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SURAT KETERANGAN HASIL UJI KEMIRIPAN

No: 269/Un.14/IV/TV-CP/06/2023

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6438-18313-1-PB.pdf

by

Submission date: 26-May-2023 12:03PM (UTC+0700)

Submission ID: 2102197958

File name: 6438-18313-1-PB.pdf (923.76K)

Word count: 5514

Character count: 31570

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Morality and Expression of Religious Moderation in "Pecinan" Town

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Abstract

The moral value and expression of religious moderation in "Pecinan" (Chinatown) in this study are values reflected in the interaction between Pondok Pesantren Kauman and the Chinese ethnic community in Lasem, Rembang. This field study has four (4) research focuses, namely: 3) the interaction of religious moderation in Chinatown, 2) the urgency of religious moderation practices in Chinatown, 3) the practice of religious moderation in Chinatown, 3) and 4) the values of religious moderation in Chinatown. The urgency of religious moderation in Chinatown can be mapped to two (2), which are the theological and sociological urgencies. The practice of religious moderation in Chinatown is reflected physically in the acculturation of Javanese-Arab-Chinese buildings, as well as non-physically in the teaching of Islamic values rahmatan lil 'alamin. The values of religious moderation in Chinatown include *infithah* (inclusive), *tawassuth* (moderate), *musawah* (equality), and *tawazun* (balanced).

Keywords

moral values; expression; religious moderation.



I. Introduction

The human being is in general regarded as a socio-religious creature (Nashihin 2017a). He is incapable of surviving normally by himself. As the living creature, first of all he has to be helped by someone else and gradually he has to learn to do something to meet the basic needs as his characteristic. Moving to do something is a must which sometimes or usually has to interact with others in such a way that various common cultures are formed, maintained and developed in accordance with common needs. Human Resources (HR) is the most important component in a company or organization to run the business it does. Organization must have a goal to be achieved by the organizational members (Niati et al., 2021). Development is a change towards improvement. Changes towards improvement require the mobilization of all human resources and reason to realize what is aspired (Shah et al, 2020). The development of human resources is a process of changing the human resources who belong to an organization, from one situation to another, which is better to prepare a future responsibility in achieving organizational goals (Werdhiastutie et al, 2020).

Interactions with and among others are always related to the moral values forming the principle of morality (Husna Nashihin 2017) agreed together in the society (Dalimunthe 2016). One of the moral values can be known from the religious moderation either in the same adherents of religion or towards the different adherents of religions.

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Normal life in the society is founded on the principles regulating how its members interact with one another in such a way that each of them can meet the need in a just manner and will not trouble others. Every member of the society must honor the others. He thinks of himself as a part of the others and the others are parts of him.

The socio-cultural conditions of an increasingly diverse society (Mustafida 2021), of course, will be directly proportional to the high potential for horizontal conflict (Muhtarom et al. 2020) happening in the society. As the nation with the highest (Jati 2014) degree of pluralism, Indonesia merits consideration so that preventative actions may be taken (Nashihin and Puteri Anggita Dewi 2019). Even the possibility of inter-religious conflict (Anas, Dewi, and Indrawadi 2019) has occurred in different regions of Indonesia (Nashihin 2017a). For example, the case of the rejection of Easter celebrations in Gunung Kidul in 2014 and the burning of the HKI Church in Aceh Singkil in 2015, as well as (Rohman and Nugraha 2021) the largest cases of inter-religious conflicts that claimed many lives, as happened in Ambon and Poso. One of the preventive measures against inter-religious conflicts in Indonesia (Sabarudin 2019) can be excavated through assessment of the religious moderation best practice accomplished by Pondok Pesantren.

Inevitably, as the first and oldest Islamic educational institution in Indonesia (Kholish, Hidayatullah, & Nashihin 2020), the existence of Pondok Pesantren (Nashihin 2017b) is automatically linked with the foreign cultures acculturation process that enters Indonesia, (Nasaruddin Umar 2021) like the Chinese, Arabs, Indians, and so forth. The Chinese, often known as Chinese ethnicity, was one of the earliest foreign nations to arrive in the Indonesian archipelago in significant numbers. The presence of Pondok Pesantren, whose existence is present for the first Islamic education in Indonesia, always linked with the acculturation process.

