

The Concept of Religious Moderation From Sunan Kudus' Perspective and Its Correlation with Islamic Education in The Modern Era

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Abstrak

Penelitian ini dilatarbelakangi oleh banyaknya kasus intoleransi, kekerasan, kerusuhan, teror terhadap pemuka agama, berita hoax, ujaran kebencian, isu-isu provokatif, yang mengatasnamakan agama yang menjadi sumber permusuhan baik antar orang maupun kelompok. Penelitian ini bertujuan untuk membahas konsep moderasi beragama Sunan Kudus dan implementasinya. Penelitian yang digunakan adalah jenis penelitian kepustakaan dengan pendekatan analisis deskriptif. Hasil penelitian menunjukkan bahwa Sunan Kudus mengajarkan moderasi beragama dalam dakwah dan perjalanan kesehariannya dengan menyesuaikan keyakinan mayoritas masyarakat. Sunan Kudus juga mengajarkan sikap saling menghargai dan tidak adanya kekerasan melainkan kerukunan. Korelasinya dengan era modern adalah tidak mengganggu atau memusuhi orang yang berbeda. Ada banyak nilai yang diajarkan agama untuk hidup berdampingan seperti pesan Sunan Kudus. Bahkan tradisi yang ada hingga saat ini seperti gusjigang di masyarakat Kudus mengajarkan untuk berakhlak baik, berdagang dengan jujur, dan menghargai sesama manusia meskipun berbeda serta menikmati kebersamaan dengan saling tolong menolong dan bukan mengikuti ajaran jihad dan terorisme yang memusuhi orang lain.

Kata kunci: Moderasi, Sunan Kudus, Pendidikan Islam, Modern.

Abstract

This research is motivated by the many cases of Intolerance, violence, riots, terror against religious leaders, hoax news, hate speech, provocative issues, in the name of religion, being a source of hostility both between people and groups. This research aims to discuss the concept of religious moderation of Sunan Kudus and its implementation. The study used is a type of literature with a descriptive analysis approach. The results show that Sunan Kudus teaches religious moderation in da'wah and his daily journey by adjusting most people's beliefs. Sunan Kudus also teaches respect and the absence of violence, but harmony. The correlation with the modern era is that it does not interfere with or be hostile to different people. Religion teaches many values to coexist, as Sunan Kudus's message. Even traditions that exist to this day, such as gusjigang in the holy society, teach to have good morals, trade honestly, and respect fellow human beings even though they are different and enjoy togetherness by helping each other instead of following the teachings of jihad and terrorism that are hostile to others.

Keyword: Moderation, Sunan Kudus, Islamic Education, Modern.

INTRODUCTION

Before Islam came, Hinduism and Buddhism had developed in Indonesia. But in reality, the two religions are declining, and eventually the role of Buddhism and Hinduism is replaced by Islam. (H Kreamer dan Rievent, 1976). With this, it is unsurprising that Indonesia is known for its pluralistic society with various religions, including tribes and islands. Quoted from the Indonesia.go.id Census, Indonesia is famous for its multicultural society that has six religions, 1,340 ethnic groups, and 1,001 different regional languages (TIM Penulis, 2017). Each culture also has its own language and different customs.

The majority religion is Islam, and other minorities' religions are Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. In addition, it has also grown and developed various local schools and beliefs in different regions in Indonesia. This is because of religious believers, 87.2% are Muslims, 7% Christians, 2.9% Catholics, 1.7% Hindus, 0.9% Buddhists and Confucianists, while the other 0.4% adhere to different beliefs. Of course, with these various kinds of differences, it is impossible without unity to be good. Surely, every friction will continue to exist.

Likewise, when Islam first entered Indonesia, Islam was unable to withstand various onslaughts from other religions when spreading. Resistance and other things will happen. Therefore, this is where Islam comes with multiple things that do not make people refuse. This is related to the teachings that are tried not far from the existing community, which means adjusting to the understanding and situation of the community. Especially considering that the Indonesian people, especially in Java, are known always to be open to ideas from the outside and have proven to be friendly to foreign cultures if the culture is not harmful to them. (Mawardi, 2015).

