

IMPLEMENTATION OF RELIGIOUS MODERATION THROUGH DEVELOPING RELIGIOUS AWARENESS AT THE INTEGRATIVE MA NU AL-HIKMAH JERU TUMPANG

Ida Rofi'Unnur Rodiah

STAI Ma'had Aly Al-Hikam Malang

Email: idarofiunnurrodiah@gmail.com

Anas Tania Januari

STAI Ma'had Aly Al-Hikam Malang

Email: anastaniaj@staima-alhikam.ac.id

ABSTRACT

The Islamic religion is Rahmatan lil 'alamin, it is means Islam comes by bringing peace and love to all humans and the universe. By understanding this concept, a person can easily maintain peace amidst the diversity that exists in society. Through Islamic education, Rahmatan lil'alamin can form a character with noble morals, implement Islamic teachings in a moderate manner and instill the values of civility, tolerance, togetherness, compassion amidst the existing diversity. MA Integrative NU Al-Hikmah Jeru Tumpang Kab. Malang in forming the character of Rahmatan Lil'alamin students by developing religious awareness which then becomes a provision in implementing an attitude of religious moderation. Religious awareness becomes a guideline in individual and social life, to create a life that is hablumminallah and hablumminannas in accordance with the commands of Allah SWT. This research was carried out using observation, interviews and documentation methods. The results of the research show that fostering religious awareness at the Integrative MA NU Al-Hikmah Jeru uses lecture methods, Al-Quran learning and dhikr which includes the principles of religious moderation, namely Tawasuth, Tawazun, I'tidal, Tasamuh, Musawah and Shura. The results of fostering religious awareness can be seen from several activities carried out which include fulfilling indicators of religious moderation, namely indicators of national commitment, indicators of tolerance, indicators of anti-radicalism, indicators of accommodating local culture.

Keywords: Formation, Religious Awareness, Religious Moderation

INTRODUCTION

Diversity is something that cannot be avoided in every aspect of human life. Especially in Indonesia, which is one of the countries with the greatest diversity in the world. This diversity contains various aspects including a variety of opinions, thoughts, views, beliefs, interests and not least religious diversity. Every diversity has a positive or negative impact. Diversity in religion has a positive impact, namely if it is carried out in a spirit of tolerance then people's lives will be peaceful and peaceful, but the negative impact of this religious diversity is that there are many different

perspectives when it comes to religious practices or rituals. Conflicts related to religious diversity can occur between different groups and groups belonging to the same religion.

To avoid conflict due to religious diversity, it has become imperative to raise awareness that diversity exists for the purpose of making life more dynamic, learning from each other and getting to know each other. The growing awareness that is able to accept all differences is expected to be able to create a perspective and behavior that is mutually respectful, tolerant and assumes that the existence of differences must be respected. Awareness of the existence of religious diversity is very necessary so that a religious follower can be in a middle ground position between two different poles, namely extreme and liberal poles, this position is called religious moderation. It does not require the possibility that educational institutions become one of the targets for carrying out radical and extreme actions by irresponsible individuals. This fact requires teachers of all subjects, especially teachers in the Islamic Religious Education subjects, to be able to educate and foster an attitude of moderation in religion among students.

MA Integrative NU Al-Hikmah, is an institution that integrates with Islamic boarding schools, where the majority of students are students from the Islamic Boarding School Educational Boarding School (PPPI) Jeru Tumpang District. Nowadays Islamic boarding schools are often associated with the emergence of radicalism movements. Islamic boarding schools are considered radical organizations that are a place of education for potential terrorists. (Dimas, 2019) However, Islamic boarding schools as educational institutions are actually more focused on teaching religious understanding which plays a role in preventing radical movements in society. Islamic boarding schools have a major contribution to providing views, attitudes and alternatives to prevent the development of religious-based radical movements. In cases of terrorism, Islamic boarding schools can teach an understanding of *hablum minallah, hablum minannas and hablum minal 'alam* as an anticipatory effort from Islamic boarding schools to students, teachers and the surrounding community. (Abdul Halim, 2017)

