 2017 and Dr. Yunita F. Nisa (researcher at PPIM UIN Syarif Hidayatullah) in 2018 to fill out a quantitative research training. In community empowerment training, the institution invited Rahadi (Insist Yogyakarta) and a team from the directorate of community service at Gajah Mada University (UGM). Meanwhile, to study the university administration, it invited Dr. Zainal Arifin (dean of the Faculty of Computer Science at Institut Teknologi Sepuluh November Surabaya), Hasan Asy'ary Ulama'i in 2018, and Sodik Abdullah in July 2019 (the latter two are BANPT assessors).

In addition, from 2015 to 2019, various figures from inside and outside the country came to Pesantren Al-Anwar 3. They attend seminar invitations or on their initiative. They are Professor Quraish Sihab, Shaykh Rajab Dibb (Syria), Shaykh Taisir (United Arab Emirates), Shaykh Ibrahim Hud-Hud (former Rector of Al-Azhar University), Shaykh Abdul Hafidz (Sufi figure from Australia), Najwa Sihab, famous novelist Habiburrahman el -Shirazi, Yahya Cholil Staquf (Katib Am PBNU), As'ad Said Ali (former deputy chairman of the State Intelligence Agency or BIN), Holand Taylor (USA), Syafiq Hasyim (researcher at Nanyang Technological University), Prof.

James Hosterey (USA), Prof. Dr. Abdul A'la (UIN Sunan Ampel), Prof. Muhibbin (UIN Walisongo), Farid F. Seanong and Eva F. Nisa (both from the University of Waikato New Zealand), Kiai Lutfi Bashori (NU Garis Lurus or Straight Line NU figure), KH. Ma'ruf Amin, Gus Mus, Sinta Abdurrahman Wahid, Sujiwo Tejo, Prie GS to famous religious singer Hadad Alwi. Meanwhile, politicians and officials who have come to Pesantren Al-Anwar 3, namely: Minister of BUMN Rini Soemarno, Minister of Religious Affairs Lukman Hakim Saefudin (both of whom were ministers of President Jokowi in the first period), Dr. Muhlis Hanafi (Lajnah Pentashihan Mushaf Kemenag RI), Osman Sapta Odang (chairman of the DPD RI), Romahurmuzy, Arwani Thomafi and Muhlisin (both last names are members of the Indonesian Parliament for the 2014-2019 period), Zainut Tauhid (member of the MPR RI). Pesantren Al-Anwar 3 wanted to introduce diversity to students by inviting figures from various backgrounds. It is as conveyed by Gus Ghofur. "By introducing many figures, introducing that the world has many thoughts, many colors, we will be more mature. We know more and more where we know how to posit ourselves" (Ghofur-Maimoen, 2017).

For this pesantren, one of the most challenging issues for Muslims today is radicalism and terrorism. It is worrying that growing can lead to global conflict and cause a more significant impact on the destruction. Therefore this pesantren gives special attention to this issue. Gus Ghofur's early writings showed how he paid attention to this issue. The article entitled "*Terorisme Akar Permasalahan dan Solusi*" directly addresses the problem of terrorism.

Likewise, in an article entitled "*Peperangan Nabi Muhammad SAW dan Ayat-Ayat Qitāl*," Gus Ghofur presented his thesis that the war desired by the Qur'an was defensive (*difā'ī*) not offensive (*hujūmī*). We will discuss this article which is considered a critique of the jihadist ideology of jihad in its following section. In the first article, he highlighted the absence of a final definition of terrorism because it is more often linked to various political interests and groups of the state. For example, in this case, the West and the Arabs have different definitions in viewing

terrorism. However, he then emphasized that some important elements can be agreed upon with what is known as terrorism. First, there is violence or threats. Second, the object of violence is the public or public facilities, especially those that are symbols or represent the state's public interest. Third, he agreed with what Chomsky said: "Terrorism is an attempt to subdue or coerce civil society or the government, by killing, kidnapping and committing other acts of violence for political purposes" (Ghofur-Maimoen, 2010, p. 2).

He then put forward several typologies of groups in the country that are regarded to have the potential to commit acts of terrorism: first: nationalist-separatist; second: religious-fundamentalist; third: social-revolutionary; and fourth: the radical-right wing (Ghofur-Maimoen, 2010). Although this typology is admitted somewhat arbitrary, according to him, it can enrich the level of analysis in understanding terrorism. He then gave an example of social-revolutionary groups categorically potential to commit acts of violence because they are influenced by radical-left ideology, which will find its momentum when combined with hard-line religious doctrines. In this regard, Sayyid Qutb is considered a good example representing the social revolutionary-religious fundamentalist combination. Furthermore, according to him, understanding the issue of terrorism must be understood through various approaches, which include: political approach, organizational approach, psychological approach, and theological-ideological approach, as well as the rationalization of an act of terror (Ghofur-Maimoen, 2010, pp. 4–10). Using Red A. Hudson's theory of cognition, he said how terrorists feel not as terrorists but as soldiers of freedom fighters, martyrs, or even patriots. He also uses the perspective of Albert Bandura, who introduces four techniques of moral disengagement, which can be used to avoid human consequences for immoral acts: first, moral justification. Terrorists do not feel guilty or even sinful but instead, feel like the God of the savior of society from evil threats. Second, avoid having direct contact with group leaders or other influential members. In this way, terrorists classify themselves only as executors on orders. Third, avoiding direct contact

with the victims and their families left behind. Fourth, dehumanizing the victims. In religious cases, this is done by considering the victims as infidels (*kāfir*) (Ghofur-Maimoen, 2010, p. 11).

