

The Pro-Existence of Pesantren Education in Disseminating Moderate Religiosity Among Muslim Minorities

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ABSTRACT

The existence of Pesantren in the midst of Muslim minority communities poses unique challenges in terms of maintaining their continued existence. This study aims to identify the of Pesantren Darul Maarif Numbay in Jayapura City in maintaining its existence in the midst of Muslim minority life. This qualitative study in the form of a case study uses a phenomenological approach. Data was obtained through documentation, observation, and interviews. Indicators of moderate religiosity in Indonesia become the basis of perspective. This study concludes that Pesantren Darul Maarif Numbay maintains the existence of its educational continuity in the midst of Muslim minority communities through the active role of the realization of moderate religiosity by its academic community, including strengthening the value of tolerance for religious differences through the involvement of the Pesantren academic community in the Religious Communication Forum. Then, strengthening the nationalism of the education system, and an adaptive attitude towards local cultural wisdom, such as the Pesantren's adjustment to local government policies in terms of the education delivery system. Pesantren also develop local wisdom-based culture, such as the existence of al-Qur'an and Hadith subject matter on tolerance and social ethics, as well as respect for the value of traditions contained in the Rumah Honai and the tradition of Satu Tungku Tiga batu, and the tradition of Burning Stones. This study contributes to the importance of Islamic educational institutions to actively realise moderate diversity in building harmonious relations among Muslim minorities through educational, social and cultural activities. However, this study has not identified the obstacles faced by Pesantren Darul Maarif Numbay in building harmonious social relations with the Muslim minority in Jayapura. Therefore, further research is important.

Keywords: Pesantren Darul Maarif Numbay, religious moderation, Muslim minority, Jayapura

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INTRODUCTION

The existence of Pesantren as an Islamic education institution located in Muslim minority areas has the potential to encounter various religious and cultural social problems that surround it.¹ In this context, it is important for Muslims and their institutions to be able to adapt their expressions of religiosity to the social conditions they face.² Responding to this problem, the values of moderate religious education become an important capital to always be disseminated through various activities of Pesantren institutions.³ This is so that the existence of culturally Pesantren can construct moderate religiosity in the midst of a pluralistic society.⁴ In other words, Pesantren is expected to maintain its existence by offering an approach that harmonizes the plurality and complexity of religious identity and the social reality of society.⁵

One example of a Pesantren that has an active role in maintaining the existence of its educational institutions in the midst of Muslim minority life is Pesantren Darul Maarif Numbay in Jayapura City. The strategic role of Pesantren Darul Maarif Numbay in maintaining its existence to continue to contribute to building social civilization in the midst of Muslim minorities encourages it to play an active role in realizing an open, tolerant, and inclusive Islamic diversity in the midst of Muslim minority life.⁶

The importance of disseminating the value of moderate religious education by Pesantren institutions is urgent.⁷ Especially in the social context of Indonesian society with a high level of social heterogeneity.⁸ In this regard, in 2019, the Ministry of Religious Affairs has actually formulated various indicators of moderate religiosity, including national commitment, tolerance, anti-radicalism, and accommodating local wisdom.⁹ The

¹ Rizkika Agustin, Kasuwi Saiban, and Mufarrihul Hazin, "Problematisasi Pendidikan Agama Islam Di Daerah Minoritas Muslim," *Islamika : Jurnal Ilmu-Ilmu Keislaman* 21, no. 02 (January 25, 2022): 153–60, <https://doi.org/10.32939/islamika.v21i02.1027>.

² Siti Nur Hidayah, "Pesantren for Middle-Class Muslims in Indonesia (Between Religious Commodification and Pious Neoliberalism)," *QJIS (Qudus International Journal of Islamic Studies)* 9, no. 1 (July 30, 2021): 209, <https://doi.org/10.21043/qjijis.v9i1.7641>.

³ Muhammad Nasir and Muhammad Khairul Rijal, "Keeping the Middle Path: Mainstreaming Religious Moderation through Islamic Higher Education Institutions in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (December 8, 2021): 213–41, <https://doi.org/10.18326/ijims.v11i2.213-241>.

⁴ Imam Mujahid, "Islamic Orthodoxy-Based Character Education: Creating Moderate Muslim in a Modern Pesantren in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (December 8, 2021): 185–212, <https://doi.org/10.18326/ijims.v11i2.185-212>.

⁵ Sabarudin Sabarudin et al., "Navigating Existence and Community Harmony: A Case Study of Pondok Pesantren in Muslim Minority Ende, Nusa Tenggara Timur," *Jurnal Ilmiah Peuradeun* 12, no. 3 (September 30, 2024): 1335, <https://doi.org/10.26811/peuradeun.v12i3.1152>.

