

Implementation of Madrasa Habits in Building an Attitude of Religious Moderation

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Abstract

Diversity in religion is a necessity, it is impossible to eliminate it. Extremism, radicalism, hate speech, to the breakdown of relations between religious communities, are big problems for the nation that must find smart solutions. This research is a library research; therefore the steps to be taken are an exploration of a number of data from various literature, both primary data and secondary data. The data collection method is carried out by collecting books, articles, journals, scientific opinions which reveal and examine habits in madrasas. The purpose of strengthening religious moderation education based on madrasa habituation is a number of values that become the foundation of behavior, traditions, and carrying out daily habits that are practiced in madrasas. Values and beliefs will not be present in a short time, so it needs a long and continuous process.

Keywords: Implementation; Madrasa habituation; Religious Moderation

A. Introduction

Indonesian society is known as a plural and heterogeneous society. The plurality and diversity of Indonesian society is marked by various differences both horizontally such as ethnicity, language and customs as well as vertically concerning spiritual relations¹. Plurality is a historical reality and a necessity for Indonesian society. This plurality is something unique and cannot be separated from humanity itself like a colorful rainbow. Diversity is its own harmony and beauty. It's not chaos and chaos. Diversity cannot be fought, it will always be there, it is *sunnatullah*².

In the context of religious life in Indonesia, recently it has received attention from various parties, both from within the country itself and abroad. This is inseparable from the continued emergence of social conflicts that have a background in religion in society. Starting from cases of religious blasphemy, destruction of houses of worship, hate speech on social media and mutual discredit between one community and another. The mushrooming of these phenomena inevitably sharpens religious sentiments in Indonesia. As a result, harmony and a sense of kinship as a nation has become tenuous and blogs are based on each other's religions and beliefs. So it is necessary to instill the values of religious moderation in Madrasas so that they have a comprehensive

¹ Said Agil Husain Al-Munawwar, *Fikih Hubungan Antar Agama No Title* (Jakarta: Ciputat Press, 2005).hal viii

² Nurcholish Madjid, *Pluralitas Agama: Kerukunan Dalam Keragaman* (Jakarta: Kompas, 2001).hal x

understanding that can accommodate and straighten out the ideas that are contrary to the common good, especially for the continuity of the life of religious people. Islamic moderation (*wasathiyah*) has recently been emphasized as the mainstream of Islam in Indonesia. Apart from being a solution to address various problems of religion and global civilization, this mainstreaming idea is also the right time for the moderate generation to take more aggressive steps. If radical, extremist and puritan groups speak loudly accompanied by acts of violence, then moderate Muslims must speak louder accompanied by peaceful actions³.

In the world of education, arrangements must be made in earnest to present moderate Islamic education with the concept of *rahmatallilalamin* with *uswatun hasanah* approaches. For this reason, it is necessary to exercise moderation in educating Islam with the values contained in Islam itself. Madrasa habituation are some of the values that become the foundation of behavior, in carrying out daily habits that are practiced in madrasas. Values and beliefs will not be present in a short time. Given the importance of the desired value system for the improvement of madrasas, clear action steps need to be prepared to form madrasah habits. Madrasa habituation in building an attitude of religious moderation.

B. Theoretical Study

1. Religious Moderation

Moderation is a word adopted based on the Latin word *moderatio*, which means moderation (no less, no more). This word can also mean as an effort to control yourself from excess or lack of attitude⁴. In Arabic moderation is known as *al-wasathiyah* which comes from the word *wasath*. In his explanation, Ibn Asyur defines the word *wasath* in detail in two aspects. First, *wasath* according to etymology means something that is in the middle or something that has two ends that are of equal size. Second, the definition according to the meaningful terminology is Islamic values which are formed on the basis of straight and moderate thoughts and tend not to exaggerate in certain respects.⁵

In terms of terminology, according to Ma'ruf Amin, the meaning of the word "*wasatan*" is the middle as a balance (*al-tawazun*), namely a balance between two paths or two directions that face each other or are contradictory: spirituality (*ruhiyah*) and material (*maddiyah*), individuality (*fardiyyah*) with collectivity (*jama'iyah*), contextual with textual, consistent (*sabat*) with change (*tagayyur*).⁶

