



Madrasah Tsanawiyah Strategy Based on Islamic Boarding Schools Implementing Religious Moderation Values in Blora Regency

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Abstract

This research describes and analyzes the habituation of religious moderation values in the learning of Islamic Religious Education during the pandemic study of madrasah tsanawiyah based on Islamic boarding schools in Blora district with a research focus on how the forms, processes, and strategies of habituation of religious moderation values in PAI learning, and what are the implications for student. This research is a qualitative research using postpositivism paradigm. This type of research uses case studies, data collection uses three methods, namely: interviews, observation, and documentation. The data analysis techniques in this study used the stages of data reduction, data presentation, and drawing conclusions. The results of this study indicate that: (1) the form of habituation of the moderation value of religion in PAI learning during the pandemic during the pesantren-based madrasah studies in Blora district was carried out in the form of: through Islamic learning activities in the classroom and through religious activities. The values of religious moderation that are habituated in PAI learning are the values of justice (a'dalah), balance (tawazun), and tolerance (tasamuh). (2) The habituation process of religious moderation values in PAI learning during the pandemic during the pesantren-based madrasah tsanawiyah study in Bloradi district was carried out through: the stages of value transformation, the stages of value transactions, and the stages of value transhabituation. (3) The strategy used to habituate the value of religious moderation in Islamic Religious Education learning during the pandemic during the pesantren-based madrasah tsanawiyah study in Blora district, namely: introduction, habituation, example, and practice. (4) The implications of habituation of the value of religious moderation on the

social attitudes of students during the pandemic during the Islamic boarding school-based madrasah studies in Blora district, namely being accustomed to worship, respecting teachers and friends, social care, tolerance, discipline, responsiveness to the environment, and obedience to regulations

Keywords: *Habituation, Religious Moderation, Boarding school.*

A. Introduction

In recent years, the Indonesian Education zone has become the talk of various circles of society. Various reports about actions that smell of radicalism and intolerance tend to face an increase. Based on observations made, as many as 0.4% of the total of around 150 million people observed or around 600 thousand people have been exposed to radicalism. Not only radicalism, even intolerance has also increased by 8% from 46% to 54%. Ironically, the increase in radicalism even occurs in many educational institutions, when in fact educational institutions must be able to deliver students to have attitudes and behaviors that illustrate the values of peace and tolerance between others.(Supriadi et al., 2020). The National Education System Law of 2003 states that Islamic education must be able to place students with cognitive intelligence related to religious knowledge and ethics. Because in Indonesia, religious education has a vital role in the national education system. Where religious education is a mandatory subject from elementary school/MI to university. However, the fact is that there are still many behaviors that lead to behavior that deviates from the rules of religious teachings. Among them are cases of terrorism, heretical sects, misleading each other's religious teachings, and religious intolerance. This fact shows that there are still many problems in the implementation of religious education, especially in instilling religious values such as compassion and tolerance(Al Faruq & Noviani, 2021).

Indeed, religious moderation should be given to all religious people. As the next generation of the nation, the youth must instill in themselves the values of religious moderation. In essence, religious moderation means believing absolutely in the religion one professes and putting a roar on the beliefs that others believe. The importance of upholding moderate values or wasathiyah jointly among Muslims in Indonesia. Through the Ministry of Religious Affairs, it is now starting to carry out a model of religious moderation as a means of the spirit of mutual cooperation between community members. (Anwar & Muhayati, 2021). Islamic learning so far shows that it has not been integrated into the social education process. Students are only equipped to become pious individuals individually and vertically (*habl min Allah*), but not socially and horizontally (*habl min*

nas), and PAI learning is also only based on the basics of Islamic teachings. It is still theocentric and normative, even in contemporary issues. The learning process remains monotonous through the use of media, methods that are carried out repeatedly without any changes or improvements according to current developments. As a result, all students will experience boredom in learning Islamic religion, PAI learning will only be limited to values, because there is no novelty and development of perceptions in learning, students' religious perceptions are narrow and shallow. Controversial, apologetic, and defensive implications of intellectual development. The big impact is to arbitrarily discredit people who don't believe in each other (Destriani, 2022).

It is interesting to examine the existence of religious moderation in educational institutions in various regions with multicultural population conditions. This is because educational institutions have important paranan in realizing religious odoration. Educational institutions are a means to educate the next generation of the nation is very vulnerable to the emergence of radicalism, extremism and liberalism. Therefore, educational institutions must anticipate this by instilling moderation values in students. This is in accordance with Indonesia's multicultural society making religious moderation a middle ground for religious people. With various local wisdom in various regions, it is expected to create a form of religious moderation in a frame that is in harmony between religion (Islam) and local wisdom (Liando & Hadirman, 2022).

