INTERNALIZATION OF RELIGIOUS MODERATION PRINCIPLES IN ISLAMIC BOARDING SCHOOL EDUCATION OF TAHFIZUL QUR'AN IN SOUTH SULAWESI

Rosmini[1], Sitti Riadil Janna[2], Muh. Taufiq Amin[3]
[1,2,3]Universitas Islam Negeri Alauddin Makassar
[1,2,3]H. M Yasin Limpo Street No. 36 Samata-Gowa
Email: rosmini.amin@uin-alauddin.ac.id[1], riadiljanna.uinalauddin@gmail.com[2],
mtamin.taufiq@gmail.com[3]

Abstract:

This study aims to describe the internalization of religious moderation principles in Islamic boarding school education of *Tahfizul Qur'an* in South Sulawesi in four districts as research objects, namely Makassar City, Maros, Gowa, and Jeneponto regencies. This study used a phenomenological approach with data collection methods using interviews and Focus Group Discussion. The data were analyzed inductively by presenting meaning, uniqueness, and phenomena. The results of this study indicated that religious moderation in Islamic boarding school education of *Tahfizul Qur'an* in South-Sulawesi was internalized in two aspects. First, the aspect of the learning process included the formulation of tahfiz material based on the convenience principle starting from memorizing chapter 30 based on curriculum using level, quality, and time. In addition, religious moderation was also internalized in the tahfiz method and evaluation. Second, Islamic boarding schools' mentoring process included giving attention, exemplary, habituation, reward, punishment, controlling, and monitoring.

Abstrak:

Penelitian ini bertujuan untuk mendeskripsikan internalisasi prinsip moderasi beragama dalam pendidikan pesantren Tahfizul Qur'an di Sulawesi Selatan di empat kabupaten sebagai objek penelitian, yaitu Kabupaten Kota Makassar, Maros, Gowa, dan Jeneponto. Penelitian ini menggunakan pendekatan fenomenologis dengan metode pengumpulan data menggunakan wawancara dan Focus Group Discussion. Data dianalisis secara induktif dengan menyajikan makna, keunikan, dan fenomena. Hasil penelitian ini menunjukkan bahwa moderasi beragama dalam pendidikan pondok pesantren Tahfizul Qur'an di Sulawesi Selatan terinternalisasi dalam dua aspek. Pertama, aspek proses pembelajaran meliputi perumusan materi tahfiz berdasarkan asas kemudahan mulai dari hafalan bab 30 berdasarkan kurikulum dengan menggunakan tingkatan, kualitas, dan waktu. Selain itu, moderasi beragama juga diinternalisasikan dalam metode dan evaluasi tahfiz. Kedua, proses pendampingan pondok pesantren meliputi pemberian perhatian, keteladanan, pembiasaan, penghargaan, hukuman, pengendalian, dan pengawasan.

INTRODUCTION

Indonesia is a Muslim-majority country. Not everyone can write Qur'an correctly because its style is distinct from other forms. In many areas, memorizing and transcribing Qur'an has become a tradition. From 2003-2005, several Indonesian intellectuals collaborated on compiling over 250 *Qur'an*ic manuscripts for the Research and Development Center of Religious Literature. These scholars initiated the work of writing the Qur'anic manuscripts and were also credited with memorizing 30 Sections of the *Qur'an* (Bafadal, 2005). Initially, the effort to recite *Qur'an* was undertaken alone by a private teacher, not within the authority of a specific *Tahfiz* (memorizing the Holy *Qur'an*) institution. Others recite *Qur'an* by participating in an institution that is not explicitly intended for *Tahfizul Qur'an* but is exclusively guided by a supervisor or teacher who can recite it.

Several academics afterward contributed to establishing a specific *Tahfizul* boarding school, for example, the Islamic boarding schools of Krapyak (Al-Munawir) in Yogyakarta and al-Hikmah in Benda Bumiayu. Moreover, several *Tahfizul Qur'an* institutions have been established in various regions, all affiliated with Islamic boarding schools in madrasas and particular *Tahfiz* institutions. These institutions do not only focus on *Qur'an* recitation but also look for other studies that can support memorization and understanding it, such as adding the theme of *ulumul Qur'an* (the science of al-Qur'an) and its interpretation. Since 1981, *Tahfizul Qur'an* has been included in *Musabaqah Tilawatil Qur'an* (competition for reading and memorizing *Qur'an*) (Noer & Rusydiyah, 2019). The *Tahfizul Qur'an* institution has expanded throughout Indonesia. It first existed only in a few regions, then grew rapidly to become what it is today, which cannot be separated from the efforts of academics to promote the reading of the *Qur'an*, despite its limitations.

The founders' different theological perspectives influenced the vision, mission, and curriculum of the *established Tahfizul Qur'an institution*. In general, several similarities can be noted from the vision of the *Tahfizul Qur'an* institutions, especially those in South Sulawesi. Having a primary vision and mission for the establishment, growth, and development of *Tahfizul Qur'an* Institutions that is oriented toward the rise of the Islamic spirit to protect, maintain and promote the teachings of the Qur'an. Among the common visions are that these institutions aim to be the best center for Tahfiz education in their respective regions.