One of the many spreaders of Islam is Sunan Kudus. In spreading Islam, Sunan Kudus uses a more Sufism (Islamic mysticism) approach (Munir Amin, 2016). Where he introduced that Islam came slowly and peacefully, primarily through the principle of *maw'izhatul hasanah wa mujlà billati hiya ahsan*, namely with good speech, not strongly rejecting the culture of the previous Javanese people, and Islam also introduced tolerance and equality. So that with this, indirectly Sunan Kudus has provided a more systematic and long-term *da'wah* strategy, especially in dealing with Javanese and Nusantara culture in general, which is very

old, strong, and established. So that with this, the difference between beliefs does not knock each other down or fight. With this in mind, it is not surprising that Sunan Kudus is dubbed as a sunan who has strong tolerance because it can unite togetherness in society even though they are different religions, cultures, and ethnicities.

From this, it is important in this day and age to study and also follow the footsteps of Sunan Kudus' tolerance both in spreading Islam and in daily life. This is considering that based on data from the Deputy Director of the Directorate of Socio-Culture of the National Police, Chaerul Yani in the FKUB Empowerment forum in Jakarta (18/11/23) that there were 7 cases of intolerance in 2019, 14 cases in 2020, 11 cases in 2021, and 3 cases in 2022 and 30 cases in 2023. Meanwhile, most cases are in West Java with 17 cases, Yogyakarta Special Region (DIY) with 10 cases, and East Java with 8 cases. Even because of the severity of intolerance cases, it causes death and disturbance for others, such as the suicide bombing at the Surabaya Church in 2018. Of course, responding to this must be serious because it is feared that it will impact the Indonesian people. One of the many solutions is to strengthen religious moderation by imitating Sunan Kudus.

Seeing the thoughts and genius of the holy sun, Islamic education, such as in *suraus*, *langgar*, mosques, *ta'lim* councils, Islamic boarding schools, madrasas, to modern universities must always innovate and develop according to their circumstances (Rahim, 2011). Islamic education can fixate on old teachings and teach things related to the present day. Sunan Kudus's teachings related to religious moderation in accordance with its method can be appreciated and liked by the community. It is time for Islamic education to focus on the times and be able to face challenges so that religious problems in Indonesia can be appropriately overcome, and still make Islamic education a forum to prepare the best generation in the Modern Era.

From this, it is important in this day and age to study and also follow the footsteps of Sunan Kudus' tolerance both in spreading Islam and in daily life, including in the world of Islamic education. This is considering that based on data from the Deputy Director of the Directorate of Socio-Culture of the National Police, Chaerul Yani in the FKUB Empowerment forum in Jakarta (18/11/23) that there were 7 cases of intolerance in 2019, 14 cases in 2020, 11 cases in 2021, and 3 cases in 2022 and 30 cases in 2023. Meanwhile, most cases are in West Java with 17 cases, the Special Region of Yogyakarta (DIY) with 10 cases,

and East Java with 8 cases. (Ardhi, 2023) In addition, in terms of Islamic education, according to research, there are 64 problems after the emergence of the latest curriculum in Indonesia, so that this makes a decline and challenge for Islamic education both in terms of learning, activities, finance, infrastructure, and others (Sahidin et al., 2024). One of the many solutions is to strengthen religious moderation by imitating Sunan Kudus, who adjusts to the community so that he is liked by the community even though he has different beliefs. The changes that Sunan instilled in the holy must be emulated in this era, especially in Islamic education.

Similar studies in this study have been carried out, such as: 1) Grounding the Spirit of Tolerance of Sunan Kudus to the Millennial Generation Through Familiar Rope by Kholidia Efning Mutiara and Nur Said. The results found that there was a strengthening of the value of tolerance in the Sunan Kudus era that could be applied to the Millennial generation through a familiar rope, where this step could result in one of the efforts to strengthen religious tolerance (Mutiara & Said, 2019), 2) Identifying the Tolerant Attitude of Sunan Kudus through the Cultural Site by Muhammad Rosyid. The findings show that the Holy City of Central Java has a typical site, including an ancient building called *Langgar Bubrah*. The building has a phallus and yoni as the character of the temple. Scientific arguments with an archaeological approach emphasize that the preservation of *Langgar Bubrah* until now is a form of tolerance of Sunan Kudus which continues to preserve it continued by the Muslim generation of phalluses and yoni until now (Rosyid, 2021), 3) Fostering the Value of Student Tolerance through Learning the History of Sunan Kudus Figures Using the Project Based Learning Model by Indri Siwanti. The results obtained during learning using the model showed that the average class score for tolerance in daily life was 87.74, compared to using other models (Siwanti, 2020). 4) Revitalization of Local Values of Sunan Kudus Teachings as a Basis for the Development of Sanusi's Islamic Education Curriculum. It was found that there are values of the teachings of Sunan Kudus that can be used as the basis for the development of Islamic education, both including humanistic values, adaptive values, and integrative values that can be used as the basis for the development of the Islamic education curriculum (Sanusi, 2022), 5) Pre-Islamic Hindu Sites in Kudus and Tolerance of Sunan Kudus by Moh Rosyid As a result, the Holy City of Central Java has a typical site, including an ancient building called *Langgar Bubrah*. The building has a phallus and yoni as the character of the temple, which has been preserved to this day as a form of Sunan Kudus

