

PESANTREN AND INTER-RELIGION HARMONY  
Developing Pluralism Values In Ngalah Pesantren Pasuruan East Java

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*Abstract*

This research examines Islamic boarding schools (*pesantren*) which focuses not only on religion area but also culture, politic, and society. Indonesia has more than 27 thousands *pesantren* which are important in the transformation process of modern life. Thus, *pesantren* are not static and conservative Islamic institutions. I argue that Ngalah Pesantren in East Java has developed effective and unique strategies to change religious behavior. Ngalah has both religious and formal education and invites some non-Muslims to teach in the *pesantren*. It becomes a center of inter-religious studies. Some non-Muslims board at the *pesantren* and the *pesantren* leader (Kiai) give sermons during the Christmas ceremony. Therefore, I can consider that Ngalah is pluralist *pesantren* because Ngalah promotes and develops pluralism values in *pesantren* system and activities.

*Keywords: Pluralism, Pesantren*

## BACKGROUND

Indonesia owns more than 27.218 boarding schools (*pesantren*) spreading out across the provinces<sup>1</sup>, which play important roles in Indonesian people's lives in terms of social, economic, cultural, religious as well as political aspects. *Pesantren* is not only a sort of religious institution but also an educational one which historically has existed within Indonesian society since the colonial era. Since its very existence, *pesantren* has been involved in combating illiteracy among Indonesian people. It once had been the only educational institution owned by indigenous citizens which gave a great contribution to the development Indonesian's alphabetical literacy and cultural literacy as well.<sup>2</sup>

Manfred Ziemek states that *pesantren* is not only central for a revolution in religious sector but also in educational, political, cultural, and social sectors. Zamakhsyari Dlofier reveals that in the last decades *pesantren* has undergone some fundamental changes. This is in line with Kuntowijoyo's view which judges that nowadays *pesantren* has significantly been progressing in such a way that it even deviates from its original definition.<sup>3</sup>

Recently, *pesantren* has come to a new trend in terms of innovating its traditional educational system, namely: (1) getting intimate to the modern methodologies; (2) getting more oriented to functional education, in a sense that it is more open to the progress occurring outside, (3) carrying out diversified programs and more inclusive activities and getting less independent on its *pesantren* leader (*kiai*), as well as providing *santri* with various knowledge and skills in addition to religious teachings needed for job markets; (4) being able to function as the centre of social development. As a matter of fact, it has proven that *pesantren* currently undergoes cultural transformation, system, and values.<sup>4</sup>

The recent form of *pesantren* with a dynamic educational system and coloured with *indigenous* Indonesian culture has become the ground of the classical body of Islamic knowledge which progressively grows in response to newly modern values.<sup>5</sup> Within its development process, due to being influenced by the educational progress and the demand of the growing society, *pesantren* is no more engaged in religious teachings per se, instead it has conducted a formal education and other non-religion educational programs,<sup>6</sup> and even actively participates in the various government policies.

By constitution, Indonesia owns two basic laws, namely Pancasila as the ideology and UUD 1945 as the fundamental constitution. Both of them contain the declaration of being faithful in the oneness of God,

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<sup>1</sup>Kementerian Agama RI dalam Angka tahun 2011

<sup>2</sup>Mujamil Qomar, *Pesantren; dari Transformasi Metodologi Menuju Demokratisasi Institusi* (Jakarta: Erlangga, t.t.), hlm. xiii.

<sup>3</sup>Mujamil, *Pesantren...*, hlm. xv.

<sup>4</sup>Abdul Mujib, dan Jusuf Mudzakkir, *Ilmu Pendidikan Islam* (Jakarta: Kencana Prenada Media, 2006), hlm. 237.

<sup>5</sup>Yasmadi, *Modernisasi Pesantren* (Jakarta: Ciputat Press, 2005), hlm. 3.

<sup>6</sup>Departemen Agama RI, *Pola Pengembangan Pondok Pesantren* (Jakarta: Direktorat Jendral Kelembagaan Agama Islam dan Direktorat Pendidikan Keagamaan Dan Pondok Pesantren, 2005), hlm. 3.

which provides warranty for the citizens' freedom of confessing a religion and doing worships based on their own religious teachings. As such, the organic laws are needed to implement the declaration of the oneness of God in question. Considering that Indonesian people are very enthusiastically committed in their religions, they view that religion is their very basic right, which in turn raises complicated social implications and sensitivity. Diversity is considered vital to enforce and honor but unfortunately the occurring social interaction sometimes ignores the ethics existing within the plural society.<sup>7</sup>