Raising academic and professional *hafiz* (a person who memorizes Qur'an) is a fundamental objective of many *Tahfizul Qur'an* institutions. They want to produce students who can memorize the *Qur'an* and have Islamic characteristics, including *shidiq* (honesty), *amanah* (responsibility/integrity), *fathanah* (intellectual, emotional, and spiritual intelligence), and *tabligh* (persistent spirit of da'wah). These objectives then form the foundation for *Tahfizul Qur'an* institutions in their campaign for the institution's mission, which generally results in output in the form of memorizing the Qur'an with positive attitudes and values, entrepreneurial skills, and self-reliance(Hefniy & Jannah R, 2019). In other words, several *Tahfizul Qur'an* Institutions have grown and evolved into

institutions that instill entrepreneurial skills in students and alumni and a great spirit to teach Qur'an values in society.

The practice of memorizing the *Qur'an* and comprehending its contents without using critical thinking has the potential to produce exclusive and intolerant interpretations such as radicalism. It has characteristics that can be recognized in religious interactions. Qardlawi (1996: 47) says that several characteristics describe religious radicalism: first, *ta'ashshub* (fanatic); second, *tasyaddud* (extreme); third, being rude and harsh; fourth, being biased toward people who do not share religious beliefs; fifth, the mindset is unafraid to judge others as infidels. In this context, religious moderation becomes essential to internalize in the educational institutions of *Tahfizul Qur'an* regarding religious comprehension, attitudes, and behaviors.

Religious moderation is referred to Islamic terminology as *wasathiyyah*. The word *Wasathiyah* at least summarizes three interrelated and inseparable meanings. These three meanings are moderate, fair, and also the best. In this context, the *wasathiyyah* attitude covers principles, fundamental teachings, beliefs, worship, ethics, world views, and inclusive religious practices (Shihab, 2020). Islamic moderation is intended to be a balancing act between liberalism and radical Islamism. Islamic *wasathiyyah* prioritizes tolerance, balance, equality, deliberation and consensus, reformism, and all approaches that aspire to achieve *khairul ummah* (the best) (Amin, 2018). Choosing midways means an impartial and balanced attitude that always determines the middle path when making decisions, even when comprehending religious teachings and manifesting religious behaviors. Indonesia's position as a nation, which is diverse in many ways, needs moderate religious views and behaviors to establish a peaceful and reassuring life together as a state and nation (Ministry of Religion of the Republic of Indonesia, 2019).

Regarding the internalization of religious moderation in implementing Islamic boarding schools of *Tahfiz* education, the characteristics of Islamic moderation can be found in four aspects. The first is faith. A moderate faith is rational, clear of ambiguity, and consistent with human nature. The second is morality. Islamic moderation balances the worldly (material) and the hereafter (spiritual) orientations. The third is worship and *muamalah*. Islamic rules are implemented through rituals adjusted to the people's capabilities and do not include any pressure element. Likewise, Islamic laws in social worship are always oriented toward the people's interests and benefits. The fourth is the Prophet's personality. In all aspects of life, the Messenger of Allah demonstrates balance and simple attitude and behavior in the family and society.

Internalization is a process that occurs permanently within a person. Internalization combines a person's values, attitudes, practices, and standard rules (Mulyana, 2004). This understanding implies that the value derived through comprehension must be practical and affect attitudes. The value internalization stage is divided into several stages: a) the value transformation stage, in which educators inform students of good and bad values. Educators and students communicate only verbally; b) Value education occurs at the value transaction stage through two-way dialogue between educators and students. c) Phase of cross-internalization is more in-depth than the

transaction phase. At this stage, verbal communication is considered, as well as psychological attitudes and personality. Thus, personality communication plays an active role. The teachers must watch their attitudes and behaviors to ensure that they do not contradict students' lessons because students naturally tend to imitate their teachers' attitudes and personalities.

Religious moderation is relevant to be internalized in *Tahfizul Qur'an* educational institutions. For this reason, this paper aims to describe the internalization of the principle of religious moderation in *Tahfizul Qur'an* Islamic Boarding School Education in South Sulawesi, especially in Boarding Schools in four districts Makassar City, Maros, Gowa, and Jeneponto Regencies. This research is expected to provide information on the internalization of religious moderation in the *Tahfizul Qur'an* institutions.

RESEARCH METHOD

This study used a qualitative approach with field research. It was based on postpositivism or interpretative philosophy, which examined the condition of natural objects. The researcher was the key instrument. Data were obtained by triangulation (combined observation, interviews, and documentation). The qualitative data analysis was inductive, presenting meaning, uniqueness, phenomena, and hypothesis (Sugiyono, 2016). This study employed an inductive approach or logic of thought that began with facts or phenomena in the Islamic boarding schools of *Tahfizul Qur'an* in South Sulawesi, specifically in four districts/cities Makassar City, Maros, Gowa, and Jeneponto Regencies. A general concept or idea was then developed from this data. This strategy focused on narrative or descriptive procedures to elicit detailed and general information from predetermined participants or informants.