The establishment of Pondok Pesantren came long before that of schools or madrasahs, so that Islamic educational institutions became the most urgent in Indonesia (M. Husni 2018). Globalization, the greatest challenge faced by educational institutions (Nashihin 2019), must be responded to by Pondok Pesantren (Zuo'an 2013). Thus, the model of Islamic education must dynamically adjust to the requirements of the time and era. Historically, the education conducted by Pondok Pesantren begins with the salaf model. It gives more emphasis on aspects tafaqquh fii ad diin (Nashihin 2017b). In addition, to strengthen the presence of education in Pondok Pesantren existing in the community, it develops khalaf or modern education models. However, it is still guided by the principles of al-muhaafadhatu 'ala al-qadimi al-Salih wa al-akhdzu bil jadidi al-ashlah, which ensures that the education qualities of Pondok Pesantren are maintained in a systematic manner.

Geographically, the uniqueness of Pondok Pesantren Lasem with Chinese ethnic nuances is strongly influenced by Lasem District, with the highest level of diversity compared to others in Rembang region. Based on data from the Indonesian Population and Civil Registration Service (Dindukcapil), there are 49,276 Muslims in Lasem District, followed by 1,008 Christians, 590 Catholics, 2 Hindus, 161 Buddhists, 42 Confucians, and 18 other believers (Dindukcapil, 2020). Despite the fact that the majority of religious devotees are still Muslims, the Lasem District is home to people who practice a wide variety of faiths, including Christians, Catholics, Hindus, Buddhists, Confucians, and believers.

Lasem is known as the "city of Muslim students" because it has twenty one (21) Pondok Pesantren. Apart from being regarded as a "Chinatown", Lasem is also known as a "little Chinese city" due to the concentration of Confucian followers in Rembang. Interactions between Pondok Pesantren and Lasem Chinese ethnic group are no longer

inevitable. The logical consequence of the interaction between Islam and Confucianism is likewise the requirement for moderation (Maftukha 2022, Husna Nashihin 2019, de Graaf dan van den Bos 2021) to be put forward. The religious moderation practices between Pondok Pesantren and the Chinese ethnic community are what made it urgent to be appointed. Further, it could be an example of religious moderation practices elsewhere.

The practice of religious moderation carried out between the Pondok Pesantren Kauman and the Chinese ethnic community is likewise in agreement with the Qur'an verse, Qs. Surah al-Hujurat, verse 13, discusses how God created humanity with a variety of genders, races, and ethnicities to allow them to learn more about one another (Mujamil Qomar 2021). Based on this interpretation, diversity is a natural phenomenon that cannot be changed; hence, moderation is a necessary prerequisite for developing harmonious relationships despite differences. The practice of religious moderation implemented by Pondok Pesantren Kauman is an ideal attitude that must be promoted throughout Indonesia.

In reference to the research focus that has been described above, it seeks to analyze the best practices of religious moderation carried out by the Pondok Pesantren Kauman and the Chinese ethnic community using the expression perspective of religious moderation. Therefore, the research findings can be used to serve as a model for the practice of religious moderation in other locations. The goal of this study is highly relevant to Emile Durkheim's view of religion as social cohesiveness. The results of this study are able to strengthen the implementation of the theory when it is put into practice in the community.

II. Research Method

This field research uses descriptive and qualitative data analysis (Nasrudin 2019). Therefore, the goal of this study is to describe the practice of religious moderation as morality shared by Pondok Pesantren Kauman and the Chinese ethnic community in Lasem, Rembang. In order to investigate the phenomenon of religious moderation in the relationship existing between Pondok Pesantren Kauman and the Chinese ethnic people, this study adopts a phenomenological approach (Sugiyono 2013), which is an approach typically associated with qualitative research. In addition, the approach of Islamic education (Nashihin, Nur Iftitah, and Mulyani 2019) is utilized to investigate the values of religious moderation in the interaction between Pondok Pesantren Kauman and the Chinese ethnic community.

III. Result and Discussion

3.1 Religious moderation interaction in Chinatown City

All kinds of Pondok Pesantren in Indonesia are known as the place to learn and to study the religious teaching from the revelation such the Holy Koran and also from the prophet's traditions. The Holy Koran is believed as God's guidance for all people as stated in surah al-Baqarah: 185 Allah said that Ramadan month in which the Holy Koran was sent down as the guidance for all people and the explanations of the guidance and the differentia between the right and the wrong, the good and the bad, the advantages and the disadvantages.

