REALIZING A MODERATE ISLAMIC-BASED LEARNING COMMUNITY IN INDONESIA

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ABSTRACT

This paper will report who is the first actor mobilizer in realizing the moderate Islamic-based learning community in 36 regions in Indonesia that utilizes the services of teachers graduating from Sidogiri Islamic Boarding Schools every year. This research was conducted from the 14th of October 2018 to the 11th of April 2009 using a qualitative research approach. Data collection techniques using in-depth interviews with 18 informants was done. Then the data was reduced and analyzed using domain analysis. From the analysis, there are three findings, namely: (1) the moderate Islamic community is a mobilizer for actors; (2) the Islamic teachers at the Sidogiri Islamic boarding school and their graduates are the main actors; and (3) the leadership of Sidogiri Islamic Boarding School plays the role of motivator and director of actors who have competence, commitment and confidence in carrying out their duties as a profession, as humanity, and as community service in realizing a moderate Islamic-based learning community

INTRODUCTION

Islamic education is a means to establish a community with the willingness and ability to implement Islamic teachings properly. Accordingly, Islamic education should be optimized to provide graduates a happy individual and social life.

The key factor of the success of Islamic education, in general, is the ability to transform the student to be a learner. In order to embody that key factor, a process is needed, namely the process of integrating the student with the teacher and the resources of a learning environment (Sisdiknas, 2003). There are five steps that transform a student to become a learner, namely: (1) teacher-learner interaction, (2) interaction among teachers, (3) learner-resources interaction, (4) integration

between students and teachers with the developed learning resources, and (5) Interaction between students along with the teacher within the surrounding community where they live in (Priatmoko, 2018).

In reality, these five processes seem to be the responsibility of teachers. Most Indonesian people still see that transforming students to be learners is the teacher's task (Rofiq, 2009) or that the issue should be addressed by a formal education institution, for instance, the school (Juanda, 2010). This reality, of course, is a problem considering that transforming students to be learners is not only the teacher's or the institution's duty. The school or the formal education institution is only one of the many options. Besides, it seems impossible for a school to satisfy all students' needs entirely (Marsick & Watkins, 2001). A school should not be defined only as a formal-institutional since it exists everywhere, especially in the family and the social environment (Al-Nahlawy, 1992). In other words, the community's awareness of the wider definition of school is important so as to establish the foundation for establishing an Islam-based learning community (Fahara et al., 2015).

According to Ki Hadjar Dewantara, there are three elements to realizing education (Hidayati, 2017). The first element is that there must be a community that acts as a mobilizer, namely parents and community leaders (read: *Ing Ngarsa Sung Tuladha).* The second element is that there must be a community that acts as an actor to do learning, namely teachers and students who can create initiatives and ideas (read: *Ing Madya Mangun Karsa).* The third element is that there must be a community that acts as an actor or director (read: *Tut Wuri Handayani*) in realizing this learning community.

The first concept is *"Ing Ngarsa Sung Tuladha".* This concept implies the meaning "if someone is in the foremost position, he should set an example". In realizing the learning community there must be people who stand at the forefront as the driving force for the establishment of educational institutions, namely community leaders who have a high concern for education. The second concept is *"Ing Madya Mangun Karsa".* This concept implies the meaning "if someone is in the middle position, he should be able and willing to work". In realizing the learning community there must be people as the main actors who have the ability and willingness to work in the world of education and teaching, namely teachers who have sufficient competence, and high commitment in carrying out learning activities. The third concept is *"Tut wuri handayani".* This concept implies the meaning "if someone is behind his position, he should give moral encouragement and enthusiasm for work". In realizing the learning community there must be people who are driving, namely the school leadership (Marce & Purbonuswanto, 2019).

