



STRENGTHENING RELIGIOUS MODERATION VALUES IN THE SABILU TAUBAH TAKLIM ASSEMBLY IN KARANGGAYAM VILLAGE, BLITAR DISTRICT

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Abstract:

The aim of the research is to discuss the importance of strengthening the values of religious moderation in taklim assemblies which have a background of many social deviations occurring in society such as social discrimination, social conflict, oppression, and so on. In preventing this, there is a need to strengthen the values of religious moderation again. in the taklim assembly. The approach to this research is qualitative and the type uses descriptive-qualitative field research. The results of the research state that it is very important to strengthen values in this case, such as balance (tawazun), justice (al-'is), deliberation, commitment to nationality, accepting culture, non-violence, maintaining the good and tolerance. In practice, strengthening religious moderation is carried out by making religious teachings a source of peace between people and ensuring that the practice of religion can be carried out safely.

Keywords: Religious Moderation, Taklim Council, Moderate Society

INTRODUCTION

A peaceful and harmonious life is a great desire for everyone regardless of background such as ethnicity, race, culture and religion. However, what often happens is the opposite. In the midst of this diversity, social problems are often encountered such as social discrimination, social conflict, oppression, and so on. These actions become increasingly stronger when they gain legitimacy from religious teachings. In the end, this phenomenon not only occurs between followers of different religions but also, within the religion, where the majority group oppresses the minority group (Muhammad AsepSetiawan, 2021).

Ideally, religion should not be a source of conflict, but rather a guideline for society on how to live well in a pluralistic life. Religion becomes a guide to life and a fair middle ground solution in dealing with life's problems and social problems. Religion is a balanced perspective and guidance between world affairs and the hereafter, reason and heart, reason and norms, ideals and facts, individuals and society. This is in accordance with the purpose of religion being sent down to this world, namely to become a guide for life, religion is sent down to earth to answer various world problems both on a micro and macro scale, family matters and state affairs (AgusAkhmadi, 2019).

The concept of religious moderation is very important, because this attitude will encourage a balanced religious attitude between the practice of one's own religion and respect for the religious practices of other people who have different beliefs. This balance or middle way in religious practice will prevent a person from excessively radical and extreme attitudes, fanaticism and revolutionary attitudes in religion. Religious moderation is a solution to two extreme poles in religion,

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conservative or extreme right poles on one side, and liberal or extreme left poles on the other (Khalil Nurul Islam, 2020).

However, these efforts are not yet massive and are considered to have not yet reached the community. Extreme attitudes and views in religion often receive reinforcement from religious lectures delivered by ustadz/preachers during recitations in mosques and taklim assemblies. The low level of religious knowledge in the community is a fuel for extreme groups to indoctrinate the community through their lectures. The taklim assembly seems to be an effective forum for religious preachers in shaping the religious attitudes and mindset of the community at the grassroots level. So far the taklim assembly has not been seen as having a significant influence on the emergence of extremism or at least as a factor in the growth of pro-violence over differences.

Research on taklim assemblies in recent years has not touched too intensively on the issue of moderation as an effort to prevent society from taking extreme attitudes and actions. MitaPermatasari's research shows that the taklim assembly is still concerned about the public's image of it, and has not yet produced a religious attitude that grows out of it (Permatasari, 2016). Research by Munawaroh and Zaman (Munawwaroh& Zaman, 2020) and Sri Rahmayana, et al (Rahmayana, Musthan, Marlina, &Kuraedah, 2020) still shows that the position of the taklim assembly is still in efforts to raise public awareness of the importance of religion in life. Rahmat (Rahmat&Mansyur, 2021) found that the existence of taklim assemblies also operates according to the type they each have. In general, previous research has focused more on explaining the role of taklim assemblies in shaping the practice of religious teachings. However, we have not yet reached the point of revealing the role of the ustadz in conveying the values of moderation in the teachings of the taklim assembly, which theoretically has a huge influence in shaping the pattern of religious thought for the congregation and society.