This research employed Husserl's phenomenological and transcendental phenomenologies. Both described how a thing might be comprehended through the perspectives of the people who directly experience it (existentialist). With this perspective, it became clear why religious adherents tolerated differences of view, respected one another, and engaged in harmonic discussion with others (Abdullah, 1996). The phenomenological perspective was concerned with determining the meaning or essence of human religious experience, including experience and behavior deriving from theology, symbolic ritual ceremonies, and socio-religious organizations (Martin, 2010). Phenomenology aimed to present a comprehensive view of human diversity (universal) in general (Conolly, 2011). In a phenomenological view, mentors in the Islamic boarding schools of *Tahfizul Qur'an* were individuals who engaged in social relationships with one another and the students. It would be understood through a phenomenological view how they developed a knowledge of religious moderation at all levels of their religion, including faith, worship, and morality.

In-depth interviews and Focus Group Discussions (FGD) were used to collect data in this study; there were 4 teachers/instructors from *Tahfizul Qur'an* Islamic Boarding School in four districts, namely Makassar City, Maros, Gowa, and Jeneponto Regencies. Participatory observations were also used to get more detailed and accurate data. The

data validity was determined using the qualitative data test, namely the triangulation approach, with the support of sources. It implied that the authors compared and double-checked the reliability of information gathered at different times and instruments (Moleong, 2012) to obtain the same data.

RESULT AND DISCUSSION

Religious Moderation: Principles and Indicators

The term religious moderation derives from the word "moderate," which, according to Shihab (2020: 1), is defined by multiple attitudes, including an attitude of avoiding extreme behaviors or acts and tending to be on the middle dimension or pathway. Various indicators inherent in "moderate" are integrated to make "religious moderation." The term has become popular recently, filling various government work programs, most notably the mission of the Ministry of Religion as the guide of religious life in Indonesia. It can be interpreted as an attitude that consistently supports the middle way by emphasizing an inclusive attitude toward the diversity of many religions and religious understanding.

Continuing with the etymological meaning of religious moderation, Shihab (2020: 17-18) explains, through a quotation from Ibn Faris, that the term *"wasathiyah"* contains multiple related terms in its semantic locus, which in this context is *as-sadad, al-qashd,* and *al-istiqamah*. The word *"as-sadad"* can be interpreted with target accuracy (QS. al-Ahzab/33:70). In this context, religious moderation that has the same meaning as *"al-sadad"* might be interpreted as the character of a human with a life vision in line with a moderate religious vision. Individuals in the middle way, known as *"wasathiyah,"* are already on the right path. Furthermore, the word *"wasathiyah"* is also equivalent to the word *"al-qashd"* which refers to anything simple and easy to demonstrate its existence (QS. Luqman/31:19). The definition of the term *"al-qashd"* indicates a semantic relation with *"wasathiyah,"* as it may be interpreted as a way of walking that is neither too fast, showing arrogance, nor too slow, conveying an impression of inferiority and low self-esteem (Shihab, 2020: 21). Additionally, the term *"al-istiqamah"* is described as a semantically related term to *"wasathiyah"* (QS. Hud/11:112). The word *"al-istiqamah"* refers to a persistent attitude that ensures humans do not exceed their life's limitations (Shihab, 2020: 21-22).

Deep religious moderation refers to a perspective toward the different interpretations of religion and the vivid plurality of human existence; a tolerant attitude. This tolerance is also inclusive, especially in understanding differences and diversity in schools or religions. These distinctions do not prevent us from collaborating on humanitarian principles (Darlis in Akhmadi, 2019). In line with what Darlis, Habibie, Al-Kautsar, Wachidah, & Sugeng (2021: 9) describe that religious moderation is a theory that contains the idea of being moderate, fair, and equal in every aspect of life, such as faith, worship, *muamalah*, morality, and the establishment of *sharia*. The phrase "religious moderation" is constantly defined in *Qur'an* as a broad group of diverse characters, including honest, open-minded, generous, and flexible individuals who are

integrated, holistic, and universal in nature. A whole can be described as inseparable from its components, separate from one another, mutually reinforcing, and mutually helpful. Religious moderation is a government policy aimed at promoting a more conducive, safe, and peaceful religious life.