Of the three concepts above, community leaders occupy the foremost position as educational drivers in realizing the learning commiunity di Indonesia. Based on reality on the ground, 36 community members are managing Islamic education institutions and establish cooperation with the leadership of Sidogiri Islamic

boarding school regarding the needs of Islamic teachers in Muslim communities. Their mission is to realize an Islamic-based learning community that holds to four principles, namely universal principles, balance, integration and diversity (Futaqi, 2018). The thirty-six community members managing and developing Islamic educational institutions collaborating with the leaders of the Sidogiri Islamic boarding school are community members from Pasuruan, Probolinggo, Lumajang, Jember, Bondowoso, Situbondo, Banyuwangi, Bali, Malang, Surabaya, Bawean, Bangkalan, Sampek, Pamekasan, Sumenep, Blitar, Ponorogo, Trenggalek, Jombang, Central Java, West Java, Special Capital Region of Jakarta, West Kalimantan, South Kalimantan, Central Kalimantan, East Kalimantan, Central Sulawesi, Central Sulawesi, South Sulawesi, West Sulawesi, North Sulawesi, East Nusa Tenggara, Namlea Ambon, Aceh, Palembang, Maluku, and Papua (Interview A2, A3)

These three elements must play their respective roles. Muslim community leaders have an important role in realizing Islamic-based learning societies. Because in their hands determine the fate of Islamic educational institutions such as Islamic boarding schools, madrasa, *majlis* tackle, mosques, and other religious education institutions. The Word of God in the Scriptures "... Verily Allah does not change the condition of a people unless they change the situation that exists in themselves .." (ar-Ra'd: 11). In this context, an Islamic-based learning community would not have been possible without the Muslim community making changes on themselves. Therefore Muslim community leaders must be agents of change in realizing an Islamic-based learning community (Fadli Al-Khanif et al., 2019)
 Islamic religious teachers have an important role in creating an Islamic learning community. They are actors who go directly in to ensure children become good students (Taylor, 2010), and good learners (Magno, 2007). Therefore the role of the teacher as the main actor in realizing the Islamic-based learning community is a necessity (Fahara et al., 2015)

Islamic education institutions have an important role in creating Islamic learning communities. Islamic educational institutions function as places for student learning, as places to teach teachers, and as means and infrastructure of encouraging and supporting teaching and learning activities of students with teachers. Without Islamic education institutions, the activity of educating children to become good students, and to become good learners, would not be possible. Therefore the role of Islamic education institutions in realizing Islamic-based learning communities is a necessity (Makdisi, 1981)

This research will report the role of these three elements, namely the role of the community, Islamic teachers, and leaders of Sidogiri Islamic boarding schools in realizing moderate Islamic-based learning communities in Indonesia.

RESEARCH QUESTION
How does the Role of Community, the *Ustadz* (Islamic Teachers), and the Leadership of *Sidogiri* Islamic Boarding School influence its characteristic as leader of moderate Islamic based learning?

METHOD
The present study applied qualitative approach. The researcher, as the key instrument, participant, and the data collector, sought "the meaning "behind the activities of Sidogiri Islamic Boarding School's diniyah teacher in the midst of the community. Data collection was carried out by interviewing 18 (eighteen) informants.

The first interviewee was Mahmud Zain (A1). He is a caregiver at Sidogiri Islamic boarding school. The interview was conducted at his residence for two hours, namely on Tuesday, 14th October 2008 from 06:00 to 08:00. From this informant the researcher found data on: (1) statistical data about the release of Islamic teacher alumni from Sidogiri Islamic boarding school to Muslim communities throughout Indonesia; (2) the mission of releasing Islamic teacher graduates of the Sidogiri Islamic boarding school to Muslim communities in need, (3) forms of concern of Muslim community members of Islamic teachers alumni from Sidogiri boarding school, and (4) the training programs for prospective Islamic teachers carried out by the leadership of the Sidogiri Islamic boarding school.

The second interviewee was Sholeh (A2). He is the head entrusted with the release of the Islamic teacher graduates of the Sidogiri Islamic boarding school. The interview was conducted at his residence for three hours, namely on Tuesday the 14th October 2008 from 09:00 to 13:00. From this informant the researcher found data on: (1) statistical data about the release of Islamic teacher graduates of the Sidogiri Islamic boarding school to Muslim communities throughout Indonesia, (2) forms of concern for Muslim community members of Islamic teachers alumni Sidogiri boarding school, and (3) mission of releasing the Islamic teacher alumni of Sidogiri Islamic Boarding School to Muslim communities in need.