Integrative MA NU Al-Hikmah Jeru Tumpang Malang Regency in cultivating an attitude of religious moderation in students, namely through fostering religious awareness. This coaching aims not only to provide knowledge about religious moderation but also to harmonize the heart and mind so that the knowledge conveyed can be understood and implemented accompanied by activities that draw closer to God. To be able to achieve awareness in religion, both in carrying out religious obligations as a form of obedience to God, and in carrying out social life, consistent guidance is needed. The development of religious awareness is very appropriate if applied in an educational environment as a form of learning whose results will be applied in the lives of the wider community, and of course diversity will be felt more widely. Religious moderation which is understood in the MA NU Al-Hikmah Integrative educational environment is not only how someone behaves moderately towards adherents of other religions, but also understands students to have a balanced religion, not excessively worship, and always obey it. monotheism and the sources of the Islamic religion are the Al-Quran and Hadith.

Seeing the importance of fostering religious awareness to implement religious moderation, the author feels it is necessary to conduct research based on the background of the problem above. By choosing the title "Implementation of Religious Moderation Through the Development of Religious Awareness at MA INTEGRATIVE NU Al-Hikmah Jeru Tumpang"

Methods

The research method used is qualitative research. This research uses a descriptive approach. Qualitative research with this approach is a research method based on the philosophy of positivism, used to research the condition of natural objects, where the researcher is the key instrument, sampling of data sources is carried out purposively and snowballing, the collection technique is triangulation (combination), data analysis is inductive/qualitative, and the results of qualitative research emphasize meaning rather than generalization. This type of research focuses on case studies, namely research carried out in detail regarding a

particular object in depth and comprehensively. The case study that researchers will apply in this research is to find out the development of religious awareness and the results of the development of religious awareness to implement religious moderation at the Integrative MA NU Al-Hikmah Jeru Tumpang.

This research was carried out by researchers who were directly involved in the field, the presence of researchers was absolutely necessary, because apart from researching, the presence of researchers was also a data collector. The author is present as an instrument as well as a data collector, as well as a full observer. In qualitative research, the function of the writer is to determine the research focus, select informants as data sources, carry out data collection, assess data quality, analyze data, interpret data and make conclusions.

The research location is the place where research is carried out in order to obtain information that is in accordance with the research concept. The research location in this research is MA Integrative NU Al-Hikmah Jeru Tumpang Kab. Malang whose address is Jl. Precet Jeru, Tumpang District, Malang Regency, East Java. This institution is under the auspices of the Jeru Tumpang Islamic Islamic Boarding School Education Foundation. MA Integrative NU Al-Hikmah Jeru Tumpang Kab. Malang has a very strategic layout, integrated with Islamic boarding schools and mosques, integrated with (skills, soft skills and the noble character of Islamic boarding schools).

The type of data that researchers obtain from primary data sources and secondary data sources. Where the primary data source is data obtained directly through observation and interviews. The researcher visited the NU Al-Hikmah Integrative MA directly in the observation stage, observed religious awareness development activities and the results for the implementation of religious moderation, then conducted an interview with the Head of the Madrasah, Waka. Curriculum, Al-Qur'an Hadith teacher, Fiqh teacher, and Aqidah morals teacher, as well as 7 class In this research, secondary data is in the form of documentation, in the form of learning tools and documentation of activities related to the phenomenon

under study, namely coaching activities and religious moderation activities that have been implemented.

The data analysis in this research adopts and develops the interactive pattern developed by Milles and Huberman, namely: Reducing data means summarizing, selecting the main things, focusing on the important things, looking for themes and patterns and then presenting the data, namely the process of compiling information in an orderly manner. systematically in order to obtain conclusions as the final research findings are drawing conclusions, namely providing conclusions on the results of interpretation and evaluation. (Sugiyono, 2020)

To test the validity of the data in this research, data triangulation techniques are used, namely through source triangulation, namely to test the credibility of data by checking data that has been obtained from various data sources such as interview results, archives, or other documents, triangulation techniques for Testing the credibility of data is done by checking data that has been obtained from the same source using different techniques. For example, data obtained from observations is then checked using interviews and time triangulation, that is, data must be checked using observations, interviews and documentation at different times or situations until credible data is obtained. (Hengki, 2018)

RESULTS AND DISCUSSION

Implementation Of Religious Moderation Through Developing Religious Awareness At The Integrative Ma Nu Al-Hikmah Jeru Tumpang