Geographically, Pondok Pesantren Kauman is located in Karangturi Village, Lasem District, Rembang Regency, and to be more specific, directly behind the Lasem mosque. Based on statistical data from Karangturi Village, it should not come as a surprise that Karangturi Village, also known as Chinatown Village, gets its name from the fact that 94%

of its population can trace their ancestry to China. The uniqueness of Pondok Pesantren Kauman lies in its location in the middle of the non-Muslim Chinese ethnic community. Despite being a newcomer, Pondok Pesantren Kauman was able to adapt successfully and live in harmony (Bedong et al. 2020) with the Chinese ethnic community. Its ability to adapt successfully and live in harmony are parts of examples of good morality. Every activity acceptable by the different communities can be seen as the religious moderation which is able to be manifested in all interactions.

Gus Zaim, whose full name is KH. Muhammad Zaim Ahmad Ma'shoem is the founder of Pondok Pesantren Kauman. It was established on the 27th of Ramadan, 1424 H (November 21, 2003). Kauman's name is ascribed to the district where the Islamic scholars (kiai), live as the name of the previous Islamic scholars. Since its beginnings, Pondok Pesantren Kauman has incorporated elements of Chinese culture as a means of acculturating Islamic culture with Chinese culture. Many Chinese manuscripts were discovered, as well as Arabic and Indonesian writings.

The vision of Pondok Pesantren Kauman is to instill "Akhlakul Karimah, Diniyyah wisdom, and good deeds". The vision emphasizes the importance of morals, Islamic religious knowledge, and ethical behaviors that students must possess. Furthermore, the vision is translated into four (4) missions, including producing students who devote good morals to Allah and are equipped with knowledge of Allah's unity (tauhid or monotheism) and Sharia science; producing students who memorize the Qur'an (tahfidz); generating students who are proficient in reading the "Yellow Book" (Kitab Kuning), who are equipped with alfiyyah and 'Imrithi memorization; and resulting students who have a high social sensitivity towards the surrounding community. One of the missions emphasizes environmental and social aspects of religious practice. The environmental and social piety of the students in Pondok Pesantren Kauman can be realized by the implementation of religious moderation practices between the residents of Pondok Pesantren and the Chinese ethnic community in Lasem, Rembang.

The building of Pondok Pesantren Kauman was originated from a house given by a resident of Chinese ethnic descent. It has Chinese ethnic atmosphere in its development. Because of the intricacies of Chinese ethnicity present in the neighborhood, Lasem is also referred to as a "little Chinese city" (Miftachur Rohmah and Moh. Yasir Alimi 2021). The majority of population in Lasem District is non-Muslims of Chinese ethnicity. Pondok Pesantren Kauman is an Islamic education institution located in the heart of non-Muslim Chinese culture. This Islamic boarding school employs a cultural-based (Mustafida 2021) approach in order to blend in with the Chinese culture of Lasem Village.

Socioculturally, the Chinese ethnicity in Lasem is not a new entity. On the other hand, the Javanese people living in Lasem District are historically the workers in the batik textile companies owned by the Chinese people who live there. After the establishment of Pondok Pesantren Kauman, the obtrusive partition became less noticeable. It established a pattern of moderate relations between the majority Muslim Javanese community and the Chinese ethnic community. The practice of religious moderation carried out between the two is manifested in various activities of social life (Mujamil Qomar 2021). Togetherness in social life activities between Pondok Pesantren Kauman and the Chinese ethnic community is the key to success in maintaining a harmonious life between them.

The number of Chinese ethnic people in Indonesia is increasing (Nasaruddin Umar 2021). Historically, the existence of Chinese ethnics has increasingly merged into part of the indigenous community since the leadership of Suharto, who for 32 years implemented the assimilation program. Through this program, Suharto abolished the pillars of Chinese ethnic culture, such as Chinese schools, Chinese ethnic organizations, and Chinese mass

media in Indonesia. Since the assimilation began, the existence of Chinese ethnic groups in Indonesia has dwindled, and it now mix socially with indigenous Indonesians (Abror 2020).

This is an external aspect that helps the Chinese ethnic people in Kauman Village tolerate the existence of Pondok Pesantren Kauman. This is reinforced by the pattern of relationships established by Pondok Pesantren Kauman, which fosters religious moderation (Wahyudi and Novita 2021). The interaction between Chinese ethnicity and Pondok Pesantren Kauman is undoubtedly complicated by differences in socio-cultural backgrounds. An attitude of tolerance (Ramli 2019) should be put forward in light of these differences in background, so that they might be regarded as a common challenge rather than a barrier.