According to Din Syamsuddin, the concept of Islamic moderation is interpreted as *al-sirat al-mustaqim* which is based on monotheism as a fundamental Islamic teaching and at the same time upholds balance in the creation and unity of all circles of human consciousness.⁷ According to Hasyim Muzadi,

³ Khlaed Abou El-Fadl, *Selamatkan Islam Dari Muslim Puritan*, Terj. Helmi Mustofa (Jakarta: Serambi, 2005). hal 343

⁴ Tim Redaksi, *Kamus Besar Bahasa Indonesia* (Jakarta: PT. Gramedia Pustaka Utama, 2011).

⁵ 'Konsep Nilai-Nilai Moderasi Dalam Al-Qur'an Dan Implementasinya Dalam Pendidikan Agama Islam: Analisis Al-Qur'an Surat Al-Baqarah 143 - Walisongo Repository' <<http://eprints.walisongo.ac.id/id/eprint/9820/>> [accessed 29 November 2022].

⁶ M. Cholil Nafis Dkk, *Islam Wasathiyah* (Jakarta: Komisi Dakwah MUI, 2019).hal. v

⁷ M. Cholil Nafis Dkk, *Islam Wasathiyah*.hal 4

moderation/*wasatiyyah* is a balance between (solid) belief and tolerance". The conditions for realizing a good *wasatiyyah* attitude require faith and tolerance, while to be able to realize good faith and tolerance requires a *wasatiyyah* attitude.⁸

Religious moderation means the middle way of religion. With religious moderation, a person is not extreme and not exaggerated when carrying out his religious teachings. Being moderate is simply respecting others and not disturbing one another. Moderate people must be in the middle, standing between the two extreme poles, not exaggerating in religion, but also not exaggerating in belittling religion. Meanwhile, a balanced attitude means always being in the middle between the two poles.⁹ The middle position makes the members of the community impartial to the left and right, which leads humans to be fair.¹⁰ Religion does not need to be moderated because religion itself has taught the principles of moderation, justice and balance. So it's not religion that has to be moderated, but the way religious adherents practice their religion that has to be moderated. There is no religion that teaches extremities, but not a few people who practice religious teachings turn to extremes.¹¹

2. Madrasa Habituation

Habituation is one method of Islamic education which is very important for children because with this habituation eventually an activity will belong to the child in the future. Good habituation will form a human figure with a good personality, and vice versa, bad habituation will form a human figure with a bad personality. Al-Qur'an makes habit as a technique or method of education. Then he turns all his good qualities into a habit, so that the soul can carry out the habit without too much effort, without losing much energy, and without encountering much difficulty. The Qur'an uses a gradual method in creating good habits, as well as in eliminating bad habits in a person.¹²

Habituation is very important because a person will act and behave according to his habits, without habituation a person's life will run slowly because he has to think about what he is doing in advance. Religious character education through the habituation method can be carried out in the first way routinely, namely habituation which is carried out on a schedule such as praying before and after lessons, reading the letters *juz 'amma*, reading *Asmaul Husna*, praying dhuha in congregation, praying dhuhur in congregation, maintaining cleanliness, order, and etc. Spontaneous, namely unscheduled habituation in learning and special events such as forming 5S behavior, throwing garbage in its place, queuing,

⁸ M. Cholil Nafis Dkk, *Islam Wasathiyyah*.hal 4

⁹ Kementerian Agama RI, *Tanya Jawab Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI Gedung Kementerian Agama RI, 2019).hal 1

¹⁰ Nasaiy Aziz, 'Islam Dan Masyarakat Ideal (Ummatan Wasathan) Dalam Perspektif Para Mufassir Dan Relevansinya Dengan Kontak Keindonesiaan Masa Kini Dan Depan', *Jurnal Ilmiah Al-Mu'ashirah*, 17.1 (2020), 1 <<https://doi.org/10.22373/JIM.V17I1.7901>>.

¹¹ Kementerian Agama RI, *Tanya Jawab Moderasi Beragama*.hal 4.