The third interviewee was Saifullah Naji. (A3); He is the secretary in charge of the release of Islamic teacher graduates of the Sidogiri Islamic boarding school. The interview was conducted at the boarding school office for two hours, namely on Tuesday the 14th October 2008 from13:00 until 15:00. From this informant the researcher found data on: (1) statistical data about the release of Islamic teachers from Sidogiri Islamic boarding school to Muslim communities throughout Indonesia, and (2) forms of concern of the Muslim community members of the Islamic teachers alumni of Sidogiri boarding school.

The fourth interviewee was Zufri (B1). He is the head of the Madrasah Diniyah "Miftahul Ulum" Pasuruan. The interview was conducted at his residence for two

hours, namely on Saturday the 8th November 2008 from 06:00 until 08:00. From this informant the researcher found data on the activities of Islamic teacher graduates of the Sidogiri Islamic boarding school in the madrasa.

The fifth interviewee was Imam Turmudzi (B2). He is the vice-chairman of the Madrasah "Miftahul Ulum", Pasuruan. The interview was conducted at the school office for two hours, namely on Saturday the 8th of November 2008 from 09:00 until 11:00. From this informant the researcher found data on: (1) the Activities of Islamic community leaders using Islamic teacher graduates from Sidogiri Islamic boarding school, and (2) The Activities of Islamic teacher graduates of the Sidogiri Islamic boarding school in the madrasa.

The sixth interviewee was Nurul Bahri (B3). He is Community leader from the Madrasah Diniyah "Miftahul Ulum", Pasuruan. The interview was conducted at his residence for two hours, namely on Saturday the 8th November 2008 from 11:00 until 13:00. From this informant the researcher found data on: (1) the Activities of Islamic community leaders using Islamic teacher graduates from Sidogiri Islamic boarding school, (2) forms of concern of Muslim community members of Islamic teachers, alumni of Sidogiri boarding school and (3) the activities of Islamic teacher graduates of the Sidogiri Islamic boarding school in the madrasa.

The seventh interviewee was Hanafi (B4). He is an Islamic religion teacher who graduated from Sidogiri Islamic Boarding School who was one of the Madrasa attendees at "MIftahul Ulum" Pasuruan. The interview was conducted at his residence for two hours, namely on Monday the 10th November 2008 from 19:15 until 21:15. From this informant the researcher found data on: (1) the activities of Islamic teacher graduates of the Sidogiri Islamic boarding school in the madrasa, and (2) the training programs for prospective Islamic teachers carried out by the leadership of the Sidogiri Islamic boarding school.

The eighth interviewee was Abd. Hadi (B5). He is an Islamic religion teacher who graduated from Sidogiri Islamic Boarding School who attended the Madrasa "MIftahul Ulum" Pasuruan. The interview was conducted at his residence for two hours, namely on Tuesday the 11th November 2008 from 19:15 until 21:15. From this informant the researcher found data on: (1) the activities of Islamic teacher graduates of the Sidogiri Islamic boarding school in the madrasa, and (2) the training programs for prospective Islamic teachers carried out by the leadership of the Sidogiri Islamic boarding school.

The ninth interviewee was Amiruddin (B6). He is an Islamic religion teacher who graduated from Sidogiri Islamic Boarding School and who attended the Madrasa "MIftahul Ulum" Pasuruan. The interview was conducted at his residence for two hours, namely on Wednesday the 12th November 2008 from 19:30 until 21:30. From this informant the researcher found data on: (1) the activities of Islamic teacher graduates of the Sidogiri Islamic boarding school in the madrasa, and (2)

the training programs for prospective Islamic teachers carried out by the leadership of the Sidogiri Islamic boarding school.

The tenth interviewee was Suaidi (B7). He is an Islamic religion teacher who graduated from Sidogiri Islamic Boarding School and who attended "MIftahul Ulum" Pasuruan. The interview was conducted at his residence for two hours, namely on Thursday the 13th November 2008 from 18:15 until 20:15. From this informant the researcher found data on: (1) the Activities of Islamic teacher graduates of the Sidogiri Islamic boarding school in the madrasa, and (2) the training programs for prospective Islamic teachers carried out by the leadership of the Sidogiri Islamic boarding school.