⁶ M. Zulihi, Z., Garancang, S., Abunawas, K., & Damopolii, "Dynamic Establishment of Pondok Pesantren in The Minority Area of Jayapura City," *Jurnal Diskursus Islam* 7, no. 3 (2020): 377, <https://doi.org/https://doi.org/10.24252/jdi.v7i3.11924>.

⁷ Doli Witro, "Religious Moderation of Formal and Informal: Its Implementation and Relevance in Countering Radicalism in Indonesia," *Fitrah : Jurnal Kajian Ilmu-ilmu Keislaman* 10, no. 1 (2024):229. Doi: 10.24952/fitrah.v10i1.11078.

⁸ Ngainun Naim and Mujamil Qomar, "The Actualization of Liberal Indonesian Multicultural Thought in Developing Community Harmonization," *QJIS (Qudus International Journal of Islamic Studies)* 9, no. 1 (July 29, 2021): 141, <https://doi.org/10.21043/qjijis.v9i1.7908>.

⁹ Tim Penyusun Kementerian Agama RI, *Moderasi Beragama* (Jakarta: Badan Litbang Dan Diklat Kementerian Agama RI Gedung Kementerian Agama RI, 2019) 42-43.

mainstreaming of this moderate religious indicator becomes a political policy.¹⁰ These various indicators should also be the paradigm of Pesantren in constructing a moderate Islamic social civilization.¹¹ This is the praxis role of Pesantren Darul Maarif Numbay in building harmonious relations in the midst of the life of the Jayapura Muslim minority. The basic argument of this research states that the academic community of Pesantren Darul Maarif Numbay plays an active role in disseminating moderate religious education values through educational, social and cultural activities.

This research aims to identify the role of Pesantren Darul Maarif Numbay in maintaining its existence in the midst of Muslim minority life. Previous studies that have examined the existence of Darul Maarif Numbay Islamic Boarding School from various perspectives and with different focuses include the following.

Research by Nawir, Rama, Dampolii, and Munir states that Darul Maarif Numbay Islamic Boarding School implements classical learning through formal standard methods. In addition, it also implements specialised learning programmes in the form of classical book literacy studies, Qur'an memorisation, and Arabic-English language studies.¹² The study focused more on the learning system implemented in Islamic boarding schools. Furthermore, research by Irawaty showed that open and situational leadership styles were implemented by the head of Madrasah Aliyah at Darul Maarif Numbay Islamic Boarding School during the COVID-19 pandemic.¹³ The study focused on the leadership patterns of the head of Madrasah Aliyah at the Darul Maarif Numbay Islamic boarding school during the Covid-19 pandemic. Subsequently, Romauli and Warouw's study concluded that the Darul Ma'arif Numbay Islamic boarding school played an active role in proactive measures related to reproductive health protection for its students.¹⁴ The study focused on the role of Islamic boarding schools in reproductive health programmes.

Unlike the focus of the above studies, this study focuses on identifying the role of Pesantren Darul Maarif Numbay in maintaining its existence amid the lives of Muslim minorities. This research is important, because it is expected to provide theoretical and praxis contributions related to the pattern of dissemination of moderate Islamic religion by Islamic educational institutions to maintain its existence in the midst of Muslim minority life.

¹⁰ Rizky Alif Alvian and Irfan Ardhani, "The Politics of Moderate Islam in Indonesia: Between International Pressure and Domestic Contestations," *Al-Jami'ah: Journal of Islamic Studies* 61, no. 1 (June 30, 2023): 19–57, <https://doi.org/10.14421/ajis.2023.611.19-57>.

¹¹ Mohamad Athoillah et al., "Policies and Practices Religious Moderation in Pesantren," *Jurnal Pendidikan Islam* 10, no. 2 (December 16, 2024): 387–96, <https://doi.org/10.15575/jpi.v10i2.27543>.

¹² M. Syukri Nawir et al., "The Reality of Learning and Capacity-Based Fulfillment at Darul Ma'arif Islamic Boarding School in Jayapura," *Jurnal Diskursus Islam* 8, no. 3 (December 31, 2020): 358, <https://doi.org/10.24252/jdi.v8i3.12365>.

¹³ Irawaty, "Peningkatkan Kinerja Guru dan Prestasi Siswa Melalui Penerapan Gaya Kepemimpinan Open dan Situasional di Ma Darul Ma'arif Numbay Pada Masa Pandemi Covid 19," *ACADEMIA: Jurnal Inovasi Riset Akademik* 1, no. 2 (November 23, 2021): 208–13, <https://doi.org/10.51878/academia.v1i2.695>.

¹⁴ Suryati Romauli and Nouvy Helda Warouw, "Edukasi Tiga Ancaman Dasar Kesehatan Reproduksi Remaja (TRIAD KRR) Di Pondok Pesantren Darul Ma'arif Numbay Kota Jayapura," *Madaniya* 5, no. 1 (February 26, 2024): 146–56, <https://doi.org/10.53696/27214834.722>.

