

## TOLERANT AND MODERATE ISLAMIC RELIGIOUS PRACTICES IN PESANTREN AL-QODIR

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### **Abstract**

*Creating peace and harmony among communities is an Islamic teaching that must be implemented to achieve goodness and harmony among humanity. It is what K.H. Masrur Ahmad MZ and his pesantren are currently doing, showing a commitment to translate the teaching into practice. This article aimed to explain the practice of a tolerant and moderate interpretation of Islam, or often referred to as "Islam rahmatan li al-alamn," by K.H. Masrur, the leader of Pesantren Al-Qodir. It used a qualitative method with a symbolic interaction approach. Data were collected through in-depth interviews, observations, and studies on relevant documents. The findings revealed that, the Islamic religiosity practiced in pesantren Al-Qodir, while preserving the basic principles and values of Islam, promotes Islam that sustains dialogue with various groups, other religions, cultures, and local communities. In this context, K.H. Masrur goes beyond the interpretation of a tolerant and moderate understanding of*

*Islam, and also demonstrates how tolerance is implemented in real actions, such as inviting Christians to participate in the sacrifice of animals for Qurban, staging local art festivals, and other initiatives.*

Menciptakan perdamaian dan kebersamaan di kalangan masyarakat adalah ajaran Islam yang harus diimplementasikan agar tercipta kebaikan dan keharmonisan di antara umat manusia. Hal inilah yang sedang dilakukan K.H. Masrur Ahmad MZ dan pesantrennya, yang tidak hanya dalam tataran pemikiran atau teori tetapi juga praktik. Artikel ini bertujuan menjelaskan praktik keberagaman Islam toleran dan moderat atau sering disebut Islam rahmatan li al-alamin yang dimotori oleh K.H. Masrur sebagai pengasuh pesantren Al-Qodir. Penelitian ini menggunakan metode kualitatif dengan pendekatan interaksi simbolik. Pengumpulan data dilakukan melalui wawancara mendalam, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa dengan tidak menghilangkan prinsip-prinsip dasar dan nilai-nilai Islam, keberagaman Islam di pesantren Al-Qodir adalah Islam yang mampu berdialog dengan berbagai kelompok, agama lain, budaya, dan masyarakat lokal. Dalam konteks ini, K.H. Masrur tidak berhenti dalam hasil penafsiran ajaran Islam yang toleran dan moderat, akan tetapi bagaimana praktik toleransi diimplementasikan dalam tindakan yang nyata, seperti mengundang kaum nasrani ikut dalam penyembelihan hewan kurban, pagelaran vestifal kesenian lokal, dan lainnya.

**Keywords:** *Islamic religious practices; moderate; pesantren; tolerant*

## **Introduction**

If we look at historical facts, especially in Indonesia, we can witness that Islam, as a religion, can fundamentally acculturate and assimilate with local culture. When Islam spread across Nusantara, it embraced the existing local cultural setting, allowing for integration with the local culture to gain acceptance from the society (Al-Amri & Haramain, 2017). Similarly, in the localization process, Islam could assimilate with local culture. Wahib (2022) suggested that assimilation of Islam occurs when cultural values interact with religious teachings, thus creating a new cultural pattern.

In the region of Sumatra, Islam, upon its development, could enter and influence Malay culture. Hasbullah (2014) explained that the conversion

of the Malay in Riau from ancestral beliefs, which only contained myths, to Islam, was not only followed by practicing Islamic law. They also embodied these teachings in cultural actions. Therefore, the integration of customs and Islamic law, in the view of the Malay, is necessary because customs cannot contradict Islamic law. Even according to Malay, "law" is identical to Islamic law based on the Qur'an. This principle is encapsulated in the phrase "*adat bersendi syara', syara' bersendi kitabullah*".