Religious moderation is based on several principles. First, the moderate attitude *(Tawasuth)* attempts to build a moderate religious attitude by integrating text and context to comprehend multiple faiths and religious interpretations. Second, a Straight/Not Deviant *(I'tidal)* attitude implies that humans have a clear vision in their lives. Their visions include *khalifatullah fi al-ardh*, worshiping God (Allah) in the *ta'aabudi* locus, and doing *amar ma'ruf nahi munkar* in ways that align with Islam as *rahmatan li al-'alamin*. Third, balanced *(Tawazun)* attitudes as a principle of religious moderation cannot be interpreted as requiring everyone who applies it to be true in the midst (Hidayah & Azizah, 2021). In this context, it can be viewed as an attempt to take the correct position on an object of study or religious attitudes. It includes when *tasyri'* is employed in line with *maqashid al-syariah*, which involves protecting religion *(hifdz al-din)*, soul *(hifdz al-nafs)*, mind *(hifdz al-'aql)*, heirs *(hifdz al-nasl)*, and wealth *(hifdz al-mal)*. Fouth, simplicity *(Iqtishad)* refers to a religious attitude that is not overwhelming, which has a negative connotation.

In Tahfizul Qur'an institutions, the principle of religious moderation is always firmly adhered to *hafiz*. They always memorize *Qur'an*, understand its meaning, and apply it in daily life, as stated in the following interview results:

> *"Religious moderation activities are carried out to reinforce hafiz in realizing internalization. The implementation of the values of religious moderation in them must be familiarized and developed through good examples. Religious moderation also implements in daily activities. For example, those hafiz set memorization schedules to compensate for other activities (tawazun). Another activity that leads to the value of moderation is saying goodbye to friends after the memorization class is complete. This activity characterizes the adjustment value of Tawasuth and I'tidal values."*

Several indicators of religious moderation are described in a book released by the Indonesian Ministry of Religion's Research and Development Agency. The first is a national commitment. Religion is perceived in this context as a facilitator for strengthening national commitment. The second is tolerance. Tolerance can be achieved by attempting to develop an inclusive attitude toward understanding other individuals or groups, different theological beliefs in the context of religious communities' external relations in general, or differences in understanding mazhab, sects, etc., and frame of internal relations between religious communities. Those differences cannot prevent interacting with one another (Harisah, 2017). The third is anti-violent. Understanding religion based on certain interests will likely drop religion into violence (Wibisono, 2015). Fourth is responsive to indigenous culture. Islam's early presence in the archipelago was also intrinsically tied to its engagement with culture. Local culture does not always contradict religious values; the two have a mutualistic connection that supports one another. Religion requires a culture to develop in community life, and

culture requires religion to function as its holy theological framework. Concerning the internalization of values and principles of religious moderation, Mubarok (2010: 140-142) states that the internalization of values reflected in the form of *da'wah* has multiple ontological dimensions, which in this case may be interpreted as *tabligh*, as an invitation, as growing activity, as acculturation values, as well as construction work.

Implementation of Internalization of Religious Moderation in Learning in Islamic Boarding Schools of *Tahfiz Qur'an* in South Sulawesi

Internalization of religious moderation values has several steps. In addition to the steps, Soedijarto (1993: 149) believes that if the values to be instilled are integrated into the personality system of each student, all processes of introduction and comprehension, acceptance, and integration must be taken.

The first step is introduction and comprehension. It began with registration (giving rules to new students), installing rules in each room, applying *Madrasa Diniyah* learning and students' daily lives, and Islamic boarding school programs that involve all elements of students, administrators, and the community. In learning *Tahfizul Qur'an* in Islamic boarding schools, religious moderation is introduced through the selection of *ulumuddin* books (religious basics) in *aqidah* (faith), fiqh (Islamic law), and *akhlaq* (moral lessons). The techniques employed are diverse, including lectures, conversations, and daily life examples, including boarding school administrators, teachers, instructors, and *kiai*.

Based on interview results, students' interest in understanding and appreciating the value of moderation was manifested in daily life. This statement supports by an informant's statement as follows:

> *All the new hafiz are introduced to the rules of the boarding schools. The purpose of these regulations includes training them to be orderly and exemplary in the future in terms of academics and morals and also obeying the rules, practicing discipline, minimizing violations, and directing students to behave in a disciplined manner. They enjoy following those rules in their regular activities and the material taught by their teachers and instructors. They follow all these rules to respect fellow students and boarding school administrators, teachers, instructors, and kiai."*

While in the acceptance step, for a value to be accepted, an activity approach is needed, namely an approach that allows students to feel themselves in the context of their relationship with the environment with moderate Islamic teachings being studied. Student activities, particularly everyday activities, become a way of internalizing the concept of Islamic moderation, especially during the acceptance stage (daily, weekly, monthly, and yearly activities) and incidentals, discipline, object environment, exemplary, habituation, and encouragement).

