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Good Practices in Religious Moderation: A Study on The Values of Local History Education From K.H. Syadzeli Hasan

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Abstrak

Penelitian ini bertujuan untuk memberikan gambaran secara rinci tentang nilai-nilai yang terkandung dalam semangat juang yang ditunjukkan oleh salah satu tokoh Banten, yaitu Prof. KH. Syadzeli Hasan, dalam mengedepankan moderasi beragama. Kajian ini bertujuan untuk mendalami atribut, keyakinan, dan prinsip spesifik yang menjadi ciri Prof. KH. Pendekatan Syadzeli Hasan dalam menumbuhkan moderasi beragama. Metode yang digunakan dalam penelitian ini adalah metode biografi dengan pendekatan sejarah. Kemudian dari data tersebut dilakukan deskripsi sejarah melalui penelitian lapangan dan dokumen-dokumen yang menjelaskan perjuangan dan perjalanan hidup mereka. Oleh karena itu, teknik pengumpulan data penelitian ini dilakukan melalui wawancara, observasi, dan dokumentasi. Kemudian, data dianalisis menggunakan analisis kualitatif. Berdasarkan hasil penelitian dapat disimpulkan bahwa: (1) Nilai-nilai semangat juang yang dapat dijadikan pembelajaran bagi masyarakat, mempunyai ciri-ciri (a) gigih belajar, berjuang, dan bekerja; (b) patriotik dan cinta tanah air; (c) keagamaan; (d) peduli terhadap masyarakat; (e) kepemimpinan dan (f) kemandirian dan jiwa kewirausahaan. (2) Kontribusi signifikan untuk memahami bagaimana nilai-nilai moderasi beragama dapat diintegrasikan ke dalam kurikulum pendidikan global dan implikasinya dalam membangun masyarakat yang inklusif dan saling menghormati.
Kata Kunci: Nilai karakter, tokoh, pendidikan, moderasi beragama, sejarah lokal

Abstract

This research aimed to provide a detailed description of the values encompassing the fighting spirit exhibited by one of the prominent figures of Banten, namely Prof. KH.

Syadzeli Hasan, in promoting religious moderation. The study aimed to delve into the specific attributes, beliefs, and principles that characterize Prof. KH. Syadzeli Hasan's approach to fostering religious moderation. The method used in this research was the biographical method with a historical approach. Then, from the data, a historical description was carried out through field research and documents explaining their struggles and life journeys. Therefore, this research data collection technique was done through interviews, observation, and documentation. Then, the data was analyzed using qualitative analysis. Based on the results of this research, it is concluded that: (1) The values of their fighting spirit can be used as a lesson for society, are having the characteristics of (a) being persistent in learning, fighting, and working; (b) patriotic and love the country; (c) religious; (d) care about society; (e) leadership and (f) independence and entrepreneurial spirit. (2) Significant contribution to understanding how the values of religious moderation can be integrated into the global education curriculum and its implications for building an inclusive and mutually respectful society.

Keywords: *Character's values, figure, education, religious moderation, local history*

INTRODUCTION

In recent years, Indonesia has encountered several issues. With its rich mix of cultures and religions, Indonesia has encountered difficulties in achieving religious moderation. As a predominantly Muslim nation, it has witnessed instances of religious intolerance and radicalization. There are apprehensions about the emergence of conservative ideologies that may provoke social tensions and impede the principles of religious moderation (Husna & Thohir, 2020; Kawangung, 2019). The government and various organizations have undertaken initiatives to encourage interfaith dialogue, tolerance, and mutual understanding among diverse religious communities (Muhtarom et al., 2020). Nevertheless, finding a delicate equilibrium between preserving cultural and religious diversity while promoting moderation proves to be a challenging endeavor (Arif, 2021; Manshur & Husni, 2020).

The current situation, including the loss of understanding of the country's cultural values, the threat of national disintegration, and the reduction of national independence, must increase public awareness of the increasing importance of forming the character of the country's young generation.

