



## Transformation Of Religious Moderation Learning At Islamic Boarding School

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**Abstract:** This article aims to describe the internalisation of the values of constancy (istiqomah) to strengthen the religious moderation of Raudhatul Ulum Rowokangkung students. This research utilises a qualitative approach to investigate aspects of the natural environment and attempts to interpret these phenomena. Data collection techniques employed observation, interviews, and documentation studies. In this research, researchers used several stages of data analysis, namely the condensation stage, data presentation stage, making temporary conclusions, and verification activities. The research results concluded that the Raudhatul Ulum Rowokangkung Islamic Boarding School internalizes the value of religious moderation based on the learning process carried out in four forms: firstly determining competency in achieving moderate learning with Sunni ideology, b) choosing an inclusive learning model, c) through extracurricular activities and d) through habituation activities in worship activities. The four forms of internalising the value of religious moderation in strengthening the moderation attitude of students at the Raudhatul Ulum Rowokangkung Islamic Boarding School, which contains the concepts of faith, Islam, and Ihsan, which are then manifested in learning about religious moderation.

**Keywords:** *learning, religious moderation, Islamic boarding school.*

**Abstrak:** Artikel ini bertujuan untuk mendeskripsikan internalisasi nilai-nilai keajegan (istiqomah) dalam upaya memperkuat moderasi beragama para santri Raudhatul Ulum Rowokangkung. Penelitian ini memanfaatkan pendekatan kualitatif untuk menyelidiki aspek-aspek yang ada dalam lingkungan alamiah, dan berusaha untuk mengartikan fenomena tersebut Teknik pengumpulan data dilakukan dengan cara observasi, wawancara dan studi dokumentasi. Dalam penelitian ini, peneliti menggunakan beberapa tahapan analisis data yaitu tahap kondensasi, tahap penyajian data, membuat kesimpulan sementara dan kegiatan verifikasi. Hasil penelitian menyimpulkan; Pondok Pesantren Raudhatul Ulum Rowokangkung menginternalisasi nilai moderasi beragama berbasis pada proses pembelajar dilaksanakan dalam empat bentuk; pertama menetapkan kompetensi pencapaian pembelajaran moderasi berideologi sunni, kedua memilih model pembelajaran inklusif, ketiga melalui kegiatan ekstrakurikuler dan keempat melalui aktivitas pembiasaan dalam kegiatan ibadah. Keempat bentuk internalisasi nilai moderasi beragama dalam penguatan sikap moderasi santri di Pondok Pesantren Raudhatul Ulum

Rowokangkung yang berisi tentang konsep iman, islam, dan ihsan yang kemudian termanifestasi dalam pembelajaran moderasi beragama.

Kata Kunci: *pembelajaran, moderasi beragama, pondok pesantren*

## **Introduction**

The religious moderation promoted by the Ministry of Religion today is significant to understand. In this way, cultivating religious moderation is crucial in managing religious life in Indonesia's diverse and religious society. Moderation is a policy that helps develop social harmony, which helps develop personal, family, and community affairs so that relationships between a person and other people can be broader (Harianto, 2022). Religious moderation is a moderate attitude in actualizing Islamic values in accommodating diversity in Indonesia. This attitude is used as a choice as a foundation for instilling the values of tolerance and harmony. This attitude is expected to be an effort to maintain the integration of the Indonesian nation (Fajri, 2022).

In a religious context, religious moderation means perspectives, attitudes, and behaviour that always choose a middle position, act reasonably and are not extreme in practising religion (Hasan et al., 2023). A fair and balanced attitude is the basic principle of religious moderation, tolerance, equality, deliberation, and firmness (Hasan, 2019). This means that religious moderation is the key to creating a climate of tolerance and harmony in life together. An inclusive attitude is a middle way that can prevent religious adherents from excessive extremism and fanaticism (Eka, 2016).

Religious moderation is a balanced attitude between practising one's religion and respecting the practices of other religions. Even though religious moderation has been campaigned for since 2019, conflicts between religions still occur in 2020 and even today (Febriadi et al., 2017). This means that this moderate religious vision has yet to be realized by society at large. Therefore, more severe and planned handling is needed from all parties to overcome and resolve religious conflicts. One institution that can realize this vision is an educational institution. As agents of change, educational institutions are expected to internalize moderate religious values (Anwar, 2021).