Internalization of religious moderation through the implementation of *Tahfiz* education in Islamic boarding schools should be included in the curriculum. Langgulung (1986: 176) describes a curriculum as a collection of instructional frameworks that assist an educational institution in accomplishing various predetermined goals. In line with Hasan Langgulung, Nasution (1989: 5) says that a curriculum is a plan developed to

improve the educational and instructional processes, which is the responsibility of all parties involved. Concerning the learning curriculum for the *Tahfizul Qur'an* institution, Hefniy & Jannah (2019: 89) suggest that the curriculum should be determined by referring to the structure of the *Tahfizul Qur'an* material object, which in this case is memorization. In this effort, the *Tahfizul Qur'an* curriculum can be planned in various ways. The first is time-based *Tahfizul Qur'an* curriculums that include regular and *takhassus* programs. The second is quality-based *Tahfizul Qur'an* curriculums that include achieving daily targets. The third is level-based *Qur'an Tahfizul* curriculums that control students' memorization through a special assessment book. Internalizing religious moderation indicates that the *Tahfizul Qur'an* must be organized from beginning to end, considering students' possibilities and talents for memorizing the *Qur'an*. Targeting their memorization does not mean stressing them but rather a framework adapted to the students' time and ability (Wahid, 2014).

In general, several similarities can be seen from the vision of Islamic boarding schools of *Tahfizul Qur'an* located in South Sulawesi. Among the similarities of the visions is that these Islamic boarding schools aim to be the best centers for *tahfiz* education in their respective areas. Among the forms of religious moderation in the Islamic boarding schools of Tahfizul Qur'an curriculum, the object of research is to find the level of formation of the vision, mission, and purposes of tahfiz learning. Producing academic and professional *hafiz* is also a central vision. Moreover, to create students and graduates who memorize *Qur'an* with Islamic characteristics, including *shidiq* (honesty), *amanah* (responsibility/integrity), *fathanah* (intellectual, emotional, and spiritual intelligence), and *tabligh* (persistent spirit of *da'wah*).

This primary vision then served as the foundation for Islamic boarding schools of *Tahfizul Qur'an* in promoting the institution's goal of generating graduates with positive attitudes and values, entrepreneurial skills, and self-reliance. In other words, not a few *Tahfizul Qur'an* that grows and develops into institutions with an entrepreneurial mindset and a strong commitment to teaching *Qur'an* values in society. Likewise, to achieve the vision target, several Islamic boarding schools have formed a mission to foster collaboration with associated institutions, both government and non-government, even concerned with nationality as a part of *Tahfizul Qur'an* institutions' vision.

Internalizing religious moderation is also visible in the *tahfiz* content/materials selection process. Memorization material is selected according to the students' thinking ability. It is sorted from easy to complicated, such that material begins with chapter 30, namely the suras of *an-Nass* to *an-Naba*, and then moves on to chapters 1 to 29. Categorizing targets of each semester indicates one indicator of the internalization process of moderation in *tahfiz* learning. However, not all Islamic boarding schools of *Tahfizul Qur'an* require students to meet strict memorization targets within the allotted time. Several Islamic boarding schools assign students memorization targets. Still, they do not apply severe consequences if the targets are not achieved because it is believed that each student possesses different memorization skills. The aim for memorizing should be adapted to each student's special skills. However, if students can fulfill the

memorizing target within the specified time, they are typically rewarded, both material and non-material.

The internalization of religious moderation can be seen from learning materials other than *tahfiz* material, namely *ulumuddin* material with various subjects. By learning the *Ulumuddin* material, students are supposed to gain a fundamental understanding of religion, which enables them to connect their memorization of *Qur'an* with scientific knowledge. *Ulumuddin* material is taught as complementary subjects at a proper level for students' understanding, making it simple to comprehend and apply. Along with teaching various materials, the internalization of religious moderation in the learning process can be seen in the *Ulumuddin* method, which integrates lecture and discussion methods with textual and contextual approaches as needed for the material presented. Students' involvement in religious activities that connect with the community outside the Islamic boarding schools, including traditions, is one example of their moderate religious behaviors resulting from moderate education and learning. *Mentalaqqi* (collecting) and *murajaah* (repeating) memorization to a *musyrif* or teachers, individually or collectively, are indicators of internalization of religious moderation in the *tahfiz* learning method. The application of various memorization methods and techniques is enjoyable for students to avoid boredom with the memorizing activities. The design of *Tahfizul Qur'an* learning shows a process of internalizing religious moderation through establishing a pleasant environment and atmosphere for students inside and outside the classroom.

Another form of internalizing the principle of moderation in learning the *Tahfizul Qur'an* is through individual and collective memorization exercises inside and outdoors. This aims to create a relaxed and pleasant atmosphere for students and a non-obsessive learning environment. This method is carried out as a form of *tahfiz* learning that is oriented to the students' interests. With a technique focused on students' interests and needs, the internalization of moderation in tahfiz learning builds momentum. Students not only memorize the Qur'an in an open atmosphere and environment but also develop an emotional attachment with their mentors or teachers.