tolerance, which is continued by the current generation of Muslims. The Kudus Regency Government needs to optimally take care of it so that it can save cultural objects, namely restoration, revitalization, and budgeting (Rosyid, 2021). From the research above, we can conclude that we discuss tolerance but focus on three different things: site, learning, and culture. The weakness that has not been discussed is related to the relationship of Sunan Kudus' tolerance with the current era of Islamic education, so in this case, the author will discuss this.

METHODS

The object studied and focused on is the thought of religious moderation in Sunan Kudus's view and its correlation to Islamic education in the Modern era. The type of research used is library research also known as literature research. (Mestika Zed, 2018). The reason for this selection is that this study seeks to express the meaning descriptively through data sourced from literature related to the problem of meaning contained through several data sources, so that it can answer the objective studied in this study. The approach used is a critical historical approach, which is an approach that will discuss the ideas of figures from their historical roots, the causes of their existence and their relationship with the reality that existed at that time, which is then critically analyzed starting from the background, including separating the reality and his thoughts so that the similarities and differences are found. This will be associated with the current situation of Islamic education in the modern era. In this matter, according to John Barton, there are three important things: the origin or background, the meaning of his thoughts, and the construction of the history of his thoughts, which are thereafter analyzed based on the current situation. (Barton, 1998).

There are two sources of data used, which include: The primary data from the Atlas Walisongo Book, the Sunan Kudus Book, the Ancient Holy Book in the Struggle of Islam, the Holy Book and Islam, and the Gusjigang Book in Kudus. The secondary data used are supporting books, journals, reports, and all reference materials that support the writing of the Sunan Kudus's modern concept and its correlation with Islamic education in the Modern Era. The analysis method that will be used by the critical historical method wants to try to describe the construction of the concept of religious moderation of Sunan Kudus, then analyze in depth the root of the character's critical thinking so that it can answer the form of its correlation with Islamic education in the modern era. (Sugiyono, 2021).

With this, in this study based on the analysis above, there are certain steps that the author follows. First, choose a figure to be studied, Sunan Kudus, and focus on his ideas about religious moderation or tolerance. Second, collecting information from books that discuss Sunan Kudus, including Atlas Walisongo, Sunan Kudus, Islam, and Kudus, to other references related to his figures and thoughts, and the origin of his ideas. Third, compiling important parts of his idea about Religious Moderation. Fourth, study and understand how the Sunan Kudus Religious Moderation theory is compiled. Fifth, think about the important part associated with Islamic education today. Sixth, conclude the common thread of the above problem formulation related to the moderation of the Sunan Kudus religion and its correlation with Islamic education in the modern era (Amin Abdullah, 2015).

RESULTS AND DISCUSSIONS

Religious Moderation of Sunan Kudus and Implementation in The Community

In introducing Islam amid a pluralistic Kudus society, which is an area that has ethnic, religious, and cultural diversity, Sunan Kudus used a wise way. He understands local wisdom well to create a peaceful and harmonious da'wah. With the process of interaction and communication between two or more communities with different cultures and religions, acculturation and assimilation are produced (Salam, 1977). Mulyana defines acculturation as a form of cultural change resulting from the contact of cultural groups, emphasizing the acceptance of new patterns and cultures of indigenous characteristics by minority groups. (Mulyana dan Jalaluddin Rakhmat, 2014). The situation of the city of Kudus when Sunan Kudus first came was that most of the Kudus community was Hindu and Buddhist. At the same time, Islam was still a minority religion. Two-way assimilation can take place when two or more ethnic groups give and receive each other's cultures. (Soekanto, 2017) What happened to Sunan Kudus when he taught Islam was a two-way assimilation, in which Sunan Kudus not only accepted Hindu culture but also Buddhist culture and local beliefs that occupied the city of Kudus first.