Religious beliefs, state philosophy, and culture contribute to a nation's character (Husni et al., 2021; Pangalila et al., 2020). This occurrence is terrible since the nation's generation should have a noble soul rather than generate difficulty and disrupt the community's welfare (Darong et al., 2021; Susanti & Andriani, 2021). School-age at the junior and senior secondary levels is overflowing with the dynamics

and colour of life and a succession of emotional disruption that fills a person's path to maturity (Hidayati et al., 2020; Natalia et al., 2021; Regiano & Akhmad, 2020). Teenagers continue to acquire expertise in getting to know their surroundings, increasing their social environment through direct connection and technology such as the internet and mobile phones during this time (Achadah et al., 2022). Public leaders' presence and function as motivators and guides in developing positive personalities in teens is crucial. Community leaders, as motivators, give encouragement that can change the character of youth and inspire hope for a better life (Pradana et al., 2020).

The challenges and personalities of previous warriors and historical characters are historical education and learning resources in history subject matter that can be used in educational material content (Rosyad et al., 2022). Learning is a more effective technique to present pupils with immediate impacts or experiences they may feel daily (Ahmal et al., 2022; Boty et al., 2023). Teachers must develop students' patriotic character and understanding of the historical beginnings of their dimension, nation, and country as part of this learning process, and this implies that it is critical to instill these historical ideals within young people (Soehadha, 2021).

Promoting religious moderation as an ideal for building a harmonious society must be widely introduced among the younger generation. With its rich tapestry of cultures, Banten provides a fertile ground for understanding the importance of moderation. Prof. KH. Syadzli Hasan's background lends credence to his influence as a proponent of change and Islamic civilization. His intellectual contributions further demonstrate his sensitivity to societal issues, emphasizing the need for balanced solutions. Renowned for his steadfast dedication to moderation, Prof. Hasan has become a beacon of inspiration in the diverse cultural landscape of Banten. This introduction sets the stage for a comprehensive exploration of his life and teachings, seeking to unravel the profound impact of his commitment to moderation. The study aims not only to illuminate the pivotal role Prof. KH. Syadzli Hasan played as a symbol of moderation but also to discern how his principles can serve as a guiding force in fostering harmony within the intricate weave of multicultural societies. As we embark on this journey, we delve into the essence of moderation embodied by Prof. KH. Syadzli Hasan and its potentially transformative power in

promoting understanding and unity amid cultural diversity. Highlighting his commitment to moderation in various fields can impart valuable lessons on navigating diversity and fostering understanding.

Various studies have been carried out on religious moderation, such as a study by (Arif, 2021) According to Islamic sources and social philosophers, moderation is considered the optimal stance in human life. Secondly, within Islam, moderation entails a balanced, just, and proportional approach to religious practices.

Another study explores the effectiveness of literature-based learning in promoting religious moderation among students. The results indicate that literature-based learning promotes and develops religious moderation (Manshur & Husni, 2020).

On a different note, a study conducted in SMA Negeri 1 Krembung, East Java, emphasizes the role of Islamic religious education in maintaining religious moderation in schools and preventing extremism. Principles such as *tawassuth*, *ta'adul*, and *tawazun* create a moderate atmosphere, fostering peaceful and progressive schools that shape a generation with moderate perspectives (Husna & Thohir, 2020).

Another paper contributes to the discourse on realizing religious moderation to prevent radicalism. The study delves into the meaning of religious moderation and strategies for deradicalization based on harmony in Indonesia (Arifinsyah et al., 2020)

Research on revitalizing religious moderation through a cultural approach to strengthening tolerance highlights the central role of families in building harmonious relations among followers of different religions. Local values such as *kasiuluran*, *tengko situru*, and *karapasan* are crucial in culturizing religious moderation within families (Pajarianto et al., 2022).

Finally, a study on factors influencing religious moderation reveals that religiosity positively impacts moderation. Socioeconomic factors such as gender and parental income also significantly influence religious moderation (Subchi et al., 2022).

However, there is a gap that can be addressed as a potential area for new research. Previous studies have not established a connection between local historical figures and the values of religious moderation they practiced, taught, and advocated. It is hoped that future research in this direction will enhance students' understanding

of historical values and lessons in religious moderation in their daily lives. This study endeavors to develop local history materials centered on character values, mainly promoting religious moderation. The research has progressed to integrating the life and contributions of Prof. K.H. Syadzeli Hasan, a pivotal figure in defending Indonesia's independence, into the local history curriculum of the Banten Residency. By highlighting Prof. K.H. Syadzeli Hasan's unwavering commitment to defending independence, this material aims to instill character education values, including the crucial value of religious moderation, in students. The significance of this writing lies in its potential contribution to knowledge, specifically in learning local history. It underscores the transformative role of education in shaping character values, emphasizing fostering moderation in thought and action.