In general, the implementation of *Tahfizul Qur'an* learning in South-Sulawesi is developing, although it is not optimal. The Tahfidz *Qur'an* program's application is still insufficient in several stages of curriculum management, indicating that it has not been executed properly. Specific administrative requirements are obliged by the Ministry of Religion to establish Islamic boarding schools. The requirements, such as the involvement of *kiai* and the study of the yellow book (classical Islamic books), have been unable to be fulfilled by some Islamic boarding schools of *tahfiz* for various reasons. One of them is a limited budget. In the planning stage, there is currently no comprehensive guideline for developing the curriculum for *Tahfizul Qur'an* programs from either the Ministry of Religion or the Islamic boarding school. As a result, planning becomes less measurable, and the programs are ineffective and unfocused. At the implementation stage, the activities of *Tahfiz Qur'an* have not found the right strategy; the activities are monotonous, focusing exclusively on memorizing and repeating without any innovative methods for turning these activities into something more interesting and fun, so these

activities are not effective. At the monitoring stage, Islamic boarding schools of *Tahfiz Qur'an* in South Sulawesi have not developed an assessment method that covers all of the *Tahfiz Qur'an* program's characteristics. Therefore, the implementation of the existing evaluation is ineffective in measuring the success of achieving the goals of the Tahfiz *Qur'an* programs.

Implementation of Internalization of Religious Moderation Principles in Mentoring Islamic Boarding School students of *Tahfizul Qur'an* in South Sulawesi

The internalization of religious moderation in mentoring students is reflected by giving attention, exemplary, habituation, reward, punishment, control, and monitoring. In Islamic Boarding Schools of *Tahfiz Qur'an*, particularly those that focus exclusively on *takhussus* (special programs), regular learning might be monotonous because they have established targets for students to achieve within a certain time. The habit of memorizing *Qur'an* has the potential to bore students, requiring the engagement of external factors in maintaining and strengthening the students' spirit. Likewise, conflict is likely to occur in this routine when students interact with mentors, teachers, and others involved in organizing the Islamic boarding school of *tahfiz*. In situations and conditions like this, attention is needed from the organization, especially mentors or teachers who directly interact with the students' daily lives. Mentors should be aware of the issues in Islamic boarding schools that might cause tension in students' interactions to develop a preventative strategy. Even if tension happens later, the mentors' attention will be maximized by identifying the cause of the problem and developing comprehensive control actions to ensure that students' misbehavior does not repeat in the future.

The development of students' character achieves internalization of religious moderation through the mentors' modeling approach *(uswah)*. Because character is activity (behavior), not knowledge, it must be imitated, not taught, for students to internalize it. As a values approach, the charismatic approach is appropriate for educational strategies that provide role models, implying that students will develop an awareness to accept these values as good and true by seeing and observing the personality that demonstrates consistency and reliability (Muhaimin, 1996). QS. al-Ahzab/33:21 reveals that the Prophet's figure provides an example for protecting life in this world and the hereafter. Undeniably, his moral nobility warmed the hearts of many initially hostile individuals to Islam and turned them into defenders of Islam, as proven by Umar bin Khattab. Nizar & Hasibuan (2011: 73) emphasize the Prophet Muhammad's model by stating that he always showed the correlation between what he taught and what he did in his role as an example.

In terms of mentoring the students of *Tahfizul Qur'an* institutions, the teachers must be a model for his/her students. Various theological normative cues contained in the *Qur'an* verses taught or directed to be memorized by their students must be able to be described in their religious attitudes, whether in the vertical (worship) or horizontal *(muamalah)* loci. Among the forms of exemplary behavior in socializing religious moderation, the mentor should not emphasize differences in the *mazhab* of fiqh and organization to the students. These differences are viewed as something that must be

protected and maintained for friendship between students and others, such as differences in reading or prayer movements. These differences are acceptable as long as there is a justifiable moral rationale.

The instructors' attitude toward the students will always influence their critical understanding that what they do must be imitated to achieve the world's and the hereafter's welfare (Nurfadhilah, 2018). The effectiveness of this method by providing a role model to the students of *Tahfizul Qur'an* institutions delivered in the form of examples of actions is greater than lectures. The Buginese philosophy known as local wisdom indicates that *"sisebbu ada, seddi pangkaukeng, pangkaukenge mappannessa"* which means that even if there are a thousand words and just one action, the action proves it. In its implementation in Islamic Boarding Schools of *Tahfiz*, the different *mazhab* of fiqh in worship is also taught, referring directly to the yellow book or fiqh textbooks that have been systematically modified. The purpose of learning several *mazhab* of fiqh is to get insight into the tolerance in the students' environment. In this context, exemplary behavior takes the form of religious concepts that is not rigid and respects diversity, including those different sects in terms of worship practices.