In Java, Islam would never have become a Javanese religion if sufism, which was developed by *Walisanga* as an open teaching with local traditions, had not taken root in society (Mas'ud, 2006). Correspondingly, Mun'im stated that the most intensive process of Islam's struggle with local culture was seen during the time of *Walisanga*. This period was deemed to have a great transition from the fading Hindu-Javanese culture towards the dawn of Islam. Accommodation towards local traditions and culture was then crafted into the fundamental character of Islamic culture in *pesantren* (Islamic boarding schools). It is this aspect that made Islam easily accepted by various ethnic groups across Nusantara. In fact, the presence of Islam did not disturb the old beliefs, but instead, those beliefs were appreciated and integrated into the doctrine and culture of Islam (Mun'im, 2007).

In reality, Islamic teachings can harmoniously coexist with local culture. For the people of Sumogawe Village in Getasan District, Semarang regency, the relationship between religion and culture can be described as a reciprocal relationship (Kastolani & Yusof, 2016). In practice, religion is a product of the understanding and experiences of the community based on their existing culture. Meanwhile, culture always changes following the religion believed by the community. Therefore, the relationship between religion and culture is dialogical (Kastolani & Yusof, 2016; Fauzan & Rohmadi, 2021). Similarly, Rusdy & Fauzi (2020) mentioned that the *Petawaren* tradition, which is a pure Gayo culture (in Central Aceh Regency), is a part of their animistic belief system before Islam, which might have encountered a dialogue with Islam. The dialectic between Islam and the *Petawaren* tradition in Gayo society is an accommodation of Islamic values.

Basically, the manifestation of harmony between Islam and local culture is practiced by K.H. Masrur and *pesantren*. He is the successor of the teachings and methods of *da'wah* of *Walisanga* in Java. K.H. Masrur and his *pesantren* play an educational role in teaching their community about tolerant religious practices. In this context, K.H. Masrur interprets and

brings a friendly interpretation of Islamic teachings. Therefore, what K.H. Masrur and his *pesantren* are doing is important for the nation and state of Indonesia in creating harmonization among the pluralistic society.

K.H. Masrur and *pesantren* are not only building and developing *ukhuwwah Islamiyyah* (establishing good relationships with fellow Muslims), but also *ukhuwwah basyariyyah* (establishing good relationships with fellow humans) and *ukhuwwah wathaniyyah* (establishing good relationships with fellow citizens). As stated by Badruddin, the social role of *kiai* and *santri* is important in the context of religious interaction, especially related to *wathaniyyah* and *basyariyyah* brotherhood. For example, the social role in *ukhuwwah wathaniyyah* is carried out by the *salafiyah pesantren* in Sukorejo, Situbondo, East Java. This *pesantren* does not prohibit the continuation of local culture and traditions, as long as they are not contrary to Islamic teachings. The *santri* are not prohibited to enjoy cultural performances, except during their study period. Humanistic economic relations are also established well with the majority Madurese community around the *pesantren* (Badruddin, 2007).

This article specifically examines the important role of *kiai* (religious leaders) as role models for the Muslim community, as exemplified by K.H. Masrur. *Kiai* determines the type of Islamic character that the community will embody. If a *kiai* or *ustad* teaches rigid and strict Islam, their followers will behave and act accordingly. Therefore, for the harmony of Indonesia, K.H. Masrur's actions are appropriate. Through his *pesantren*, Al-Qodir, K.H. Masrur seeks to continue and develop the model and mission of *Walisanga* Islam, which teaches Islam as a mercy for all creatures. Such practices represent tolerant and moderate Islam that still upholds the traditions of the early Islamic scholars or *ulama*.

The practice of Islam by K.H. Masrur seems to be important to develop within the framework of Indonesian identity. It is remarkable for the Indonesian context that his endeavors are also widely adopted and practiced in other regions. For example, from the study by Marzuki et al., (2020), we can see multicultural education practices enforced in *Pesantren Dar al-Tauhid* Cirebon, *Raudlatuth Thalibin* Rembang, and *Pesantren Tebuireng* Jombang. The role of *kiai* seems to be important in motivating and instilling the spirit of tolerance among students, as evidenced by his successful efforts against religious radicalism in *pesantren*, especially, and society in general.