The eleventh interviewee was Masyhudi Achmad (C1). He is the caretaker of the "Darul Falah" Ponorogo Islamic Boarding School. The interview was conducted at his residence for three hours, namely on Tuesday the 3rd March 2009 from 07:00 until 10:00. From this informant the researcher found data on: (1) the Activities of Islamic community leaders who were using Islamic teacher graduates from Sidogiri Islamic boarding school, (2) forms of concern of Muslim community members of Islamic teachers alumni, Sidogiri boarding school, and (3) the Activities of Islamic teacher graduates of the Sidogiri Islamic boarding school in their postings at Islamic schools.

The twelfth interviewee was Nurhadi (C2). He is a prominent figure in the society of "Darul Falah" Ponorogo. The interview was conducted at his residence for three hours, namely on Wednesday the 4th March 2009 from 19:00 until 22:00. From this informant the researcher found data on: (1) the activities of Islamic community leaders using Islamic teacher graduates from Sidogiri Islamic boarding school, (2) forms of concern of Muslim community members of Islamic teachers alumni, Sidogiri boarding school, and (3) the activities of Islamic teacher graduates of the Sidogiri Islamic boarding school in their postings at Islamic schools.

The thirteenth interviewee was Didik Widianto (C3). He is the principal of the integrated Islamic elementary school "Darul Falah" Ponorogo. The interview was conducted at his residence for two hours, namely on Thursday the 5th March 2009 from 19:00 until 21:00. From this informant the researcher found data on the activities of Islamic teacher graduates of the Sidogiri Islamic boarding school in their postings at Islamic schools.

The Fourteenth interviewee was Gunawan Suseno (C4). He is the deputy head of the integrated Islamic primary school "Darul Falah" Ponorogo. The interview was conducted at his residence for three hours, namely on Friday the 6th March 2009 from 19:00 until 22:00. From this informant the researcher found data on the activities of Islamic teacher graduates of the Sidogiri Islamic boarding school in their postings at Islamic schools.

The fifteenth interviewee was Mohammad Fatoni (C5). He is the head of the integrated Islamic elementary school administration of "Darul Falah" Ponorogo. The interview was conducted at his residence for two hours, namely on Saturday the 7th March 2009 from 06:00 until 08:00; and on Thursday the 8th October 2009 from 15:00 until 17:00. From this informant the researcher found data on the activities of Islamic teacher graduates of the Sidogiri Islamic boarding school in their postings at Islamic schools.

The sixteenth interviewee was Rois Amin (C6). He is an Islamic religion teacher who graduated from Sidogiri Islamic Boarding School and is a part of "Darul Falah" Ponorogo. The interview was conducted at the school office for three hours, namely on Sunday the 8th March 2009 from 08:00 until 11:00. From this informant the researcher found data on the activities of Islamic teacher graduates of the Sidogiri Islamic boarding school in their postings at Islamic schools.

The seventeenth interviewee was Maliki (C7). He is an Islamic religion teacher who graduated from Sidogiri Islamic Boarding School and is a part of "Darul Falah" Ponorogo. The interview was conducted at the school office for two hours, namely on Monday the 9th March 2009 from 12:30 until 14:30. From this informant the researcher found data on the activities of Islamic teacher graduates of the Sidogiri Islamic boarding school in their postings in Islamic schools.

The eighteenth is Abdul Aziz (C8). He is an Islamic religion teacher who graduated from Sidogiri Islamic Boarding School and who is a part of "Darul Falah" Ponorogo. The interview was conducted at his residence for three hours, namely on Tuesday the 10th of March 2009 at 06:00 until 08:00, and on Thursday the 8th October 2009 from 15:00 until 17.00. From this informant the researcher found data on the activities of Islamic teacher graduates of the Sidogiri Islamic boarding school in their postings at Islamic schools.

Data from the eighteen informants, was analyzed by data reduction, and themes developed to answer the Research Question. There are three classifications of data reduction, namely related data which suggests (1) which has the role of a mobilizer for actors in realizing a moderate Islamic-based learning community and what they have done; (2) who has the role of actor in realizing a moderate Islamic-based learning community and what they have done; (3) who has the role of being motivator and director of actors in realizing a moderate Islamic-based learning community and what they have done. Then the results of the data reduction were analyzed with the theory of the role of NU community leaders in Islamic education, the role of Islamic religious education teachers in making students become good learners, and the role of Islamic education institutions as the main infrastructure and facility, as a place to study the Islamic religious sciences.