¹² Abdan Rahim and Agus Setiawan, 'Implementasi Nilai-Nilai Karakter Islam Berbasis Pembiasaan Siswa Di Madrasah Tsanawiyah Negeri Kota Batu', *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)*, 7.1 (2019), 49–70 <<https://doi.org/10.21093/SY.V7I1.1715>>.hal 54

overcoming differences of opinion, and so on. Exemplary is habituation in the form of daily behavior such as dressing neatly, speaking well and so on.¹³

C. Discussion

The basic idea of moderation is to look for similarities and not to sharpen differences. Diversity in religion is a necessity, it is impossible to eliminate it. Being moderate does not mean being weak in religion. If elaborated further, there are at least three main reasons why we need moderation in religion: *First*, one of the essences of the presence of religion is to maintain human dignity as a noble creature created by God, including safeguarding not to take away one's life. That's why every religion always carries a mission of peace and safety. To achieve this, religion always presents teachings about balance in various aspects of life; religion also teaches that protecting human life must be a priority; Eliminating one life is tantamount to eliminating the lives of the entire human race. Religious moderation upholds human values. Extreme people are often trapped in practicing religion in the name of God just to defend His majesty while ignoring the human aspect. Religious people in this way are willing to humiliate their fellow human beings "in the name of God", in terms of protecting humanity itself is part of the core of religious teachings. *Second*, thousands of years after religions were born, people have increased and varied, with different tribes, nations, various skin colors, scattered in various countries and regions. Along with the development and spread of mankind, religion also developed and spread. the works of previous scholars written in Arabic are no longer sufficient to accommodate all the complexities of human problems. *Third*, specifically in the Indonesian context, religious moderation is needed as our cultural strategy in caring for Indonesian's. As a very heterogeneous nation, since the beginning the nation's founders have succeeded in passing down one form of agreement in the nation and state, namely Pancasila in the Unitary State of the Republic of Indonesia, which has evidently succeeded in uniting all religious, ethnic, linguistic and cultural groups. It is agreed that Indonesia is not a religious state, but also does not separate religion from the daily life of its citizens. Religious values are maintained, combined with local wisdom and customs values, several religious laws are institutionalized by the State, religious and cultural rituals are intertwined in harmony and peace.¹⁴

Education is not something simple. Many aspects also influence the success of educational programs. Not only the aspects in the madrasa, but also the environment around the madrasa. All circumstances, situations, facilities, facilities, human resources, and everything in the madrasa contribute to the smooth running and success of the educational program. The following discussion refers to the formulation of the problem that has been described. Normatively, in principle there is no single religious teaching that encourages and encourages its adherents to commit acts of violence and riots against adherents of other religions outside their group. A number of discourses show that some of these national

¹³ I Nurbaiti, R., Alwy, S., & Taulabi, 'Pembentukan Karakter Religius Siswa Melalui Pembiasaan Aktivitas Keagamaan No Title', *EL Bidayah: Journal of Islamic Elementary Education*, 2(1), 55-66, v2i1.995 (2020) <<https://doi.org/10.33367/jiee>>.

¹⁴ Balai Litbang Kemenag RI, *Moderasi Beragama* (Jakarta: Litbang Kemenag, 2019).

issues were born due to a lack of awareness and respect for existing differences and deviant religious attitudes.

It is undeniable that the emergence of this kind of deviant religious attitude then gives rise to an attitude of terror, for some it is a reflection of the powerlessness of the education system in this country, especially religious education. The powerlessness of the religious education system in Indonesia as part of our national education system as a whole seems to be caused by religious education so far placing more emphasis on the process of transforming religious knowledge to students, not on the process of transforming noble religious values to students to guide them to become human beings. who have a strong personality and noble character so that there is nothing wrong with religious patterns and beliefs.

The purpose of religious moderation based on habituation in madrasas is to create a supportive environmental culture in the process of emphasizing habituation activities that are able to shape the character of students in madrasas. This of course must involve all components of the madrasa community in forming a habit, starting from teachers, principals, employees, committees, and parents must work together in forming a good culture in forming good and effective madrasa habituation in strengthening character.