Correspondingly, Naim & Qomar (2021) stated that *kiai* plays a strategic role in influencing the behavior of the Muslim community because he is a role model.

Masamah (2016) highlighted the importance of tolerance, particularly in Indonesia with a pluralistic society, by introducing multicultural education at an early age. Her study shows that multicultural education raises awareness among students that cultural diversity should not be a cause of discrimination, injustice, suspicion, or various human rights violations. Instead, it should be a force to build a sense of togetherness. Further, Miftah (2016) explicitly reveals the importance of multicultural education in Indonesia as a country with high diversity in terms of ethnicity, language, tradition, and religion. Therefore, considering the urgency of multiculturalism for national development, it is imperative to translate this concept into tangible actions and practical implementation.

## Method

This research used a descriptive-qualitative research method. It aimed to describe the practice of tolerance based on local wisdom by the students of Pesantren Al-Qodir, which is led by K.H. Masrur Ahmad MZ. The data were obtained through in-depth interviews with *kiai* and some students. To provide a deep overview of the practice of tolerance by K.H. Masrur and his students, additional documents (electronic media news and leaflets, K.H. Masrur's thoughts in the form of books, and other secondary sources) were studied.

## Findings and Discussion

### Tolerance as an Islamic Teaching across Nusantara

The explanation in this section aimed to prove that Islam is a tolerant religion. It is based on the fact that humans originate from the same source, which is the descendants of Adam and Eve. However, by the time goes by, they were divided into tribes, nations, and each with their own unique culture and civilization. These differences encourage people to get to know one another and to develop appreciation and respect. Therefore, pluralism among human beings is inevitable, and this pluralism has become God's law (*sunatullah*). Therefore, religion (in this case, Islam) should not be forced by anyone onto anyone else, because if God wills, all humans will believe (Azra, 1999).

In Islam, there is no reason not to be tolerant in religious, social, and ethnic differences. Azra (1999) emphasized that Islam recognizes the right to life of other religions and allows the followers to practice their own teachings. This is the basis of Islamic teachings on religious tolerance. Since the beginning, when Prophet Muhammad migrated to Medina in 622 AD, the Muslim community had implemented the "theology of harmony." The formation of the city-state of Medina was undoubtedly a historic moment in terms of the implementation of the framework of theology, doctrines, and ideas of Islamic religious harmony towards the followers of other religions.

Tolerance is the basic identity of Muslims, so they must be involved in creating better justice in the social sphere. Muslims should be able to live alongside anyone, and the Islamic community should also show loyalty as Indonesian and global citizens. Likewise, a Muslim should be able to maintain their identity and obedience, while at the same time being open to secularism and pluralism (Qomaruzzaman & Busro, 2019).

The tolerant understanding of Islam is what later spread across Nusantara. Scholars concluded that the Islam that developed across Nusantara is the friendly Islam, widely spread without violence. As emphasized, Islam in the Nusantara has several basic characteristics. First, it came by considering tradition, while opposing traditions were not fought against but appreciated and used as a means of developing Islam. Second, it came without disturbing any religion or belief, so it could live alongside them. Third, it came to revitalize outdated traditions, so it was accepted as both tradition and religion. Fourth, it became a traditional religion, so people did not abandon it in their lives but instead, they integrated it into their daily practices and beliefs (Mun'im, 2008).

Islam that developed in Nusantara embraces the culture that has developed in Indonesia. Although culture and Islam are two different elements, many cultural practices have influenced the development of Islam in Indonesia. Therefore, Indonesian Islam can incorporate Indonesian traditions and become a driving force in the country's development. This type of Islam is characterized by its humanistic, fair, and distinctive nature. It is not the same as that in the Middle East; rather, it incorporates Indonesian culture. The aforementioned characteristics prove that Indonesian Islam is moderate, tolerant, and inclusive (Qodir, 2016).