FINDINGS
The Activities of Islamic community leaders using ustadz (Islamic teacher) who are graduates from Sidogiri Islamic boarding school

Islamic community leaders from 36 urban areas throughout Indonesia who need or utilize ustadz (Islamic teachers) from the Sidogiri boarding school are from the Nahdlatul Ulama community. They collaborate with the leaders of the Sidogiri boarding school and the nature of collaboration is as follows: (1) picking up the *ustadz* (Islamic teacher) every 14th of *Syawal* in the Islamic year; (2) paying alms and funds to develop facilities and infrastructure for Sidogiri Islamic boarding schools based on the number of Islamic teachers needed; (3) provide water for purification; (4) giving daily consumption; (5) help with medical expenses; (6) giving an allowance every month before the 14th of Hijriyah; (7) providing transportation costs in accordance with the provisions when there are official duties; (8) ensure security and peace; (9) giving a written report on the activities of the Islamic teacher (Islamic teacher) to the leadership of the Sidogiri Islamic Boarding School every 3 months; (10) returning or delivering Islamic teacher (Islamic teacher) to the leadership of Sidogiri Islamic Boarding School on the 15th of *Syaban* in the Islamic year (Interviews with A1, A2, A3, B3, C2)

The Activities of Ustadz (Islamic teacher) who are graduates of the Sidogiri Islamic boarding school in the madrasa diniyah

The activities of *Ustadz* (Islamic teacher) graduates of the Sidogiri Islamic boarding school in the madrasa diniyah that were conducted in class are (1) teaching *al-fiqh, al-Qur'an, al-hadith, al-tauhid, al-kalam, al- nahwu, al-shorf, al-akhlak lil banin wa al banat*; (2) teaching *diniyah takmiliyah* subjects which include: reading *al-Qur'an*, writing Arabic, memorizing letters of al-Qur'an and *al-muhadatsah al-arabiyah*; (3) reading the *kitab kuning* or source book of Islamic religious sciences (interviews B4, B5, B6, B7, C6, C7, C8)

The activities of the *ustadz* (Islamic teacher) graduating from the Sidogiri Islamic boarding school at the madrasah diniyah conducted outside the classroom are (1) guiding *amaliyah*; (2) guiding speeches; (3) guiding the reading of *barjanji*; (4) guiding calligraphy; (5) guiding *tahlil* reading; (6) practice on becoming the Imam of *Asr* prayer (interviews B4, B5, B6, B7, C6, C7, C8)

The activities of the *ustadz* (Islamic teacher) graduates of the Sidogiri Islamic boarding school in the community are (1) training to be the Imam for Friday prayers; (2) Friday sermon; (3) *tahlil* ; (4) religious preaching; (5) guiding *amaliyah*; (6) guiding reading of the Qur'an; (7) guiding worship; (8) participation in village service; (9) following the commemoration of the Islamic holidays; (10) following the Republic of Indonesia's Independence ceremony; (11) participating in social services for the poor (interviews B3, C2, C4)

The training programs for prospective Ustadz (Islamic teachers) which are carried out by the leadership of the Sidogiri Islamic boarding school:

Based on interviews (A1, A2, A3, B3, C2) the leadership of Sidogiri Islamic Boarding School has a superior program, used by the community. All the

candidates of Ustadz (Islamic teachers) must go through some important activities, namely (1) debriefing of prospective teachers in the Sidogiri Boarding School Secretariat Hall. This activity was carried out for ten days. This debriefing was held to prepare prospective teachers to carry out their mandatory teaching duties well; (2) Education and training in social fiqh; (3) basic leadership education and training; (4) Education and training in administrative fundamentals; (4) Didactic-methodical education and training; (5) Education management education and training; (6) Educational sociology education and training; (7) Education and training as well as community ethics. https://sidogiri.net/2014/06/pembekalan-calon-gt-2015/

The program for sending out religious teaching staff has been carried out by Pondok Pesantren Sidogiri and has been running for 50 years. This program was initiated by KH. Cholil Nawawie and KA. Sadollah Nawawie in 1961. As stated by KH. Siradjul Millah Waddin (d. 1988), the goal of sending Islamic religious teachers to the community is to achieve three benefits felt by the three parties. First, the benefit for madrasa users of competent Islamic teaching staff or graduates of Sidogiri Islamic Boarding Schools. Second, the benefits in terms of experience for Islamic teaching staff or teachers themselves. Third, benefits for Sidogiri Islamic Boarding School in terms of recognition.