In this case, the taklim assembly has not been positioned as an important forum for disseminating the values of moderation to society. Meanwhile, its existence is quite central in a society that is hungry for religious knowledge. As in Karanggayam village, Blitar district, there is a large taklim assembly led by Agus Muhammad IqdamKholid who lives at the MambaulHikam Islamic boarding school. Initially this ta'lim assembly had a congregation of seven people. However, as the days went by, the number of congregants increased. In a period of time that might not be considered too long, the number of Gus Iqdam congregations has reached tens of thousands. Many factors caused the development of the SabiluTaubahta'lim assembly so rapidly. Apart from the figure of Gus Iqdam who is able to embrace all groups, there are also the figures of his grandfather and his parents who are fond of penance and really love religious knowledge. Likewise, the da'wah method used by Gus Iqdam is very down to earth. The material he presented was not grandiose and not heavy material. Even ordinary people are able to digest what he conveys. He also inserted the importance of the values of religious moderation. Not only that, this taklim assembly is very unique, where not all Muslims come to attend the recitation, but non-Muslims also take part. Because the study material presented by him contains many elements of tolerance between religious communities and the values of religious moderation. Forms and examples of strengthening the value of religious

moderation through religious study materials at the Sabilu Taubahtaklim assembly appear to provide their own color in shaping religious attitudes among the community. On this basis, it is urgent to research this theme, to what extent is the strengthening and influence of religious explanations delivered at the taklimsabilutaubah assembly in forming moderate religious attitudes in society.

RESEARCH METHODS

Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behaviour (Sulaiman S., et al., 2020). The type of research is field research which is descriptive-qualitative in nature. The descriptive method is defined as a problem-solving procedure that is investigated by describing, depicting the current state of the subject/object of research (a person, institution, society, etc.) based on facts that appear as they are (Hadari N., 2005). Which aims to describe a set of events or current population conditions (Sudarwan D., 2002). The presentation of data using the descriptive method generally concerns the variables contained in the research, so that a complete presentation of information regarding each variable is obtained based on predetermined categories. Explanation of the characteristics or nature of a phenomenon that is the subject of generally used if the researcher wants to explain information about the problem being researched (Sonny . E. Z., 2020)..

RESULTS AND DISCUSSION

1. Taklim Assembly

Majlis ta'lim comes from two syllables, namely the word assembly and the word ta'lim. In Arabic, the word assembly (مجلس) is a form of isim makan (the word place) of the verb which means "seat, place of hearing, council" (Ahmad Warson Munawir, 1997, hal. 202). The word ta'lim in Arabic is masdar from the verb (تعليم) which means "teaching" (Ahmad Warson Munawir, 1997, hal. 1038). In the Indonesian Dictionary, the definition of assembly is "a meeting or gathering of many people or a building where people gather" (Department of Education and Culture, 1999). From the definition of terminology regarding the ta'lim assembly above, it can be said that the assembly is "a place where Islamic teachings or recitations are carried out" (Encyclopedia Editorial Board, 1994).

From this understanding, it can be concluded that the ta'lim assembly is a gathering place for many people to study the Islamic religion through lectures given by teachers and Islamic religious experts. There are also those who say that the ta'lim assembly is an institution (organization) as a forum for learning; or recitation session; or place of study (Indonesian Ministry of Education and Culture, 1990). In Indonesia, the ta'lim assembly is the oldest Islamic educational institution (as non-formal education), then formal education was born in the form of madrasahs, schools and so on. Thus, the ta'lim assembly can be understood as a da'wah institution that provides religious education which is characterized by non-formal, irregular study time, the participants are called congregations, and has a specific aim to promote Islam (Siregar, et al., 2003). In simple terms, it can be said that the ta'lim assembly is a forum or place where learning and teaching activities or the study of Islamic religious knowledge take place or a place to carry out teaching or recitation of the Islamic religion.