The Islam developed in Nusantara prioritizes continuity with local culture. The teachings of the *Walisanga*, for example, serve as a model for the

development of Islam in Java and beyond. The success of the *da'wah* of the *Walisanga* lies in their strategy of emphasizing the continuity of Islamic teachings with the previous teachings and traditions, making it familiar and accessible to the local community. This is possible because the Islamic teachings embraced by the *Walisanga* are based on *Sufi* Islam, which places more emphasis on esoteric teachings, such as reality, spirit, and substance, rather than exoteric teachings, such as symbolic, apparent, and artificial aspects of religion (Romli, 2016). It is important to emphasize that Islam in Nusantara is not a new sect or branch, and it is not intended to change Islamic doctrine. Rather, Islam Nusantara is a way of thinking based on the history of Islam's entry into Indonesia, which is not through warfare but a process of compromise with the existing culture. This approach values the local traditions and customs, while maintaining the core principles of Islamic teachings. Hence, Islam Nusantara is a unique and distinct form of Islam that embodies the cultural diversity and tolerance of Indonesia (Moqsith, 2016).

Islam developed in Nusantara, commonly referred to as Islam Nusantara, is a religion that embraces, respects, and preserves local culture. It is known for its courtesy and etiquette. For the proponents of Islam Nusantara, the preaching methods of past scholars, such as the *Walisanga* serve as tangible evidence of how Islam Nusantara is practiced. The preservation of *slametan*, *tahlilan*, *gamelan*, *wayang*, and the Javanese pilgrimage model are examples of Islamic values that have been localized in Indonesia and become Islamic practices for Indonesian society until today (Tauhidi, 2015). It is this preaching pattern that is adopted by K.H. Masrur for his community. The religious practices taught by K.H. Masrur can be called tolerant Islam, moderate Islam, or Islam *rahmatan li al-alamin*, which will be explained in the following section.

In the current context of the Indonesian nation-state, the Islamic practices by K.H. Masrur and his students correspond to the values of *Pancasila*. The values of *Pancasila* do not contradict religious teachings. They reflect the main messages of all religions, which in Islamic teachings are known as *maqashid al-syari'ah* or the common good. With this awareness, they reject the formalization of religion and emphasize its substance. They position the state as an institution that recognizes diversity, nurtures all interests, and protects all beliefs, cultures, and traditions of the Indonesian nation. Thus, through *Pancasila*, they present religion as a manifestation of

God's love for all creatures (*rahmatan li al-'alamin*) in its truest sense. According to Gus Dur, the attitude of religious nationalist figures who strive to defend the national structure of the Republic of Indonesia based on *Pancasila* and the 1945 Constitution can be called the presence of tranquil souls (*al-nafs al-muthmainnah*), individuals who continue to strive for the benefit of as many people as possible despite the existing differences (Wahid, 2009).

### **The Islamic Da'wah Model of Pesantren Al-Qodir**

Pesantren Al-Qodir, located in Tanjung, Wukirsari, Cangkringan District, Sleman, Yogyakarta, was founded by K.H. Masrur Ahmad MZ in 1980. This pesantren was established to help spread the teachings of Islam as a mercy to all creation. The school was named Al-Qodir out of respect and devotion to Masrur's grandfather, Abdul Qodir (Interview with K.H. Masrur, 2017).

Pesantren Al-Qodir was built based on the motivation of K.H. Masrur, with his knowledge, to continue his father's struggle in Islamic preaching. His father used to be a village chief who was also a local cleric. K.H. Masrur stated,

"Although my father was only a village chief, he was a student of Islam and taught Quranic studies. My grandfather was also the head of the religious affairs office. So, our family has been involved in the field of religious education from the beginning, and I continue it. During my father's lifetime, he was not able to establish *pesantren* due to the large numbers of PKI (Indonesian Communist Party) members, the enemies of Islam back then. After the fall of the PKI, I dared to establish a pesantren (Interview with K.H. Masrur, 2017)."