After explaining terrorism, Gus Ghofur proposes some solutions to overcome this problem. Those are (Ghofur-Maimoen, 2010, pp. 12–13):

Fostering a democratic culture and in all elements of society. Therefore every initiative or proposal is conveyed and championed through democratic instruments. On the other hand, state authorities must enforce and practice democracy consequently. Democracy here means not only deifying the majority but also respecting the minority.

Embedding a tolerant and pluralistic attitude. Differences in religious thought, attitude, culture, and culture are natural. The Qur'an even emphasizes diversity (QS. al-Shūrā: 8).

With the principles of tolerance and pluralism, there is no reason to dehumanize other groups because of differences in religion, thought, ethnicity, and political attitudes. Humans, whatever their beliefs, are still God's noble creatures, whose honor and human glory must be protected. This is confirmed in QS. al-Isrā': 70.

The government and all elements of society should provide the widest possible opportunity and seriously encourage a moderate religious model, which is in harmony with the diversity of Indonesian culture. Religious lessons in schools should pay attention to the nation's cultural diversity.

Conducting national dialogue and hospitality as a national agenda. One of the main factors in the birth of terrorism is the alienation of a certain group, and its interests are not accommodated.

The Indonesian government should play an active role in upholding international justice, especially Palestine. This is because many experts have pointed out the humanitarian problem in Palestine as an important factor in international terrorism.

Countering terrorism must be carried out transparently by using valid evidence because fundamental human rights must be respected unless

proven to have broken the law. Gus Ghofur's attention to radicalism and terrorism is then followed by the pesantren's policy to come up with this issue among the students and make this issue one of the essential concerns by the Pesantren. In 2016, for example, pesantren held several public lectures and seminars to discuss the issue. In a public lecture on the admission of new students, he invited Yahya Cholil Staquf to talk about radicalism and the threat of conflict in the global world. In the public lecture, Yahya Cholil Staquf in its closing emphasized that "The only options are: join with radical groups and push the world towards a bigger war or offer solutions and moderate views". Next, As'ad Said Ali, former deputy chairman of the State Intelligence Agency, who reportedly met Usama Bin Laden, on October 2nd, 2016, with Holland Taylor (from the USA) was also asked to talk about terrorism, global conflicts, and some challenges for Muslims in Indonesia.

State-Religion Relation

Several studies show that one of the factors associated with the emergence of Islamic radicalism is that the system of government in Muslim-majority countries has not been finalized. The emergence of Islamic groups such as Hizbut Tahrir, Al-Qaeda, to ISIS is an example of refusing the government system existing in their home country. For them, the government system should be subject to God's laws, not a system that is considered a human product such as democracy, etc. So in Indonesia, the emergence of radical Islamic groups shown by van Bruinessen was also caused by groups such as the Darul Islam that did not accept Pancasila as a state principle, which in turn inspired the emergence of several groups aspiring to establish an Islamic state (Bruinessen, 2002).

In this context, the Pesantren Al-Anwar 3 tries to convey a message that the basis and system of the Indonesian state based on the Pancasila principles is final and need not debate again. It is considered an agreement of the founders of the nation represented by various religious groups, tribes, and regions. In an interview, Gus Ghofur explained this issue. According to him, seen from the historical perspective of the formation

and the diversity of religions, ethnicities, and cultures in Indonesia, the Republic of Indonesia's form with Pancasila as the basis of the state is appropriate. Even according to him, it is legal from the Islamic law perspective.

“So even though this country is not an Islamic country, it still manages religion. In this way, the state remains valid according to fiqh law (sharia). Because according to fiqh, we must first take care of the world, second, we must hold the religion. *Siyāsah al-dunyā, wa khirāsah al-akhīrah*... (Ghofur-Maimoen, 2019a, p. 2).

This religion should not undermine the state's authority because it is for Nahdlatul Ulama that this country is final. It is the final effort with all the plurality of society. It is the most appropriate country that has ever been made, the Pancasila state. This country is regarded as secular? Of Course, No. How come there is a secular state with a minister of religion, right? Of course, No

Indonesia is plural, its people are diverse, they must do, to be done. Being able to carry out a marriage law, already have a minister of religion, there is thousands pesantren, prayers are always done, there is a call to prayer loud and free, it shows that this country is not a country that is anti-religion. Religion can be found... It shows this country is doing well. So there is no need to build counterproductive affairs.”(Ghofur-Maimoen, 2019a).

According to Gus Ghofur, the main principle in the relationship between religion and the state is that *siyāsah al-dunyā, wa khirāsah al-akhīrah* and for him in general, this principle has been implemented quite well in Indonesia. In his view, the principle has a foundation in Islamic history. The proof is that the Prophet sent 70 people to Habasyah (Ethiopia), which adheres to Christianity. According to him, they are not required to change the state system to Islam but simply do what they can to live as citizens there. In fact, according to him, the al-Qur’an itself gives an example of the story of the Prophet Yusuf when he was a minister in Egypt, a country with a different faith that Fir'aun led. According to him, this is proof that Muslims who become citizens of a country that is not diverse in Islam are not required to change the country into an Islamic state (Ghofur-Maimoen, 2019a, p. 3).

The concept of statehood understood by Pesantren Al-Anwar 3 is *siyāsah al-dunya wa khirasah al-akhirah* (taking care of the world and

taking care of the afterlife affairs). With the discovery of these two elements in the Indonesian government, the state requirements according to Islamic law (*fiqh*) have been fulfilled.