3.2 The urgency of religious moderation practices in Chinatown

The urgency, or the level of importance of religious moderation between Pondok Pesantren Kauman and the Chinese ethnic community, can be mapped into two (2) categories, namely urgency through theological and sociological approaches (Rosmini, Syamsidar, and Haniah 2017). The urgency of religious moderation is treated textually by reference to the text of the Qur'an and Hadith, allowing for an understanding of the Islamic stance of religious moderation. Through gaining this understanding, it is intended that the religious moderation practices (Grant Weinandy and Grubbs 2021) can be considered to be in compliance with Islamic law.

Abah Zaim used a theological approach to familiarize the management and students at Pondok Pesantren Kauman with the practice of maintaining religious moderation in their daily lives. Abah Zaim considers the practice of moderation in religion (Bedong et al. 2020), like takziah to non-Muslims, to be an endeavor to promote multicultural principles that do not violate Islamic law, which urges people to be good to their neighbors regardless of ethnicity, nationalism, or religion.

The practice of religious moderation carried out by Abah Zaim is pinned with the name of cultural da'wah by the community around Pondok Pesantren. Based on an interview with Abah Zaim, it is known that cultural da'wah is an inherent term in Pondok Pesantren Kauman. Despite this, it is known that it does not have any activities related to cultural da'wah; instead, it is believed that they only engage in social interaction with the Chinese ethnic community based on science and religion.

In addition, Abah Zaim noted that the strategy followed imitates the pattern set by the Prophet Muhammad, who guided the multiple and plural City of Medina into Darussalam, a country that is safe and peaceful. The interaction model emphasizing on religious moderation can be found in Surah al-Mumtahanah, which describes the interaction that occurs between different religious communities; Surah al-Kafirun, which focuses on religious tolerance; Surah al-Hujurat, which discusses pluralism; Qs. Surah Yunus talks about non-monolithic life (Abror 2020). Muhammad Husein al-Taba'taba'i (Muhtarom et al. 2020) states that it is abundantly obvious that the issue of faith is between a person and Allah Swt, and that it cannot be compelled in any way.

In relation to verse 13 of Qs. Al-Hujurat, Abah Zaim provided an explanation stating that the phrase *li Ta'a>rafu* in the context of humanity indicates "ukhuwah islamiyyah", "ukhuwah wathaniyyah" and "ukhuwah insaniyyah". This broad concept is what makes religious moderation practiced by the Chinese ethnic group and the Pondok Pesantren Kauman able to function in an effective manner. Based on student exposure, there is an Abah Zaim message that is employed as the basis of religious moderation in Pondok Pesantren Kauman, called *daarohim maa Duta fii daarohim* (Miftachur Rohmah and Moh.

Yasir Alimi 2021). This indicates that while you are in a place, group, or organization, you must adapt to it without putting aside faith. The concept of Abah Zaim is in line with Lawrence Blum's (Shihab 2019) views on multiculturalism. Respect, including respect for and appreciation of diverse ethnic cultures, is argued to be an expression of respect.

One form of religious moderation practiced between Pondok Pesantren Kauman and the Chinese ethnic community is related to the Chinese ethnic community's celebration of the Cap Gomeh festival, Duan Wu, Ceng-Beng, Chinese New Year, and so on, as well as Pondok Pesantren Kauman celebration of the Prophet's birthday, Isra Mi'raj, Haul, pilgrimage, Eid al-Fitr, Eid al-Adha, and so on.

The sociological approach to the urgency of religious moderation is founded on the idea that in order to live in peace and harmony, diversity needs to be wisely addressed in a way that is both sensitive and thoughtful. Because they place an emphasis on tolerance (Bedong et al. 2020) amongst individuals, the activities of the Chinese ethnic community, Pondok Pesantren Kauman, and other Muslim groups in and around Kauman can run smoothly and conflict-free. This attitude of tolerance underlies the realization of religious moderation in Kauman and such is morality based on the revelational guidance.

The practice of religious moderation that exists between Pondok Pesantren Kauman and the Chinese ethnic community is also encouraged by the concept of the students' five principles (Panca Hidup Santri), which can be interpreted well by students at Pondok Pesantren Kauman. The five principles (Panca Hidup Santri) guiding students' lives are sincerity, simplicity, independence, Islamic brotherhood, and universal liberty. Philosophically, Panca Hidup Santri at Pondok Pesantren Kauman constitutes the students' concept of life. It, which is the philosophy of students' lives, greatly influences the acceptance of students towards the diversity around Pondok Pesantren Kauman.