Pesantren Al-Qodir was established in 1980, but the construction of its facilities, such as dormitories for students, mosques, and others, could only be pursued in 1990, when students started to arrive. Similarly, although he had already accepted students and the teaching process had been underway since 1990, Pesantren Al-Qodir officially stood in 1998 as a foundation confirmed by a notary deed and officially registered in the Department of Religious Affairs of the Republic of Indonesia. Meanwhile, Al-Qodir positions itself as a *pesantren salaf*, or commonly known as a



traditional pesantren that still maintains and teaches *kitab kuning* (classical books) as the reference for its education (Pondok Pesantren Al-Qodir, 2013).

In the early days, Pesantren Al-Qodir had limited facilities. The mosque, dormitories, and other facilities such as bathrooms were still small and limited in number. In addition, the activities of the boarding school were mostly carried out outside. The *kiai* of Pesantren Al-Qodir often conducted religious preaching (*da'wah*) tours, moving from one village to another to spread the teachings of Islam. However, in the following years, the preaching activities did not stop even though gradually more students came to Al-Qodir to study religion. In fact, after many students arrived, the preaching was carried out on a larger scale through a practice called "*mujahadah keliling*" (a ritual prayer performed together using certain readings, carried out by many people and led by someone with religious authority) (Pondok Pesantren Al-Qodir, 2013).

*Mujahadah* preaching is carried out once every eight weeks (approximately 35 days), on every *Sabtu Pon* day, so it is known as the *Sabtu Ponan* preaching. This *mujahadah* activity holds not only religious significance but also social aspect because it is accompanied by social service activities for the local community. In practice, before the *Sabtu Ponan* preaching is held, *kiai* and students of pesantren carry out social services with the local community. This activity fosters a close relationship between Pesantren Al-Qodir and the community in general (Pondok Pesantren Al-Qodir, 2013).

Religious activities, such as *mujahadah*, according to K.H. Masrur, are considered important so that the religion itself can provide answers to the problems faced by society. Religion must obviously be able to address all the problems experienced by humans. Religion should have a basis of thought that can integrate and summarize all issues, and then guide them towards the right path according to its teachings. Religion should also be able to bind diversity and differences, while providing solutions to the complex and diverse problems faced by humans. When this religious duty is not fulfilled, religion will become a set of outdated values that will not survive along the changes of time, even it will only become rules for past generations, not for today's or future generations (Ahmad, 2014).

According to K.H. Masrur, in the context of Indonesia which is a plural and diverse country with rich traditions, cultures, and societal characters, religion as a way of life, which encompasses all aspects of its

followers' lives. It must be able to dialogue with pluralism and diversity. Religion cannot distance from the traditions, cultures, values, and characters of the existing society. It should be universal, not a set of values that restricts diversity and becomes a motor of homogenization. Likewise, Islam is a global religion that should be able to embrace all layers of society worldwide without exception, while also being the last (concluding) religion. Islam is believed to be capable of framing all aspects of human life until the end of time, with all of its developments and advancements of civilization, including all forms of local and national traditions that develop over time and in all places (Ahmad, 2014).

The Islamic propagation carried out by K.H. Masrur and his pesantren, Al-Qodir, is an inclusive or moderate Islam. With this inclusive approach, Pesantren Al-Qodir prioritizes a harmonious, peaceful coexistence with other societal entities. Therefore, it is not surprising that Pesantren Al-Qodir becomes a place for gathering scholars, interfaith figures, artists, and cultural leaders. In addition, K.H. Masrur is often invited to participate in various religious and academic activities in various universities. It shows recognition from both general public and academic community towards Pesantren Al-Qodir. Ultimately, this recognition contributes to the internal development of the pesantren (Pondok Pesantren Al-Qodir, 2013).