The Indonesian government has strived to maintain mundane aspects to guarantee its citizens' individual and social rights. As a country with the most Muslim community, Indonesia has accommodated the community's needs for Islamic values in the public space. It can be seen from several dimensions of community that manifested in the form of Islamic economics, Islamic education (madrasah), Islamic politics (Islamic political parties), government bureaucracy (Ministry of religious affairs), and so on (Ghofur-Maimoen, 2019a).

Even though there are still many imbalances in Indonesia, it can't be a justification to replace the existing system with another one. The democratic system is the ideal system of government today, and it already has been a maximum effort. So, can the maximum one be abandoned just because there is an unrealized or unachieved goal?. As understood from a Uşul Fiqh's view, *mā lā yudraku kulluhu lā yutraku kulluhu* (Bukhori, 2019b).

Asked about ideologies contrary to the Indonesian state system, such as HTI (Hizbut Tahrir Indonesia), which carries the ideology of *khilāfah*, Gus Ghofur answered that they were still Muslims brothers in Islam. But for him, the problem is that they were trying to undermine the existing system. They were trying to destroy the state system, becoming a common agreement. The thought should be opposed (Ghofur-Maimoen, 2019a). In this case, he then gave a critical note of the system of *khilāfah* promoted by HTI.

“There are two kinds of *khilāfah*, *siyāsah al-dunyā*, wa *khirāsah al-akhīrah*, taking care of the world and maintaining the afterlife affairs. That's the basic concept.... So that is the concept of religion and state relation. Not *khilāfah*. Because the *khilāfah* does not exist. The *khilāfah* system is *ijtihād*. The form was like *Khulafā' al-Rāshidīn*, it was *ijtihād*. Sayyidina Umar replaced Sayyidina Usman, the way to replace him was *ijtihād*. Then the state components, ministers and whatever in it were also *ijtihād*” (Ghofur-Maimoen, 2019a).

For Pesantren Al-Anwar 3, experiencing and practicing Pancasila is part of the Islamic commitment to fight for religion within the framework of a *Dawlah Mu'ahidīn* (state by treaty). Within this framework, Muslims struggling in politics have a challenging task to keep this country in line with universal Islamic values. This universal value must be well understood so that Indonesia as a pluralistic country remains united in the concept of *Dawlah Mu'ahidīn* as practiced by the Prophet Muhammad when he was a religious and state leader at the same time in Medina.

Pesantren Al-Anwar 3 also holds a flag ceremony every August 17th as an acceptance of the form of the Republic of Indonesia. However, the santri perform the ceremony still wearing sarung and peci to send the message: they are not only religious santri but also have a spirit of nationalism. In the ceremony on August 17th 2019 pesantren the Al-Anwar 3, KH. Abdullah Mubarak as the leader of the ceremony underlined the important teachings of the pesantren:

“There are two important teachings passed down by the Kiai Maimoen as the founder: religious and nationalist. So we have to inherit it, becoming religious students who love the homeland, because the form of this state has become the agreement of the Indonesian's founding fathers ... then we will reject the system or ideology that is contrary to the ideology of our country.”

Teaching Diversity

*Lingkungan Islami bertradisi santri
kuatkan iman dan taqwa kami*

*Tajam analisa dan tanpa prasangka
tumbuhkan cendekia sejati*

(Islamic environment with the tradition of santri
Strengthen our faith and piety
Sharp analysis and without prejudice
Grow a true scholar)

The last two sentences in the Hymne STAI Al-Anwar portray an important teaching principle. To become genuine scholars, students must think critically and free themselves from prejudice in the sense that students are allowed to read various streams of thought and ideology

without being based on prejudice. They are experienced with various tendencies and schools of thought.

A data of 2019, Pesantren Al-Anwar 3 students numbered more than 1000, and in 2021 more than 1800. They came from various provinces throughout Indonesia with various regional backgrounds, ethnicities and languages, and different customs. They come from more than 25 provinces in Indonesia, from Aceh to Papua, which has its diversity. However, in Al-Anwar 3, they were taught to respect this diversity. Although they are taught the same pesantren traditions and values, they are taught by mutual respect for the diversity of languages, customs brought by santri. In this case, Gus Ghofur, for example, often introduces Pesantren Al-Anwar 3 as “Miniature of Nusantara”.

Pesantren Al-Anwar 3 deliberately invited various figures from different backgrounds and schools of thought to aim that the santri could appreciate diversity even though they were still equipped with the values of pesantren that must be adhered to. In this case, Gus Ghofur stated:

“On this basis, we provide opportunities for figures from all over the place to come here, from the fundamentalist and the most eccentric to the loose ones. The goal is our students can learn more. By introducing many characters, many thoughts and colors, then we are getting mature. Knowing more and more where to posit ourselves.” (Ghofur-Maimoen, 2017, p. 10)

As we mentioned earlier in 5 years Al-Anwar 3 invited and welcomed figures from various backgrounds of thought both from within and outside the country. Among the invited figures from thinkers who were considered liberal (at least in the Pesantren community) were Quraish Shihab, Kiai Husein Muhammad. Meanwhile, right-wing Muslims included Habiburrahman el-Shirazy, Lutfi Basori, who was a leader of the NU Garis Lurus, who was often seen as an orthodox fraction within NU. K.H. Lutfi Basori, when he is invited to attend the Prophet's birthday on December 8th, 2016, watching a student theater performance, criticized it as a form of *ikhtilāt* (mixed between men and women) which was categorized as transgression. But previously Gus Ghofur had said that he deliberately introduced various figures including those who were tough in

terms of thinking, to introduce students to the idea that the thoughts of (Islamic) figures were different, some were hard, and some were loose.

