



# IMPLEMENTATION OF RELIGIOUS MODERATION VALUES THROUGH IQRA' AND AL-QUR'AN TEACHING ACTIVITIES AT TPQ KHOZINATUL MUKHLASIN

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## Abstract:

This research aims to analyze problems regarding the implementation or application of religious moderation values in the activities of reciting the Iqra' and Al Qur'an at TPQ Khozinatul Mukhlasin, which is in PrasiGading Probolinggo. The research method used is a qualitative descriptive method. The data needed is in the form of sentences or expressions from the source. The data collection techniques were carried out using observation, documentation, and interviews with teaching staff at TPQ Khozinatul Mukhlasin. The results of this research show that: 1) with the TPQ, it can make it easier for students or children to understand religion and strengthen attitudes of religious moderation from an early age. 2) the teacher or ustadz/ah has implemented the habit of cultivating attitudes that contain the values of religious moderation in their daily activities. So, later students will get used to these good habits, even outside of school.

**Keywords:** *Implementation, Religious Moderation Values, TPQ.*

## INTRODUCTION

The country of Indonesia has various ethnicities, races, languages and religions which are currently facing the problem of disintegration. The disintegration of the Indonesian nation mostly comes from the free and extreme ideology included in the teachings of the Islamic religion. Of course, Indonesia's diversity requires an inclusive approach and wise solutions to encourage harmony and peace between various groups. One of the current disintegrations of the Indonesian nation is the school's habit of prioritizing students' intelligence, and ignoring behavior and moral aspects of life. We can see this in various schools that have changed the curriculum with the aim of increasing the role of students in academic matters only. So a more holistic education is currently needed, which does not only focus on academic aspects but also morals and behavior, as mentioned in research (Ismawati, 2014). This is important to prevent unwanted intolerance and violence in society, so joint efforts from all parties, including the government, educational institutions and society, are needed to achieve this goal.

There are many problems that could threaten Indonesia's unity. This could have a big impact, as well as threaten the aspirations of the Indonesian people and of course have a negative impact on the Indonesian state itself. Furthermore, religious divisions emerged, making it difficult to overcome various increasingly complex problems (Vika&Nur, 2021). Therefore, efforts are needed to overcome the various diversity conflicts that exist in Indonesia. One way is to instill in society the values of religious moderation from an early age. Very comprehensive religious knowledge can not only be transmitted in educational institutions, but religious knowledge can

also be transmitted outside the educational environment, for example in the community and home.

One important means of increasing rational thinking in matters of religion for young children is Islamic education. Religious moderation can build a strong foundation for a healthy understanding of religion for a child to help them understand religious values in a balanced and wise manner. At an early age, children are still very vulnerable to the influence of the surrounding environment. With moderation, they can learn about tolerance, respect differences, and develop an inclusive attitude towards others without ignoring the religious values instilled in them by their families. In addition, they learn not to be extreme in religious views or actions, but also not to forget the moral and ethical values taught by their religion. This helps them grow into individuals who are open-minded, empathetic, and appreciate diversity, which are important qualities in today's multicultural society.

Religious moderation can be carried out through education and da'wah, both in online and offline formats. During the pandemic or new normal, religious moderation activities are often carried out online, but to be clear, some are still carried out offline (Mundir&Hasanah, 2021). The pandemic also has an impact on learning at the Al-Quran Education Park (TPQ), where children cannot recite the Koran as usual and Al-Quran learning is also limited (Hasanah, 2021).

TPQ is an abbreviation for Al-Qur'an Education Park. TPQ is a non-formal educational institution that focuses on teaching and learning the Koran for children. TPQ is usually a place where children learn to read, write and memorize the Koran, as well as understand the teachings of the Islamic religion in general. In TPQ, the instructors or teachers are usually Islamic religious teachers who have been trained in teaching the Al-Quran. They are responsible for guiding children in understanding the contents of the Al-Quran, memorizing letters, and have an important role in character education for religious values such as noble morals, honesty and discipline. Character building in children is also the basis for strengthening religious moderation which can be done through religious activities such as memorizing the Al-Quran, reading prayers, etc. (Mahmudah et al., 2021). Apart from that, TPQ is also a place where children can develop social relationships and togetherness in an Islamic environment. Through TPQ, it is hoped that children will grow to know and love the Koran and be able to apply Islamic teachings in everyday life.