Pancasila as the nation's philosophy and way of life for Indonesians is believed to guarantee the religious lives of Indonesian people. In line with religious pluralism, Pancasila teaches us to be critical, creative, tolerant, dynamic and dignified in thinking. We are not expected to be *apriory*, and impermeable for the good values derived from the outsiders, but at the same time we are expected not too easy to be provoked and intervened by the outsiders for the sake of universality.<sup>8</sup> Plurality indeed has long been existing in Indonesia. The problem is how we can manage plurality in such a way that it can be productive and honorable in our lives. By being democratic, tolerant, and willing to have dialogue, at least among prominent religious figures, we will be able to overcome the problems and thus being tolerant and respectful to the historically existing diversity in our country.<sup>9</sup>

Within Indonesian context, the root of pluralism in fact has been deeply planted in our fundamental ideology, i.e. Pancasila. When Pancasila is considered to national ideology, it thus means Pancasila provides ultimate way for Indonesian people along with all activities and works in the sectors of politics and social activities at the national levels. Each individual is motivated to have view life as reflected in his religion. Such a view is in line with a thought that an individual's choice on religion is of his very own awareness and within Indonesian context it also means the important element for national development.<sup>10</sup>

Since 2000s pesantren *Ngalah* has developed a good social relationship with non-muslim.<sup>11</sup> *Ngalah* conducts both non-formal religious education and formal education in all levels, ranging from kindergarten up to university with hundreds of students (*santri*) coming from all over regions around. In those levels, this pesantren employs several non-muslims as the teaching staffs or as the structural managers of the university. This pesantren has become the centre of inter-religion studies, with various activities frequently carried out such as the place of dialogues and seminars on the topics of religious affairs and their problems, *live in* among *santri* and scholars of theology in both local/national as well as international levels.

Kiai Sholeh as the prominent leader of the pesantren is the one who uniquely inspires all academic members of the pesantren and all of its aspects. This pesantren has vision and mission of nationalist as one of the essential pillars of pluralism values.<sup>12</sup> His strong holding on the spirit of Pancasila indeed becomes the important basis in creating religious harmony in Indonesia. Hence, *Ngalah* is uniquely different in characteristics as compared to the other pesantrens in our country.

## PORTRAIT OF PP. NGALAH PASURUAN

### 1. The Profile of K.H. Muhammad Sholeh Bahruddin (Kiai Sholeh)

Kiai Sholeh is the kiai who is very familiar to the local people, *santri* and the *santri's* parents. In addition, he is well known for his modesty and down-to-earthness. He is a Mursyid teacher of *Thori>qoh Al-Mu'tabaroh "Qo>diriyah wa Al-Naqshabandiyah Mujaddadiyah Kho>lidiyah"*. He was born on Saturday, 25 Sya'ban in 1372 H, or on May 9, 1953 in a village named Ngoro, Mojokerto. He is the first son of K.H. Muhammad Bahruddin (RIP), born in 1346 H or 1926 in a village called Juwet Porong Sidoarjo. His mother is Ibu Nyai Hj. Siti Shofurotun, the daughter of KH. Imam Asy'ari Ngoro Mojokerto. He has got 11 siblings.<sup>13</sup>

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<sup>7</sup> Hemawan Malik dan Bambang Parianom, "HAM dan Pluralisme Agama (Tinjauan Historis dan Kultural)", dalam Anshari Thayib dkk. (ed.), *HAM dan Pluralisme Agama*, cet. I, Surabaya: PKSK, 1997, hlm. 41

<sup>8</sup> Mahsun, "Pluralisme dalam Era Ideologisasi Islam di Indonesia; Studi Pemikiran Haji Agus Salim", *Tesis*, Pascasarjana IAIN Sunan Kalijaga Yogyakarta, 2000, hlm. 50

<sup>9</sup> Mahsun, *Ibid*, hlm. 48

<sup>10</sup> *Ibid*, hlm. 60

<sup>11</sup> Disarikan oleh peneliti dari sejarah Pesantren *Ngalah* dalam berbagai dokumen seperti foto-foto, hasil seminar dan lainnya.

<sup>12</sup> Disimpulkan dan dianalisa dari seluruh visi dan misi baik yang ada di pesantren maupun pendidikan formal yang terasa kuatnya memegang NKRI dan Pancasila sebagai salah satu pijakan pesantren dalam pendidikan dan kegiatannya.

<sup>13</sup> Ahmad Muhtadin, S.Psi, *Mutiara Nasihat Romo K.H.M. Sholeh Bahruddin untuk Santri-santrinya* (*Ngalah Pasuruan*, 2010), hlm. xiv.