DISCUSSION
1.1.   The role of the Moderate Islamic Community (Nahdlatul Ulama): Is it A Mobilizer For Actors In Realizing A Moderate Islamic-Based Learning Community?
In Indonesia there are two Islamic organizations which have very strong influence in education, namely Muhammadiyah and Nahdlatul Ulama as the guardians of Islamic moderatism (Alama, n.d.)Islam di Indonesia (Darajat, 2017)

Based on the results of the data reduction (5.1) above (Interviews A1, A2, A3, B3, C2) it can be analyzed that the community leader Nahdlatul Ulama (NU) is the foremost mobilizer of actors in realizing an Islamic-based learning community or that they play the core role of Ing Ngarsa Sung Tuladha (in the front as a good mobilizer, and a good role model) in the process of learning the Islamic religion, because Islamic Education in the Republic of Indonesia Archipelago needs to be maintained and confirmed by the Islamic community through the Nadlatul Ulama organization (Salamuddin, 2019). The Islamic community of the Nadlatul Ulama organization has a very strategic role as a mobilizer of political movements (Makhasin, 2017) in Indonesia including political socialization for Muslims (Franklin, 2014).

1.2.   The role of Islamic Teachers, the Sidogiri Islamic Boarding School Graduates As The Main Actor In Realizing A Moderate Islamic-Based Learning Community

Based on the results of data reduction (interviews B4, B5, B6, B7, C6, C7, C8) it can be analyzed that, no one can live without a teacher's guidance (Al-Nahlawy, 1992). Teachers' social status at the Sidogiri Islamic Boarding School in society depends on the society's depiction of their social status. In developed countries such as Japan and the United States of America, teachers are commonly positioned in higher social level due to their pivotal roles in terms of educating the people. In developing countries like Indonesia, however, this phenomenon rarely exists (Saat, 2014). In Islam, teachers' appreciation is not only obtained from society, but also it is tremendously given by Allah. Allah will raise the level of those who always remain on His side (1986 ,الجوزي). This is due to the responsibility of the Islamic scholars who have the role as the generation inheriting prophets' knowledge (Hakim, 2011). According to the Law of the Republic of Indonesia No. 14 of 2005 on Teachers and Lecturers, it is stipulated that in accomplishing their duties, teachers are entitled to attain the state of being safe including having safety guarantee in carrying out their teaching tasks (Sisdiknas, 2003).

The teachers of Sidogiri Islamic Boarding School will not survive, and they will not be able to attain higher social status if they do not possess great capability and competence in their field (Rahadian, 2015). In the perspective of social change, not only do excellent teachers carry out their professional duties in the class, but they should also implement their tasks outside the class, including that in society. It is in line with their status as an agent of innovation, agent of change, innovator, motivator, facilitator that leads mankind towards advancement in society. In society teachers have a role as leader and as role model. They hold norms and values that should be retained and adhered (Ridwan, n.d.).

Inspired by the actions undertaken by the teachers of Sidogiri Islamic Boarding School, a teacher deserves to be called an unsung hero (Anisa & Djastuti, 2015). According to Jamal (1980), teachers emerge as the second parents for their students. Teachers are considered as the replacement of students' parents (as the second parents). It is due to the fact that in this era, there is a huge demand for knowledge, skills, and attitudes, including life needs. Hence, parents are not capable of educating their children by themselves, and it is unlikely to let children learn without being accompanied by their teachers who have adequate competence (Burhanudin et al., 2018)

Based on the results of the data reduction (interviews B4, B5, B6, B7, C6, C7, C8) the communities do not let their children learn Islamic knowledge without a teacher's assistance or guidance. According to Muslims, whoever does not have a teacher, it implies that Satan becomes their teacher, and whoever learns by merely relying on books without having a teacher, it means they have lost their blessings (1969 ,عطية).

Grounded on interviews (B3, C2, C4) even affluent parents ask for the teachers' help every year in addition to acquiring knowledge through digital learning. For them, digital media merely serve as a means of learning. The presence of a teacher is crucial to protect the moral of the nation in the 4.0 era　(Priatmoko, 2018).