The focus of strengthening character education based on madrasa habituation is to form habits in the madrasa environment that represent the main values that are built in the madrasa ecosystem. This habituation activity is integrated with all existing activities in the madrasa, starting from the intra-curricular, co-curricular and extra-curricular learning processes. This is urgent to do because through the educational process there is socialization and internalization of values from one generation to the next. When a generation transmits values in the wrong way, it will have a long impact (repercussion) on the behavior patterns of the next generation.

D. Implementation Of Madrasa Habituation

The purpose of strengthening religious moderation education based on madrasah habituation is to create a supportive environmental culture in the process of emphasizing habituation activities that are able to shape the character of students in madrasas. This of course must involve all components of the madrasa community in forming a habit, starting from teachers, principals, employees, committees, and parents who must work together in forming a good culture in forming a good and effective madrasa culture in strengthening the character of the participants.

Madrasah environment and habits influence the development of student behavior in their daily lives. Madrasa habituation is one of the supporting factors in strengthening the character education of students in madrasas. With an environment and habits that support the strengthening of character education, it is hoped that students will deliberately make habits in the madrasah environment, all teachers also provide good examples in their daily lives at madrasas. in forming madrasa habituation, it needs the support and participation of all citizens and elements in the madrasa.

The focus of strengthening religious moderation education based on madrasah bias is to form habits in the madrasah environment that represent the main values that are built in the ecosystem. Religious moderation education through Madrasa habituation can be done in various forms.

Some models of madrasa habituation that can be applied by maximizing the aspects used in the application of daily life in madrasas, namely:¹⁵

1. Routine activities, namely habituation that is carried out on a scheduled basis, such as congregational prayers, joint dhuha prayers, flag ceremonies, gymnastics, Friday betramal, maintaining personal and school environment cleanliness, and other activities.
2. Exemplary activities are habituation in the form of daily behavior, such as dressing neatly, speaking well and politely, reading diligently, praising the goodness or success of others, coming to school on time.
3. Activities that are carried out spontaneously are habituation that is carried out unscheduled in special events, for example Habituation of Positive Values in Daily Life at Madrasas Habituation of positive values can be carried out since students enter the madrasah environment, such as greeting by kissing the hand of the teacher (*salim*). Read the prayer before starting the lesson and ending the lesson. Discipline habit by not arriving late, avoiding disgraceful acts and obeying all madrasa rules. Self-cleaning habits, classes and madrasas. Creative habit by producing new works, both pictures, motivational writing, poetry or rhymes which are posted on the class bulletin so that all students can see them. In a long span of time this environment can form a pattern of habituation in madrasas.¹⁶

Among these values are: 1) Religious values in the form of Faith in God Almighty, 2) Friendliness and Politeness, 3) Tolerance, 4) Equality, 5) Justice, 6) Humanity, 7) Please help, 8) Nationality, 9) Togetherness, 10) Family, 11) Social piety, and 12) Reward for achievement. The implementation of faith values is manifested in the form of religious culture which is reflected in daily life through mandatory and regular religious ritual programs. Among them; 1) The habit of praying on time and the habit of praying Dhuha and Dhuhur in congregation, 2) Passion for reading the Koran, which is developed through memorizing short letters, reading short letters tartil before praying Dhuha and Dhuhur congregations, *tahfidz classes*, and the *khotmil tradition qur'an*, as well as the habit of not having a day without reading the qur'an. 3) Habit of *sunnah* worship (sunnah fasting on Mondays and Thursdays), midnight prayers, *dhikr* and praying for parents. In addition to the three religious cultures above, this faith value is also reflected in the cleanliness and beauty of the physical-material environment in madrasas.

¹⁵ Moh. Haidar Abdillah, 'Pengembangan Budaya Sekolah Di Madrasah Ibtidaiyah Negeri Buduran Sidoarjo', *Halaqa: Islamic Education Journal*, 2.1 (2018), 74–86 <<https://doi.org/10.21070/HALAQA.V2I1.1623>>.

¹⁶ Abdullah Alam and Mushtaq Ahmad, 'The Role Of Teachers' Emotional Intelligence In Enhancing Student Achievement', *Journal Of Asia Business Studies*, Vol. 12 No (2018).