According to his family tree, Kiai Sholeh can be genetically traced as the decendent of Rasulullah.<sup>14</sup> Since he was a child, he has earned homeschooling under direct guidance from his own father and other teachers in Pesantren Darut Taqwa Carat. Next, as he was 8 years old, he was ordered by his father to study Islamic precepts under the guidance of Kyai Syamsuddin Ngoro, Mojokerto, his own uncle. His knowledge on Islam is quite thorough since in fact he had been the student of several Islamic prominent figures and kiai.<sup>15</sup>

Besides being the founder as well as the chairperson of Darut Taqwa Foundation, Sengonagung Purwosari, he was once appointed as the *Musytasyar* NU for Pasuruan branch, for the period of 2006-2010. In running the pesantren, Kiai Sholeh holds a principle, namely *Ngayomi lan Ngayemi* 'Protecting and pacifying all people'. Such a principle vividly contains pluralism and multiculturalism values which become the paradigm in his life. This principle is also reflected on his life. The university he has founded has such a motto too, that is *The Multicultural University*.

Normally not so many people are able to study Islamic teachings from various teachers or *kiais* in their lives but not for Kiai Sholeh. Ultimately, such study experiences shape Kiai Sholeh's personality to become such a figure who obtains wide horison on Islamic knowledge and being flexible in applying it in his life. His thorough Islamic knowledge covers not only about *fikih* but also *tauhid (kalam)*, *tasawuf*, and knowledge on society as well. His knowledge is said to be *luwes*, in a sense that his comprehension on Islam is flexible, as reflected on his behaviours of being *tasa>muh*}, *tawa>zun*, *tawasut*}, dan *i'tida>l*.

## 2. Vision and Mission of The Pesantren

Ngalah's motto is "*Al-Muhafadhatu 'Ala al Qadim al-S}a>lih wa al-Akhdu bi al-Jadi>d al-As}lah}*" (preserving good values of the past and taking the better new ones). Meanwhile, The **Vision of Pesantren** is "Educating Santri whose personality is of being *Rahmatan Li al- 'A>lami>n*", which is elaborated as follow: to shape santri who has strong faith in and abide to Allah, who has nice personality (*akhlakul karimah*), and who is able to survive over the modern challenges and who owns concern and sensitivity on religious problems, education, sosio-culture, national values and society.<sup>16</sup>

This vision is subsequently manifested in the **Mission of the Pesantren**: (a) Internalizing *aqidah* and applying Islamic laws (*syari'at* Islam), which is oriented to *Ahl al-Sunnah wa al-Jama>'ah*; (b) Empowering santri's potential in field of religion, nation, knowledge and science, organization and social affairs; (c) Implementing moral values in the dynamic society's life; (d) preparing santri who is superior in IMTAQ (strong faith in and obedience to Allah) and IPTEK (science and technology).

All of the stated visions dan programmed missions are based on: (-) *Al-Qur'a>n* and Sunnah. (-) *Syari'at* of Islam which is oriented to *Ahlussunnah wal jamaa'ah*. (-) Pancasila and National constitution, UUD 1945.

In addition, pesantren Ngalah attempts to achieve some goals and roles as follow: (-) The institution of *Tafaqquh fiddin*; (-) Fostering spiritual mentality: (-) The Institution with five horisons; (-) Religiousness; (-) Knowledge and science; (-) social affairs; (-) organization; (-) Nationality. This pesantren establish several institutions Lembaga, including:

- a. Formal educational institutions, covering: (-) RA Darut Taqwa; (-) MI Darut Taqwa (accredited A/superior): (-) MTs Darut Taqwa 02 (accredited A/superior); (-) SMP Bhineka Tunggal Ika (newly established): (-) MA Darut Taqwa (accredited A/superior); (-) SMK Darut Taqwa (accredited A/superior); (-) SMA Darut Taqwa (accredited B); (-) and Yudharta University of Pasuruan.
- b. Non-formal educational institutions, including: (-) Pesantren Ngalah; (-) Madrasah Diniyah Darut Taqwa; (-) Madrasah Mu'allimin Mu'allimat; (-) TPQ Darut Taqwa (Metode Qiro'ati)
- c. *T}ori>qoh Al-Naqshabandiyah Wa Qo>diriyah Mujadadiyah Kho>lidiyah*.
- d. Majelis Ta'lim

In addition to establishing those educational institutions, Kiai Sholeh also conducts several regular religious activities (*rutinan*) – such an activity becomes one of *majelis ta'lim* methods, namely:

- 1) *Pengajian Seninan* followed by more or less 3000 followers.
- 2) *Pengajian Seloosan (Khus}usiyah)* followed by more or less 300 followers.
- 3) *Sholat Malem Kamis* followed by more or less 500 followers.