In 2014 when Al-Anwar 3 invited Kiai Husein Muhammad, a feminist thinker, many of the Kiai participants in the seminar were rather confused about calling Kiai Husein a “liberal” after listening to his thoughts.

The combination of the structure of the courses taught in Islamic college and at the Pesantren Al-Anwar 3 also portrays how students are introduced to various schools of thought. At the pesantren, they study the Kitab Kuning which is usually taught in pesantren, while in college they are also introduced to hermeneutics (a subject that some Muslims often criticize), gender studies, western philosophy, to the writings of the orientalist. The books provided in the library also show that there are various currents of schools and thoughts. We may be surprised to see how a pesantren-based university has a library collection dominated by books on theories and studies of social science written by western scholars. From Islamic intellectual circles, for example, the works of Ahmad Amin, Fazlur Rahman, Muhammad Syahrur (the three of whom are often considered liberal for some Muslims) can be found on the shelves in the library, of course, in addition to works in the subject books of interpretation, fiqh, theology, and Sufism classic or contemporary. The works of Marxist thinkers such as Karl Marx, and the Frankfurt school of thought are also widely available. It is even surprising that some works of the orientalist who are very skeptical of the Qur'an, such as Theodore Noldeke's with History of the Qur'an can be found there. There are also some works of writers who concern with Islamic fundamentalism, such as Adian Husaini, Hamid Fahmi Zarkasy, Adnin Armas. We can also find several writings of Hartono Ahmad Jaiz which criticize the common practices of traditional Muslims, to the writings of Felix Siau (author of HTI) *Beyond the Inspirations* that carry the idea of *khilāfah*.

Criticism of Jihadist Ideology

The jihadist ideology of jihad is considered to be an important factor driving acts of terrorism. Therefore, it seems that Pesantren Al-Anwar 3 is

paying special attention. The criticism of the jihadist ideology was first appeared by Gus Ghofur as the leader of pesantren and chairman of STAI Al-Anwar. In his writings entitled “Peperangan Nabi Muhammad Ayat-Ayat Qitāl” published in the first edition of the journal STAI Al-Anwar, *Al-Itqan*, Gus Ghofur examined some War verses by using some perspectives such as Qur'anic exegesis, the history of the war of the Prophet Muhammad, and the principles of Islamic da'wah (Ghofur-Maimoen, 2015). Gus Ghofur's writing was then followed by several ustadz and alumni.

Gus Ghofur started by describing the wars the Prophet fought. According to him, this is important because this is the first practice of the *qitāl* (war) verses in the al-Qur'an. Quoting Muhammad Khair Haykal, according to him the Prophet Muhammad fought twenty-seven battles, nine of which were true wars, while the rest did not come into contact with physical. Meanwhile, the military expedition that the Prophet sent was forty times. But then Gus Ghofur noted that none of the wars and expeditions had been triggered by the spirit of jahiliyyah. In this case, he underlined “The war of the Prophet always faced the people who made Medina an enemy first so that it threatened its existence as a country or city with the design of a new social structure”. After describing the wars carried out by the Prophet and the reasons for this, Gus Ghofur underlined:

“Explanations like the one above are commonly presented as a form of interpretation as an effort to compromise the events experienced by the Prophet Muhammad with the big themes of justice, humanity, and a tolerant character. The explanation above is sufficient to conclude that warfare in Islam has never been based on the desire to rule in improper ways, including *qitāl hujūmī* (offensive war) without triggers that can be accounted for in front of a sense of universal justice “ (Ghofur-Maimoen, 2015).

In the next stage, according to him, the War verses must be understood based on the principles of Islamic da'wah. According to him, the verses that become the principle of da'wah are *muhkam* and the verses of *muhkam* can not be abrogated (*naskh*) because it can create absurdity. In this case he gave an analogy of a basic principle “fighting non-Muslim

who don't harm the Muslim is unjust, and Allah does not like injustice". The teaching principle that "Allah now loves injustice" or "fighting other people who are innocent is now not injustice" The teaching principle that "Allah now loves injustice" or "fighting other people who are innocent is now not injustice" (Ghofur-Maimoen, 2015). He then emphasized that several principles of Islamic da'wah should not be in conflict with war orders, including first, the principle of faith, and kufr is the freedom of each person to make choices. In this case, Gus Ghofur gave an example of the story of the Prophet Noah which was recorded in QS. Hūd (11): 28. Second, the Islamic Sharia does not allow coercion as a means of preaching. This is based on QS. al-Baqarah (2): 256. Third, Allah does not accept the faith that is based on compulsion. This is based on QS. Ghāfir (40): 84-85. The four prophets Muhammad were not held accountable for the results of their preaching, this was based on QS. al-Nūr (24): 54 and al-Naḥl (16): 125 (Ghofur-Maimoen, 2015, pp. 8-9). Underlining this he then said, "Based on these principles it is difficult to justify the actions of some Muslims who impose Islamic da'wah through violence".