More specifically, the philosophy of students' lives is described by Nurcholish Madjid (M. Husni 2018) as consisting of twelve (12) principles. These include, but are not limited to, the following: adherence to kiai; seeking a boarding school diploma; carrying out religious teachings in total; studying and serving; behaving freely and guided; independence of life; managing the life of boarding schools; togetherness; simplicity of life; wisdom to act; sincerity in service; and theocentricity.

The practice of religious moderation is also represented in the physical structure of Pondok Pesantren Kauman, which is artistically filled with Chinese nuances, such as lanterns bearing Asma'ul husna and wall hangings in the style of Chinese calligraphy and letters, and so on. The Chinese ornaments found in Pondok Pesantren Kauman are a means of adjusting it as an Islamic educational institution among the Chinese ethnic population.

3.3 Religious moderation practices in Chinatown

The religious moderation practiced by Pondok Pesantren Kauman and the Chinese ethnic population can be regarded as intercultural communication, which is a function of interconnected intercultural differences (Qomar 2005). This intercultural communication can be successful because both view differences as a source of strength rather than a source of separation.

The practice of religious moderation between Pondok Pesantren Kauman and the Chinese ethnic community is a form of cultural acculturation that is in line with the motto of the Indonesian people, namely "Bhineka Tunggal Eka". It becomes quite intriguing when this practice is intended to be utilized as best practice in Islamic educational institutions and Pondok Pesantren in a diverse country like Indonesia.

Historically, Pondok Pesantren Kauman was established to suppress the already prevalent gambling and intoxicated behaviors in Kauman Village. Changing the bad habits

of the Kauman people became the main work carried out by the founder of Pondok Pesantren Kauman. Based on the observation, the practice of religious moderation in Kauman can be seen in Arabic calligraphy and in the Chinese subtitle, representing a strict prohibition against hurting neighbors.

In order to maintain good relations with the Chinese ethnic community in Kauman, Abah Zaim established a tolerance stall. The students interact with the Chinese ethnic community in this place. It is located 250 meters from Pondok Pesantren Kauman. This stall is referred to as tolerance stalls because of the interaction between sellers and buyers, as well as the interaction between buyers of different religions. In its management, it is managed by a resident of Catholic Chinese ethnic descent named Jing Hai, or more familiarly called Karjin.

The practice of religious moderation among the students Pondok Pesantren Kauman and the Chinese ethnic community is represented, as well, in the activities of takziah, which is, in Kauman, familiarized between Muslims and non-Muslims. In relation to the practice of takziah, Abah Zaim instructed his students in a prayer that reads, "May the living be given direction, and may the deceased be laid to rest in a fitting manner and place". Abah Zaim explained that takziah between Muslims and non-Muslims is basically a human-to-human interaction, not a human-to-Allah relationship.

However, some prohibitions must be observed in takziah to non-Muslim parties, such as following the cremation procedure, delivering the body to the church, and delivering the body to the burial site. Abah Zaim noted that Pondok Pesantren Kauman is based on the notion of acculturative *da'wah*, (Shihab 2019) which implies that *da'wah* is done by combining Sharia with the culture of community. Sharia and culture are inextricably linked. However, this does not mean that certain portions of the applicable Sharia norms can be ignored.

The concept of acculturative *da'wah* is synonymous with the indigenization of Islam (Nashihin et al. 2019). This implies that Islam's evolution must always be contextualized by place and period. Through the concept of Islam's indigenization, Islam can be responsive and actively participate in addressing universal humanitarian issues that arise in the community (Kurniawan 2019), regardless of racial or cultural distinctions.

The two-way relationship established between Pondok Pesantren Kauman and non-Muslim Chinese ethnicity is manifested in their involvement in all activities conducted by Pondok Pesantren Kauman. Activities held at Pondok Pesantren Kauman requiring consumption, service, and a great deal of energy invariably involve the Chinese ethnic community who live there. This strategy has effectively succeeded in making the practice of religious moderation in Kauman well maintained.

The practice of religious moderation between Pondok Pesantren Kauman and the Chinese ethnic community is reflected in the following activities;

1. Acculturation of Javanese, Arabic, and Chinese Cultural Architecture.

The application of Javanese, Arabic, and Chinese cultural acculturation is reflected in the following;

- a. The main building of Pondok Pesantren has colonial-style Chinese architecture.
- b. The santri room has three forms, namely the female santri room is designed as a miniature temple, the male santri room as a barn/*gladak*, and the Javanese style with lantern decorations.
- c. The patrol post is distinguished by its bright red hue and curved roof, both of which are adorned with calligraphy and Chinese script.
- d. The Chinese roof in the female students' room is typical of Chinese structures.
- e. Lantern lamp trinkets adorned with *Asmaul Husna* articulation.

f. Wall decoration made of batik paintings with a blend of Mandarin and Arabic writing (calligraphy).