<sup>14</sup>Ahmad Muhtadin, *Mutiara Nasihat...*, hlm. xv.

<sup>15</sup>Di antaranya: (1) K.H. Bakri; Sawahan, Mojosari, Mojokerto; (2) K.H. Qusyairi; Sawahan, Mojosari, Mojokerto; (3) K.H. Jamal; Batho'an, Kediri; (4) K.H. Musta'in; Peterongan, Jombang; (4) K.H. Iskandar; Ngoro, Jombang; (5) K.H. Muslih; Mranggen, Semarang, Jawa Tengah; (6) K.H. Munawwir; Tegal Arum, Kertosono, Nganjuk; (7) K.H. Abd. Rahman Wahid; Jiganjur, Jawa Barat.

<sup>16</sup>Diambil dari profil singkat Pesantren Ngalah, hlm. 1-2.

- 4) *Dzikrul Ghofilin* followed by more or less 3000 followers.
- 5) *Sholat Malam Lailatul Qodard* followed by 10.000 up to 15.000 followers.

## THE CONSTRUCTS OF PLURALISM OF NGALAH

The pluralism values in Ngalah are constructed from several elements of the pesantren as follow:

### 1. Kiai

Kiai Sholeh is the prominent leader of the pesantren who is not radical, inclusive and flexible in making relationship with non-moslems. He is wellknown as a man who can socialize well with others, as indicated by his visit to other levels of society or being visited by other parties in his pesantren. He is frequently invited to some other ritual places; This indicates his very attitude toward pluralism is positive. As the role model of the pesantren members, he himself who first pioneers tolerant attitudes, inclusive, and pluralistic so that it triggers the eople around develop the same pluralism attitudes.

The figure like Kiai Sholeh in fact becomes the important figure who develop a better model for inter-religion relationship. So far, the efforts of developing inter-religion harmony only touch people of particular social levels or paticular figures alone. On the contrary, Indonesia has a great number of pesantrens and *kiais* that should be directly involved in the process. The policy and partiality of the government should have them engaged in creating the harmony of the society since they are indeed the parties who directly mingle with the members of the society. As such, Kiai Sholeh indeed becomes the role model that must be continously supported by the government in achieving the goals concerning with inter-religion relationship.

This figure is wellknown for his amiability and indiscriminative to others, and has thorough islamic knowledge with strong determination. This is shown by his several published books on frequent edition in various topics accomodating the problems arises within the society. His views and interpretations are easily understood and accepted by lay-people and the educated ones. The answers of *fiqh* problems on social daily lives is interestingly and flexibly presented but not straying from the clear religious laws so that it attracts both moslems and non-moslems; This proves that he is such a knowledgable man in the religious field.

So far, there has been pros and cons among moslems and even NU, concerning with a kiai who intimately come in and out of a church or other ritual places. Oftentimes, they stigmatize such a person as *liberal* or even *kafir* for a moslem whose thought like Kiai Sholeh. An anxiety about converting islam followers to be non-moslems is of a common phenomenon for those who disagree with such a thought, badly assumed as straying from Islam. However, such a worriness does not prove true and his attitudes and thoughts never convert a moslem's faith into other faiths or make a moslem out of his religion.

### 2. Curriculum

The designed curriculum in pesantren Ngalah is of wider manifestation than the formulated visions and missions of the pesantren. The vision of educating Santri of being *rah}matanli al-'A>lami>n*, elaborated to educating santri who has strong faith and abides Allah, has *akhlakul karimah*, and able to survive the challenges of modernity, and owns social concern and sensitivity to religious problems, education, sosio-culture, national values and society.<sup>17</sup>

There must be another pesantren which may have the same mission as Ngalah but what maes different is how to apply the vision in question. The concept of *rah}matanli al-'A>lami>n* might be coincidently stated but the application of pluralism might differ. '*Ngayomi marang kabeh manungso, kabeh manungso iku sedulurmu*' ("Protecting all men, and all men are your siblings) is an example of principles that developing pluralism values in Ngalah. Such a view is confirmed and passed down from his father and his teachers.