The Islamic propagation of Pesantren Al-Qodir indeed uses the method that was once carried out by *Walisanga* in the Javanese region. According to K.H. Masrur, such propagation is suitable for the Indonesian context, and this is what is often referred to as Islam Nusantara model. He mentioned that sociologically and anthropologically, the face of Indonesian Islam is the result of the acculturation of universal Islamic values with local Nusantara culture. All of this cannot be separated from the efforts of the spread of Islam in Nusantara, especially the *Walisanga*, who emphasized the principle of dialogue in preaching to the community. Dialogue in this context is not only limited to daily communication or relationships with the local community, but more importantly, it is the establishment of local cultural dialogue that has long existed with the normative values of Islam that came later (Ahmad, 2014).

According to K.H. Masrur, the emergence of pesantren as a learning activity for Islamic religion in the Nusantara region accompanied the development of Islam. The Islamic values that apply and develop in pesantren are the values of Islam Nusantara, formed from the integration of

original Islamic values with local cultural values. In addition to be a center for the dissemination and education of Islam, *pesantren* has become a center for Nusantara's local culture, with a significant role in preserving and conserving local traditions (Ahmad MZ., 2014).

One of the examples that still applies in *pesantren salaf* in Java until now is the teaching system of "*kitab kuning*" literature using the local language, Javanese language (Arab Pegon). Although the majority of *pesantren* in Nusantara consists of classical Arabic-language books, they are interpreted (*ngasahi*) using Javanese Pegon language. On the other hand, there are still Javanese *pesantren* that adopt local arts, such as *wayang*, *ketoprak*, *gamelan*, *jatilan*, and similar activities as part of their preaching mission, as exemplified by Pesantren Al-Qodir (Ahmad, 2014).

### **Moderate and Tolerant Islamic Practices at Pesantren Al-Qodir**

This section explores how the tolerant and moderate Islam practiced at Pesantren Al-Qodir is not only a theoretical concept, but practice. It demonstrates how the propagation of Islam at the Pesantren adopts an inclusive approach, inspired by the era of the *Walisanga*. Emphasizing a harmonious and peaceful way of life within the community, K.H. Masrur's inclusive approach is also known as contextual preaching, adapting to the prevailing conditions and situations.

One of the tangible manifestations of Pesantren Al-Qodir upon practicing *ukhuwwah Islamiyyah* (good relationships with fellow Muslims) and *ukhuwwah basariyah* (good relationships with fellow humans regardless of religion) is its participation in solving the post-eruption problems of Mount Merapi in 2010. The community experienced a crisis of confidence in the government regarding the management of the surrounding area of Merapi after the eruption. To help resolve this issue, Pesantren Al-Qodir participated in forming *Salaman* Forum (Interfaith and cultural leaders' gathering for the Merapi region) led by K.H. Masrur. The *Salaman* Forum included religious leaders, interfaith leaders, and cultural figures from Yogyakarta, Magelang, Klaten, and Boyolali. It aimed to become a partner of the government in managing the aftermath of the Mount Merapi eruption and helping its victims (Pondok Pesantren Al-Qodir, 2013).

Another way of building Islamic and human brotherhood is Pesantren Al-Qodir's dissemination of Islamic preaching and propagation during

*Akhirussanah* (the end of the academic year). One of the events that takes place during *Akhirussanah* is the people's market festival, which also marks the end of the academic year. This festival spans over two weeks and serves not only as a form of gratitude to Allah, but also as a means to bring the pesantren community closer to the wider community through the end-of-year activities in the form of a people's market (Ponpes Al-Qodir, 2012).