In this case, educational institutions' role is very complex in galvanizing morals and mentality through school policies that instil the concept of correct religious education. Among these is being able to present religion comprehensively to students to prepare them to become human beings who are not only spiritually pious but also socially pious.

So, moderate religiousness is essential for realizing a moderate Indonesia by maintaining Pancasila as the ideological basis. This is the background for the

author to research strategies for strengthening religious moderation at the Raudhatul Ulum Islamic Boarding School in Rowokangkung, whose students also have different backgrounds. Sharon, one of the Raudhatul Ulum Islamic Boarding School teachers, even said that there are students whose understanding is different. This was seen when he first became a student, and it turned out to be due to his parents' background. Interestingly, the Raudhatul Ulum Islamic Boarding School, which is located in the eastern part of Rowokangkung, has students from outside Java and even outside Indonesia, such as Malaysia, with various backgrounds, both racial, ethnic and cultural, as stated by Jufri, the students from the Raudhatul Ulum Islamic Boarding School there are ethnic Malay students, ethnic Chinese, and consist of several tribes such as Javanese and Madurese.

Learning about religious moderation carried out by teachers at the Raudhatul Ulum Rowokangkung Islamic Boarding School is another reason for the author to research forms and models of learning to strengthen religious moderation with the hope that the results of this research can provide a significant contribution to educational institutions, to strengthen religious moderation as a construct in facing the challenges of extremism and preparing a religious and nationalist generation.

### **Research methods**

This research utilizes a qualitative approach to investigate aspects of the natural environment and attempts to interpret these phenomena (Teddlie & Yu, 2007) The research approach used is under the objectives of this research, namely, A reinforcement learning model of religious moderation. Based on the objectives of this research, the researchers used teachers and students at the Raudhatul Ulum Islamic Boarding School as participants and primary data sources in this research from October to November 2023.

The primary data explored in this research consists of main problems, including strategies for modernizing the Salaf Islamic boarding school curriculum linked to the national curriculum. Data collection techniques are used to collect field data: observation, interviews, documentation studies, and other sources such as literature, discussion results, newspapers, etc (Djafar et al., 2021).

The data in this study were recorded, selected, and then classified according to existing categories. The data was analyzed using the distributional technique method for direct elements. (Hamilton & Finley, 2020) This data analysis uses Miles and Huberman's theory, data condensation, presentation, and conclusion. The validity of the data in this research was carried out through carefully recording field findings, organizing findings in a complete and orderly manner, asking participants to read and sign the recorded findings, carrying out peer checks with colleagues and supervisors through discussions regarding the results of interviews and observations;(Kolachi & Wajidi, 2017) triangulate data by

checking the validity of the data through other sources such as written documents, Islamic boarding schools, and related parties (Alamri, 2019)

## **Results and Discussion**

### **Transformation Model of Religious Moderation Values in Learning at the Raudhatul Ulum Rowokangkung Islamic Boarding School.**

In general, the construction of consistent values that are internalized in the students' learning of moderation attitudes at the Raudhatul Ulum Islamic Boarding School can be grouped into three scopes, namely: a) setting moderate learning objectives and materials according to the aswaja ideology, b) choosing inclusive learning methods, c) through extracurricular activities and d) through familiarization with religious activities. The four forms of internalizing the value of religious moderation in strengthening the moderation attitudes of students at the Raudhatul Ulum Islamic Boarding School are manifested in religious moderation learning with detailed findings as follows:

#### **Formulate Competencies For Achieving Moderate Learning**

Instilling the values of religious moderation is undoubtedly considered very important and a matter of concern because this is related to understanding and also a person's attitude towards individuals or groups who are different from him, as stated by the Head of the Raudhatul Ulum Lumajang Islamic Boarding School as follows:

"We see a decline in morals happening everywhere, students being brave towards their parents, juvenile delinquency, illegal drug users, promiscuity, we must be able to overcome all of this. Apart from that, the blessings that we expect from the authors of this book, God willing, are indeed not far from the rapid people. With the many sources used, knowledge will certainly become broader and deeper so that the instillation of moral values in the formation of students' character, including moderation in religion, will be realized. We have to support it because nowadays, it is sensitive that discussing differences, be it differences in religion, ethnicity, understanding, or even just different choices of leaders, can lead to conflict. This should not be allowed to happen, so being moderate is necessary now as it relates to one's relationships with others."