Among other things, it can be traced from a sentence opening the written profile of pesantren stating that there is a noble goal, that is executing the *dawuh* (commands) of the teacher K.H. Munawir Mustofa. Therefore, in running the pesantren, he sticks to his father's *dawuh*, namely *Gek Embong, Gek Pasar, Gek Masjid iku kabeh dulurmu* (On street, in the market, in the mosque, all of them are your brothers). As such, the social environment of education in pondok pesantren Ngalah is popular for an environment of multicultural relation, as reflected on formal and non-formal, and informal educations and various extracurricular activities in this pesantren.<sup>18</sup>

Those advices are tightly held and factually applied in pesantren Ngalah, which eventually colour te existence of pesantren in all of both its education and activities. Hence we can see the influence of the teacher */mursyid* and the family *link* in shaping the personality and the thought of a person or an institution of

<sup>17</sup>Diambil dari profil singkat Pesantren Ngalah, hlm. 1-2

<sup>18</sup>Lihat dalam Ifitah (pembukaan) dalam profil Pesantren Ngalah

pesantren. The advices of the father vividly contain the deep meanings and values of pluralism and multiculturalism<sup>19</sup>. Not all pesantrens, kiais, ustadz and santris can accept such a concept since so far there has been insidious gap and distance between them, especially with those who are different. For example, a santri sitting down next to a non-santri, the unknown one who dresses up with a non-moslem attribute normally the santri will take distance, full of suspicion and negative thinking. Such negative attitudes are seriously eradicated by Ngalah, by assuming whoever including non-moslem as a brother, no alienation and phobia for the sake of peaceful, convenient, trustworthy, and tolerant livings.

Another mission of pesantren which is articulated in a plain word yet with a deep meaning is “*manusiawi*” (being human) as the protector of society. Such a mission is applied for Moslem or non-Moslem. By this mission, all santris are demanded to be able to get along well with people of all walks of lives with full honor and respect. In Kiai Sholeh’s words, it is “*Iso Gembul Uwong lan Iso Nguwongno Uwong*” (Being able to mingle with others and humanize human beings).<sup>20</sup>

Such an expression indicates how deep he interpret the value of respect to others, and of course it is the manifestation of Pancasila. This soul of Pancasila is very fundamental in developing pluralism in Ngalah. Pancasila and patriotism are constantly guarded in fostering harmony among religion followers.

Viewed from the curriculum developed by Ngalah, it is a kind of *hidden* kurikulum at first. There are some constructs underlying such a curriculum, those are (a) that pluralism has not yet been developed in many pesantrens, and thus it needs some stages for its development with tactfulness; (b) pluralism can be well developed as it is preceded by a successful model so that it is applicable and sociable for the people around; (c) The unreadiness condition for pesantren people to apply pluralism directly since their ways of thinking and interpretation need a special guidance, so that there will be a ‘shock’ among pesantren, kiais and santris; (d) The development of pluralism needs supports from the society in order to be well applied and sustainable in the long run.

By 2015, Yudharta university, one of college under the administration of Yayasan Darut Taqwa Ngalah, attempted a breakthrough by developing the curriculum for the department of Islamic education based on the concept of multikulturalism. This curriculum was launched by Direktorat Pendidikan Tinggi Islam (Diktis) Kementerian Agama RI, attended by Dr. H. Mastuki, M.Ag, initiated by workshop of the curriculum. According to the researcher, such a curriculum has not been found in other Islamic colleges in Indonesia. The implementation of this curriculum is very important in growing tolerance, inclusiveness, and harmony among religions. Islamic education has strategic role in growing tolerant attitudes of the students, even from the very elementary level of education. The effort of developing multiculturalism curriculum can be of a good model for other Islamic high educational institutions.

### 3. Santri

At the beginning, pluralism introduced by Kiai Sholeh is not familiar among santri in Ngalah. By process, Kiai Sholeh patiently and consistently provides understanding about the importance of pluralism for the society. As a result, many senior santris are eventually able to apply it. The senior santris, among other, are ustadz, pesantren administrators, and members of the foundation close to Kiai Sholeh and his son in law.<sup>21</sup> Their ability in applying pluralism can be seen from their inclusive and tolerant attitudes toward another religion followers, as seen from their various articles and dialogues. They friendly welcome many non-moslem guests visiting the pesantren, becoming dialogue partners for those guests. Several articles on pluralism are documented in some books and journals such as *Serumpun Bambu*, *Majalah Mina*, *Mutiara Hikmah Kiai Sholeh*, *Dasar-Dasar Multikultural; Teori dan Praktek*, etc.

Pluralism values can be traced from the existence of non-muslim santris joining the Islamic studies and activities in pesantren together with other santris or individually. Such santris are indeed different from the other moslem santris in terms of his period of stay in pesantren. They usually stay a few days only. Such a fact, according to the researcher, is an evidence that pluralism values are also developed through the aspect of santris, which rarely occurs in other conventional pesantrens. Pesantren is usually quite remote for non-muslim who wants to visit and study in the pesantren since the policy of the pesantren leaders are not possible to do so, not yet *open minded* to the non-moslems.