Learning in society will never exist if there is no teacher, or it can be simply stated, "No teacher, no education" (Isjoni, 2009). In the following poem, it is emphasized that someone should respect a teacher, (حمزة & كريم, 2017) since teachers' status is close to the prophet's status (الخوالدة & الزيـود, 2005).

The leadership of Sidogiri Islamic Boarding School plays the role of motivator and director of actors in realizing a moderate Islamic-based learning community in Indonesia.

Training In Social Jurisprudence for ustadz and building the base for Moderate Muslims

The social *fiqh* training program organized by the Sidogiri Islamic boarding school is in harmony with the ideas of NU scholars, namely Kiai Haji Muhammad Ahmad Sahal Mahfudh (1937-2014), Indonesia's leading ulama figures who give high appreciation and positive responses towards the idea of contextual fiqh (Mahfudh, 2003). Kiai Sahal repeatedly stated, both in this book on Social *Fiqh* Shades and other writings, about the need for *fiqh* and public-political policy to base themselves on *"Maqashid al-Shari'ah"* which was briefly elaborated in "five basic human rights *(Al-Ushul al-Khamsah).* They are *"hifzh al-din"* (protection of beliefs), *"hifzh al-nafs"* (protection of the right to life), *"hifzh al-'aql"* (protection of reason, right of thought and expression), *"hifzh al-nasl"* (protection of reproductive rights) and *"hifz al-maal"* (protection of property rights). These are the basic principles of universal humanity for building moderate Muslims.

Training In Sociology Of Education for ustadz And Creating an Islamic-Based Learning Community

The sociology education program implemented by Sidogiri Islamic boarding school is a necessity. By participating in educational sociology training, teachers will know about: (1) Teacher and student interaction, that is, this interaction arises in educational institutions which in its form are always related to teaching and delivery of knowledge between a teacher and student; (2) Group dynamics and intra-school organizations, this problem becomes the focus in the discussion of the sociology of education. This is because in social groups educational institutions are always closely related to intra-school organizations (3) Structure and function of the education system. Studies in the sociology of education also focus on the handling of structures and systems in the world of education; (4) The education system in the community is successful but may not be successfully applied (Maunah, 2016).

Training Community Ethics for Ustadz And Building A Moderate Islamic-Based Learning Community

The community ethics training program implemented by the Sidogiri boarding school is very important for Islamic religion teachers, so they can become moderate

Muslims in Indonesia. Because teachers graduating from Sidogiri Islamic boarding schools were sent to 36 cities in Indonesia, this is crucial so that the moderate face of islam can be propogated. This also because Indonesia is a country that is not only multi-ethnic, ethnic and religious but also multi-cultural. The plurality and diversity is a wonderful social force when one synergizes and works together to develop the nation. However, on the other hand, this plurality, if not managed and fostered appropriately, will be a trigger to spark conflict and violence that can destabilize the foundations of national life. Nahdlatul Ulama plays a strategic role in building a moderate Indonesian Islamic community. NU has offered a model of integration, namely the integration of Islam into nationalism. This is the integration of the Islamic vision of life into the main purpose of the establishment of the nation-state. This departs from the rule of al-ghayah wa al-wasail (objectives and methods) that NU places the state as a tool for the achievement of Islamic goals. So, because the goal of Islam is rahmatan lil 'alamin (welfare for the universe), the state that leads to that goal can be accepted, even though it is not in the form of Islam. The concept of NU in the transformation of education in moderate Islamic societies emphasizes the principles of tasamuh, tawazun and i'tidal. These three concepts will ensure that the Indonesian Islamic community is tolerant, peaceful and rahmatan lil'alamin for the life of the nation and state (Hasbiyallah et al., 2017)

CONCLUSION

A moderate Islamic-based learning community cannot be realized, unless with moderate Islamic religious figures. In this study it has been found that *Nahdlatul Ulama* (moderate Islam) has become the mobilizer *(Ing Ngarso Sung Tuladha) for actors*, and the Islamic teachers have become the main actors *(Ing Madya Mangun Karsa)*. All the boarding school leaders have become the motivators and directors *(Tut Wuri Handayani)* so that the Islamic teachers strive to improve on competence, commitment, and confidence in carrying out their duties within the profession, as well as outside it, as a force for humanity and community.

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