Implementation of strengthening religious moderation values in santri in garut regency

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Abstract

The government responded to the strengthening of intolerance among students, including by issuing Decree of the Minister of Religion (KMA) No. 184 of 2019 which contains the implementation of strengthening religious moderation in educational institutions, especially madrasas. Strengthening religious moderation is also mandated in law number 18 of 2019 concerning Islamic boarding schools which states that one of the objectives of holding Islamic boarding schools is to form a moderate understanding of religion. Therefore the purpose of this study is to describe and analyze: 1) Implementation of strengthening religious moderation values consisting of program development, budgets and SOPs carried out by PP Nurulhuda Cibojong and PP Fauzan, 2) Strategic steps, *output,* supporting factors and inhibiting factors strengthening the values of religious moderation in students at PP Nurulhuda Cibojong and PP Fauzan. This study used a qualitative approach with descriptive methods and used observation, interviews, and document review techniques. The results of this study indicate that students in both Islamic boarding schools already have an understanding of the values of religious moderation, namely: *tawasuth* (middle)*, tawazun* (balanced), *tasamuh* (tolerance), *I'tidal (*justice), *shura* (discussion), *please* (reform), *Qudwah* (pioneering), citizenship/love for the motherland (*you kill them*), anti violence (*the 'unf*) and culturally friendly (*i'tibar al-'urf*). This can be analyzed from the strengthening of

the values of religious moderation which can be seen from the attitude of openness in religion, not feeling the most correct in carrying out religious shari'ah, not*guluw* (blind panic), very tolerant of differences, does not blame the practice of worship of other groups, even though it is different from the practice of worship that is usually carried out.

Keywords

implementation, value strengthening, religious moderation, pesantren

I. Preliminary

The dream of a nation is the creation of an ideal social order, in the language of the Islamic religion is*khairu ummah.*According to Umar (2019: 434) "Indicators of an ideal society (*Khairu Ummah*) there are at least five; (1) a society brought together by very deep and noble bonds of affection, (2) having a future-oriented humanitarian mission, (3) having leaders who are authoritative and respected, (4) polite but critical people and (5) a leadership system ideal country."

Lookthe recent phenomenon of violence in the name of religion which has continued to increase has become one of its own challenges in realizing an ideal social order. According to Mashabi's notes (2020) Acts of violence and terrorism in Indonesia mushroomed in 2000-2005 and then occurred again in 2009 until now. One of the acts of terrorism that occurred in 2020 was in Sigi Regency, Central Sulawesi, carried out by a terrorist group who called themselves the East Indonesia Mujahidin (MIT).

The news of recruiting youth into the NII organization in Garut was no less shocking. Supriadin (2021) explained that there were 59 youths who were initiated into NII members in Garut Kota District. Confession of a former NII follower that there were 11 points related to plots of treason, radicalism and intolerance by NII to undermine the Unitary State of the Republic of Indonesia, including; 1) those who are not like-minded are disbelievers; 2) The Indonesian government is Thagut. 3). Stealing is allowed to people outside the NII.

The Center for the Study of Islam and Society (PPIM) UIN Syarif Hidayatullah Jakarta reports the results of his research as written by Mutahhari (2017) showing the influence of intolerance and radicalism has spread to many schools and universities in Indonesia. According to this survey, there were 51.1 percent of Muslim student respondents who held intolerant opinions of minority Muslim sects, which were perceived differently from the majority, such as Ahmadiyah and Shia. In addition, 34.3 percent of the same respondents recorded as having an opinion of intolerance towards religious groups other than Islam. This survey also shows

and as many as 48.95 percent of student respondents felt that religious education influenced them not to mix with followers of other religions. Even worse, 58.5 percent of student respondents have religious views on radical opinions.

Acts of radicalism and terrorism are actually not only carried out by individuals who claim to be Muslim but also carried out by non-Muslims, as written

by Damayanti (2018: 20) who recorded various acts of radicalism and terrorism in various countries. These actions were carried out by people who claimed to be Jewish, Hindu, Buddhist, Christian and other religions. One of the acts of terror committed by Christians in Indonesia occurred in Poso in mid-2000.

According to Tohor (2019) forms of extremism are manifested in two exaggerated forms. Two opposite poles. One on the right pole who is very rigid in religion. Understanding religious teachings by throwing away the use of reason. While on the other hand, on the contrary, it is very loose and free in understanding the sources of Islamic teachings. This freedom appears in the excessive use of reason, thus placing reason as a yardstick for measuring the truth of a teaching. The two extreme poles are considered dangerous because one creates rigidity, old-fashioned, rigid in understanding religion while the other creates religious liberalism which will be uprooted from the text.