The existence of non-muslim santri generates the new typology of santri, i.e. *santri mukim* (short-stay santri) and *santri laju* (visit-santri), which enables an acceptable term for non-muslim joining the study

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<sup>19</sup>Piagam Madinah; Buku Pedoman Santri dalam Berbangsa dan Bernegara

<sup>20</sup>Wawancara dengan Kiai Sholeh di kediaman pada hari Jumat, jam 07.30 di kediamannya tahun 2009, juga lihat dalam Ifitah (pembukaan) dalam profil Pesantren Ngalah

<sup>21</sup>Gus Yusuf merupakan salah satu Pengurus dalam Forum Kerukunan Umat Beragama (FKUB) Kabupaten Pasuruan, dan ini menjadi salah satu bukti nyata pengembangan pluralisme.

programs in pesantren despite their stay is only 4 or 7 days in the pesantren. *Santri laju* is those who comes to pesantren for study only, not boarded in pesantren. They directly go home after joining the *pengajian* and other academic activities in the pesantren. The researcher categorizes “non-muslim santri” into both types, namely *santri mukim* and *santri laju*.

The intensive visits of non-muslim santri to pesantren will narrow the gap between Islam dan non-muslim significantly. So far, the gap has been distance the relationship between different religion followers both in the physical level and interpretative one. Physically, rarely do we find moslems hanging out with non-moslems, having a chit-chat harmoniously. Such situation is very conducive for conflict avoidance among different religion followers since suspicion and conflict normally arise due to social distance and gap existing between them. This effort has been made by santris in Ngalah. Another goal is to deplete the suspicion and prejudice among them, and in turn they will respect and tolerate their different claims of truth in each religion.

#### 4. Mosques dan Pesantren

Ngalah has 3 Mosques located in pesantren complex, one is the main mosque close to kiai’s house, another is nearby male santri dormitory, and the other is near by female santri dormitory. So far, mosque is considered as the ritual place for moslems, and not any person is allowed to enter it. Mosque is used for a ritual activity like *sholat*. However, it is quite different view in the mosques of pesantren Ngalah. All visitors, moslems and non-moslems, even white people are allowed to enter the mosques occasionally giving religious lectures for sahring experiences.<sup>22</sup> This view is hardly found in another pesantren. Such situation will shape santri’s attitude to be more open and tolerant so that pluralism will be naturally developed. Pesantren and mosque can be accessed by not only moslems but also non-moslems in harmanious situation and togetherness.

As investigated further, the function of mosque in Ngalah is very different. In general, mosque is rarely visited by non-muslim for dialogues or other religious activities. It is taboo for non-moslem to enter the mosque or even prohibited according to certain moslem groups. The mosque in Ngalah is not only used for santris’ ritual activities but also used for a place of dialogues, even with non-muslims. The mosque is not exclusively owned by moslems but also owned by all men. Such a view might of course instigate a big problem like an occuring radikalism as a deep thought and wisdom are not previously prepared.

Ngalah clearly allow a priest, *uskup*, *romo*, *biarawati*, etc to enter the mosque. They may join religious programs like *pengajian Seloosan*, *pengajian tafsir*, and *doa bersama*. Ngalah follow the *fatwa* that non-muslim is allowed to enter a mosque, which is derived from *Kitab Al-Kurdi ‘ala al-Minhaj al-Qawim*, page 98 and *Kitab Busyra al-Karim* juz 1, page 37.<sup>23</sup>

#### 5. Asrama atau Gedung

Percieved from the aspect of dormitory, and the arcitecture of the buildings, Ngalah is as conventional as other pesantrens. Dormitories are separated between the one for female and the other for male and has common functions as daily chores for the santris. But buildings of Ngalah are uniquely labelled as *Bhineka Tunggal Ika*, *gedung Pancasila*, *jalan nusantara*, etc., which reflect the values of pluralisms.

Pesantren provides several facilities with multicultural values, e.g. a means of musical art, extracurricular activities like *Gema Sholawat Darut Taqwa (Gawat Darurat)*, contemporer music, *Group Sholawat Al-Banjari - Al Mustafidah Gorup Sholawat (Nasyid)*, *RESPODA (Remaja Seni Pondok Darut Taqwa) - Musik Drumband*, *Lajnah Falakiyah Darut Taqwa (eL-FaDa) - Tim Rukyatul Hilal*, *Ngalah Foot Ball Club (NFC)*, *Pagar Nusa - Pencak Silat*, *Forum Komunikasi 'Ulya (FKU)*, *Forum Kajian Mu'allimin Mu'allimat (FKM2)*, *Zona Intelektual Ngalah (ZoIN Production)*, *GKD (Gelombang Komedi Darut Taqwa)*, which has achieved the first place of Comdy contest held by a national TV station. All of these activities show that Ngalah gives santri free choices to develop and optimalize their potentials and interest multiculturally, which might not be acceptable for other pesantrens.