The practice of good behaviors in the students' lives of Islamic boarding schools of *Tahfizul Qur'an* is one of the mentoring domains that religious moderation internalizes. The growth of skills to do something repetitively is called habituation practice. This habituation occurs through an emotional process that develops belief, an understanding of values, the motivation to act, and the ability to do it sincerely (Muhaimin, 1996). Habituated behaviors do not cause an excessive strain on the students, such as performing tahajjud prayer on an alternative schedule and not every night or applying sunnah fasting according to their desires and interests. In addition, teachers or instructors of *Tahfizul Qur'an* Islamic boarding schools realize the importance of being role models for students as informants' statements as follows:

> *"It is very important to set a role model for the students because I, as a teacher at the Tahfiz Islamic Boarding School, must be able to set a good example to all my students. For example, arriving earlier at school, speaking and behaving politely, and dressing neatly as my duties as a teacher in well."*

> *"Regarding teachers as role models for students, we have rules of being examples both within and outside the boarding school environment. For example, in cleaning the school environment, the teacher not only gives orders to students to put garbage in its place, but the teacher should do it first before giving orders to students."*

Various methods have been attempted to promote habituation, including example acts of educators, suggestions or instructions, exercises, rewards, competition, and teamwork. Ideally, all these methods are implemented by employing a moral reasoning approach, namely habituation of appropriate behavior followed by comprehensive explanations to students regarding the reasons for the behaviors and consequences of not doing so. This reasoning-based habituation is also integrated into local traditions in Islamic boarding schools. The maintained traditions are well understood rationally and

avoid myth-based community traditions that contradict religious principles. Students who understand this matter have the independence and obligation to reflect positive characters and behaviors without fear of punishment or expectation of rewards from their instructors and Islamic boarding schools.

> *"Of course, there are rewards and punishments. Of course, for students with good attitudes, there is the form of praise, by giving praise to them so that these students can become better students. For students with bad attitudes, teachers/instructors will give a direct warning so that these students can improve their morals."*

The habituation of good behavior in Islamic boarding schools tended to emphasize the habituation aspect without rational explanation because good behavior has been practiced for a long time and has developed into Islamic boarding schools' traditions. The main obstacles are the limitation of time, quantity, and quality of mentors to explain in detail the normative foundations and rationality of habituation of good behavior. To ensure that religious moderation is internalized through reward and punishment as a form of mentoring *Tahfiz* students, the use of both of them must follow several criteria as follows: First, the reward must have regulation; second, the reward must be discussed; third, punishment is directly correlated with student's misbehavior; fourth, punishment should be applied with due consideration for humanity and should not cause pain; and fifth, punishment interventions can be justified based on causes and effects.

In general, Islamic boarding schools of *tahfiz* in South Sulawesi, particularly those located in the four research districts, are attempting to reject traditional methods such as excessive physical punishment of punishing students who break the rules. Indeed, several Islamic boarding schools do not use physical punishment for minor, moderate, or major misbehavior. They attempt to implement positive discipline methods based on moral reasoning and instill awareness to act appropriately without expecting punishment or reward. With this type of teaching, students internalize the principles of religious moderation in their daily behavior and religious character. For example, they become accustomed to prayers in a mosque, *tahajjud* prayer, *sunnah* fasting by their own awareness, and live clean at all times and opportunities without the assistance of any parties. This shows that there is a process of internalizing religious moderation in fostering the worship and morals of students, although it has not been carried out optimally.

CONCLUSION

Internalization of religious moderation in the educational system of Islamic boarding schools of *Tahfizul Qur'an* in South Sulawesi is related to the design of *Tahfizul Qur'an* learning, which covers curriculum, instructional methods, or techniques, and assessment of *Tahfizul Qur'an* learning. In general, the process of internalizing religious moderation in the entire learning design of *Tahfizul Qur'an* in South Sulawesi was discovered through the learning experiences of *tahfiz* students. One of the experiences is memorizing *Qur'an,* beginning with light suras (chapter 30) and progressing to the

lengthy suras in *tartibi*, the order of the manuscripts*. The internalization of religious moderation in mentoring in Islamic boarding schools is also reflected through attention, exemplary, habituation, reward, punishment, control, and monitoring. The mentor demonstrates a strict attitude throughout the mentoring process, specifically a moderate attitude in disciplining students. When a mentor pays attention to a student, for example, he/she cares for students who frequently show behavioral issues and have positive behavior by entrusting them with the responsibility and monitoring the continuation of their good behaviors. Likewise, in habituation, positive behaviors are accustomed and not difficult for students to do. When giving rewards and punishment, it is necessary to consider the benefits and disadvantages reasonably. Reward or punishment is given if it has more advantages than disadvantages, and it should be in an action that does not damage the students or others. Meanwhile, in controlling and monitoring, the internalization of religious moderation is implemented through the intervention of Islamic boarding schools to ensure that the whole process of learning and mentoring students of *Tahfizul Qur'an* follows the vision and mission of the institution. Islamic boarding schools of *Tahfizul Qur'an* have committed to produce *Qur'an* memorizers who have a vision of a balanced life orientation between the world life and hereafter, tolerant attitudes, and respect for the preceding generation's thoughts.

REFERENCES

Abdullah, M. A. (1996). *Studi Agama: Normativitas atau Historisitas*. Yogyakarta: Pustaka Pelajar.

Akhmadi, A. (2019). Moderasi Beragama dalam Keragaman Indonesia. *Jurnal Diklat Keagamaan (Inovasi)*, *13*(2). https://bdksurabaya.e-journal.id/bdksurabaya/article/view/82.