Gus Ghofur gave the example of Jama'ah al-Jihād in Egypt which held the view that an Islamic state must be enforced through weapons. He then criticized Muhammad Abdul Salam Faraq, the main figure of the group who made QS. al-Baqarah (2): 216 as the foundation for achieving this vision. In fact, according to Gus Ghofur, this verse is mujmal (global), and does not explain the war against whomsoever. Then the verse must be understood with the verse after it. The following verse provides an explanation of the justification for the reasons for war against the Quraish infidels: (1) blocking the propagation of Islam; (2) blocking the true followers of the Prophet from Masjid al-Haram; (3) removing them from the Masjid al-Haram, as well as; (4) unceasing efforts to fight against Muslims (Ghofur-Maimoen, 2015).

Gus Ghofur gave special attention to the theme of warfare between Muslims and non-Muslims. According to him, the verse that first came

down to the Prophet Muhammad regarding war was QS. al-Ḥajj (22): 39-41. By quoting Ibn Ashur, this verse is related to the torture committed by the polytheists against Muslims. When the torture got heavier, some of the companions then reported the condition to the Prophet. But the Prophet replied, “Be patient, there is no order for war yet”. Then when the Prophet Muhammad migrated to Medina these verses came down (Ghofur-Maimoen, 2015, p. 13). Then the Prophet sent an expedition led by Hamzah bin Abdul Muthalib to block the Quraish caravan led by Abu Jahl. This expedition was followed by Muslims who had been forced to leave Mecca and then migrated to Medina. They left their belongings behind.

For Gus Ghofur, these two facts are important because they relate to the first experience of the Prophet's war and the first revelations regarding the war orders. The revelation gave the reasons for the enactment of war, namely: first, Muslims were allowed to fight with the status of people being fought. This is emphasized in the verse phrase “*al-ladhīna yuqāṭalūna*” or “those who are overthrown”. Second, Muslims fought to fight against the tyranny they received. This is confirmed by the phrase “*biannahum zulimū*” or “because they have been persecuted”. Third, because they have been driven out of their hometown. This is confirmed by the phrase “*al-ladhīna ukhrijū min diyārihim bi ghayri ḥaqq*” or “that is, people who have been expelled from their hometowns”. But then he asked a question “Does this mean that Ansar companions are prohibited from joining the war?” According to him, this question is answered by the next verse “*Wa lawlā daf'u Allāhi al-nāsa ba'dahum bi ba'din lahuddimat sawāmi'u*”. The verse pieces provide a fourth criterion, namely that war is allowed not only in the context of self-defense but can also be carried out in defense of persecuted (Muslims). That way Ansar companions have the right to defend the Muhājirīn who are being persecuted (Ghofur-Maimoen, 2015).

The next verse about the war order is QS. al-Baqarah (2): 190-194. This verse was revealed in the sixth year when the Prophet Muhammad

did Umrah Qaḍa The Muslims of Medina at the time worried about the unilateral cancellation of the ceasefire agreement by Mecca resident. According to Gus Ghofur, there are several important notes related to these verses:

First, Muslims are commanded to fight with the status of being the first to fight. Second, in the last phrase of verse 190, Allah prohibits excessive transgressions. This shows the prohibition for Muslims to start enmity with other people because doing so is an act of transgression. According to Gus Ghofur, the phrase “*Allah dislikes those who transgress boundaries*” is *muhkam* so it should not be abrogated (*naskh*). Moreover, the statement is later strengthened by verse 193 “If they stop (being hostile to you), then there will be no more enmity, except for the wrongdoers”. The next verse is “*And kill them wherever you find them, and drive them out of the place where they drove you (from Mecca)*” (verse 191). According to him, it was not an order to kill every non-Muslim as understood by some extreme groups in Islam but aimed at the infidels of Mecca who had fought the Muslims first (Ghofur-Maimoen, 2015, p. 18). Another criterion for ordering war is confirmed in the Surah al-Tawbah (9): 12-13, if the agreement is not kept and the enemy is breaking the ceasefire. Concerning this verse, he then concludes that “this further emphasizes that wars against non-Muslims are not based on differences in belief but because of their hostility” (Ghofur-Maimoen, 2015).

At the end of Gus Ghofur's writing, he says that there are two verses about the war that some groups often misuse to justify attacks on non-Muslims just for reasons of different beliefs. This verse deserves special attention, namely: QS. al-Tawbah (9): 29 and 123. Verse 29, quoting Mahmud Syaltut, according to him, speak of the fact that the enemy is faced by Muslims, not about the criteria of the enemy. It means that the enemy of Muslims is an enemy.

In factual from Ahl al-Kitāb who does not heed the prohibitions of Allah and the Prophet, not talking about every Ahl al-Kitāb who does not heed the prohibitions of Allah and the apostle is an enemy that can be fought. Suppose it is linked to the previous verses which talk about the kafirs of Mecca and Arabia in general. In that case, this verse is *isti'nāf*

idāfi (another conversation) which talks about the Ahl al-Kitāb and the Arab infidels who were initially peaceful with Muslims, but then hate Muslims since Islam has been developing rapidly. In this case, Gus Ghofur gave an example of the Bani Quraydhah and an-Nadhir who helped al-Ahزاب to fight Medina (Muslims) in the Khandaq war. Another example is Arab Christians who are on the border between Arab and Roman Christians in Syria. They are an extension of Roman Christianity against Islam (Ghofur-Maimoen, 2015).