This information was clarified by Madrasah Teacher DIniah Raudhatul Ulum, who stated the importance of formulating learning objectives and materials:

"In implementing learning, teachers must formulate learning objectives, which, of course, must be in line with the school's vision and mission, where Bergama's moderation attitude is already reflected. Material is a learning component needed because of its critical role in learning to achieve learning goals. "Learning material should first be processed in such a way by the teacher and then presented to students so that it is easy to understand and the instructional objectives that have been set can be achieved well."

The choice of classical books taught is also a concern, so they stay in the manhaj of Ahlussunnah Waljamaah. The head of the Raudhatul Ulum Islamic boarding school added:

"The classical books were chosen by the boarding school supervisors and teachers who had studied at the boarding school; of course, they knew the contents and which books were deemed appropriate to be taught according to the manhaj of Ahlussunnah Waljamaah. The book for hadith uses Riyadhus Shalihin, written by Imam Nawawi. Tafsir Jalalain Karang Imam Suyuthi and Imam Mahalli for their interpretations, the book Al-Jurumiyah for nahwu, Kitabut Tashrif for sharaf, there is also a book of interpretations on nature 20 for monotheism. Of course, among Islamic boarding schools, these books are familiar because this is the book that is often used, so this is the one chosen to be taught in this madrasa."

The discussion begins with an introduction to the science of kalam, schools in the science of kalam, and maintaining correct beliefs, then continues with an attitude of respect for differences in the field of belief, following the explanation of the teacher in the field of monotheism at the Raudhatul Ulum Islamic boarding school:

"Kalam science is a discussion of the basics of the Islamic religion. Kalam science is undoubtedly an important thing that needs to be explained for students to deepen their knowledge of the Islamic religion and become a basis for knowing the development of Islamic sciences so that they do not misunderstand and become the correct basis for studying Islam as a whole and comprehensively. One of the problems in discussing kalam science is the discussion of groups or sects. In the chapter that discusses kalam science schools, a complete explanation is needed so that students can understand the material. In this chapter, I explain one by one about all the schools that have emerged in Islam; I also allow them to ask if there are parts they do not understand. The schools of kalam science are khawarij, murji'ah, syi'ah, jabariyah, qadariyah, asy'ariyah, maturidiyah, and mu'tazilah."

In the Tsanawiah class 3 fiqh subject, some material can be linked to the values of religious moderation, as stated by the teacher of the fathul Mu'in book at the Raudhatul Ulum Islamic boarding school as follows:

"Fiqh class 3 Tsanawiah discusses the provisions of Jinayah in Islam. I think this is related to religious moderation, where the values that can be taken are to act fairly, especially for a judge in deciding cases he must be as fair as possible and must not be biased, regardless of whether he is from a respectable background or not, rich or poor, ethnicity, colour. Skin, religion, everything is equal in the eyes of the law; that is what is called justice, and fairness is one of the attitudes of a moderate person."

Raudhatul Ulum Islamic boarding school, as an Islamic boarding school based on Islamic schools, chooses classical books as teaching materials to maintain the Islamic boarding school's traditions. Apart from that, the teachings in classical

books are considered more appropriate for creating an Islamic generation with good morals. The combination of classical science and modern science, which is also taken from classical science, will produce something more complex and complementary because each has its advantages. The study of the yellow book is the hallmark of Islamic boarding schools; it should not be removed because these madrasas are also based on Islamic boarding schools. (Aziz et al., 2019) Islamic boarding school traditions, which are known to be strong in morals, must continue to be applied to overcome current problems.