The emergence of radicalism is one of themcaused by immoderate (extreme) religious behavior that was born from the wrong understanding of religious texts (Shihab, 2019: 112). Understanding of religious texts is very closely related to Islamic boarding schools as religious educational institutions and moral formation. If Islamic boarding schools have an education system that is based on a sense of responsibility by upholding the values of religious moderation, it will give birth to moderate students.

One of the efforts to stem radicalism and create a generation that has a moderate character is carried out by the government, namely by launching a program to strengthen religious moderation, because this program aims to instill and strengthen moderate religious values, namelyperspectives, attitudes and religious practices in common life by embodying the essence of religious teachings that protect human dignity and build benefit based on the principles of fairness, balance and obedience to the constitution as a national agreement.Strengthening these values must be carried out massively by all components of society, including pesantren as educational institutions and strategic place for planting and strengthening value.

Implementation of a program to strengthen the values of moderation in religion is very important because no matter how well the plan is made, but there is no effort to implement it, the plan will only be an idea then in vain (Keban, 2019: 93).

Ii. Research methods

This study uses a qualitative approach with descriptive methods to obtain empirical data about the implementation of strengthening the values of religious moderation in santri. Data collection techniques used observation, interview, and document review techniques. Data analysis techniques started from data reduction, data presentation, verification and decision making. Meanwhile, to analyze the validity of the data, data triangulation techniques were used, namely checking data from various sources in various ways, and at various times.

Iii. Results and discussion

1.   Strategic Implementation

The term "Implementation" used by researchers in this study is closely related to strategic management. According to Hunger and Wheelen (2003:4) strategic management is a series of managerial decisions and actions that determine the long-term performance of the company. This activity includes environmental monitoring, strategy formulation (strategy or long-term planning), strategy implementation, evaluation and control of strategy. Thus, the Strategic Management process includes four basic elements: (1) environmental monitoring, (2) strategy formulation, (3) Strategy implementation, and (4) evaluation and control.

With regard to implementation, Hunger and Wheelen (2003: 17) explain that implementation is the stage of management putting its strategies and policies into action through the development of programs, budgets and procedures.

a)   Program Development

According to Hunger and Wheelen (2003: 300), a program is a statement of activities or steps required to complete one-time planning. Programs involve corporate restructuring, internal cultural changes or the start of new research ventures. The purpose of making the program is so that the planned strategy can be implemented in action (*action-oriented*).

In program implementation, management can develop various strategy support programs, such as: (a) Restructuring program (organizing and staffing), (b) Advertising program, (c) Training program for all human resources at various levels, (d) Reporting procedure program finance and (e) Modernization or renewal programs. Hunger and Wheelen (2003:301)

b)   Budget

The budget is a program expressed in the form of units of money. each program will be stated in detail in the costs that can be used by management to plan and control. (Hunger and Wheelen, 2003: 17).

According to Mustari (2013) in Zahrudin*et al*. (2019: 50) describes the principles in preparing budgets in educational institutions including: (a) budgets must really focus on improving student learning in an honest, responsible and transparent manner; (b) the budget must be written in simple and clear language, and displayed in an open place at the school; (c) in preparing the budget, schools should carefully prioritize the expenditure of funds in line with the school's development plan.

Meanwhile, according to Muhaimin (2012) in Zahrudin*et al.* (2019: 52) that the stages that should be passed in preparing the budget are as follows: (a) inventorying plans to be implemented; (b) formulate a plan based on the priority scale of its implementation; (c) determine the work program and program details; (d) determine the need for detailed program implementation; (e) calculate the required funds; (f) determine the source of funds to finance the plan.

c)   Procedure.

The procedure is sometimes referred to as*Standard Operating Procedures (SOP).*Procedures are sequential steps or techniques that describe in detail how a task or job is completed. Procedures specifically detail the various activities that must be carried out to complete company programs (Hunger and Wheelen, 2003: 18)

The purpose of making SOPs is to explain the details or standards regarding work activities that are repeated in an organization. According to Nur'Aini (2016: 38) important elements in SOP are useful as a reference for preparation. These elements are not always sequences that must be fulfilled in full, because each SOP preparation has different needs in each organization (Tambunan, 2013: 140). The SOP elements are as follows: objectives, policies, operational instructions, parties involved, forms, input, processes, reports, validation and control (Tambunan, 2013: 142-165).