Meanwhile, verse 129 “O you who are devotees, fight against the infidels around you, and let them find violence from you, and know that Allah is with those who have fear”. According to him, at first glance, this verse seemed to order Muslims to fight against every non-Muslim around them. However, if it is understood by looking at all the *qitāl* (war) verses in the al-Quran, it will be awkward because it clashes with the *muḥkam* verses described earlier. Therefore, according to Gus Ghofur, this verse needs to be read carefully by relating it to the events surrounding (al-‘alaqah khārijīyah) and a series of verses (al-‘alaqah dākhiliyyah). He then said that the verse was related to the Tabuk war in the month of Rajab in the 9th year. This war began when the Roman armies were reinforced by forty thousand soldiers collaborating between Roman and Arab troops to stop Muslims. The Islamic forces tried to prevent physical contact with them. The evidence that this verse is related to the Tabuk war is explained by verses 117, 118, and 122. So the verse talks more precisely about the strategy of fighting with neighboring Arabs who were Roman accomplices. It is not about the attitude of Islam towards non-Muslims who are good neighbors. In this case, Gus Ghofur then concluded “The question is what is the strategy to fight with those who are layered as a Roman fort? So this verse explains that in their multi-layered array, those who must be fought is the closest one to the Islamic country, and that is Tabuk” (Ghofur-Maimoen, 2015).

Gus Ghofur's criticism was then followed by the teacher (ustadz), santri, and alumnus from Pesantren Al-Anwar 3. Musonif Alfi, one of the teachers at the pesantren, conducted a critical analysis of the jihad concept of Abdullah Azzam, a man who is considered an ideologist and activist of

modern jihad. Azzam calls on Muslims worldwide to build a transnational society or *ummah*, where Muslim's land around the world is one region (Bubalo & Fealy, 2007). Azzam proclaimed the obligation of jihad for every Muslim with the infidel and ahl kitab, even Muslims who were considered conspiring or helping infidels as the targets of jihad.

In work “Penafsiran Abdullah Azzam atas Ayat-Ayat Jihad: Study Kritis terhadap *Kitāb fī Zilāl* Surat al-Tawbah” Alfi and Ghofur-Maimoen criticizes Azzam for stating QS. al-Tawbah (9): 5 and 36 have abrogated (*naskh*) more than 120 verses about peace only because these verses came later, which were then presumed to abrogate the verses that had previously come. It finds that Azzam’s concept violated the principles of ‘*Ulūm al-Qur’ān*, and the principles of Islamic *da’wah*. Azzam is also regarded as inconsistent in using the *naskh* principles formulated himself (Alfi & Ghofur-Maimoen, 2015)

Mufidah, an alumnus of STAI Al-Anwar, analyzed *tāghūt*'s concept with a semantic approach. For jihadist groups, the term *tāghūt* is often narrowed down to the leaders or rulers in Muslim countries who do not apply Islamic law. Even for Muhammad Abd al-Salam Faraj, leader of Tanzhīm al-Jihād, he argued that it was important to drive the spirit of jihad against every Muslim ruler who did not govern according to Islamic principles (Bubalo & Fealy, 2007).

The label of *tāghūt* which is narrowed down as the rulers who do not apply the principles of the Shari'a seems to be followed by several leaders of radical groups in Indonesia such as Abu Bakar Ba'asyir and Aman bin Abdur Rahman (Muhaimin & Asif, 2017, p. 61). Mufidah concluded that the meaning of the word *tāghūt* is much broader than what these groups understand, which tend to reduce and co-opt the meaning of the concept (Muhaimin & Asif, 2017).

Teaching Tolerance and Pluralism

One of the efforts to overcome terrorism and radicalism of Pesantren Al-Anwar 3 is to teach and promote tolerance and pluralism. The tolerance and pluralism are taught by Gus Ghofur and some Pesantren's figures.

“With the principles of tolerance and pluralism, there is no reason to dehumanize other groups just because of differences in religion, thought, ethnicity, and political attitudes. Humans, whatever their beliefs, are still God's noble creatures, whose honor and greatness must be protected” (Ghofur-Maimoen, 2010).

According to Gus Ghofur, the principle of tolerance originates from the al-Qur'an. According to him, efforts to develop an attitude of tolerance and pluralism are also part of efforts to counter radicalism and terrorism (Ghofur-Maimoen, 2010).

In a group discussion among lecturers at STAI Al-Anwar in 2018, Najib Bukhori, one of the figure at pesantren, presented a paper that is “Hubungan Kawan-Lawan antara Muslim dan Muslim: Kajian Tematik Etnografis Surah al-Mumtahanah” or “Friend-Enemy Relationship between Muslims and Non-Muslims in The Perspective of The Surah al-Mumtahanah”. Viewed in a broader context, Najib's writing is a response to the problems that developed in 2017 where the polarization and friction between the Islamic group 212 and Ahok's supporters were getting thicker. According to him, the binary opposition friend-enemy is not merely based on religious differences, but because of the hostility and expulsion committed against Muslims. A Muslim is allowed to have good relations with non-Muslims as long as they are not identified as the enemy and that relationship does not harm Muslims. Surah al-Mumtahanah, according to him, also raises a new category for non-Muslims, namely non-Muslims who are friendly to Muslims, either by making peace agreements or not (Bukhori, 2019a).