It is undeniable that Islamic education as an integral part in the formation of human personality has a major and important role in order to realize the goals of national education. According to Mappasiara, Islamic education is the process of providing and assisting teaching to students in order to improve the quality of faith and piety, intellectual, personality and skills of students as a form of preparation for life in the future based on Islamic teachings and sharia. (Mappasiara, 2018). This is the starting point that the orientation of PAI learning should not be limited to intellectual load or cognitive load. But it must also be considered on the orientation of forming good morals or personalities as a form of indication of the success of PAI learning, especially in instilling the value of religious moderation. Given the very diversity of religious tribes in Indonesia.

Meanwhile, Indonesia is faced with educational problems with the issuance of distance learning policies as a consequence arising from the presence of COVID-19. The policy is effective since the issuance of the circular letter of the Minister of Education and Culture Number 36962 / MPK / HK / 2020 concerning online learning and working from home to prevent the spread of COVID-19. This has a significant impact on the world of education. Although for a group of people call online learning a blessing related to accelerating the adaptation of the use of technology in learning, there are still many big

tasks that must be carried out because education is not only limited to the transfer of knowledge that can be given at any time via social networks, but education also plays a role in the transfer of character that cannot necessarily be given with one or two meetings online or just the delivery of materials on the educational platform provided.

B. Methods

The approach in this research is a case study and this type of research is categorized as field research (Satori & DR. Komariah, 2014) where Madrasah Tsanawiyah in Blora Regency is the research location and uses qualitative research. To help researchers carry out their function as the main instrument of this research, researchers used a number of data collection techniques including observation, interviews, documentation studies (Arikunto, 2010). The data analysis model used is the Miles and Huberman model, which includes three stages, namely data reduction (selecting data), data display (understanding the data), and drawing conclusions (Sugiyono, 2011).

C. Result and Discussion

In this discussion, the author will present sample findings data at MTs Safinatun Najah Tunjungan and MTs SA Mamba'ul Huda Ngawen through interviews, documentation, and observation. Then the author will analyze the data to reconstruct concepts based on empirical information that has been presented in theoretical studies. The habituation of values according to Muhammad Alim is the process of internalizing values as a whole so that the mind and soul act on the basis of religious teachings. The habituation of values occurs through a complete understanding of the teachings, followed by an awareness of the importance and possibilities of realizing them in real life. Meanwhile, according to Mulyasa, character is closely related to habits or habits that are continuously practiced or practiced (Mulyasa, 2002).

Based on the information gathered, it can be seen that there are three forms of cultivating the value of religious moderation in PAI learning at MTs SA Mamba'ul Huda Ngawen, first through classroom learning, second through religious activities, and third through local school content. The habituation process carried out at MTs SA Mambaul Huda Ngawen is carried out in several mutually continuous stages. The first stage is providing knowledge about the value of religious moderation, the second is by giving the teacher an example of an attitude of religious moderation, the third is by linking the value of religious moderation to the current environment, and finally having students implement the value of religious moderation in everyday life. Apart from learning in the classroom, the process of introducing the value of religious moderation is also carried out through religious activities such as istigasah, yasin & tahlil, keputrian, etc. The program includes

lectures and advice related to understanding religious moderation. The aim is for students to continue to have an understanding of the values of religious moderation through lectures or advice given. The three forms of habituation are the way of MTs SA Mamba'ul Huda Ngawen in habituating the values of religious moderation in students. Without habituation through classroom learning, religious activities, and local school content, habituation of religious moderation values only becomes a discourse.

Judging from the three forms of habituation above, the process of habituation of moderate religious values occurs in MTs SA Mamba'ul Huda Ngawen. The value of religious moderation in this study has three values. The middle religious values are: *a'dalah* (justice), *tawazun* (balance) and *tasamuh* (tolerance). These values come from religious teachings and are categorized as divine and human values if the author examines them more deeply. This is in line with Zayadi's view quoted by Abdul Majid and Dean Andayani that there are two kinds of values that apply in life, namely sacred values and personal values (Sajadi, 2019). As the theory stated by Jamal Ma'mur Asmani states that the application of character education is developed through three steps, namely knowledge about morals (moral knowing), strengthening emotions or feelings (moral feeling), and moral action (moral action), Muhaimin explained about the three stages of Habituation values in character education, including in this case character in Religious Moderation, namely value transformation, value transactions, and value transinternalization (Partono et al., 2021). As the theory stated by Jamal Ma'mur Asmani that the application of character education is developed through three steps, namely moral *knowing*, strengthening emotions or feelings (*moral feeling*), and moral *action*, Muhaimin explained about the three stages of value habituation in character education, including in this case character in Religious Moderation, namely value transformation, transactions values, and value transinternalization

First, the value conversion stage. This can be seen in giving oral advice to students when explaining material or answering student questions. In PAI learning, teachers advised about the importance of moderate religious values in community life, especially in problem solving. The teacher added that everyone should have an attitude of respect and respect for differences, and treat everyone fairly. When you have mutual respect and respect for differences, it is easy for someone to be fair when facing problems. At the value transformation stage, the teacher explains the value of religious moderation and the importance of religious moderation in life through PAI learning in class, besides that the teacher also teaches knowledge of the value of religious moderation through homework and teaching. Group discussions by connecting the importance of religion with real life. This is in accordance with Soedijarto's theory which states that the value transformation stage can be done by the method of lectures, assignments and also group discussions.