According to K.H. Masrur, the *Akhirussanah* activity has become a tradition in Pesantren Al-Qodir. At the end of each academic year, the *Akhirussanah* activity is always held, which essentially is a form of gratitude to Allah. The people in the foothills of Mount Merapi, especially in the Cangkringan District, always look forward to the *Akhirussanah* activity. In reality, *Akhirussanah*, besides stimulating economic activity due to the presence of a cheap market, holds a "social service." It is not surprising that the community is very enthusiastic about the *Akhirussanah* activity and even hopes that this activity will last for a long time (Ponpes Al-Qodir, 2012).

*Akhirussanah* is usually held as the month of Ramadan is approaching, so the "cheap market" activity will greatly help the community prepare for fasting in Ramadan. In addition, various activities are held during *Akhirussanah*, ranging from bazaars, dangdut music performances, jathilan festivals, hadroh festivals, mujahadah, social services, mass circumcision, and grand recitations (by inviting a famous preacher or mubaligh). Therefore, the *akhirussanah* event is not only attended by the students but also the surrounding community, even involving other pesantrens and art communities around the slopes of Mount Merapi (Ponpes Al-Qodir, 2012). The Islamic preaching model of Pesantren Al-Qodir respects local culture. This method is believed to effectively spread Islam with no rejection because it does not offend the feelings of the community.

Furthermore, why are local arts, such as *jatilan* and *dangdut* music – which are perceived to backclash with Islamic values – also given the opportunity to perform and even in the festivals on certain occasions? K.H. Masrur stated that the community around Pesantren Al-Qodir is still strongly influenced by Javanese culture because the area is the base of the PKI (Indonesian Communist Party) group whose figures developed Javanese culture. Some local arts are still played. Many *jatilan* groups in this area are managed by communists. Since the first *jatilan* festival was held, there have been more than 17 *jatilan* groups. They sing songs like *Genjer-Genjer* and

others, which were once used as PKI propaganda. Gradually, with appropriate and seemingly non-coercive approaches, such as providing facilities and providing media for them to express themselves, these songs can be replaced with Islamic-themed songs and chants, such as *Tombo Ati*, *sholawatan*, and similar ones. With such a method, eventually the community willingly followed it and even without rejection. Unconsciously, in the end, they came to know the true Islam (Interview with K.H. Masrur, 2017).

Pesantren Al-Qodir regularly holds *jatilan* festival once a year, which is followed by *jatilan* groups in the region of Merapi. This is not surprising as the pesantren often holds traditional art competitions and *jatilan* coaching activities. The head of Pesantren Al-Qodir, K.H. Masrur, is also referred to as "Kiai *Jatilan*", which is interestingly accepted with joy (Pondok Pesantren Al-Qodir, 2013). K.H. Masrur revealed as follow.

"This *jatilan* festival is held regularly every *Akhirussanah* with "people's celebration". In addition to *jatilan*, there are also many other events aimed at entertaining the community, which is why it is called the "Al-Qodir community celebration". Actually, in my heart, I am tired of seeing and hearing it, but that's what *da'wah* (preaching) is all about - sacrifices must be made. With this *da'wah* model, in reality, the stigma of dichotomy between the *santri* (Islamic students) and *abangan* (non-Islamic Javanese) people can be eliminated (Interview with K.H. Masrur, 2017)."

Meanwhile, in the spirit of *ukhuwwah basyariyyah*, Pesantren Al-Qodir interacted with followers of religions other than Islam. For example, on September 23, 2015, Pesantren Al-Qodir initiated and invited Christian believers to slaughter sacrificial animals together on Eid al-Adha. The animals slaughtered were 200 goats, donated by the Muslim community in Singapore. For Sister Dominika Winanda from the Congregation of Franciscan Sisters of Saint Elizabeth in Yogyakarta, her involvement in the animal sacrifice was a first-time experience in her life. Despite being non-Muslim, Sister Dominika appeared comfortable and at ease mingling with Muslim women in Cangkringan, Sleman, Yogyakarta. She sat cross-legged on a mat while cutting the freshly slaughtered goat meat. The activity, which involved followers of other religions, such as Christians, Hindus, and Buddhists, to participate in the animal sacrifice event, was an effort to foster harmony among people of different faiths, according to the leader of Pesantren Al-Qodir, K.H. Masrur (Ponpes Al-Qodir, 2015).