RESEARCH METHOD

The focus of this research is to identify the role of Pesantren Darul Maarif Numbay in maintaining its existence in the midst of Muslim minority life. This qualitative research is a case study with a phenomenological approach. The phenomenological approach is used to see various phenomena or facts that exist in the activities of the Darul Maarif Numbay Islamic Boarding School in the social life of the Jayapura community, namely related to the role of the Islamic Boarding School in maintaining its existence in the midst of the social conditions surrounding it.

Data were obtained through interviews and observations. Informants who became the main data sources, including the Pesantren Leader, Ustad, Santri, and Pesantren Stakeholders, as well as community leaders. Indicators of moderate diversity in Indonesia formulated by the Ministry of Religious Affairs become the basis of perspective to answer the problem in this study, namely to identify the pattern of dissemination of moderate diversity education values by the Pesantren Darul Maarif Numbay in maintaining its continued existence in the midst of Muslim minority life.

Then, data analysis uses the stages of reduction, presentation, and verification. In practice, the reduction stage aims to sort all data obtained during the research process, whether through observation techniques, interviews, or documentation closely related to the research topic, namely data on how the role of Pesantren Darul Maarif Numbay contributes to maintaining its sustainability amidst the life of the Muslim minority. Next, the presentation stage is the next step after the data has been sorted in the previous stage, so that it can be presented in a written narrative. Finally, the data verification stage is the process of drawing conclusions (analysis) from the data that has been presented through the theoretical perspective used as the basis for this research, namely the indicators of moderate religiosity in Indonesia, to answer the main research question.

RESULTS AND DISCUSSION

Indicators of Moderate Religiousness in Indonesia

As for the benchmarks for identifying and shaping the construction of moderate religiousness of Indonesian society, both in socio-cultural and state life, it should be able to understand the various indicators of moderate religiousness that have been formulated by the Indonesian Ministry of Religious Affairs. This is because the indicator is part of the Ministry of Religious Affairs' strategic policy in constructing a moderate religious civilization.¹⁵

First, national commitment. This indicator can be a benchmark for identifying the paradigm and social attitudes of Indonesian citizens, whether or not they can show their loyalty and compliance with the basic consensus of state life, such as the acceptance of state ideology, nationalism, the 1945 Constitution and the regulations under it. Second, tolerance. The tolerance indicators can be a reference in identifying the paradigm and social attitudes of

¹⁵ Yaqut Cholil Qoumas, Rosila Bee Binti Mohd. Hussain, and Rahimin Affandi Bin Abdul Rahim, "The Dissemination of Religious Moderation Through the Policy of the Indonesian Ministry of Religious Affairs," *QIJIS (Qudus International Journal of Islamic Studies)* 12, no. 1 (July 25, 2024): 147, <https://doi.org/10.21043/qijis.v12i1.27552>.

Indonesian society whether he can or not in realizing a tolerant, open, and respectful attitude towards socio-cultural plurality, religion, politics and so on in the midst of pluralistic society. Third, anti-violence. In the perspective of moderate religious indicators, anti-violence is understood as ideas and understandings that have the aim of changing social and political systems through acts of violence, both verbal, physical and mental violence. However, it is important to realize that radicalism can occur in adherents of any religion. Fourth, accommodating to local wisdom. This indicator can be used as a basis for identifying the paradigm and social attitude of Indonesian society whether he can or not in accepting religious practices that accommodate the wisdom of local culture or tradition. This is because in the perspective of moderate religious indicators, moderate religious characters will be able to show paradigms and open attitudes, and friendly in accepting religious practices that are accommodating to local wisdom.¹⁶

In the realm of religious social life praxis, the mainstreaming of moderate religiosity is also an urgent thing to be applied by religious educational institutions, including Pesantren. Pesantren is important to be able to equip its students (santri) to have a correct view of Islam as a tolerant, open, and peace-loving religion.¹⁷ This is because Pesantren as an educational institution also has the responsibility to build a construction of community life that has a civilization of harmony in the midst of social pluralism. Therefore, it is important for Pesantren to be able to disseminate moderate religious values to its academic community.

In this study, various indicators of moderate religiosity that have been described above will be used as a perspective foundation to identify the role of Pesantren Darul Ma'arif Numbay in disseminating moderate religiosity in the midst of the lives of Muslim minority communities in Jayapura city.

The Role of Pesantren in Building Community Social Construction

The structure of social life is a structure that is constructed continuously over time, and forms the construction and integration of social life itself. Various cultural values can also shape the construction of social life.¹⁸ In this context, Pesantren, apart from being an Islamic educational institution, its existence is also part of the institutional that have a role in the process of social change in Indonesian society.