The selection of Prof. K.H. Syadzeli Hasan as historical material is intentional, driven by the recognition that the nation's younger generation needs exposure to local figures who embody not only bravery but also the values of religious tolerance and moderation. Prof. K.H. Syadzeli Hasan's charismatic and multifaceted role as a cleric, fighter, and advocate for Islamic civilization becomes a compelling example for students to emulate.

In addition to his contributions to the fight for independence, Prof. K.H. Syadzeli Hasan's active involvement in education, religion, and politics showcases a holistic approach to societal betterment. These diverse engagements are essential for students to emulate and internalize as they learn about their lives. The overarching goal is to impart historical knowledge and cultivate a generation that appreciates and embodies character values, explicitly focusing on religious moderation and fostering a society that respects diversity and upholds the principles of harmony and understanding.

Based on those mentioned above, it is worthwhile to do a thorough investigation and encompass the research of character education based on the Historical Values of the Beji-Bojonegara Figure to provide religious moderation into character education, which can contribute to fostering a more inclusive and tolerant learning environment. By emphasizing the values of moderation, respect, and understanding across diverse religious perspectives, educational materials can promote harmony and unity among students with varied religious backgrounds. This

approach aligns to cultivate a well-rounded and culturally sensitive educational experience.

METHODOLOGY

This study uses a descriptive qualitative research method with a historical approach. The steps of the historical approach are (1) heuristics, (2) verification, (3) interpretation, and (4) historiography (Lange, 2014). According to (Sugiyono;, 2013) Descriptive qualitative research is used because researchers want to dig deeper into the research topic. This research establishes a meaningful connection with the values advocated by Prof. K.H. Syadzeli Hasan, seamlessly integrating into local history learning. Exploring Prof. K.H. Syadzeli Hasan's values enriches the historical narrative and provides a framework for understanding and implementing religious moderation within the context of local history education.

Sources Data were collected through primary and secondary sources. Data collection techniques use documentation, interviews, literature, and observation. The validity of the data includes tests of credibility, transferability, and dependability (Chesnay, 2014). The analysis technique consists of (1) Data Collection, (2) Data Reduction, (3) Data Presentation, and (4) Conclusion Drawing.

RESULT AND DISCUSSION

Kampung Beji, situated within the administrative region of Bojonegara Village, holds a significant position on the western side of Bojonegara Village, adjacent to the right slope of Mount Santri. With one neighborhood unit (RW) and two community units (RT), the village is home to 384 residents and 155 households (Village Report: 2022). Renowned in the historiography of Banten, particularly during the period from 1808 to 1942 following the Geger Cilegon incident in 1888, Kampung Beji stands out as the birthplace of Islamic disseminators and activists who fought against colonial rule (Mufti Ali, 2014, p. 185). Notably, it served as the residence of Kyai Sholeh and Kyai Idris, appointed by Sunan Ampel to spread Islam in the Northern Banten region in the early 15th century.

Like other villages in Banten (North) in the early 20th century, Beji's cultural orientation is deeply tied to preserving traditions handed down through generations,

strongly associated with Islam and the history of the Sultanate of Banten. Beji is recognized for its oral traditions, instilling moral teachings about identity, independence, resilience, and an anti-hegemonic stance against foreign powers. Uniquely, the village imparts the martial art of terumbu pencak silat, teaching children and youth the art of self-defense to preserve their identity and honor and resist external influences, emphasizing the belief in perseverance and collaboration while dealing with foreign entities. The geographical position and layout of Kampung Beji can be observed in the accompanying photo and geographic map.



Picture 1: photo of Kampung Beji from the north.



Picture 2: Map of Kampung Beji from the north.