Based on the curriculum structure at the Raudhatul Ulum Islamic Boarding School, it can be understood that the books taught at the Raudhatul Ulum Islamic Boarding School contain material with the subject matter as stated in the learning plan. The objectives and material chosen emphasize an understanding of moderate schools of thought. Ahlussunnah Waljamaah (Ash'ariyah and Maturidiyah sects) is a group that is between the two extreme groups of Qadariyah and Jabariyah, which must be adhered to firmly. Even so, we prioritize tolerance and respect for other people's opinions. (Suwindia & Wati, 2023) When discussing aspects of theology about belief in the Almighty God as a single entity, the philosophical consequences must deny human values. When human values are denied, the question is in which domain theological values can be grounded. This means the same as denying the nature of God, who is Rahman and Rahim. (Fauzi et al., 2022)

### **Choose An Inclusive Learning Model**

A learning method is a technique mastered by educators in presenting lesson material to students in class, individually and in groups so that students can absorb, understand, and utilize the lesson material well.

"Raudhatul Ulum Islamic boarding school generally uses methods in its learning process. Learning methods prioritize student activity and participation in Nahwu and Fiqh subjects such as Jurumiah, Imrithi, Fathul Qarib, and Fathul Muin. "One alternative that a teacher can do to activate students in learning is to use the question and answer and discussion method."

According to the teacher who teaches the Book of Fathul Muin at the Raudhatul Ulum Islamic boarding school:

"In learning, I often ask questions to involve students to be more active, and vice versa. So that there is reciprocity in learning as well as a means of expressing their opinions. The question and answer method is quite effective for students in expressing their opinions; besides that, they can better remember what comes out of their mouths."

According to the teacher who teaches the Book of Imrithi at the Raudhatul Ulum Islamic boarding school:

"To increase students' role in learning, I use the group discussion method. In the question and answer session, students could express their opinions

freely. At the end of the lesson, the teacher's explanation is to conclude and correct opinions that are considered inappropriate."

From the results of the interview above, it can be concluded that the discussion and question and answer method used at the Raudhatul Ulum Islamic boarding school in learning can be a way or way to instil the values of religious moderation, including the freedom to express opinions and respecting other people's opinions without blaming each other (Siahaya et al., 2023)

### **Through extracurricular activities**

Raudhatul Ulum Islamic Boarding School has several extracurricular activities to shape students' personalities and character at the madrasa. Based on observations and interviews, researchers found several extracurricular activities at the Raudhatul Ulum Islamic boarding school, including tambourine art, Arabic and English language classes, scout activities, and sports. Apart from channelling students' interests and hobbies, these activities can also function as character formation.

"There are mandatory extracurricular activities at our place, meaning that all students must participate in these activities, such as paskibra and scouts. However, this paskibra is mandatory for only those who are selected. There are also deliberately held in order to channel students' interests or hobbies, meaning there are no demands for participation; it is up to them whether they want to take part or not; it just depends on their interests, such as tambourine arts and Islamic poetry that are performed at birthday events, for example, and sports like volleyball, sepak takraw, soccer, futsal, table tennis. We aim to facilitate all these activities, including places, equipment, or mentors so that the potential within students can be channelled. The time is definitely outside of class hours, afternoon or evening."

Researchers asked about the benefits of this extracurricular activity. The following are the results of the researcher's interview with Tsanawiah class 2 students:

"From this activity, I am more creative in the art world; it can be useful for the community because they are usually invited to birthday events. "Apart from that, Islamic poetry can certainly add to students' religious values, and they will love the Messenger of Allah more because the poems are praises of the Prophet."<sup>1</sup>

Researchers asked about the values of religious moderation in this extracurricular activity. His answer was as follows.

"Through these Islamic poems, if absorbed, the noble morals of the Prophet Muhammad can be used as a lesson, especially from how he socialized. Apart from that, we deliberately chose the ba'da (after) Ashar time from our training schedule because most people are active outside the home, so it does

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<sup>1</sup> Interview. Ustadz Soimuddin (Class 3 Wustho Teacher at Raudhatul Ulum Islamic Boarding School, Rowokangkung). November 29, 2023

not disturb other people. The sound of this tambourine is loud; I am afraid it will disturb other people because the place where we practice is in people's homes. "Even though this activity is good, we also have to pay attention to the surroundings so that they are not disturbed by the sound of tambourines and microphones."