With this, religious moderation or tolerance used by Sunan Kudus in preaching uses a cultural approach, namely a socio-cultural approach by building the ethics and morals of the community through their culture. In preaching Islam in the city of Kudus, Sunan Kudus showed more of his multicultural da'wah approach, which was identical to the nature of tolerance for existing beliefs (Salam, 1977). In preaching, Sunan Kudus follows the style of Sunan Kalijaga. The preaching is also in line with Sunan Kalijaga's da'wah approach, which

emphasizes local wisdom by appreciating the local culture. He did not carry out a frontal resistance to the customs and habits of the people that were still in force. Sunan Kudus respected part of the religious structure of the Hindu community, Buddhism, and local customs that still filled the living space of the Kudus community at that time (Salam & Shadiq, 1986). One form of Sunan Kudus' cultural strategy that can still be enjoyed today is the Sunan Kudus heritage buildings in the Menara Kudus Mosque area,, showing cultural acculturation between Hinduism, Buddhism, and Islam (Indrahti, 2017).

One day, it was told that Sunan Kudus or Ja'far Sodik got lost in the forest valley area and lost direction on the road on his way to da'wah. After circling until the afternoon, Sunan Kudus heard the sound of a bell, which turned out to be from a herd of cows walking. Sunan Kudus then followed the cows, and he arrived at a village. Therefore, he felt indebted to the cows, and Sunan Kudus then forbade his students from slaughtering cows. Even during the feast of sacrifice, it is said that what Sunan Kudus slaughtered was not a cow but a buffalo. Thus, until now, the Kudus community still preserves the teachings of tolerance that Sunan Kudus once carried out. (Sunyoto, 2016).

The story of the Cow continued until Sunan Kudus bought a cow from the Indies, which foreign traders brought on a large ship. Then, Sunan Kudus moored the cow in front of his house. The Kudus people, who are mostly Hindus, also crowded to Sunan Kudus' house. After Muslims, Hindus, and Buddhists flooded Sunan Kudus' house, Sunan Kudus left the house and announced to the general public about the prohibition of slaughtering cows because a cow had helped him in the past. Seeing and hearing this, the Hindu community was amazed by Sunan Kudus's figure. They were also willing to listen to Sunan Kudus's lecture.

Furthermore, in the lecture dialogue, it seems that Sunan Kudus is becoming more understanding and intelligent to captivate the hearts of the Kudus people at that time. He also used the Qur'an Surah Al-Baqarah, the Cow, in preaching. This makes the Hindu community wonder about the Surah in the Qur'an, which means the heifer. (Salam & Shadiq, 1986). That makes the Hindu community especially interested in listening to daily Sunan Kudus lectures. Thus, after the sympathy is achieved, there will be a way to invite people to convert to Islam. The shape of the mosque made by Sunan Kudus is not much different from the temples owned by Hindus. With its temple-like shape, Hindus feel familiar and are not afraid or reluctant to enter the mosque to listen to Sunan Kudus' lectures.

Now Sunan Kudus intends to attract the sympathy of Buddhists. After establishing the mosque, Agus Sunyoto stated that Sunan Kudus made a padasan or ablution place with eight showers. Each shower is given a statue of the head of Kebo Gumarang. This is by the teachings of the Asta Shanghika Marga (the front of the path of Buddhist virtue, i.e., proper knowledge, right decisions, right words, right deeds) in Buddhism. His efforts also paid off; many Buddhists were curious. For that reason, Sunan Kudus installed the symbol of the Buddha's will on the padasan or ablution place, so they came to the mosque to listen to Sunan Kudus' information (Salam, 1977).

Then, in attracting people who believe in the local community, in the story it is stated that Sunan Kudus, at one time, failed to gather people who still clung to the old customs. As is known, many Javanese people still practice ancestral customs, such as sending offerings to the grave, congratulating mapati, mitoni, etc. Sunan Kudus pays great attention to these ritual ceremonies and tries to direct them in an Islamic form. Sunan Kalijaga and Sunan Muria have also done this. For example, if a Javanese wife is seven months pregnant, a salvation event called mitoni will be held while asking the god if her child is to be handsome like Arjuna, if her child is to be beautiful like Dewi Ratih. Sunan Kudus did not strongly oppose this custom. Rather, it is directed in an Islamic form. The celebration is allowed, but the intention is no longer to send offerings to the gods, but to give alms to the local people. Meanwhile, his request is directly to Allah with the hope that his child will be born with a face like the Prophet Yusuf, and if a woman is like Siti Maryam, the mother of the Prophet Isa (as). For this reason, the father and mother must often read the letter of Joseph and the letter of Maryam in the Qur'an. Before the celebration began, a reading of the Ambiya Kite or the history of the Prophet was held. In contrast to the old way, the host makes offerings from various types of food, then vows by the shaman or community elder after the sacred ceremony is carried out, the offerings are not allowed to be eaten but placed in temples, cemeteries, or quiet places in the host environment.