2. Reinforcement

Skinner defines reinforcement as a response to the response of the organism that is given a stimulus or it can be said that all events strengthen behavior. Skinner gives an example with the case of a dove that is given food, then the dove will raise its head every time it is given food, according to him, food is a reinforcement and provides food when the response (the pigeon raises its head) is reinforcement, while raising the head to the predicted height is a process of operant conditioning (Skinner, 2013: 104-105).

According to Skinner (2013: 116-117) There are two types of events that are known to strengthen, namely (1)*presenting* (display or add one). This is called a positive reinforcer or termed*reward*, (2) *deprivation* (reduction/something that causes discomfort/dissatisfaction). This is called negative reinforcement which is also often called punishment.

Hakam (2016: 80-82) explains various opinions about the distribution of reinforcement. One of them is the division of reinforcement according to Slavin (2011) which states that reinforcement is divided into two categories; 1) Primary Strengthening (*primary reinforce*) that is everything that fulfills basic human needs such as food, drink and security. 2) Secondary reinforcement (*secondary reinforcer*). According to Slavin, this secondary reinforcement is divided into three categories, namely: a) social reinforcement (*social reinforcer*) such as compliments, attention and smiles. b) reinforcement of activities, such as access to fun games or activities. c) reinforcement of signs or symbols, such as money, subject grades or award certificates.

According to Slavin (2011) when viewed from the source, reinforcement is divided into two categories, namely: a) Intrinsic reinforcement, namely reinforcement attached to involvement in one's behavior. Someone does a hobby for a long time without the slightest reward, without any reason other than causing pleasure for those who do it. b) extrinsic reinforcement, namely reinforcement that comes from outside the individual such as praise or rewards given to motivate

people to engage in behavior that they might not be involved in without such praise or rewards. (Hakam, 2016: 81-82)

3. Religious Moderation

When viewed in terms of language, moderation is defined as being moderate by the Ministry of Religion of the Republic of Indonesia (2019:15). The word moderation in English comes from the word*moderation* often interpreted as a moderate attitude, not excessive and impartial (Aziz*et al*. 2019: 6). While in Arabic, according to Shihab (2019:2) "moderation in Arabic corresponds to the word*Wasathiyah*namely balance accompanied by the principle of neither lacking nor excess." In line with Shihab is Muhajir (2018: 4) who defines*Wasathiyah* with "the middle way or the balance of two different or opposite things." Equalizing the word moderation with*wasathiyah* also written by Aziz*et al*. (2019:6) "religious moderation is known in Arabic by the term*wasathiyyah*".

Thus, the term moderation in Islam is known as the word*wasath*or*Wasathiyah*, which has the equivalent meaning with*tawasuth* (middle),*I'tidal* (fair) and*tawazun* (balanced). People who apply principles*wasathiyah* can be called*he said.*In Arabic, say*wasathiyah* interpreted as "the best choice", as explained by Shihab that whatever word is used, all of them imply the same meaning, namely fairness, which in this context means choosing a middle ground position between various extreme choices. The word wasith has even been absorbed into Indonesian which has three meanings, namely 1) intermediary, intermediary (for example in trade, business); 2) intermediary (separator, peacemaker) between the disputants and 3) the leader in the match (Shihab, 2019:2)

The basic principle of moderation, moderation or *wasathiyyah* is balanced (*tawazun*) and fair (*ta'ad*). In other words, a moderate attitude in religion always chooses the middle way, so that it can be sincere without burden, and not be selfish with its own interpretation of truth so that it dares to acknowledge other people's interpretations of truth, and dares to express its views based on knowledge. (Research and Development Ministry of Religion of the Republic of Indonesia, 2019:20)

While the principles of religious moderation according to Aziz*et al*. (2019; 10-14) are;*tawassuth* (take the middle path),*tawazun* (balanced),*i'tidal* (straight and firm),*tasamuh* (tolerance),*exchange* (egalitarian) and*shuro*(discussion).

A person is considered to have a moderate character if he has attitudes and behavior according to the indicator of religious moderation.Balitbang Ministry of Religion of the Republic of Indonesia (2019: 43) formulates four indicators of religious moderation, namely: 1) national commitment; 2) tolerance; 3) non-violence; 4) accommodative to local culture. According to the Indonesian Ministry of Religion, these four indicators can be used to identify how strong religious moderation is practiced by someone in Indonesia, and how much vulnerability one has.