The principle of tolerance to non-Muslims held by the pesantren can be traced to the roots of the main teacher (Kiai) of the pesantren, Kiai Maimoen Zubair. When the conflict occurred between the Islamic group 212 and Ahok in 2017, in lecturing at Pesantren Al-Anwar 3, Kiai Maimoen Zubair said, “Islam Sarang (the area where Pesantren Al-Anwar was founded) is Ahok's Islam”. Kiai Maimoen said that Islam adhered by his community at this time was disseminated by preachers from Bangka, where Ahok came from, so he called it “Islam Sarang, is Islam Ahok”. He also said that he knew Ahok well and was a close friend even though he

was a non-Muslim. In a message to the lecturers, while visiting their house in 2017 (including the researchers), Kiai Maimoen gave a message that “We have to be able to establish a good relationship with non-Muslims. The Prophet taught that”. At that time, he criticized Habib Rizieq. “Don't be like Habib Rizieq. It cannot be such that way” which can trigger conflict between Muslims and non-Muslims in their role of movement, 212, a group against Ahok. Kiai Maimoen always said that he welcomed guests from other religious figures who came to his house well.

Pesantren Al-Anwar 3 also contributes to the formulation of several fatwas to encourage tolerance among religious communities through their figures. The first fatwa was a decision by the Gerakan Pemuda Ansor (Ansor Youth Movement) held March 11-12th, 2017 in Jakarta on “Kepemimpinan non-Muslim” (see Gerakan Pemuda Ansor, 2017). According to Najib Bukhori, this fatwa was compiled by him and Gus Ghofur at Pesantren Al-Anwar 3. Even though the fatwa was later determined in an assembly in Jakarta on March 11-12th, 2012, the complete argument of the fatwa was compiled then at Pesantren Al-Anwar 3 Sarang (Najib Bukhori, personal communication, 2019). According to Islamic law, the fatwa emphasizes that non-Muslims who are elected in a general election in a region or country with a major Muslim are still valid.

The fatwa has appeared in the context of the conflict between the Islamic group 212 and Basuki Tjahya Purnama or Ahok, a non-Muslim who became the governor of DKI Jakarta.

The next fatwa is the term “*al-muwāṭinūn*” or citizens to call non-Muslims (kafir) issued by Nahdlatul Ulama. Dr. Abdul Ghofur Maimoen chaired the decision-making session in the fatwa.

Although the Pesantren Al-Anwar 3 promoted the principle of tolerance, it could still keep the important values and principles that it has, Ahlussunnah theology. This can be seen, for example, from the pesantren curriculum which still maintains the tradition of teaching the kitab kuning by providing a large portion for books that are part of Ahlussunnah

theology. Kiai Maimoen often advised the students to maintain Ahlussunnah teachings taught in the pesantren.

Promoting Moderate Islam

Syamsun Ni'am in his study argued that pesantren could be a miniature of Islamic moderatism in Indonesia (Ni'am, 2015). Pesantren Al-Anwar 3 is a pesantren that actively articulates and promotes moderatism. For Gus Ghofur, the main characteristic of Islamic teachings is being moderate. Being extreme in religion is not desirable in Islam. According to him, the Qur'an encourages this attitude through the verse *wakadhālika ja'alnākum ummatan wasaṭan*. The term *wasāṭan* is also associated with *ṣirāt al-mustaqīm* where according to him Islam is the middle way between two extreme religions mentioned by Qur'an, namely Judaism and Christianity. Christians take an extreme attitude by worshipping Isa as God. Meanwhile, the Jews took an extreme attitude by hating Jesus excessively.⁴

Kiai Bahauddin bin Nur Salim (2016), commonly known as Gus Baha', a respected teacher at Pesantren Al-Anwar 3 in a forum organized by the *Forum Kiai Muda se-Jawa Tengah* emphasized the importance of being religious in a moderate way. Referring to the kiai Maimoen Zubair who was his teacher, he underlines that prayer, which is the main worship in Islam, is still obligatory even though being a congregation of people who were *fājir* (seditious) and commit severe sins. Likewise, preaching is still obligatory even under good or despotic leaders. He also underlined an important stance: do not easily consider Muslims as infidel because they have done something wrong or committed sin.

Being moderate by keeping balance is also articulated in everyday life where santri are required to be pious individually by ritual and have a social concern. This balance is also emphasized in building santri's intellect. In his speech for the 3rd graduation, Gus Ghofur reminded the graduates:

⁴ The lecture was delivered in a public "Darusan" event at the Menara Kudus mosque in Ramadan 2019.

“This balance also means that in achieving intellectuality, we need to get a strong basis of Islamic studies and the breadth of modern discourse. Some circles are afraid that the balance between the two has lately begun to be unstable. Therefore the existence of the nation in our beloved country experiences conflict, which is worried if let going will cause a decadency of Muslims. We hope that the alumni of STAI Al-Anwar can set themselves in their respective position and condition to participate in building the balance” (Ghofur-Maimoen, 2019b, p. 3).

Various figures were also invited to teach moderate Islamic views to students. Some figures who were invited were Gus Mus, Prof. Quraish Sihab, Dr. Zainul Majdi or TGB, Dr. Muhlis M. Hanafi to the former rector of Al-Azhar Cairo University, Shaykh Ibrahim Salah as-Sayyid Sulayman al-Hudhud. Shaykh Ibrahim al-Hudhud when visiting Pesantren Al-Anwar 3 on December 19th, 2019, advised Al-Azhar alumni to preach moderate Islam developed by Al-Azhar. Several figures in Pesantren Al-Anwar 3 are the university's alumnus, including Gus Ghofur, Najib Bukhori, Ridlwan Hambali, Abdullah Mubarak, etc.