One of the TPQs that is the topic of this research is TPQ Khozinatul Mukhlisin which is in PrasiGadingProbolinggo. As TPQ, this institution has a significant role in religious education for children, which makes it the right place to see how the values of moderation and tolerance are taught and practiced in the educational process. Therefore, understanding how religious moderation is implemented in TPQ can provide insight into how these values may spread into wider society. Thus, choosing TPQ Khozinatul Mukhlisin as the object of religious moderation research can provide a better understanding of how these values are applied in the context of children's religious education, as well as their potential impact on society.

## **RESEARCH METHODS**

In this research, qualitative methods are used as research procedures that provide descriptive data about the subjects observed in the form of expressions or

sentences. According to Moleong (2013:6), qualitative research is a study to understand phenomena experienced by research subjects in the form of words and linguistic descriptions in natural contexts. The research subject used was TPQ teacher Khozinatul Mukhlisin. Data collection methods use interviews, documentation and observation. So researchers go directly to the field to obtain the required data. Meanwhile, for data analysis techniques, researchers use 3 important elements, namely: 1) data reduction/summarization, 2) data presentation, and 3) drawing conclusions and verification.

## **RESULTS AND DISCUSSION**

### **1. Ideas of Religious Moderation**

Religious moderation is an approach to religious practice that emphasizes a balanced, balanced attitude and tolerance towards differences in beliefs. This concept focuses on efforts to maintain harmony between individuals or groups who have different religious beliefs. In this context, religious moderation is not about curbing or reducing the depth of one's beliefs, but rather about how each individual carries out their beliefs without harming others or creating conflict. One important aspect of religious moderation is respecting differences and accepting diversity of beliefs as part of implementing an attitude of tolerance. This includes avoiding extreme or radical positions that could cause social tension or even conflict. By practicing religious moderation, individuals or groups can reach a meeting point that makes it possible to work together across religions for common goals such as peace, development and mutual prosperity among people.

Islam is the last holy religion revealed to the Prophet Muhammad SAW. According to (Akhmadi, 2019), in the Al-Qur'an, Al-Baqarah verse 143 explains that there are moderate teachings which state that Muslims are a *wasathan* community. The concept of the *wasathan* community, or middle class, emphasizes the importance of maintaining balance and taking a middle path in religion. This moderate attitude avoids extremism both to the right and to the left, by remaining strong in religious beliefs and respecting diversity in society, as explained by Lukman Hakim Syaifuddin Tarmizi Tohor (Sirajuddin, 2020). This also promotes tolerance and harmony between religious communities, especially in the religiously diverse context of Indonesia.

Indonesia is one of the most religiously diverse countries. Therefore, it is not uncommon for mistakes and misunderstandings to arise when dealing with diversity, especially religious diversity. Errors regarding religious background are usually caused by differences in religious interpretation, giving rise to extreme attitudes in defending their respective interpretations. Therefore, religious moderation is needed to maintain harmony and unity in Indonesia. By respecting and understanding differences in religious interpretations, we can prevent friction and conflicts that may arise. This requires collective awareness to prioritize the values of tolerance, mutual respect, and building constructive dialogue on every religious belief.

Islam has values of religious moderation that can be applied in everyday life, namely: tolerance, fairness and *tasamuh*. These values of religious moderation are principles that encourage a more inclusive and

peaceful attitude in religion. The following is a brief explanation for each value:

- a) Tasamuh (tolerance), is an attitude of respect for differences in religions, beliefs and views. Tolerance means that we are able to respect the right of every individual to choose and practice their religion without discrimination or oppression. With tolerance, we learn to live side by side peacefully even though we have different beliefs.
- b) 'Adal (just), fair values in the context of religious moderation refers to equal and non-discriminatory treatment of all individuals regardless of their religion or beliefs. A fair attitude ensures that the rights of every individual, including religious rights, are recognized and respected equally in society.
- c) Tawazun (balance), is an attitude that is more than just tolerance. Tasamuh includes a deeper understanding of respecting and understanding differences in religious beliefs. When someone is tasamuh, they not only accept diversity, but also seek to understand it better, seek common ground, and build dialogue that strengthens peace and harmony between religious communities.

By implementing these values in religious practice, it is hoped that a more inclusive, peaceful and harmonious society can be created without sacrificing individual religious freedom. Tolerance, fairness and balance are especially important to apply to children from childhood. The instillation of these values is taught in educational institutions. One of them is the Al-Qur'an Education Park educational institution. The role of TPQ teachers in teaching the three values of religious moderation is very important here.