When he first implemented his idea, Sunan Kudus failed. At that time, he invited the Kudus community of Muslims, Hindus, Buddhists, and local beliefs to come to the mosque in the context of mitoni and giving alms for the seven months of his wife's pregnancy. (Indrahti, 2017) Before entering the mosque, they must wash their feet and hands in the pool that has been provided. Because of having to wash hands and feet, many people do not want to, especially among Hindus and Buddhists. So on another occasion, Sunan Kudus invited them

back. This time, Sunan Kudus did not order to wash his hands and feet when entering the mosque, the result was extraordinary. The community flocked to fulfill his invitation; this is when Sunan Kudus inserted a chapter of faith in Islam subtly and pleasingly for the people. His way of delivering the material was quite clever. He even ended the lecture when they focused on Sunan Kudus' statement. This method is sometimes disappointing, but that's where the positive side lies. The public wants to know the continuation of the lecture's content. Moreover, on another occasion they came again to the mosque, either by invitation or not, because they wanted to know so much that they no longer cared about the condition put forward by Sunan Kudus, namely washing their feet and hands first, which had long become a habit for ablution (Sunyoto, 2016).

The fragments of the story above also align with Ahmad Khalil's expression in the book Javanese Islam, which says that Javanese people have an open nature in accepting new religions and traditions. Because they have the assumption that all religions are good and true, the important thing is that the practice of their teachings must be dedicated to the interests and benefits of the community collectively (Handoyo, 2015).

Therefore, Sunan Kudus's spreading of Islamic teachings in Kudus is very subtle, namely through a cultural approach. He used the art of gamelan music, which was very popular with the Javanese people at that time. The gamelan was used to sing prayers, which then led to the emergence of the term Sekaten or Syahadatain (Mustaqim & Bahrudin, 2015). In art, Sunan Kudus is also famous for his songs, namely, Maskumambang and Mijil. In addition, Sunan Kudus is also known as a poet and a changer of certain stories that were initially dry from Islamic values, filled with the spirit of monotheism. He is almost the same as Sunan Kalijaga, using the medium of puppets in spreading Islam. However, the difference is that if Sunan Kalijaga uses puppets, it differs from Sunan Kudus, who uses wooden puppets called "*Klitik* puppets".

In addition, there is also a tradition called *gusjigang*. *Susigang* is very popular, especially for holy residents who live in the west, precisely around the Sacred Tower area, because it is a sacred Sunan teaching. Until this second, no one knows when the term *gusjigang* appeared. *Gusjigang* is an abbreviation of 3 words, namely *gus*, derived from the word good, *ji*, derived from ngaji, and *gang*, derived from dagang. The community believes it is a teaching that is always given to the community when preaching and strengthening the

community in Kudus, specifically for Muslims and all communities (Mustaqim & Bahrudin, 2015).

Correlation of Sunan Kudus Religious Moderation with Islamic Education in the Modern Era

Sunan Kudus's da'wah strategy in the past can be considered a form of moderation in religion because he tried to combine Islamic teachings with local culture in Java at that time. In addition, Sunan Kudus is also known as a figure who is tolerant of other religions and encourages Muslims to coexist with non-Muslim communities in harmony.

Although several centuries have passed since Sunan Kudus preached, his da'wah strategy and teachings are still relevant today. This is because the values of religious moderation carried by Sunan Kudus, such as tolerance, harmony, and accommodation, are still relevant and important in religious life today.

In today's era of globalization and pluralism, where society consists of various religions and beliefs, moderate values are fundamental to maintain harmonious interreligious relations, including in terms of Islamic education. At this time, Islamic education is divided into two types, namely formal and non-formal education. Formal education includes schools to colleges. While non-formal includes Islamic boarding schools, al-Quran education parks, mosques, prayer rooms, and the like (Nizar, 2001) This discussion focuses on two topics: Islamic boarding schools and universities.