2. History and Existence of the SabiluTaubahTaklim Council

The SabiluTaubahTa'lim Council was founded by Gus Iqdam, whose real name is Muhammad IqdamKholid, who lives in Karanggayam Village, Srengat District, Blitar Regency. The term for the address of this ta'lim assembly is known as "Central ST Headquarters". When it was first established, it only had a congregation of a few people. Just Gus Iqdam's coffee friends. SabiluTaubahTa'limMajlis at the request of his friends who were bored with the monotonous life of just drinking coffee and riding motorbikes. This coffee friend wants to make his life better (Liputan 6.com). The material presented is light material in the form of morals. Morals are very important for young people who have a background that likes motorbikes, likes drinking, and likes doing things that are not appropriate in society. The SabiluTaubahTa'lim Council calls its congregation *garangan* for men and *garanganwati* for women (Lipuan 6.com). Gus Iqdam also deliberately designated the assembly as a place to study the Koran for people with street ideologies, marginalized people and always dealing with criminals. Gus Iqdam gently and painstakingly invited them to recite the Koran together. He deliberately gave the name SabiluTaubah Council, which means the path of repentance. This is because the congregation does not only consist of devout people, Islamic boarding school alumni or people who are familiar with religious knowledge. However, there are also many congregants who are outsiders who don't even understand religion. The presence of the SabiluTaubah Council was very popular and enjoyed by the community. The delivery of the da'wah in it is relaxed so that the atmosphere is cheerful and does not seem formal so that the congregation does not feel awkward and even feels accommodated as a place to vent on a large scale.

3. Values of Religious Moderation

Moderation is a middle way attitude or attitude of diversity which until now has become an alternative terminology in religious discourse, both at the global and local levels. Moderation is still considered the most ideal attitude towards diversity when religious conflict begins to heat up. Several principles of religious moderation related to the Islamic concept of wasathiyah are as follows:

a. Tawassuth (taking the middle path)

Tawassuth is an understanding and practice of religion that is not *ifrāth*, namely exaggerating religion and *tafrīth*, namely reducing religious teachings. Tawassuth is a middle or medium attitude between two attitudes, namely not too far to the right (fundamentalist) and too far to the left (liberalist). With this attitude of tawassuth, Islam will be easily accepted at all levels of society. The character of tawassuth in Islam is the middle point between two ends and it is a goodness that Allah SWT has laid down from the beginning. The value of tawassuth, which has become a principle in Islam, needs to be applied in all fields so that the Islamic religion and the religious expressions of Muslims become witnesses measuring the truth for all human attitudes and behavior in general.

b. Tawāzun (balanced)

Tawāzun is a balanced understanding and practice of religion that covers all aspects of life, both worldly and religious, firmly stating principles that can differentiate between *inhirāf* (deviation) and *ikhtilāf* (difference).

Tawāzun also means giving something its due without any addition or subtraction. Tawāzun, because it is the ability of an individual's attitude to balance his life, is very important in an individual's life as a Muslim, as a human and as a member of society. Through the attitude of tawāzun, a Muslim will be able to achieve true inner happiness in the form of mental calm and external calm in the form of stability and serenity in life activities.

c. I'tidāl (straight and firm)

Linguistically, i'tidāl means being straight and firm, meaning it is putting things in their place and carrying out rights and fulfilling obligations proportionally. I'tidāl is part of implementing justice and ethics for every Muslim. The justice commanded by Islam is explained by Allah to be carried out fairly, that is, to be moderate and balanced in all aspects of life by showing ihsan behavior. Fairness means realizing equality and balance between rights and obligations.

d. Tasāmuh (tolerance)

Tasāmuh means tolerance. In the Arabic dictionary, the word tasāmuh is taken from the original form of the word samah, samahah which is close to the meaning of generosity, forgiveness, ease and peace. Etymologically, tasāmuh means to tolerate or accept things lightly. Meanwhile, in terms of terminology, tasāmuh means to tolerate or accept differences with a light heart. Tasāmuh is a person's stance or attitude which is manifested in a willingness to accept various views and positions, even if they do not agree with them. Tasāmuh or tolerance is closely related to the issue of freedom or liberty, human rights and the order of social life, so that it allows tolerance for differences of opinion and belief from each individual. People who have the characteristic of tasāmuh will respect, tolerate, allow attitudes, opinions, views, beliefs, habits, behavior and so on that are different from their own. Tasāmuh means liking to hear and respect other people's opinions. While tasāmuh means greatness of soul, breadth of mind, and broad chest, then ta'āshub means smallness of soul, narrowness of mind and narrowness of chest.

e. Musāwah (Egalitarian)