When viewed from the objectives of pesantren in the social construction of education, Pesantren can be categorised in two ways. First, Pesantren can be involved in the construction of the structure of ideas and thoughts in the social community (social change). Second, Pesantren is an educational institution that can change the culture of society (culture

¹⁶ Tim Penyusun Kementerian Agama RI, *Moderasi Beragama* (Jakarta: Badan Litbang Dan Diklat Kementerian Agama RI Gedung Kementerian Agama RI, 2019).

¹⁷ Marwan Saridjo. Dkk, *Sejarah Pondok Pesantren Di Indonesia* (Jakarta: Darma Bakti, 1979).

¹⁸ Dewi Chantika S. , Anita Lusdiana, Wardani, "Peran Pondok Pesantren Sebagai Lembaga Pengendalian Sosial Masyarakat Kota Metro," Dewi Chantika S. ,Anita Lusdiana, Wardani, "Peran Pondok Pesantren Sebagai Lembaga Pengendalian Sosial Masyarakat Kota Metro," *Social Pedagogy: Journal of Social Science Education*, 1, no. 1 (2020): 33–34.

change).¹⁹ Related to these two social functions, the pesantren has an important role as a link between local traditions and Islamic values, namely to encourage better social change, and increase public awareness of the importance of education.²⁰

The explanation above shows that in praxis, in social life, the function of Pesantren education in addition to religious education institutions can also be said to be an agent of social control. When there is social deviation in the community, especially deviation in matters related to Islamic values, the function of pesantren as a social control tool must be able to run properly.

In today's digital era and globalisation, pesantrens are also faced with the challenge of limited access to technology, but on the other hand, they also have the opportunity to introduce the wisdom of local Indonesian Islamic culture, so that they have the opportunity to participate in the global media. Therefore, Pesantren in the digital era can now take advantage of social media to spread moderate Islamic propaganda and also develop intercultural dialogue related to contemporary issues, such as issues of human rights, tolerance, and world peace. This condition requires the management of the Pesantren to be able to adapt to the development of the environmental conditions surrounding it.²¹

Furthermore, pesantren not only teach religious values, but also equip santri with life skills, leadership, and entrepreneurship. This right shows that the transformation towards a more modern education system, including the introduction of technology and digital media, gives pesantren the opportunity to remain relevant in the era of globalisation.²² Thus, Pesantren has an important role through functions in the educational, social and cultural aspects in building the civilization of people's social life.

The Role of Pesantren Darul Ma'arif Numbay in Promoting Moderate Religion in Social Life

The existence of Pesantren Darul Ma'arif Numbay is located on Jalan: Kutilang, Village: Wai Mhorock, District: Abepura, City : Jayapura, Province: Papua. The Pesantren was established on December 5, 2001M. Starting from the concerns of the preachers in Jayapura City, which happened to be 7 people at that time. They saw the lack of Islamic educational institutions in Jayapura City in particular, and Papua in general. Then the 7 preachers decided to open dormitory-patterned education to facilitate the supervision, guidance, and education of prospective students (santri), and then perfected the name Pesantren Darul Ma'arif Numbay Jayapura.²³

¹⁹ Akramun Nisa Harisah, "Pesantren Sebagai Lembaga Dakwah Dan Perubahan Sosial Budaya," *Al-Riwayah :Jurnal Kependidikan* 12, no. 1 (2020): 1–22.

²⁰ Shapiah, "Transformasi "Pesantren di Indonesia: Peran dalam Pendidikan Islam, Nasionalisme, dan Perubahan Sosial," *PKWU :Jurnal Pendidikan Dan Kewirausahaan* 12, no. 3 (2024): 101–10.

²¹ Muhammad Heriyudanta, "Modernisasi Pendidikan Pesantren Perspektif Azyumardi Azra," *MUDARRISA: Jurnal Kajian Pendidikan Islam* 8, no. 1 (September 10, 2016): 145–72, <https://doi.org/10.18326/mdr.v8i1.145-172>.

²² Shapiah, "Transformasi "Pesantren di Indonesia: Peran dalam Pendidikan Islam, Nasionalisme, dan Perubahan Sosial." 101-110

²³ <https://darulmaarif.ponpes.id/sejarah/>.

It is important to know that Pesantren Darul Ma'arif Numbay plays an active role in shaping the social civilization of the Papuan people in general, and Jayapura City in particular. Although it cannot be denied that the existence of the pesantren has experienced various challenges, obstacles and obstacles since its establishment. Given that the social environment of Pesantren Darul Maarif Numbay Jayapura is in the area of the majority of the population who are Christians and Catholics, so it is vulnerable to experiencing forms of social polemics.²⁴

This chapter will describe the results of this research analysis related to the strategy of Pesantren Darul Ma'arif Numbay in disseminating moderate religiosity to maintain its continued existence in the midst of the non-Muslim majority.