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<sup>22</sup>Lihat dalam beberapa acara seperti “live in” oleh non-muslim dengan berbagai kegiatan baik dalam suasana formal di lembaga pendidikan seperti sekolah, maupun non formal di pesantren dan masyarakat.

<sup>23</sup>Santri Madrasah Diniyyah Mu'allimin Mu'allimat Ngalah periode 1431/1432 H, *Fiqih Galak Gampil; Menggali Dasar Tradisi Keagamaan Muslim ala Indonesia*, Edisi ke-4 (Pasuruan: Ngalah, 2010), hlm. 89-90.

## THEORETICAL MODEL OF ARCHITECTURE WITH THE CONCEPT OF HOME IN INTER-RELIGION DIALOGUE

There are 5 models of pluralism in religion, namely model of Geography with the mount-tip concept, model of Physics with rainbow concept, and model of Geometry with Typological invariant concept, model of Anthropology with linguistic concept, and model of Mystic with silent concept.<sup>24</sup> The complete explanation for those 5 models can be seen in Raimundo Panikkar, *The Intra-Religious Dialogue*, Revised Edition (New Jersey: Paulist Press, 1999), hlm. 11-22

The researcher needs to add those 5 concepts since they narrowly focuses on the aspects of personal, soul, faith and individual experience in coming to divinity. Achieving the top spiritual level personally can indeed generate exclusivism and fundamentalism due to fanaticism on religious teachings without collective efforts in growing dialogue with real application in social actions. As the material for *inter-religion dialogue*, those 5 concepts are acceptable. However, as the efforts are of personal interpretation *per se*, the real application in inter-religion harmony is hard to achieve since there is no *pattern* and model in the *discourse* level as well as its implementation.

It is important to understand that the ultimate end of religiousness is not only the evaluation of God on how firm our faith on Him is, how frequent a muslim accomplish his *sholat* five times a day; how frequent a Christian go to church for prayers is, and other followers who have the concept that the creation of universe is indeed to be returned to God in the end of time. Above all, the world and its contents are created to make human able to use it as means of living and benefit them to succeed in achieving the final goal in question. *Religious harmony* requires each other's greeting, familiarity, mutual understanding, as the manifestation of *inter-religion dialogue*, which become an essential value in pluralism. Suppose that those 5 concepts are workable, it is questioned that pluralism can be implemented since they focuses only on individual level, personal religious experience without providing fundamental building collectively.

The realization of personal piety is in fact not in line with social piety. It commonly happens in the society that a man's religious behavior personally damages "*the path toward the mountain peak or summit*" of his religious journey. There are a lot of people ritually obedient but they are not able to optimize their social piety. All of religions and beliefs teach that human has social dimension so that it is impossible that his religiousness is taken out of his society and environment. In Islam, as the prophet Muhammad moved to Madinah and eventually made *Piagam Madinah* as the national foundation of Madinah, 80% of the substantial affairs are to manage the society, not to manage the individual's faith only. It is evident that how important the social dimension of people in one's religiousness.

Concerning with Ngalah, I attempt to draw an interpretation by giving a concept of religious pluralism. Internalizing the pluralism values implemented in Ngalah has given the new look of a pesantren. Hence, the theory of face by Emmanuel Levinas lies, initiated with the concept of *totality* and *infinity* as the theoretical framework of this study. The face of Ngalah is different from the face of other pesantrens. The interpretation of Ngalah on "the outsiders" or "al-akhor" give new face on Islam which is quite different from the face of most muslims so far. The face of Islam indeed differs from the face of other religions and both cannot push each other to be the same or discriminative. Each has its own parallel face and ensuring to respect each other's face.

I attempt to draw the face theory to become the concept of "house". House owns larger interpretation than face. Unlike face that gives visualisation of an individual, house depicts a particular place owned by many different faces or individuals. What I mean by house is that Islam which exists in an institution of pesantren. Islam depicted by pesantren Ngalah visualize a new house, owned by different faces. Ngalah has given real concept in two-sided religiousness, namely the success to achieve the 'mount peak' safely as personal side and to continue the efforts in social affairs.