Linguistically, musawah means equality. In terms of terms, musawah is equality and respect for fellow humans as creatures of Allah. All humans have the same dignity and worth regardless of gender, race or ethnicity. Musawah in Islam has a principle that every Muslim must know, namely equality is the fruit of justice in Islam. Everyone is equal, there is no privilege between one over another, maintaining the rights of non-Muslims, equality of men and women in religious and other obligations, differences between people in society, equality before the law, and equality in holding public office, and equality is based on the unity of origin for humans.

f. Shura (deliberation)

The word Shura means explaining, stating or proposing and taking something. Syurā or Implementation of Religious Moderation in Islamic Education deliberation is mutually explaining and negotiating or asking each other and exchanging opinions on a matter.

4. Strengthening Moderation Values in the Sabilu Taubah Taklim Assembly

Strengthening religious moderation is an action and speech that seeks to internalize the values of religious moderation in society. The Ustadz occupies a central position in the taklim assembly. The values of religious moderation are conveyed as an effort to form a moderate attitude in society. The role of the Ustadz as an educator in the taklim assembly is sociologically built on the basis of social interactions that occur in society. This social interaction cannot be separated from the prevailing set of values. Strengthening the values of religious moderation carried out by Ustadz has more or less been touched upon through taklim assemblies. The values that are strengthened in this case include balance (tawazun), justice (al-'adalah), deliberation, commitment to nationality, accepting culture, non-violence, maintaining the good and tolerance. In practice, strengthening religious moderation is carried out by making religious teachings a source of peace between people and ensuring that the practice of religion can be carried out safely.

In line with this, Gus Iqdam added that he emphasized that the attitude of religious moderation must be realized by building an attitude of humility/low self-esteem. Tawaduk is holding back anything that shows one's superiority. The tawaduk attitude makes oneself calm, simple and not arrogant. Mr. Harun said that the congregation preferred Gus Iqdam's delivery method, which did not blaspheme or blame other people and was very tolerant towards fellow believers across religions. The values of religious moderation conveyed by him at the sabilutaubahtaklim assembly were in accordance with the theme of the study presented. Even though it is not explicit, the implicit meaning is that it is anti-violence and strongly maintains a fair and tolerant attitude.

In a study held Tuesday evening at the SabiluTaubah headquarters, he explained the relationship between morality. By bringing the book *TaisirulKhallaq*. Because the content of the book is in accordance with the conditions of the congregation, which consists of various groups in society who still have minimal ties to morals. Especially on Friday night is the reading of the *Simtudduror* birthday. According to Brother Danu, who is the vocal prayer leader for the assembly, *Simtudduror* on Friday nights is read as a form of repentance to God with the aim of increasing the number of SabiluTaubah congregations. Basically there is a difference between Friday night and Tuesday night, Tuesday night for the congregation is free, in the sense that all levels of society with different backgrounds ranging from race, ethnicity and culture and even religion are free to attend the recitation. This is what really attracts people's attention, because it really reflects very strong multiculturalism and religious moderation. This is different from Friday nights which are more dedicated to solemnity in participating in events. It focuses on reading the birthday of the *Prophet Simtudduror* and sholawatan which is usually only followed by Muslims and Muslim women.

CONCLUSION

The conclusion of this article discusses the importance of strengthening the values of religious moderation in the taklim sabilu taubah assembly in Karanggayam Village, Blitar Regency. By instilling and strengthening the values of religious moderation through the four important pillars contained therein, such as taking the middle path (tawasuth), tolerance (tasamuh), justice (al-'adalah), balance (tawāzzun). These four pillars are implemented through religious lectures held every Tuesday night using the basis of the classic yellow book called Taisirul Khollaq, which is included in the group of Akhlaq fanatics. However, he does not only study morals, but is more widespread and even tends towards feelings and attitudes of mutual respect/tolerance between religious groups, ethnicities and cultures. This was proven when many pilgrims came from various backgrounds ranging from race, ethnicity, culture, religion and came from various corners of the archipelago. He emphasized again how important the four pillars of foundational values are in religious moderation in times like today. The hope is that in the future the congregation will have self-awareness of the importance of instilling the values of religious moderation so that there is no commotion either internally (from the Islamic religion itself) or externally (from non-Muslim parties).

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