2. Consistency in instilling the concept of Islam Rahamatan Lil Alamin

Islam Rahamatan Lil Alamin implies a delicate and peaceful Islam (Husna Nashihin 2022). Hasyim Muzadi noted that the term Islam Rahamatan Lil Alamin is found in the Qur'an and refers to the Islamic religion as taught and practiced by the Prophet Muhammad during his lifespan together with his companions recorded by Ibn Katsir in one of his books entitled "Ta'ri>kh al-Bida>yah wa al-Nihayah". Since their inception, Islamic teachings have had the characteristics of having a positive, inclusive, comprehensive, and holistic impact on overcoming challenges that exist in society. The consistency of establishing the concept of Islam Rahamatan Lil Alamin between Pondok Pesantren Kauman and the Chinese ethnic population is manifested in the following attitudes;

a. Being nice to the neighbors

Being kind to neighbors is an attitude that is upheld by Pondok Pesantren Kauman. In fact, the Hadith, which translates as "No one's faith if the neighbors are still disturbed by us", is permanently affixed to numerous buildings, such as entrances and patrol posts.

b. Upholding the value of tasamuh (tolerance)

Abah Zaim establishes tasamuh (tolerance) in students through khudwah khasanah, which means to set a good example or to serve as a good model. This signifies that students at Pondok Pesantren Kauman will witness the kiai's or teacher's daily life, which will serve as a lesson to them.

c. Build a harmonious relationship with all people, regardless of ethnicity, class, and religion.

Abah Zaim established a cordial relationship with Chinese ethnic individuals. One way to create a harmonious relationship is to welcome one another upon meeting and offer mutual help. Students socialize through social activities such as community work, night patrols, and relaxing (njagong) while drinking coffee at Chinese stalls.

3.4 The Values of Religious Moderation in Chinatown

The values upheld in the practice of religious moderation between Pondok Pesantren Kauman and the Chinese ethnic community refer to the characteristics of Islam as Rahmat Lil' Alamin. They include tawassuth (moderate), infitah (inclusive), tawa>zun (balanced), and musa>wa>h (equality). Through these values, the role of Pondok Pesantren in the midst of Indonesian society's pluralism becomes crucial (Yaqin 2021). The practice of religious moderation carried out by Pondok Pesantren Kauman and the Chinese ethnic community is both a religious message and a cultural agent of moderate values in Indonesia. Such is morality which is indeed related to any intentional deed.

In its implementation, the development of inclusive values (Akhmadi 2019) in Pondok Pesantren Kauman is the key to a successful attitude of respect and regard for the presence of the non-Chinese ethnic community. The attitude put forward between Pondok Pesantren Kauman and the Chinese ethnic community is the attitude tawassuth in positioning themselves in terms of worship and social.

Attitude tawassuth prioritizes musa>wa>h (equality), which means viewing all humans as having equal rights and obligations by removing the alignment based on group, tribe, race, ethnicity, and religion (Ramli 2019). Furthermore, there is the value of tawazun (balanced), which refers to the attitude of promoting a balance between vertical worship with Allah Swt and social worship with other humans. Attitude tawassuth and tawazun (Wahyudi and Novita 2021) present a mixture of 'aqli (intellect) and naqli (intuition). If

considered from the perspective of jurisprudence, the values form a more anthropocentric, non-Fiqh theocentric perspective.

IV. Conclusion

Pondok Pesantren Kauman has Chinese ethnic nuances and is located in Lasem, sometimes known as "Chinatown". The urgency of religious moderation between Pondok Pesantren Kauman and the Chinese ethnic community can be mapped into two (2) categories, namely urgency through theological and sociological approaches. The practice of religious moderation in Chinatown is reflected physically in the acculturation of Javanese-Arab-Chinese buildings, as well as non-physically in the teaching of Islamic values rahmatan lil 'alamin. The values of religious moderation manifested in any deed between Pondok Pesantren Kauman and the Chinese ethnic community include tawassuth (moderate), infitah (inclusive), tawazun (balanced), as well as musawwath (equality) which are of morality in accordance with "Bhineka Tunggal Eka".

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