## **2. Efforts to Implement Religious Moderation Values at TPQ Khozinatul Mukhlisin**

TPQ is an informal educational institution organized by a group of people who focus on teaching and learning the Koran to children (Aliwar, 2016). TPQ is usually a place where children learn to read, write and memorize the Al-Qur'an, as well as understand Islamic teachings in general.

Practicing the values of religious moderation from an early age has many important benefits in shaping children's character and attitudes. First, it helps create a balanced understanding of religion and diversity. Children learn to respect differences in beliefs, avoid extremism, and develop tolerance for different views. Second, religious moderation helps encourage inclusive attitudes and reduces the potential for conflict between religions in the future. When children grow up in an environment that teaches moderation, they are more likely to communicate well with people from different religious backgrounds, forming a society of harmony and peaceful coexistence. Thus, to support the realization of a moderate attitude for children, it is necessary to implement religious moderation values such as tasamuh, 'adal, tawazun from an early age in order to create a generation that respects diversity and builds a strong foundation for social harmony.

Ustad Zainul Abrori as administrator of TPQ Khozinatul Mukhlasiin said that the Khozinatul Mukhlasiin Al-Qur'an Education Park (TPQ) was established in 2010 in Prasi Gading Probolinggo. Initially TPQ learning was carried out in a prayer room which was not too big. Then in 2016 the TPQ Khozinatul Mukhlasiin building was built and the teaching and learning process at that time was immediately transferred to the TPQ building, forming class after class. Activities at TPQ Khozinatul Mukhlasiin lasted for six days. Monday to Thursday, with Friday being a holiday, and continuing from Friday to Sunday.

The teaching staff at TPQ Khozinatul Mukhlasiin have implemented a system of policies and procedures aimed at implementing the values of religious moderation at TPQ Khozinatul Mukhlasiin. Things like fairness, balance, and tolerance. The policies or activities carried out at TPQ Khozinatul Mukhlasiin are as follows:

- a. First, teaching and learning activities at TPQ Khozinatul Mukhlasiin start at 14.00-15.30 WIB. These activities include reading the Al-Qur'an using tajwid, muroja'ah and memorization techniques, reading iqro' for those who are not yet able to read the Al-Qur'an, learning the science of nahwu and teaching the basics of religious knowledge. Most TPQ students do Elementary School or Madrasah Ibtidaiyah activities during the day, so TPQ learning starts at 14:00. The students can use the remaining time to rest at home after school before continuing to TPQ school in the afternoon. Therefore, with time adjustments, students are expected to be able to balance their daily activities. This will of course teach TPQ Khozinatul Mukhlasiin students to be able to apply one of the values of religious moderation, namely tawazun, by balancing one activity with another, balancing the affairs of the world and the hereafter.
- b. Second, recite the Al-Quran or iqra' according to level. This learning is tailored to each class, so the teachers from each class are different. The mechanism of this Al-Quran recitation process is that the students queue up to go first according to who arrives first. Indirectly, this teaches students to be fair. So, even if the child of a caregiver or whatever has a high caste, they will still receive the same treatment. They are not allowed to jump the queue or step over their friends. The attitude shown by the teacher is an example of implementing a fair attitude in religious moderation so that it can be an example for future students.
- c. Third, discuss. In learning activities, of course, there are situations where students are trained to discuss with their peers. They will be taught to convey debates politely and respect other people's views. This is an example of applying the values of religious moderation, namely tasamuh or tolerance. Another example is when a teacher or lecturer explains one of the ulama's opinions, they will be taught to respect various points of view without judging the laws that have been set by the ulama'.

## CONCLUSION

Based on the research results that have been presented, it can be concluded that religious moderation can be carried out through education and da'wah, both in online and offline formats. One of them is TPQ. TPQ is an abbreviation for Al-Qur'an Education Park. TPQ is a non-formal educational institution that focuses on teaching and learning the Koran for children, and the object of this research is TPQ Khozinatul Mukhlisin.

Based on observations, the teaching staff at TPQ Khozinatul Mukhlisin have implemented a policy and system of teaching procedures at TPQ Khozinatul Mukhlisin, where the policy aims to be an effort to implement the values of religious moderation at TPQ Khozinatul Mukhlisin. Such as justice, balance and tolerance. There are several activities that contain the values of religious moderation, namely: 1) an efficient schedule of learning activities with the public school for TPQ Khozinatul Mukhlisin students, 2) reciting the Al-Qur'an or Iqra' in sequence, and 3) discussions.

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