The concept of justice according to Yulia Riswanti¹⁷ means equal recognition and treatment of rights and obligations. In other words, justice can also be interpreted as a balance or harmony between demanding rights and carrying out obligations. An indicator of the growth and development of the value of equality and justice is evidenced by the existence of adequate learning facilities, facilities, infrastructure, and a place for self-development through optional extracurricular activities that are given equally to students without discrimination. All are treated equally and in balance.

Implementation of National Values. Indonesia is a country that has quite high cultural diversity. In this context, there is a need for an integrating force for all of this diversity/plurality. That is why the inculcation of national values is absolute. RI National Education System Law No. 20 of 2003 article 3, explains that the purpose of Indonesian education is to direct its citizens to a diverse life. The idea of integration (national values and love for the motherland) is an urgent need that must be implemented. The importance of the integration of values education into a normative framework in formulating Islamic education goals as revealed by Asraf in Muhaimin, that the goals of Islamic education equip students with various knowledge and virtue abilities, both practical knowledge, welfare, social environment, and national development.¹⁸

Social Piety, as a human social creature cannot be far from other humans because it cannot be separated from one relationship with another. The value of social piety is reflected in the concern of madrasa residents for the surrounding environment, namely social care. The implementation of the value of social piety is manifested through an attitude of caring. Namely caring for the environment and others which is manifested in the form of social service activities, charity, keeping clean and protecting the environment and so on. Through this attitude, it is relevant to the vision and mission of Islamic education, which is to form personal piety as well as social piety. So that religious education does not lead to fanaticism, intolerance, and weakens the harmony of living together, national unity and integrity. Some of the implementation model offers mentioned above with the commitment of all madrasa stakeholders are expected to be able to realize the mainstreaming of Islamic moderation in madrasas so that in turn they are able to produce students with moderate and tolerant characters.

E. Conclusion

From the discussion above it can be concluded as follows: a) Moderation (*wasatiyyah*) can be understood as a balance between firm belief and tolerance in which there are Islamic values built on the basis of a straight and moderate mindset and moderation. This balance can be seen in the ability to synergize between the spiritual and material dimensions, individuality and collectivity, textual and contextual, consistency with change and placing charity within the principles of balance. Meanwhile, religious moderation education is a conscious effort to understand, instill and cultivate an understanding of the diversity of

¹⁷ Yulia Riswanti, 'Urgensi Pendidikan Islam Dalam Membangun Multikulturalisme', *Jurnal Pendidikan Islam*, Vol.3. No. 2, 2008

¹⁸ Muhaimin, *Nuansa Baru Pendidikan Islam* (Jakarta: PT. Grafindo Persada, 2006).

religions, ethnicities, races and cultures through a variety of appropriate approaches, strategies and methods so that moderate attitudes and behavior grow which are reflected in the values of religious moderation, among others, respect for diversity, tolerance, moderation, balance, and fairness in each student; b) Building a character of moderation in the form of *Tawassut* (taking the middle way), *Tawazun* (balanced), *I'tidal* (straight and firm), *Tasamuh* (tolerant), *Musawah* (egalitarian), *Shura* (deliberation), *Ishlah* (reform), *Aulawiyah* (prioritizing which is priority), *Tatawwur wa ibtikar* (dynamic and innovative), *Tahadhdhur* (civilized), *Wathaniyah wa muwathanah*, namely acceptance of the existence of a nation-state (nation-state), is the work of madrasas as agents of moderation, so that madrasas have an important role to overcome the increasingly radicalization popular among students. Countermeasures that can be taken include: Building religious life in madrasas by cultivating a tolerant, inclusive and moderate attitude, socializing religious moderation materials, holding socialization instilling moderation values through learning and various madrasa activities, with an introduction to the relationship between Islamic teachings and local wisdom, building communication and interconnection between madrasas and schools in the field of developing the religious life of students, promoting dialogue in Islamic religious learning, monitoring of students' religious mentoring activities and materials; c) Madrasas are seen as one of the Islamic educational institutions that are relatively successful in inculcating moderate Islam. Islamic moderation with its character values has become the behavior and culture of all madrasah residents. Madrasas can be an example of religious moderation education for other educational institutions. To strengthen madrasas, they can optimize madrasa habituation and culture as a strategy for internalizing Islamic moderation character values, and developing programs to strengthen Islamic moderation.

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