For Christians, participating in the sacrificial slaughter of qurban animals is a form of humanitarian service that sees no ethnic or religious differences. Therefore, Father Robertus Tri Widodo Pr, the pastor of Babadan Church in Yogyakarta, welcomed this interfaith solidarity manifested in the qurban animal slaughter procession. Father Robertus also hoped that the brotherhood among people of different faiths would become even closer. Humanitarian service work can continue to be carried out, especially for the victims of the eruption of Mount Merapi. According to Father Robertus, building brotherhood is beautiful, so there are no problems with differences in region of origin, ethnicity, or religion. When brotherhood is built, solving humanitarian problems will be easy (Ponpes Al-Qodir, 2015).

Previously, the students (*santri*) of Pesantren Al-Qodir also practiced solidarity with people of other faiths by participating in the inauguration of the St. Francis Xavier Catholic Church in Cangkringan on November 28, 2013. A *hadroh* group (a form of Islamic music, namely the chanting of the Prophet's *Salawat* accompanied by certain percussion instruments), consisting of around 30 students from Pesantren Al-Qodir, performed for almost sixty minutes to liven up the inauguration ceremony of the church. Furthermore, the event was closed with an interfaith prayer (Peresmian Gereja Katolik, 2015).

There are also other forms of activities in order to bring Pesantren Al-Qodir closer to all people, that essentially introduce Islamic values to everyone regardless of their social status, religion, and ethnicity. This is manifested in the form of therapy for people who are stressed due to drug addiction. Anas reported that whenever a drug addict comes and intends to participate in therapy at Pesantren Al-Qodir, K.H. Masrur always asks, "do you really intend to stop being a drug user or not? If you do, let's work together, but if not, it's better for you to go home and keep being a drug addict until you die." In the next stage, after the drug addict has a strong intention to quit drugs and has officially become *santri*, K.H. Masrur calls each therapy participant to inquire about their drug consumption pattern. For example, when the drug addict *santri* has a habit of injecting drugs five times a day, as a first step, K.H. Masrur will ask him to reduce the amount of drug consumption. So, on the first day, they are told to reduce it to four times, on the second day to three times, on the third day to two times, and so on until they can completely quit (Muwefik, 2022).

It is clear that the religious practices carried out by K.H. Masrur and his pesantren, Al-Qodir, are forms of Islamic humanism, Islamic universalism, and the Islamic mission of *rahmatan li al-alamin*. For K.H. Masrur, the morality of the pesantren must be oriented towards humanity. Islamic humanism is implemented in the form that the pesantren must serve as a protector and defender of all human interests. Horizontally, it should not be trapped in religious symbolism alone and should firmly adhere to noble moral practices, such as respecting people with different views and also people of different religions (Mawardi, 2017).

### Conclusion

Based on the finding, this study concluded that what is practiced in pesantren Al-Qodir is a form of tolerant and moderate Islam. K.H. Masrur belongs to the category of inclusive and moderate Muslim scholar. Indeed, according to him, practicing Islam should be tolerant, and it should be a religion that brings goodness to all people without exception. Therefore, in order for Islamic teachings and values to take root, they should be conveyed in a friendly, tolerant, and inclusive manner without being harsh.

According to K.H. Masrur, Islam should not be presented in a radical manner that instills fear and animosity towards the religion. This view is not unique to him, and it has been supported by concrete actions. For instance, *pesantren* has provided facilities for the development of local arts, engaged in dialogue with people of different faiths, invited them to participate in Islamic traditions, such as animal sacrifice, and shown respect for the inauguration of places of worship of other religions. These actions demonstrate a tolerant and moderate approach to presenting Islam, making its teachings more accessible to the wider community and fostering greater happiness and understanding.

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