The values contained in religious moderation according to Fitriyana (2020) there are seven.The seven values include: (1) tawassuth, position in the middle

and straight lane; (2) i'tidal, behave proportionally and fairly with responsibility; (3) tasamuh, recognizing and respecting differences in all aspects of life; (4) shura, relying on consultation and solving problems through deliberation for each consensus; (5) islah, engaging in reformative and constructive action for the common good; (6) qudwah, pioneering noble initiatives and leading for human well-being; (7) muwatanah, recognizing the nation state and respecting citizenship' (UKP-DKAAP, 2018 in Fitriyana *et al.,*2020: viii)

The Ministry of Religion of the Republic of Indonesia formulated nine values of religious moderation.The ninth value of moderation or*wasathiyah*it is the middle (*tawassuth*), perpendicular (*i'tidal*), tolerance (*tasamuh*), discussion (*shura*), reform (*please*), pioneering (*Qudwah*), citizenship/love for the motherland (*you kill them*), anti violence (*the 'unf*) and culturally friendly (*i'tibar al-'urf*). (Azis and Khoirul Anam, 2021: 9).

The results of research at PP Nurulhuda Cibojong and PP Fauzan can be seen that the priority program in strengthening the values of religious moderation in students is by holding the following activities:

a.   Daily habits, religious rituals such as congregational prayers, book study, or social habits such as getting used to helping each other, assisting, working together in completing daily tasks in Islamic boarding schools.

b.   Weekly routine learning, Weekly habituation; such as participating in weekly coaching programs, bahtsul masail programs, tadribul khitobah (preaching exercises), yasinan, tahlilan, marhabaan, sports together. Santri are taught materials related to Islamic values Ahlussunnah wal jama'ah (ASWAJA) by using yellow book-based learning resources. The books studied include the books *Risalah Ahlussunnah wal Jama'ah* the work of KH. Hasyim 'Ash'ari, book*span nine* and a book entitled Characteristics of Ahlussunnah wal jama'ah written by the Leader of the Islamic Boarding School, KH. Noah Addawami.

c.   Weekly routine lessons, students are taught materials related to religious moderation. The main source for taking material on religious moderation is the religious moderation module which consists of 4 books. 1) Book 1 contains the purpose of making modules; history of religious moderation; Nine values of religious moderation; and a summary of steps to strengthen religious moderation. 2) book 2 contains material on religious moderation training for teachers/teachers. 3) book 3 contains how to integrate the values of religious moderation in PAI lessons. And 4) book 4 with the title "9 Moderate Student Activities" in which the book contains practical guidelines and tips for strengthening religious moderation values.

d.   Monthly payout; such as participating in istighastsah and Muhasabah or self-evaluation, where this activity is used as a medium to evaluate the extent of the goodness and mistakes of each student.

e.   Annual programs such as holding Firecrackers (Santri Ta'arf Week) for new students. This activity was filled with the provision of material on modesty, reproductive health, religious moderation, Islamic boarding schools and others; PHBN and PHBI are held as well as habituation with incidental activities.

f.   The program loves good culture and traditions that develop in society through martial arts sports activities, visits to places that can foster a sense of love for the motherland and national culture such as visiting sites, museums and other historical places and doing community service to foster social concern and solidarity such as participating in mutual cooperation activities, people's parties and being a filler in recitation events at mosques of local residents.

The results of the study show that the budget for the implementation of strengthening the values of religious moderation in students in both Islamic boarding schools does not specifically allocate a budget for this program, but in general, for all Islamic boarding schools activities it can be carried out on the monthly fees of students, pesantren donors, cooperation with the community, alumni, mass organizations, government and other parties. The budget issued is still incidental and for matters that are important and urgent.

Based on the results of research in the two Islamic boarding schools, some of the SOP preparation activities have been carried out, such as setting goals, policies issued by the pesantren leaders, parties involved, input even though it is verbal in nature, output (results) even though the results are not named SOP documents for strengthening the values of religious moderation however, this strengthening is included in the pesantren curriculum documents. The process of making SOP in the two Islamic boarding schools is the activity of compiling the Islamic boarding school curriculum which includes steps to strengthen the value of religious moderation, so there is no SOP document for specifically strengthening religious moderation values.

The strategic steps to strengthen the values of religious moderation carried out by the two pesantren are as follows:

a)   Strengthening the Values of Tawassuth (middle) and Tawazun (balanced) by studying books that can form an inclusive, open mindedness and respect for differences, such as by studying comparative schools of thought books; Get used to using the arguments of Naql (al-Qur'an and Hadith) and Aql (Ijma and Qiyas) in discussion, debate or bahtsul masail activities; Carrying out activities that encourage behavior or act in balance between habluminallah or individual piety such as worship with habluminannaas or social piety as it is customary to participate in mutual cooperation activities carried out by the community around the pesantren, during the semester holidays (returning to their respective homes) given assignments friendship with village elders, participating in mutual cooperation in their hometown and others; Providing an understanding of the importance of a happy life balance in the world and the hereafter by carrying out various efforts, including providing life skills education in various fields, such as:

-       In the religious field; teaching various skills including being a prayer priest, being a khotib, leading marhaba, tahlil, istighotsah and preachers as well as attending various walimah events.