Prof. KH. Syadzli Hasan in defending education growth in Banten

K.H.R. Syadzli Hasan, also known as Prof. Syadzeli Hasan, was a native of Beji-Bojonegara, Cilegon, Serang, born on October 24, 1914, and passed away on April 26, 1980. His name was given by his father, inspired by the story of Pak Arselan (Interview, June 2023), his fifth son, possibly derived from his journey to Mecca, taking the name Thariqot Syaziliyah. This choice mirrored the naming convention used for his siblings, with Abdul Fatah Hasan drawing from the good name of Sultan Ageng Tirtayasa, Abdul Qohar from Sultan Haji, and Khodijah from the wife of the Prophet Muhammad.

K.H.R. Syadzli Hasan's father was a kyai (Islamic scholar) and a businessman named K.H.R. Hasan bin K.H.R. Adam, while his mother was Hj. Djenab binti Kyai Salman was a Cilegon rebel fighter exiled to Bandanaira, South Moluccas. His wife was Hj. Ratu Hasanah binti Tb Husen bin H. Tb. Umar. K.H.R. Syadzli Hasan had three siblings: K.H.R. Abdul Fatah Hasan, K.H.R. Sjadli Hasan, and K.R. Abdul Qohar Hasan, as well as a sister, Nyi Mas Ayu Hadijah Hasan. They lived at Kaujon Masjid Syuban, Jalan Pangeran Singandaru (now Jl. Tb. Ma'mun 13 in front of Syuban Al Azhar Mosque) in Serang (Arselan, 2015, p. 457).

Having lived through five historical periods—Dutch colonial rule, Japanese colonial rule, the Independence Revolution, the Old Order, and the New Order—K.H.R. Syadzeli Hasan's life experiences informed his choices. These choices included becoming an activist in Muhammadiyah, teaching at the Islamic Higher School affiliated with Muhammadiyah figures, engaging in cooperative politics with Japan, actively participating in the independence revolution (1945-1949), entering the political arena, and initiating various religious reforms in Banten.

KH.R. Syadzli Hasan had a wide-ranging dedication from the Dutch colonial era to Indonesian independence, particularly as an educator. From 1932 to 1980, he played various educational roles, such as a teacher, school principal, lecturer, and dean at institutions like UII and IAIN. His community service extended to leadership roles in Perguruan Islam Al-Khairiyah Citangkil, the founding of UII, PIT Kiansantang, SMAN 1 Serang, and active participation in the Majelis Ulama Koordinator Daerah Banten.

As an academic, KH.R. Syadzli Hasan had significant thoughts related to Mu'tazilah: Rational Islamic Thought. He practiced the Naqsyabandiyah and Dalailul Khoirot thoriqots and was an alumnus of Cairo University. His pivotal role as the founder of IAIN Serang, a member of KNIP, and a constituent assembly member reflected his contributions to the development of education and community life.

Struggle Values and Leadership Qualities of KH.R. Syadzli Hasan

The leadership qualities and struggle values of KH.R. Syadzli Hasan are reflected through the influence of two significant events in the history of Banten: The Medang Batu war led by KH. Mas Yahya and the resistance of Geger Cilegon led by KH. Wasid in 1888. These events shaped the Hasan family's perspective towards Dutch colonial rule.

KH.R. Syadzli Hasan drew inspiration from the struggles of Ki Mas Yahya Medang Batu and KH. Wasid, as well as his grandfather, was a disciple of the Qodariyah and Naqsabandiyah thoriqots. His life was influenced by religious activities such as maintaining ablution, reading the Quran, and engaging in daily religious practices. Additionally, he actively participated in various community activities, including teaching, being a member of KNPI, and holding significant roles in several educational and social institutions.

As an academician, KH.R. Syadzli Hasan received education from Al-Azhar University and Darul Ulum University. After completing his education, he returned to his alma mater, Al-Khairiyah, and engaged in teaching at various institutions. Moreover, he actively participated in various organizations, such as the Board of Curators of UNISBA, the Academy of Quranic Sciences in Serang, and served as the Chairman of MUI in the Banten region.

The exemplary qualities and leadership of KH.R. Syadzli Hasan are also reflected in his humility, respect for scholars, and admiration for his wife, a descendant of Prophet Muhammad. He was known for regularly visiting the graves of saints and possessing the ability of kasyaf (seeing the unseen). During the independence revolution, he actively participated as a student soldier and engaged in various political activities after the independence of Indonesia.