The facts show that Islamic followers present phenomena of being easy to damage inter-religion relationship individually and collectively on behalf of claims of the confessed religion. They are present in the world as if becoming the representative of God entitled and authorized to judge and sentence whether others are right or wrong, going to paradise or to hell, *kafir* or muslim, radicalism is often chosen as a way out.

The concept of house consists of several important elements as the pillars and stages of the existence of a house.

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<sup>24</sup> The explanation for those 5 models can be seen in Raimundo Panikkar, *The Intra-Religious Dialogue*, Revised Edition (New Jersey: Paulist Press, 1999), hlm. 11-22

- Designing and constructing foundation (Hence lies the perennialist of the pesantren, e.g. their classical knowledge and theological world as well as its *tasawuf*)

A house with any architectural design generally requires foundation planted in the ground. The strength of house foundation determines the strength of the construction and affect the look of the house. The higher a building is designed by an architect, the the stronger the foundation he needs. A haphazardly built foundation would not make the building last longer. In order to go to the highest roof of the house, we must begin from the very bottom of the building. A religious tradition has a summit, that is God, since He is the highest and the Almighty. However, the followers of a religious tradition cannot reach the summit as he does not own foundation of his religious teachings. God can be interpreted via His religious teachings, both *tauhid* and rites, and social *muamalah*. *Aqidah* is the basic foundation of religion that must be first built. The stronger one's *aqidah* is the more persistent he will lead a life and even his way to God.

After a santri has a strong foundation, they are prepared to further the next stage, fulfilling their faith with other values. The next stage can be in the form of dialogue or other practical activities as implemented by Ngalah. Such activities as seminar, dialogue, *live in*, or religious lecturing for non-moslems are easy to do as every santri has been prepared in terms of its foundation so that religion conversion will be impossible besides its possibility to happen. For Ngalah, after implementing pluralism for years, not a single case of religion conversion has occurred among the santris of the pesantren.

- Constructing the house with pillars, wall, doors and windows and roof (here lies the progressiveness of pesantren; house needs interior and exterior)

A house is in a perfect form as various equipments, interior as well as exterior are prepared by the architect. Say a house will be comfortable as equipped with door, windows, ect., even completed with a green garden outdoor. Every house has the highest part, besides the very bottom, that is the foundation planted into the ground. The roof is the highest part and there lies God as *dzat* of the highest.

Interior and exterior of a house reflects the existence of religious values that become the obligation and guidance for his followers. In addition to primary religious teaching such as *aqidah*, which must be earlier and strongly planted in the followers, religion also has *furu'iyah* dimension or the branches completing the forementioned main teaching. It is indeed possible to have a house with roof for shading only, without walls and pillars but the family will be surely more susceptible to illnesses.

Ngalah has built its 'house' by completing with interior and exterior touches. Among other things that can be observed in Ngalah are that this 'house' is completed with formal education, from kindergarten up to college. This formal education is very important for the existence of pluralism values implemented in Ngalah.

- The ethical aspect of house as the existence of life

A house constructed by an architect has no value as it stands by itself. The reality teaches us that a house needs another house to stand nearby so that there is interaction and continuity between them. However, each home has its own autonomy in managing securing itself. In order that each home can survive along with its autonomy, thus it needs ethics agreed together for respecting the differences.

Thus, a religion is a house, in which there are many faces to protect. A religion is believed to be deeply rooted in the soul of its confessors, like a house with a strong foundation. A foundation not strongly planted into the ground can easily fall and get ruined, so was a faith of religion. It takes time to construct a beautiful and strong house, like human needs process in believing and serving the tradition of his religion. The house built in Ngalah can be of a new model as the *pilot project* for implementing pluralism. This house is an exclusive one for the dwellers, yet being inclusive and tolerant for others.

## CONCLUSIONS

Based on the fore-mentioned descriptions, I can draw some conclusions as follow:

It is evident that Indonesia has thousands of pesantren which can be of a great capital for us to develop peaceful and tolerant religious lives by developing pluralism in pesantren.

1. The primary pillar in developing religious pluralism in pesantren is to intensify the dialogue among different religion followers in pesantren.
2. Dialogue can change the mindset of santri to be more open, tolerant, and human toward the outsiders or different religion followers since it enables santri to understand another religion, not based on his own religion perspective.



3. Pluralism construct in Ngalah has been deeply rooted since it is motivated by genetic factor, namely the factors of family tree, Link of Kiai/teacher and pesantren, and Link of *Mursyid thariqah*, besides strong grip of Ngalah in holding and applying Pancasila values as the basic principle of nasionalism toward Indonesian state.

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