Promoting Peace

Several studies have shown that pesantren contributes to humanity and peace. Ma'arif, for example, argues that pedagogy in pesantren has proven to be sustainable in its long history and has contributed to humanity and peace (Ma'arif, 2018). Francoise also showed the same thing in his study, pesantren could be a source of peace education in Indonesia (Francoise, 2017). It seems that Pesantren Al-Anwar 3 is trying to play an important role in promoting peace. During the 3rd batch of graduation on April 27th, 2019, a student choir has been having the song “*Perdamaian*”, a song composed by KH. Bukhori, father of Najib Bukhori, for sending a message about missing peace. Here is a passage of the lyric:

*Perdamaian, perdamaian ...
Banyak yang cinta damai ...
Tapi perang semakin ramai ...
Bingung-bingung kumemikirknya*

(Peace, peace...
Many people love peace ...
But the war is raging...
Confused, I think about it)

According to Najib Bukhori, the song was composed by his father in the 1981s when there was a war between Iraq and Iran and the war in Afghanistan.

The efforts of these pesantren to build peace can be seen through several fatwas mentioned in the previous sub-chapter. According to Najib, the fatwa on the legitimacy of non-Muslim leaders elected in the Muslim country or region is intended to defuse the conflict between the Islamic group 212 and Ahok's group, which seems to be supported by the Indonesian government. The fatwa was aimed "to pull the pendulum to the center". It was worried to politically lead the larger horizontal and vertical conflicts between Islamic groups and Ahok supporters. Between religions, Islam and Christianity, remaining that Christian is the religious background of Ahok. Although Najib admitted that the fatwa emerged among political tensions in Jakarta, he denied that the fatwa was ordered as alleged by several parties.⁵ According to him, the fatwa was merely to maintain diversity. He gave an example of the case of a (Muslim) supporter of Ahok who died was not allowed to be prayed because of differences in political choices. According to him, this is a serious problem. As had been known, Ahok was regarded as infidel leader 212 who harassed Islam therefore they tried to overthrow him.

It seems that the efforts to build peace have also been inspired by the attitudes of kiai Maimoen Zubair, who is often seen as a "peacemaker" in various conflicts that have recently taken place in Indonesia, especially for national political conflicts. Gus Baha' in a discussion with the author on September 28th told how his teacher tried to reduce tensions and polarization in Indonesian society as a result of the Jakarta governor

⁵ In this case, Najib said that after the issuance of the fatwa, he and his team received many "offers" that were more political in nature, but they always rejected them.

election between Anis Baswedan and Ahok and the 2019 presidential election between Jokowi and Prabowo.

Before leaving for Makkah where then he passed away, Kiai Maimoen said he would visit the house of Megawati Soekarno Putri, the general chairman of the ruling party, PDI Perjuangan. To Gus Baha', Mbah Moen said, "Baha' it's okay, I will be insulted because of visiting Mega. The important thing is that the country remains peaceful". According to Gus Baha' before he has gone, Kiai Maimoen also reportedly sent a prayer for Joko Widodo and Prabowo, who conflicted, to be harmonious and love each other. According to him, Mbah Moen also advised him not to let a historical sin occur in Indonesia: bloodshed between citizens. According to him, if that happened, it would be difficult to achieve peace in Indonesia (Asif & Azis, 2021, p. 240)

Some efforts to promote peace are also conveyed through seminar forums. Gus Ghofur, for example, was once invited to Afghanistan to delivering this message. He told how the tense atmosphere he felt when he came there as a guest: wearing a bullet-proof vest, riding a car with bullet-proof glass, and witnessing how hotels and government buildings also use bullet-proof glass. He was asked to speak about the relationship between religion (Islam) and the state, respond to differences, and build peace. According to him, some groups in Afghanistan want to make Indonesia a role model for how Indonesia with various ethnicities and religions can live in peace. In this case, according to him, Nahdlatul Ulama plays an important role in keeping Indonesia peaceful. According to him, some groups in Afghanistan want to learn how Islamic groups like NU and pesantren play their role in preserving peace in Indonesia (Abdul Ghofur Maimoen, personal communication, 2019)

In 2016, Gus Ghofur spoke in a seminar at a church, something that is not commonly done (not to say it is disliked) by a kiai in pesantren Sarang. He was requested by the Catholic Church of St. Petrus and Paulus in Rembang to speak about how the Qur'an tells about Maryam. There were several reasons why he agree with the request. First, according to him his father, Kiai Maimoen Zubair every Eid also received visits from

other religious leaders, including Christian priests and he wanted to keep the harmonious relationship. Therefore, the final purpose is that it could build a peaceful relationship between religions. The second reason he wants to convey is that the Qur'an also positively views Maryam as a holy woman. Third, he wants to show that the real image of Islam is not as scary as some other religious communities understand it due to the emergence of radical Islamic groups (Abdul Ghofur Maimoen, personal communication, 2019).

Conclusion

Based on the above discussion, we can see how Pesantren Al-Anwar 3, which is integrated with higher Islamic education, has seriously devoted attention to counter radicalism and extremism. Pesantren tries both responding or offering solutions regarding that this problem is one of the main problems in today's global world. This response occurs not naturally but by design and involves all elements in the pesantren with totality. As Dhofier says, the kiai in a pesantren is a central figure and represents the character of the pesantren. In this case, Kiai Maimoen Zubair, the founder of the pesantren, has been becoming an important figure who inspired pesantren to formulate various visions related to peace. Likewise, the influence of the pesantren's leader and the head of Islamic college of Al-Anwar, Dr. Abdul Ghofur Maimoen, has a vision of Islamic moderatism and concern with extremism terrorism since his return from Al-Azhar. Even so, the solutions offered to prioritize human values are believed to be derived from Islamic teachings and pesantren's values.

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