Amin, M. (2018). Emergence of Wasatiyyah Islam: Promoting Middle Way' Islam and Socio Economic Equality in Indonesia. *RSIS Publications*. https://www.rsis.edu.sg/rsis-publication/rsis/emergence-of-wasatiyyah-islam-promoting-middle-way-islam-and-socio-economic-equality-in-indonesia/#.XVUsGpMzbOR, 2018.

Badan Litbang dan Diklat Kementerian Agama RI (2019). *Moderasi Beragama*. Jakarta: Kementerian Agama RI.

Bafadal, F. A. (2005). *Mushaf-Mushaf Kuno di Indonesia*. Jakarta: Puslitbang Lektur Keagamaan.

Conolly, P. (2011). *Approaches to the Study of Religion; Terjemahan oleh : Imam Khoiri, Aneka Pendekatan Studi Agama*. Yogyakarta: LKIS.

Habibie, M. L. H., Al-Kautsar, M. S., Wachidah, N. R., & Sugeng, A. (2021). Moderasi Beragama dalam Pendidikan Islam di Indonesia. *Moderatio: Jurnal Moderasi Beragama*, *1*(1). https://e-journal.metrouniv.ac.id/index.php/moderatio/article/view/3529.

Harisah, A. (2017). *Pendidikan Agama Inklusif: Membangun Toleransi dari Sekolah*. Yogyakarta: Ladang Kata.

Hefniy, & Jannah, R. (2019). Desain Kurikulum *Tahfizul Qur'an* Berbasis Keariufan Lokal. *Jurnal Edureligia*, *3*(2). https://ejournal.unuja.ac.id/index.php/edureligia/article/view/985.

Hidayah, V. R & Azizah N. (2021). Implementasi Nilai-Nilai Moderasi Beragama melalui Kegiatan Mengaji Al Qur'an di TPQ Nurul Khikmah. Altifani: Community Service Journal of Ushuluddin Adab and Dakwah Faculty, Vol. 1 No. 2 in 2021. Retrieved on September 18, 2022 from https://media.neliti.com/media/publications/363635-none-bf32e639.pdf.

Kementerian Agama RI. (2019). *Moderasi Beragama* (Cet. I). Jakarta: Badan Litbang dan Diklat Kementerian Agama RI.

Langgulung, H. (1986). *Manusia dan Pendidikan: Suatu Analisa Psikologi Pendidikan*. Jakarta: Pustaka Al-Husna.

Martin, R. C. (2010). *Approaches to Islam in Religious Studies; terjemahan Zakiyuddin Baedhowi, Pendekatan terhadap Islam dalam Studi Agama*. Yogyakarta: SUKA Press.

Moleong, L. J. (2012). *Metodologi Penelitian Kualitatif*. Bandung: PT. Remaja Rosdakarya.

Mubarok, A. (2010). *Psikologi Dakwah*. Tangerang Selatan: Mumtaza Nawa Dinamika.

Muhaimin. (1996). *Strategi Belajar Mengajar*. Surabaya: Citra Media.

Mulyana, R. (2004). *Mengartikulasikan Pendidikan Nilai*. Bandung: Alfabeta.

Nasution, S. (1989). *Kurikulum dan Pengajaran*. Jakarta: Rineka Cipta.

Nizar, S., & Hasibuan, Z. E. (2011). *Hadis Tarbawi*. Jakarta: Kalam Mulia.

Noer, S., & Rusydiyah, E. F. (2019). Model Evaluasi Pembelajaran Tahfidzul Qur'an Berbasis Coin Pro2: Studi Komparasi Pembelajaran Tahfidz di Turki, Malaysia dan Indonesia. Edureligia: Islamic Education, 3(2), 138–150.

Nurfadhilah. (2018). Efektivitas Metode Keteladanan dalam Meningkatkan Kualitas Akhlak di Madrasah As'adiyah 1 Putri As'adiyah Sengkang. *Jurnal Al-Qayyimah*, *1*(1). https://jurnal.iain-bone.ac.id/index.php/alqayyimah/article/view/792.

Qardlawi, Y. (1996). *Al-Ṣahwah al-Islamiyah Baina al-Juhud Wa al-Taṭarruf*. Surakarta: Muassasah Ar Risalah.

Shihab, M. Q. (2020). *Wasathiyyah: Wawasan Islam tentang Moderasi Beragama*. Tangerang: Penerbit Lentera Hati.

Soedijarto. (1993). *Menuju Pendidikan Nasional Yang relevan dan Bermutu*. Jakarta: Balai Pustaka.

Sugiyono. (2016). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Bandung: Alfabeta.

Wahid, W. A. (2014). *Cara Cepat Bisa Menghafal Al-Qur'an*. Yogyakarta: DIVA Press.

Wibisono, M. Y. (2015). Agama, Kekerasan dan Pluralisme dalam Islam. *Kalam: Jurnal Studi Agama Dan Pemikiran Islam*, *9*(2). https://doi.org/10.24042/klm.v9i2.328.