From the information above, the value of religious moderation in this activity is tolerance and respect for other people. This can be seen from the choice of time for their exercise, which is done without disturbing other people, such as time to rest. Apart from that, by absorbing the meanings of these poems, we can learn lessons from the Prophet, especially his morals when socializing (Woodcock et al., 2022)

### **Through Habituation Activities in Religious Activities**

Each school has its unique culture embedded in the rituals and historical traditions of how school is experienced. Therefore, with the existence of a school culture, it can be understood that the behavioural patterns of a school empower it with other schools.

Raudhatul Ulum Islamic boarding school activities hold routine religious activities in their school environment. Regarding the cultivation of religious moderation values, from the results of interviews and observations, the author found several religious activities that have been implemented for a long time in the Raudhatul Ulum Islamic boarding school environment as stated by the Head of the Madrasah as follows:

"The Raudhatul Ulum Islamic boarding school routinely carries out religious activities both specifically for students and for the general public but within the school environment. This activity is useful for familiarizing students. We routinely carry out religious activities at Madrasah every day. Students are required to read the Koran before starting learning. The point is that students get used to reading the Koran because we know now that people find it difficult to read. "In addition, by regularly reading the Qur'an every time we can improve our reading, students can correct each other's reading."

Raudhatul Ulum Islamic boarding school implements religious activities as school culture which are routinely carried out daily, namely reading the Koran and midday prayers in congregation. From these activities, values such as not quickly blaming others can be taken. This is illustrated by reading the Qur'an, in which they correct and correct each other's reading rather than blaming or ridiculing them. The firm values of togetherness and Islamic brotherhood are created by carrying out prayers in the congregation.

Based on this description, the curriculum developed at the Raudhatul Ulum Islamic boarding school is religious and knowledge awareness, which correlates with commendable morals. Among these commendable qualities is abandoning



insulting other religions, as explained by Dr. Muhammad at-Thanthawi regarding the verse above, "O believers, do not insult the gods of those who associate partners with Allah, because, of course, they will insult your true religion because of their ignorance of your religion." (Tolchah et al., 2021) Al-Qasimi, in his commentary, noted, "As long as there is a threat that non-Muslims will insult Allah, Allah's Messenger, and the Koran, it is not permissible for Muslims to insult non-Muslim gods and their religion." As-Suyuthi in al-Asybah wan Nadhair states, "Amar ma'ruf nahi munkar can be ignored when the action results in greater danger" (Zarkasyi, 2021)

In Islamic education, it is stated that studying the integrated curriculum in holistic education makes students learn according to the accurate picture; this is because the integrated curriculum teaches the interconnectedness of everything so that they are accustomed to seeing everything in a complete picture. An integrated curriculum can provide opportunities for students to conclude from various sources of information regarding a theme (Malik et al., 2022). It can solve problems by considering different factors (reviewed from various aspects). Apart from that, with an integrated curriculum, the learning process becomes relevant and contextual so that it is meaningful for students and allows students to participate actively so that all human dimensions are involved (physical, social, emotional, and academic).

### **Conclusion**

Based on the description of this information, it can be concluded that the Raudhatul Ulum Rowokangkung Islamic Boarding School internalizes the value of religious moderation based on the learning process implemented in four forms: setting moderate learning objectives and materials according to the aswaja ideology, choosing inclusive learning methods, 3) through extracurricular activities and habituation activities in Religious Activities. The four forms of internalizing the value of religious moderation in strengthening the moderation attitudes of students at the Raudhatul Ulum Islamic Boarding School contain the concepts of faith, Islam, and Ihsan, which are then manifested in learning about religious moderation.

The objectives and material chosen emphasize an understanding of moderate schools of thought. Ahlussunnah Waljamaah (Ash'ariyah and Maturidiyah sects) is a group that is between the two extreme groups of Qadariyah and Jabariyah, which must be adhered to firmly. The discussion and question and answer method used at the Raudhatul Ulum Islamic boarding school in learning can be a way to instil the values of religious moderation, including the freedom to express opinions and respect other people's opinions without blaming each other. Several extracurricular activities are carried out at the Raudhatul Ulum Islamic boarding

school, including tambourine art, Arabic and English language classes, scout activities, and sports. Apart from channelling students' interests and hobbies, these activities can also function as character formation. Raudhatul Ulum Islamic boarding school implements religious activities as school culture which are routinely carried out daily, namely reading the Koran and midday prayers in congregation.

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