Through the data obtained in the research through observations, interviews and documentation, the researchers obtained data about the implementation of religious moderation through fostering religious awareness at the Integrative MA NU Al-Hikmah Jeru Tumpang District. Religious awareness can be increased through complex coaching as a provision for students in living their lives. Fostering religious awareness can influence students' faith and morals. Realizing *hablum minallah* and

hablum minannas relationships in a social environment that is full of differences. The implementation of religious moderation through fostering religious awareness at the Integrative MA NU Al-Hikmah Jeru Tumpang uses several methods by applying the principles of religious moderation, including:

1. Lecture Method

This lecture method has been proven to be able to be used in fostering religious awareness which includes material on religious moderation through Islamic religious education learning programs in the classroom. The development of religious awareness at the Integrative MA NU Al-Hikmah Jeru through classroom learning using this lecture method in delivering religious moderation material is carried out by group of Islamic Religious Education teachers, such as Akidah Akhlak, Fiqh, Al-Quran and Hadith, and History Of Islamic Culture (SKI) teachers, by implementing a curriculum that referring to Decision Of The Minister Of Religion (KMA) Number 183 of 2019 concerning Islamic Education and Arabic Curriculum in madrasas. The moderation content will be emphasized on sub-themes or special topics in the subjects Al-Quran Hadith, Fiqh, Aqidah Akhlak or History of Islamic Culture. (Kemenag, 2021) The principle of religious moderation has been included in the curriculum implemented at the Integrative MA NU Al-Hikmah, including the Aqidah Akhlak subject which teaches the science of Sufism, *Tasamuh* and *Musawah*, the Fiqh subject teaches the science of *Tawazun*, the Al-Quran and Hadith subject teaches the science of *Tasamuh*, and History Of Islamic Culture (SKI) subjects teach *Tasamuh* knowledge.

2. Al-Quran Method

Coaching based on Al Qur'an, apart from gaining true knowledge, can also bring you closer to Allah. In general, Al Qur'an contains subject matter about the science of Aqidah or monotheism, laws that govern humans, warnings or *tadzkir* and histories or stories of previous people. (Ilham, 2017) When someone learns to understand the Koran, they are

given guidance on the straight path in every activity in life, whether in life to fulfill the needs of this world or the needs of the afterlife.

MA Integrative NU Al-Hikmah applies Al-Quran learning through the PPTQ department program (Al-Quran translation training program), through observations it was found that the builders of religious awareness using the Al-Quran method were Al-Quran and Hadith subject teachers and subject teachers Fiqh, both of whom are Hafidza or memorizers of the 30 juz Al-Quran, from the Al-Quran you can find many verses from the Al-Quran about the principles of religious moderation, for example in QS: Al Hujurat verse 13 about *Musawah*, and in QS: Al- Qasas verse 77 about *Tawazun*.

3. *Dzikr* Method

Dzikr mentions the name of Allah accompanied by a sincere heart that will bring oneself closer to Allah, and will make it easier to achieve guidance as a guide to the straight path in living life in the world. Reading *dzikr* can increase our love for the Creator and control ourselves from immoral actions that are not useful. So with this *dzikr*, a person can be protected from despicable behavior such as arrogance, envy and envy towards fellow humans because their heart and mind always remember Allah. (Misbahul, 2021) The coaching using the *dzikr* method applied at the Integrative MA NU Al-Hikmah is the reading of *Istighotsah* and *Ratibul haddad* together which is carried out every Monday, precisely in the 3rd and 4th weeks.

In Indonesia, people in general often do *Istighotsah* in various places. This is one of the activities that is always carried out by one of the religious sects in Indonesia, namely Nahdlatul Ulama (NU). This is done so that Indonesia can avoid all disasters that result in the destruction of the Indonesian state. (Ulfa, 2021) The influence of reading *Ratibul Haddad* in social life will increase feelings of sympathy and empathy in the brotherhood, always think positively and be able to maintain words and actions that always respect parents and teachers.

Implications of Fostering Religious Awareness to Implement Religious Moderation

The implications of fostering religious awareness by the Integrative MA NU Al-Hikmah for implementing religious moderation refer to fulfilling the indicators of religious moderation:

1. National Commitment

Through the development of religious awareness carried out by the NU Al-Hikmah Integrative MA school in an attitude of religious moderation, using the lecture method in the learning program on fqih and moral aqidah subjects regarding the attitude of *tawazun*, namely material on the law of bughat and the attitude of *musawah* through learning the Al-Quran, namely in verse. QS: Al: Hujurat: 13. Its implementation can be seen from participation in maintaining national peace, loving the homeland by preserving culture as a blessing from Allah SWT.