1. Strengthening the Value of Tolerance for Religious Differences

In order to form a tolerant and humanist diversity, it is important to disseminate the value of forming moderate diversity through various forms of public policy. Moreover, in the context of Indonesian society that prioritizes religiosity, religious teachings have a central position and role as the foundation of social life.²⁵

The importance of strengthening understanding and tolerant attitudes in plural social interactions is also the awareness of the academic community of Pesantren Darul Ma'arif Numbay. Especially seeing the reality of social conditions that occur in the Muslim minority area of Jayapura City. Various principles instilled by Darul Ma'arif Numbay Islamic Boarding School are moderate attitudes in various Islamic Boarding School activities carried out by adjusting the conditions of the surrounding community, which are mostly non-Muslim. This is intended so that the existence of the pesantren continues to run in harmony in realizing its institutional vision and mission. To realize this, Pesantren Darul Ma'arif Numbay continues to strive to maintain harmony and peace.²⁶ Although in this context, the policy of being tolerant applied by Pesantren Darul Ma'arif Numbay does not have to be easily applied in the context of pesantren in other regions.²⁷ Regardless of the differences in social context, education is also expected to form a religion that upholds social justice and achievement. This orientation is increasingly needed in today's modern era of globalization so as not to neglect the formation of social character.²⁸

Furthermore, another strategy carried out by Pesantren Darul Maarif Numbay in order to strengthen tolerance between religious communities is also through various activities, including the involvement of the academic community of Pesantren Darul Maarif Numbay

²⁴ Zulihi, Z., Garancang, S., Abunawas, K., & Damopolii, "Dynamic Establishment of Pondok Pesantren in The Minority Area of Jayapura City."

²⁵ Bunga Melanie Wibowo et al., "Dissemination of Indonesian Nasionalism and Islamic Religiosity Trough Podcast," *TATHO: International Journal of Islamic Thought and Sciences*, January 16, 2025, 11–24, <https://doi.org/10.70512/tatho.v2i1.54>.

²⁶ Salman, Pengasuh Pondok Pesantren Darul Maarif Numbay Jayapura, Interview, Jayapura, 23 Oktober 2019.

²⁷ Abdul Kodir, Wakil Pengasuh Pondok Pesantren Darul Maarif Numbay Jayapura, Interview, Jayapura, 27 Oktober 2019.

²⁸ Achmad Achmad and Lailatul Fitria, "The Philosophical Trilogy for The Development of Islamic Educational Management," *TATHO: International Journal of Islamic Thought and Sciences*, November 29, 2024, 227–37, <https://doi.org/10.70512/tatho.v1i4.49>.

with interfaith and government leaders in the organization of the Religious Communication Forum. Through this forum, they can work together in various positive things and the realization of inter-religious harmony in Jayapura. For example, in carrying out Islamic holidays, such as Eid al-Adha, non-Muslims who live around the pesantren are always involved in the distribution of Qurban animal meat rations. This is so that they can also maintain peace, harmony, and comfort towards the activities of the pesantren. Even non-Muslims who live around the Pesantren are also involved in the process of cutting Qurban animals. This reality is one of the forms of the Pesantren academic community in adapting its existence in the midst of Muslim minority communities so that it can take place well.²⁹

The value of tolerance in the educational activities of Pesantren is an urgent matter that cannot be ignored. This is oriented so that the pesantren through the various activities of educators can contribute in shaping the construction of the religiousness of the learners (santri) who are tolerant of all social pluralism. Moreover, the social pluralism that exists in Indonesia from ethnicity, religion, race and intergroup demands the awareness of all individual and community elements to respect each other's pluralism.

Various forms of strengthening tolerant attitudes by the academic community of Pesantren Darul Maarif Numbay towards the reality of religious pluralism can be said to be parallel to the manifestation of the value of tolerance which is one of the indicators of moderate religiosity in Indonesia. In the perspective of this indicator, the existence of the value of tolerance emphasizes the active religious citizens to realize a tolerant civilization in the midst of social pluralism, including in inter-religious and intra-religious life.³⁰ This is because the spirit of manifestation of the value of tolerance by Muslims and their institutions can accommodate the social diversity of life that surrounds them.³¹ Especially in the context of Indonesian society with a high level of cultural, religious, ethnic, and racial plurality.³²

The involvement of the academic community of Pesantren Darul Ma'arif Numbay in the Religious Harmony Forum and also the attitude of openness in involving non-Muslims in religious activities, such as cutting and distributing Qurban animals on Eid al-Adha, is concrete evidence of the Pesantren's strategy in strengthening tolerant, open, and moderate religious social attitudes in the midst of social reality between religious communities. This is in accordance with the perspective of moderate diversity indicators in Indonesia which requires emphasizing indicators of tolerance in social praxis, so that it is expected to build a construction of religious citizens who cooperate in the midst of religious differences.³³

It cannot be denied that awareness of interfaith dialogue in building social civilization can be an integrative medium in the midst of social diversity. This is because in practice,

²⁹ Siti Khodijah, Staf Pegawai Madrasah Aliyah Dan Pengajar Di Pondok Pesantren Darul Maarif Numbay Jayapura, Interview, Jayapura 24 Oktober 2019.