Pesantren is one of the non-formal Islamic educational institutions that has dramatically influenced the State of Indonesia and its youth in the past. Many positive characters emerge from the existence of Islamic boarding schools. (Nasir & Rijal, 2021). However, in this modern era, several public assumptions related to Islamic boarding schools have begun to exist, especially related to the issue of radical Islamic boarding schools, and also Islamic boarding schools that cannot keep up with the times. (Hidayat & ansory, 2023) Therefore, Islamic boarding schools, as respected Islamic educational institutions, must strive to overcome and improve themselves in order to further eliminate the negatives that some people today think, especially related to Islamic boarding schools that are lagging behind in technology and understanding related to jihad.

In this pesantren education, it is not necessary to abandon the existing efforts and traditions, including the study of the yellow book and the like, but rather to adapt to the times and circumstances. If in the example of religious moderation Sunan Kudus emphasizes tolerance and invites people other than Islam to follow its da'wah so that later it is hoped that many people will be interested in Islam, then in Islamic boarding schools must adapt to the times, namely technology-based teaching and conducting programs to the community regardless of religion and region. This needs to be done to ward off Islamic boarding schools that are considered too focused on Jihad, and also the old methods.

Indeed, if researched, most Islamic boarding schools that are known for terrorism are not Islamic boarding schools that are recognized by the State and also have permits. However, in order to make the pesantren trusted, changes need to be made. This is strengthened by the National Education Commission Law No. 20 of 2003, article 30, paragraph 4, placing the position of Islamic boarding schools on a par with other educational institutions in Indonesia. Now, pesantren is synonymous with an educational institution that teaches religious sciences and develops general science, including information technology for education. Therefore, Islamic boarding schools should not waste this opportunity. Pesantren must constantly update the information they use. With information technology, pesantren can be helped in disseminating information about the profile, activities, and management of pesantren in human resource development and education, and learning without eliminating the identity and culture of the pesantren itself, such as teaching methods with *sorogan*, *wetonan*, and memorization (Sahila et al., 2024).

This also strengthens the need for quality human resources, which always occurs, because it results from the interaction between economic growth, socio-cultural changes, including the depth of practice of religious teachings and values, and the development of science and technology. If implemented, planned, and controlled, the three processes become synergistic. In this case, economic development does not automatically guarantee an improvement in the quality of human resources. However, developing quality human resources can accelerate economic growth (Sahila et al., 2024). The demands of the times require that the formation of personality must be carried out more carefully, so that human resources are directed to face the challenges of the times and at the same time become obedient people who carry out their religious teachings. Thus, Islamic boarding schools must participate in realizing that Indonesian people who have faith and piety, who are

knowledgeable and charitable, and who also shape modern Indonesian people. The role of Islamic boarding schools as agents of change, as in the past (pre-independence), that can fight for the nation and country can be regained by making Islamic boarding schools a center for education and modern cultural development.

The role of Islamic boarding schools in building Indonesian society is huge, especially at the grassroots. Therefore, the modernization process of the Indonesian community and nation will be faster if Islamic boarding schools spearhead it. For this reason, Islamic boarding schools need to adjust their education and teaching patterns as well as the lives of their students so that they can become independent community institutions but remain on the foundation of the words of Allah *SWT* and the hadith of the Prophet Muhammad *SAW*.

This is also necessary because with the presence of ICT, the spread of information becomes faster and uncontrollable, if there are no limiting rules about which information can and should be accessed by the public, and which information cannot. The rapid dissemination of this information has changed the human mindset as a form of response to the rapid spread of information (Anwar Miski, 2001). There, making pesantren a forum to utilize technology well and reduce the negative side of technology itself, including in its learning (Ainisyifa, 2017). With this, the pesantren will again be more trusted, as the pesantren has adapted to the modern era and does not teach anything related to jihad or war to those with different beliefs. This is also in line with John Dewey's thinking regarding the development of Islamic education, that pesantren is one of the bases of democracy and also the basis for the progress of its youth, so that pesantren can continue to develop themselves by adapting to the needs and challenges of the modern era (Saifullah, 2015).