Through his diverse activities and roles in history and society, KH.R. Syadzli Hasan significantly contributed to upholding struggle values and building a strong character in the Bojonegara and Banten communities.

The historical contributions of KH. Syadeli Hasan to Islamic education provides insights into the principles of religious moderation.

The efficacy of Prof. KH. Syadeli Hasan's Islamic education paradigm can be enhanced by meticulously exploring established Islamic educational theories. One prominent theory worthy of consideration is the Islamic education framework put forth by Ibnu Khaldun, which emphasizes the pivotal role of a comprehensive and inclusive approach within Islamic education. A comparative analysis between these theoretical constructs and the tangible impacts of Prof. KH. Syadeli Hasan's contributions allows for a nuanced demonstration of the harmonization between his visionary ideas and existing educational paradigms.

Supplementary scholarly references may encompass in-depth scrutiny of Prof. KH. Syadeli Hasan's literary oeuvre, shedding light on the embodiment of religious moderation values. It involves delving into how he intricately interwoven principles such as tolerance, justice, and inclusivity into the educational fabric and practices he fervently championed in Islamic education. Such an exploration provides profound insights into the practical implementation of religious moderation values within the context of Islamic educational methodologies.

Moreover, a heightened understanding of how these doctrinal concepts permeate the attitudes and cognitive frameworks of students can be fortified by turning to empirical studies or scholarly inquiries within educational communities shaped by the intellectual legacy of Prof. KH. Syadeli Hasan. It may encompass utilizing statistical data, interviews, or direct observations, offering tangible evidence of the tangible influence of religious moderation values in the educational setting.

By seamlessly integrating supplementary data and pertinent scholarly references while applying established educational theories, the core discourse of this research is fortified, affording a more resilient and comprehensive foundation for comprehending Prof. KH. Syadeli Hasan's indelible contributions to Islamic education and the paramount role of religious moderation in both historical and educational contexts.

The profound insights into the fundamental principles of religious moderation emerge from the historical contributions of Prof. KH. Syadeli Hasan to Islamic education. His pivotal role in shaping Islamic education reflects a steadfast commitment to cultivating a balanced and moderate approach to religious comprehension and application. A thorough examination of his contributions reveals the embodiment of core values embedded within the educational framework he promoted, including tolerance, justice, and inclusivity. KH. Syadeli Hasan's efforts are a testament to his dedication to creating an educational environment that fosters open-mindedness and appreciation for diverse religious perspectives. This exploration of his historical contributions underscores his impactful influence on Islamic education and emphasizes the enduring significance of religious moderation as a guiding principle for educators and learners.

It encourages an open-minded attitude towards variations in religious perspectives, emphasizing that history is the foundation for religious moderation. Education, when grounded in principles of justice, can shape a moderate attitude towards others.

Additionally, an inclusive educational approach, accessible to diverse societal groups regardless of their religious or ethnic backgrounds, contributes to creating an environment that supports religious moderation. Understanding and implementing these values within the historical context can establish a solid foundation for molding a generation that modifies religion, respects differences, and actively contributes to building an inclusive and tolerant society.

CONCLUSION

In conclusion, this research successfully explored the values embedded in the indomitable spirit of Prof. KH. Syadzeli Hasan, a prominent figure in Banten, with a specific focus on promoting religious moderation. Utilizing the biographical method within a historical framework, the study meticulously examined the attributes, beliefs, and principles that defined Prof. KH. Syadzeli Hasan's approach to fostering religious moderation.

Through a combination of field research, interviews, observations, and documentation analysis, the research uncovered invaluable lessons for society

derived from the fighting spirit of Prof. KH. Syadzeli Hasan. These lessons include unwavering persistence in learning, fighting, and working, profound patriotism and love for the country, strong religious convictions, genuine care for society, exceptional leadership qualities, and a spirit of independence and entrepreneurship.

Furthermore, the research establishes the significant contribution of Prof. KH. Syadzeli Hasan's values to the broader discourse on religious moderation. The findings emphasize the potential integration of these values into the global education curriculum, offering implications for cultivating an inclusive and mutually respectful society. Overall, this study sheds light on the enduring relevance of Prof. KH. Syadzeli Hasan's principles in shaping local narratives and contributing to the broader global dialogue on religious moderation and societal harmony.

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