³⁰ Tim Penyusun Kementerian Agama RI, *Moderasi Beragama*, 2019.43-46

³¹ Adang Kuswaya and Muhammad Ali, "The Concept of Peace in the Qur'an: A Socio-Thematic Analysis of Muslims' Contestation in Salatiga, Indonesia," *QIJIS (Qudus International Journal of Islamic Studies)* 9, no. 1 (July 29, 2021): 73, <https://doi.org/10.21043/qijis.v9i1.10483>.

³² Nurul Istiani and Adib Susilo, "Reviewing The Core Values of State Civil Apparatus in Indonesia: Perspectives on Islamic Multiculturalism," *TATHO: International Journal of Islamic Thought and Sciences*, February 7, 2024, 1–13, <https://doi.org/10.70512/tatho.v1i1.2>.

³³ Tim Penyusun Kementerian Agama RI, *Moderasi Beragama*, 2019.43-36

inter-religious dialogue can bridge differences and synergize togetherness. Through awareness of the importance of involvement in the interfaith dialogue forum, the existence of the pesantren not only teaches about how to live side by side, but also how to work together in differences to jointly build civilization in the midst of social pluralism. Thus, Pesantren Darul Ma'arif has carried out a strategy of strengthening the value of tolerance in the midst of religious differences through various social religious activities in building the stability of the social environment which is the majority of non-Muslims. This is evidenced by the application of the education system with a holistic approach, so that the social construction of religiousness of the academic community has intellectual aspects and social attitudes that can prioritize the spirit of tolerance for pluralism in the midst of the lives of Muslim minority communities.

2. Strengthening Nationalism in the Education System and Adaptive Attitudes towards Local Cultural Wisdom

One of the social issues that challenges Pesantren educational institutions is the high level of community plurality which, if not managed properly, can potentially lead to friction, even conflict that has an impact on social disintegration. This requires paradigmatic awareness and attitudes of religious people as Indonesian citizens to be able to build social relations in cultural plurality in harmony.³⁴ Especially in the Indonesian context in the current era of modernization and globalization, Muslims face polemics related to cultural diversity. Therefore, education is important to disseminate knowledge with various cultural and religious contexts.³⁵

The strategic steps taken by Pesantren Darul Maarif Numbay in strengthening nationalism towards its academic community begin with respect for local government policies that set special holidays in the education delivery system, including Christmas holidays, Easter days, preaching day holidays, special autonomy holidays. In addition, local government regulations related to Sunday holidays, especially in Jayapura City, apply to all activities of any kind must be stopped starting from 07.00 to 12.00 Eastern Indonesian Time. The policy of temporarily stopping activities is used to carry out worship activities for Christians, so that for the activities of the Muslim community and Islamic educational institutions, including the activities of the Pesantren Darul Maarif Numbay, they must adjust themselves.³⁶ In this context, pesantren management should not need to question differences

³⁴ Ridwan, "Problematisasi Keragaman Kebudayaan dan Alternatif Pemecahan (Perspektif Sosiologi)," *Jurnal Madaniyah* 2, no. IX (2015): 254.

³⁵ H Adeoye, M. A., Baharun, "Integration of Islamic Thought and Scientific Knowledge in the Formation of Educational Institution Leadership.," *TATHO: International Journal of Islamic Thought and Sciences* 2, no. 2 (2025): 142.

³⁶ Nuraini, Kepala Madrasah Tsanawiah (MTs) Darul Maarif Numbay Jayapura, Interview, Jayapura, 7 Desember 2019.

in ethnicity, race, culture, and religion in building organic social harmony.³⁷ Moreover, Indonesia has a diverse culture in various forms of traditions in everyday life.³⁸

The urgency of strengthening nationalism in Pesantren education activities is expected to raise the awareness of the spirit of love for the country and patriotism in the nation and state. Here, Pesantren has a big role in promoting this nationalism commitment. This is because strengthening nationalism is an important capital in building the construction of diversity of students (santri) so that they become part of the community elements that help glue all elements of the nation.

The explanation above shows that the implementation of educational activities at Pesantren Darul Ma'arif Jayapura in its existence applies an educational pattern that not only focuses on learning religious and religious education, but also adopts and adapts the policies of the national education system by studying general subjects. Thus, Pesantren Darul Ma'arif Numbay Jayapura has shown its existence as an Islamic Education Institution that can partner with various policies, especially the local government. The inclusiveness of Pesantren Darul Maarif openly follows various local government policies.