Second, value transaction analysis. This can be seen in the activities of teachers who practice and provide examples of the value of religious battles in class, such as: providing equal opportunities for students to ask questions and discuss the material presented. At this stage, students become confident and dare to express their opinions. Finally, there were students who dared to ask questions, and it became an interesting discussion in class because other students answered one after another. There is a two-way exchange in this activity, not only from teachers, but students are also actively involved in conveying their knowledge.

Third, value habituation analysis. In this stage, knowledge of the value of religious moderation has been possessed by students. Students who already have knowledge and have believed that the value of religious moderation is true and important will apply it through their attitudes and actions. One form of action that reflects the value of religious moderation is mutual respect and respect for differences, not self-righteousness, willingness to accept input and criticism from others, and being fair. This attitude has all been reflected in MTs SA Mamba'ul Huda Ngawen when they have group discussions. Students who are accustomed to the value of religious moderation have an attitude of tolerance and justice in resolving their problems well. This can be seen from students who are not fanatical about a belief, respect different views, spread kindness to each other, and help each other.

As for Thomas Lickona's theory of attitude formation, it is said that there are three components needed in relation to the formation of one's attitude. The three components are *moral knowing which is related to cognitive* aspects, moral feeling which is close to affective aspects, and moral action *which is a tangible manifestation of psychomotor aspects* (Thomas Lickona, 2013). The relationship between the three components initiated by Thomas Lickona can be related to the formation of attitudes in general and this research also applies in instilling the educational values of religious moderation in MTs Safinatun Najah Tunjungan.

There are three interrelated components in the process of instilling the value of religious moderation in this religious activity. *The first* is the introduction of the value of religious moderation, this is interpreted as the cultivation of understanding of the values of religious moderation. The introduction of the value of religious moderation was given by MTs Safinatun Najah Tunjungan to students through istigasah religious activities in which there were aspects of understanding the value attitudes of religious moderation education in interacting and socializing with the community.

The second is the appreciation of the value of religious moderation, which is to instill and foster a sense of religious moderation value in students or in other words called

the emotional realm. By instilling a sense of the value of religious moderation, especially through daily religious activities such as duha prayers, dhuhr prayers, Friday prayers, women activists, yasin and tahlil activities, diba'an and al-barzanji activities, and istigasah activities carried out by the participants who teach every day. Well, from these daily activities, students' understanding of the value of religious moderation can grow and develop into an appreciation of the value of religious moderation. Thus, from these daily activities students can feel the importance of the attitude value given at the stage of introducing the value of politeness in interactions in everyday life.

Third, the practice of religious moderation values is understood as the application of a combination of the introduction of religious moderation values which are associated with understanding derived from the values of attitudes to accept the value of religious moderation. Daily religious activities are used as a means of interaction for all school residents and as a growing sense of desire and willingness of students to act to apply religious abstinence values in regular association with all school residents.

Thus, when students are able to apply these values, then the student is already at the stage of practicing the values of religious moderation, which includes the practice of the values of religious moderation taught. In this case, the practice of aswaja values can be seen as the culmination of the general stages of personality formation as stated by Thomas Linkhona. which when drawn into the educational process the value of religious moderation in MTs Safinatun Najah Tunjungan is manifested in the form of students' impartiality to anyone with an attitude of always accepting and appreciating all forms of differences in the surrounding environment with a positive attitude, of course, as habituation is something that is deliberately done repeatedly so that something can become a habit. Habituation actually contains experience, which is habituated is something that is practiced. It can be concluded that habituation is to give rise to a desired reaction called a response, with a stimulus that is carried out repeatedly. The response is in the form of behaviors or values that are internalized through the intervention process. This intervention is in the form of repetition of behavior with the intervention of other parties who provide a stimulus can be in the form of example actions, regulations, or through the media. Furthermore, the response is not only in movement and appearance, but is manifested in his attitude and behavior (Faisal, 2020).

D. Conclusion

There are three forms of habituation of religious moderation values in PAI learning during the pandemic at MTs Based on Blora Regency Islamic Boarding Schools, namely through PAI learning in class, religious activities, and local school content, namely aswaja and NU-an learning. The values of religious moderation habituated

through PAI learning are the values of justice (*a'dalah*), balance (*tawazun*), and tolerance (*tasamuh*). The strategy carried out in MTs Based on Blora Regency Islamic Boarding School in PAI learning uses four strategies, namely introduction, habituation, example, and practice. The four habituation strategies of religious moderation values are divided into habituation stages, namely the value transformation stage contained in the introduction strategy, the value transaction stage is contained in habituation and exemplary strategies, then the value transformation stage is found in the value practice strategy. The implications of habituation of religious moderation values on students' social attitudes in MTs Based on Blora Regency Islamic Boarding School include having a fair, balanced, tolerant, honest, socially caring, disciplined, confident, and rule-abiding attitude.

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