Meanwhile, related to formal competitions of Islamic education, such as Islamic universities, both public and private, must also improve themselves and adjust to the situation in this modern era. Sunan Kudus has taught that when we want our place to be crowded, we should make them feel safe and peaceful, like in their homes. Moreover, it happened that the non-Muslim community at that time, with great efforts made by Sunan Kudus, was able to make them come in droves and perform several Islamic rituals to participate in Sunan Kudus activities. Likewise, the Islamic Campus must be revamped to compete and adjust to the current era.

Two things must be emulated and developed by Islamic universities, the first is related to the obligation to accept non-Muslim students on campus. This is as taught by Sunan Kudus that there were many Muslims in Kudus at that time, because in his da'wah, he constantly invited non-Muslims to participate in his da'wah activities. (Salam & Shadiq, 1986). On the way, it needs a lot of adjustments, including the place and method of da'wah, so that all circles of society like it. Likewise, in Islamic universities, where Muslim and non-Muslim youth are increasingly targeting neutral universities, anyone who wants to enter can do so without having to look at their religious background. With this, Islamic universities can open to as many students from various walks of life as possible, so that there is no longer a shortage of students or lack of funds because it is difficult to find students. This is also by the direction of the Ministry of Religion that Islamic universities are allowed to accept non-Muslim students and are treated the same as others, so that there is no difference. All of this aims to increase the number of students and also the quality of Islamic universities (Thohib, 2023).

In addition, the second thing that must be done to be balanced is opening a new study program based on the general base. It should be noted that almost all jobs in Indonesia are also open to general study programs. This opening aims to increase competitiveness and strengthen the reason for new non-Muslim students to participate in Islamic universities. For example, these study programs are Information Technology Science, Constitutional Law, and various general study programs that are much needed and in demand by young people. The hope is to enable Islamic universities to move forward in the future so that they have a direction and are also aligned with the needs of this modern era. The bonus is that students can participate in all Islamic activities and da'wah on campus to become more familiar with the meaning of a religion and a form of tolerance, without forcing them to follow other people's religions. This can be exemplified by the University of Muhammadiyah Malang (UMM). Based on information, UMM is known as a private Islamic campus, but its students are diverse, so it is open to people from various religions and groups. In addition, it is also supported by various majors oriented to Islam and general things, so that they can overcome problems and build trust for the public to compete and make it easier to work as they wish. Furthermore, this makes UMM one of the best campuses in Indonesia, and never has had a shortage of funds and students every year. (Humas, 2022).

CONCLUSION

Therefore, it can be concluded that 1) religious moderation carried out by Sunan Kudus as a form of da'wah uses a multiculturalism approach. Multiculturalism here is meant by the absence of religious and racial differences; all are the same. Sunan Kudus, who lived in Kudus, was interested in religion and tended to be more accepting of the diversity of religions and cultures, as well as preaching. The form of religious moderation of Sunan Kudus can be seen in the historical artifacts of Sunan Kudus' heritage, which still look solid in the environment of the Menara Kudus Mosque, and things that are still going on in the holy society. For example: the shape of the Menara Masjid Kudus, which resembles the bale Kul-kul and the Jago Temple, the gapura bentar or paduraksa in the courtyard of the Menara Kudus Mosque, which resembles the shape of the gate in a temple, and the shape of the padasan on the Menara Kudus Mosque, which resembles the Kala pattern in Buddhism. While others are traditions such as the prohibition of slaughtering cows, interfaith associations, *gusjigang* traditions, etc., 2) The correlation of Sunan Kudus' thought with Islamic education in the modern era illustrates that all future goals must be adjusted to the current situation of society to the current needs. It is time for Islamic boarding school institutions to adopt technology in several learning activities without eliminating their characteristic traditions. In addition, there is continuity of cooperation with the community in overcoming problems and emphasizing mutual goodness and tolerance to eliminate negative assumptions, especially outdated or backward Islamic boarding schools. Meanwhile, Islamic universities should also adjust to the needs of the community so that they can accept new non-Muslim students in the exact numbers as allowed by the government. Then this is also supported by new general study programs such as technology, agriculture, and others. This is to support the creation of quality and impactful Islamic universities that are open to all groups of society. For example, the University of Muhammadiyah Malang Campus, which is open to all religious groups, also offers majors in various general programs other than religious programs, making it one of the best campuses in Indonesia.

The suggestion for the next research is to investigate the contribution of Sunan Kudus to the culture and Islamic education in the Kudus community. In addition, it is hoped that there will be quantitative research related to the influence of Sunan Kudus' thinking on an institution or society so that this research can complement each other and improve it.

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