Furthermore, related to the strategic of Pesantren Darul Maarif Numbay in responding to the plurality of races, tribes, ethnicities, and cultures for the sustainability of Pesantren activities, it is done by preserving local cultural wisdom. In this context, Pesantren Darul Maarif Numbay through its Islamic education institutions, both in formal and non-formal schools, develops local wisdom-based culture, such as the existence of al-Qur'an and Hadith subject matter on tolerance and social ethics. This shows that the pesantren has adapted to the local wisdom-based culture that has developed in Jayapura society in general.³⁹ This is also done by all elements of the Pesantren academic community, including Madrasah Aliah (MA) teachers who have provided material on the Qur'an and Hadith subjects. This explanation shows that the adaptation of local wisdom-based culture has grown and developed through academic literacy efforts at the Pesantren Darul Maarif Numbay Jayapura.⁴⁰

In addition to academic literacy, the emphasis on the importance of understanding local wisdom by Pesantren Darul Maarif Numbay is also through various other cultural forms, such as respect for the traditional values contained in the Honai House and the Satu Tungku Tiga Batu tradition. Both of these have become part of the cultural characteristics in forming an attitude of togetherness even though they are different in terms of religion, ethnicity, tribe, and culture. The existence of Honai House and Satu Tungku Tiga Batu is a type or form of local wisdom belonging to the local Papuan community that is not owned in other regions. These terms illustrate that whatever the differences, they are still united in

³⁷ Muhammad Fahmi, Masdar Hilmy, and Senata Adi Prasetya, "Organic Tolerance and Harmony in the Pesantren Bali Bina Insani," *Ulumuna* 26, no. 2 (January 29, 2023): 500–524, <https://doi.org/10.20414/ujis.v26i2.567>.

³⁸ Isrowiyah et al., "Dialectics of Religion and Tradition in Determining the Marriage Day of Javanese Muslims in Papua Province," *TATHO: International Journal of Islamic Thought and Sciences*, May 15, 2025, 177–91, <https://doi.org/10.70512/tatho.v2i2.96>.

³⁹ Salman, Pengasuh Pondok Pesantren Darul Maarif Numbay Jayapura, Interview, Jayapura, 23 Oktober 2019.

⁴⁰ Hartaji, Guru Madrasah Aliah (MA) Darul Maarif Numbay Jayapura, Interview, Jayapura, 27 Oktober 2019.

togetherness and diversity based on mutual respect, respect and tolerance within the framework of culture.⁴¹ In addition to respecting the traditional values contained in the Rumah Honai and the Satu Tungku Tiga batu tradition, the efforts of Pesantren Darul Maarif Numbay in adapting to local wisdom-based culture are shown in the participation of the Burning Stone tradition event. This traditional ceremony is carried out as a form or symbol of peace and harmonization between religious communities.⁴² This phenomenon shows the synergy of the role of religious leaders with government leaders in preserving traditions. This religious social integration can form mechanical solidarity in harmonizing differences.⁴³ The existence of Pesantren as an educational institution should be an element that actively participates in maintaining the cultural wealth and traditions of local cultural wisdom of Indonesian society. Through an adaptive attitude towards local cultural wisdom disseminated by the pesantren, the pesantren has indirectly taught coexistence and harmony with the local culture of the local community.

The reality of the various strategic steps above shows that Pesantren Darul Maarif Numbay has been able to adapt its institution to government policies, culture, customs that have prevailed in the form of local wisdom with various forms and kinds of activities, so that it can have a positive impact on the existence of the Islamic education institution it manages. This is in line with the importance of manifesting the value of nationalism and accommodating local culture which is part of the indicator of moderate religiosity in Indonesia. This indicator is intended so that religious people in Indonesia can have an understanding and attitude that respects government policies and religious practices that accommodate local cultural wisdom.⁴⁴ In this context, for Muslims to understand the existence of fiqh is a variant of Islamic teachings which serves as a legal and ethical basis for daily empirical issues.⁴⁵ Moreover, the position of *maqasid sharia* is seen as a Islamic law theory that has flexibility.⁴⁶

Such a pattern in the realm of praxis will also require the formation of Islamic religious construction that positions religion can go hand in hand with culture to build a harmonious civilization of religious people in the midst of cultural pluralism.⁴⁷ Such an

⁴¹ Abdul Shabur, Guru Mata Pelajaran Alquran Hadis di Madrasah Aliyah (MA) dan Pengajar Muhadarah Pondok Pesantren Darul Maarif Numbay Jayapura, Interview, Jayapura, 27 Oktober 2019,.

⁴² Abdul Kodir, Wakil Pengasuh Pondok Pesantren Darul Maarif Numbay Jayapura, Interview, Jayapura, 25 Oktober 2019.

⁴³ Sudarman Sudarman, "Contribution of Education, Employment, and Ethnicity Level to the Integration of Islam and Christian Religions in Central Lampung Regency," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (December 8, 2021): 243–70, <https://doi.org/10.18326/ijims.v11i2.243-270>.