-       In the economic field, they are given training at the Islamic boarding school vocational training center or participate as participants in training or

seminars*entrepreneurship.*

-        In agriculture; students were introduced to the agricultural system.

-        In the field of organization and politics; students are given space to learn to organize, especially in IPNU and IPPNU and are given political education.

-        In the field of digital literacy; students are given training related to media and journalism.

b)   Strengthening I'tidal (Perpendicular) Values: obeying the rules of Islamic boarding schools; carry out all activities according to a predetermined time; award (*reward*) for students who excel or carry out their duties well and provide sanctions for those who do not carry out their duties or violate the rules; teaches administrators to give rewards or sanctions regardless of who does it but based on what is done.

c)   Strengthening Tasamuh Value (Tolerance): Examining sirah nabawiyah which explains the good relationship between the Prophet SAW. with non-Muslims;Learn to respect the opinions of others in discussion programs, debates and mass discussions; mingling with friends from other regions (kobong conditioning or group study), holding dialogues with various Islamic or interfaith organizations.

d)   Strengthening Shura Values (deliberations): creating coordination pathways between institutions under the auspices of the PP Nurulhuda foundation, administrators and students; involve all components in various decision making in Islamic Boarding Schools; holding elections for administrators of students in a democratic manner; learn to consult to determine committees in various events held by Islamic boarding schools.

e)   Strengthening ishlah values (reform); holding workshops, seminars or integrating material in regular lectures related to contemporary religious issues such as gender equality, reproductive health, religious moderation, technological developments; Revise the rules of the pesantren in accordance with the needs and developments of the times.

f)   Strengthening the value of qudwah (pioneering) by encouraging students to explore creativity and develop it and to become pioneers in goodness within the pesantren environment, such as pioneers of cleanliness, pioneers of health, and others.

g)   Strengthening the value of muwathanah (citizenship/love for the motherland) by holding a flag ceremony every Monday; organize Independence Day ceremonies, National Santri Day; watching a film of struggle together; competitions with national themes; organize a national dialogue in collaboration with government agencies, mass organizations and other religions.

h)   Value Strengtheningan-la'unf (anti-violence): making Stop Violence posters or flyers, promoting child-friendly Islamic boarding schools, making anti-bullying regulations, seminars on the Prevention and Handling of Sexual Violence (KS), compiling SOPs for preventing and handling KS in Islamic boarding schools.

i)   Value Strengtheningi'tibar al-'urf (culturally friendly) by introducing

students to local culture, such as pencak silat, gamelan, wayang, heirlooms at the Sundanese traditional museum; examines the Sundanese proverb about morality in the form of words, food or symbols such as explaining meaning*tumpeng, leupeut, kupat, dupi* or special foods that are usually made in commemoration*rebokasan, asyura* and others; attending traditional ceremonies (thanksgiving/commemoration) that do not conflict with Islamic values such as*tingkeban, marhaba* for newborns, death anniversary like*seven, forty, natus* and others.

Output from the implementation of strengthening the values of religious moderation in students in both Islamic boarding schools, there is an understanding of religious moderation, especially an understanding of some of the values of religious moderation, namely tawasuth, tawazun, tolerance, justice and nationalism. This shows that it has been formed*mind set* moderate character, strengthening the values of religious moderation, seen from the attitude of openness in religion, not feeling the most correct in carrying out religious shari'ah, not*guluw* (blind panic), very tolerant of differences, does not blame the practice of worship of other groups and there are no graduates, alumni or students who are directly involved with radical groups, intolerant or groups that are not in line with Islamic values or are contrary to culture local and Indonesian culture in general. This shows that graduates can blend in well with the community where they live, and become a concrete example for their peers in their area.

Iv.   Conclusion

The implementation of strengthening the values of religious moderation in students at PP Nurulhuda Cibojong and PP Fauzan has been carried out but has not been maximized. Therefore, it is hoped that policy makers such as the Board of Islamic Boarding Schools, the Ministry of Religion, the Ministry of Education or the Regional Government can encourage and facilitate the implementation of strengthening religious moderation in educational institutions, especially in Islamic Boarding Schools which are strategic places for instilling and strengthening values.

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