Several activities at the NU Al-Hikmah Integrative MA which show an attitude of religious moderation include indicators of national commitment, including: Flag ceremonies and independence ceremonies, walking competitions throughout Tumpang District to commemorate Independence Day, independence competitions, and the existence of OSIS and scout organizations.

2. Tolerance

Through fostering religious awareness carried out by the NU Al-Hikmah Integrative MA school in an attitude of religious moderation, using the lecture method of Al-Quran Hadith and History Of Islamic Culture (SKI) learning programs. Contains material on tolerance and the history of the Medina charter, as well as through group deliberation activities in class discussions. An attitude of tolerance can be seen from the attitude of enlivening a culture of tolerance where not only religious differences, but thoughts, choices, race, gender and so on need to be respected and appreciated as well. (Litbang, 2019)

Tolerance is the foundation for upholding a democratic system, because the key to democracy itself is being able to accept other people's

opinions, and not imposing your own opinions. An attitude of democratic tolerance has been implemented at the Integrative MA NU Al-Hikmah through the election of the OSIS chairman. and discussions in class.

3. Anti-Radicalism And Violence

Through the development of religious awareness carried out by the NU Al-Hikmah Integrative MA school in an attitude of religious moderation, using the lecture method of the Aqidah Akhlak learning program, material on the diversity of sects in Islam and Wasathiyah material, it can be seen from the attitude to create a peaceful, safe and serene educational atmosphere in carrying out religious and social life. Radicalism is the cause of acts of terrorism, this radical group will do whatever it takes to achieve their desires, such as terrorizing those who do not agree with them. (Litbang, 2019) Integrative MA NU Al-Hikmah, in commemorating santri day, carried out parades and ceremonies for santri day throughout Tumpang District as a form of togetherness between fellow santri and a community that is full of differences.

4. Accommodating to Local Culture

Through the development of religious awareness carried out by the Integrative MA NU Al-Hikmah in an attitude of religious moderation, using the *dzikr* method and Al-Quran learning, namely in QS: Al-Qasas: 77. Being moderate towards culture is an indicator of religious moderation. Regions and religions have different cultures each bringing their own traditions that need to be aware of their existence. A person who is said to be moderate will tend to more easily accept local traditions and culture in his religious behavior, as long as it does not conflict with the principles and main teachings of the religion he adheres to. (Litbang, 2019) As in the Integrative MA NU Al-Hikmah Jeru Tumpang, an accommodative attitude towards local culture can be seen from the activities of Istighotsah and Ratibul Haddad and the culture of doing work that suits your skills as a way of trying to achieve worldly pleasures, namely the culinary and fashion skills program.

CONCLUSION

Implementation of religious moderation through fostering religious awareness includes several methods, namely lectures, Al-Quran learning, and *dzikir*. The lecture method is implemented through learning activities, namely the subjects of Aqidah Akhlak, Al-Quran Hadith, Fiqh and SKI. NU Al-Hikmah's Integrative MA uses a curriculum basis referring to Decision Of The Minister Of Religion (KMA) Number 183 of 2019 concerning Islamic Education and Arabic Curriculum in madrasas. The principle of religious moderation has been included in the curriculum implemented at the Integrative MA NU Al-Hikmah.

The results of fostering religious awareness to implement religious moderation obtained quite good results, because to be able to assess how strong the attitude of religious moderation is, it can be seen from how fulfilled it is in the attitude that shows the indicators of religious moderation itself. The Integrative MA NU Al-Hikmah in the activities held contains indicators of religious moderation, including 1) indicators of national commitment seen from flag ceremonies and independence ceremonies, walking competitions throughout Tumpang District, independence competitions, the existence of OSIS and scout organizations, as well as the existence of Social service, 2) indicators of tolerance seen from activities: Election of OSIS chairman, discussions in class, 3) indicators of anti-radicalism seen from parades and santri day ceremonies, and 4) indicators of accommodating attitudes towards local culture seen from the participation of all students in reading activities Istighotsah and Ratibul Haddad and culinary skills program.

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