⁴⁴ Tim Penyusun Kementerian Agama RI, *Moderasi Beragama*, 2019.46-47

⁴⁵ Siti Astri Hj Moksin, Muhammad Zahiri Awang Mat, and Hjh Norwati Hj Abu Bakar, "Fiqh Teaching Action Among Islamic Educators in Brunei Darussalam," *TATHO: International Journal of Islamic Thought and Sciences*, August 30, 2024, 167–83, <https://doi.org/10.70512/tatho.v1i3.9>.

⁴⁶ Karlin Permata Suri, YUSDANI YUSDANI, and Hamidullah Marazi, "Animation In Hadith Prohibition Maqasid Syariah Perspective," *TATHO: International Journal of Islamic Thought and Sciences*, May 31, 2024, 113–22, <https://doi.org/10.70512/tatho.v1i2.17>.

⁴⁷ Ali Sodikin and Roehana Rofaidatun Umroh, "Towards an Interreligious Fiqh: A Study of the Culture-Based Religious Tolerance in the Kaloran Community, Central Java, Indonesia," *Al-Jami'ah: Journal of Islamic Studies* 61, no. 1 (January 21, 2024): 159–80, <https://doi.org/10.14421/ajis.2023.611.159-180>.

explanation affirms the statement that legal application has a close correlation with the various social and cultural values that surround it.⁴⁸ This shows that the application of Islamic law can develop theoretically and practically along with the socio-cultural developments that surround it.⁴⁹ Through the construction of such Islamic religiosity, the strengthening of Islamic brotherhood, humanity, and nationalism can serve as a paradigmatic foundation in realizing a moderate social life for Muslims amid the diversity of religious communities.⁵⁰

The explanation above serves as evidence that the Pesantren Darul Maarif Numbay has adapted by mainstreaming moderate religious practices in line with government policies and local cultural wisdom, both through educational activities and respect for social cultural wisdom. This approach also becomes a strategy for the Pesantren Darul Maarif in Jayapura to maintain its existence, namely through the construction of Islamic religious practices that can adapt to various forms of government policies and local cultural wisdom amidst the lives of the Muslim minority.

The findings of this study can theoretically contribute to the importance of Islamic educational institutions in systematically disseminating scientific material that can shape the character of students to be moderate in the construction of social diversity. Then, in practice, the findings of this study can contribute to the importance of Islamic educational institutions to actively play an active role in building harmonious social relations among Muslim minorities.

CONCLUSION

This research concludes that the Pesantren Darul Maarif Numbay maintains the existence of its education amid the life of the minority Muslim community through the active role of its academic community in embodying moderate religiousness. This can be seen from various concrete steps, as follows. First, strengthening the values of tolerance towards religious differences manifested through the involvement of the academic community of Pesantren Darul Maarif Numbay with religious leaders and the government in the Forum for Interfaith Communication organization. Second, strengthening nationalism in the education system and adaptive attitudes towards local cultural wisdom, such as the respect shown by Pesantren Darul Maarif Numbay towards regional government policies in the educational system, including the establishment of holidays. Then, in relation to adapting to local cultural wisdom, the Pesantren Darul Maarif Numbay has developed a culture based on local wisdom, such as the presence of subjects on the Qur'an and Hadith regarding tolerance and ethical interactions. In addition to academic literacy, this is also reflected in various other cultural

⁴⁸ Muhammad Tsaqib Idary et al., "Plurality of Inheritance Legal System for Indonesian Muslims: A Sociological Review," *TATHO: International Journal of Islamic Thought and Sciences*, November 29, 2024, 252–62, <https://doi.org/10.70512/tatho.v1i4.55>.

⁴⁹ Abdul Aziz Harahap, "Islamic Legal Thinking on the Fidyah Tradition of Death in the Barumun Community," *TATHO: International Journal of Islamic Thought and Sciences*, May 5, 2025, 153–62, <https://doi.org/10.70512/tatho.v2i2.81>.

⁵⁰ Rifatul Muna et al., "Ustad Abdul Somad's Thoughts on the Islamic Brotherhood Trilogy," *TATHO: International Journal of Islamic Thought and Sciences*, May 7, 2025, 163–76, <https://doi.org/10.70512/tatho.v2i2.64>.

forms, such as respect for traditional values embodied in the Rumah Honai, the Satu Tungku Tiga Batu tradition, and the Bakar Batu tradition. These various traditions are characteristic of the culture of the Jayapura community in fostering mutual appreciation, respect, and tolerance amid differences in religion, ethnicity, tribe, and culture.

This research emphasizes the importance for Islamic educational institutions to actively display a moderate religious expression in building harmonious relations among the Muslim minority through various educational, social, and cultural activities. However, this research has not yet identified the obstacles or challenges faced by Pesantren Darul Maarif Numbay in building harmonious social relations in the social life of the Muslim minority in Jayapura City. This matter is important to be studied further.

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