



Reinforcement of Religious Moderation Values in Ibnu Mannan Athlete's Islamic Boarding School

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Abstract. Religious moderation has become a policy in all aspects of education in Indonesia, including in Ibnu Mannan Athlete's Islamic Boarding School. As the first athlete's Islamic boarding school in Indonesia, it tries to reinforce the religious moderation values through various activities. This article aims to describe religious moderation values, boarding school stakeholders' understanding of religious moderation values, and their implementations in Ibnu Mannan Athlete's Islamic Boarding School. Case study with qualitative approach was used as the method of this research while using purposive sampling to determine the subjects. The data was collected using interviews, observation, and documentation. Miles & Huberman model with three activities: data reduction and data display conclusion/verification. The results of this study show that 1) Stakeholders have a common understanding of religious moderation values which forms the basis for daily activities. 2) religious moderation values that are implemented in Ibnu Mannan Athlete's Islamic Boarding School are I'tidal, Tasamuh, Syura, Ishlah, Qudwah, Muwathanah, and I'tiraf al-'Urf. Reinforcement of religious moderation values is carried out in several activities: Islamic boarding school culture and skill supporting activities: Pencak silat. Islamic boarding school culture consists of congregational prayers, reciting and memorizing Qur'an, Turats study by using slogan dan bandongan method, classroom culture consist of formal and Duniya class that religious moderation values in every subject. Meanwhile, Pencak Silat as extracurricular activities are conducted every morning and evening. To reinforce religious moderation values using role model and habituation method. Hopefully, these values can grow the moderate character of Ibnu Mannan Athlete's Islamic Boarding School's stakeholders.

Keywords: Reinforcement · Religious Moderation Values · Athlete's Islamic Boarding School

1 Introduction

The implementation of the Islamic education system in Indonesia has been going on and growing since this nation's inception to this day. There are four types of Islamic

education delivery systems when viewed from the aspect of the program and the practice of education that is 1) Islamic boarding school education, 2) madrasa education, 3) general education, and 4) Islamic religious lessons held. [1]. The first to third points are aspects of educational programs and practices whose implementation system is in the form of institutions, while the fourth point means in the form of a subject, as found in general education institutions.

In Indonesia, The development of regulations regarding non-formal educational institutions such as Islamic boarding schools has received recognition from the state through law Number 18 of 2019 about Islamic Boarding School, assigning that Islamic boarding schools have the same space as other formal educational institutions, where initially Islamic boarding school education was held traditionally and simply based on the Qur'an and Hadith.

The discussion of religious moderation in this country has been growing significantly since the Ministry of Religion actively voice the importance of religious moderation as a force that can unite the nation. Religious moderation has become a policy in all aspects of education in Indonesia, especially in Islamic Boarding schools. From the beginning, Islamic boarding schools have initiated this religious moderation. For a long time, the Islamic boarding school has taught its students how to have a wasathiyah religion. It teaches an educational curriculum of Kitab written by Salaf scholars that teach the importance of moderate values. In the process of education at Islamic boarding schools, it is almost certain that there are no problems. This teaching on religious moderation is always related to a deep understanding of religion. In Islamic boarding schools, students are taught how to understand the teachings of Islam as a guide for daily life which substantively contains the values of religious moderation.

Religious moderation is a middle way as well as a solution in diversity in Indonesia. With religious moderation, it is expected to be able to combine religious teachings with local wisdom or Indonesian culture so as not to sharpen differences of view that can lead to conflict.

Combining religious teachings with local wisdom or Indonesian culture can be done in various ways, one of them being through the sport of Pencak Silat. This sports activity is one of the technical activities of friendship that is part of worship. Through these sports activities, people can gather and meet, face to face in a sporting event. The sport of Pencak Silat is very important as a medium for educating the public to have a moderate view of religion because in general the understanding of the new community's religion is limited to aspects of the Shari'a or rituals only. This is what causes a lack of religious values embedded in a person's personality and triggers a hoax which can result in radical attitudes or violence towards others. A person's religious quality can also be reflected when he is in sports activity/athletics. The element of calm in controlling emotions is one of the benchmarks for success in athletics and contains religious moderation values. It also contains the value of honesty, sportsmanship, and mutual respect and strengthens the bonds of brotherhood making this sports activity one of the important activities in worship.

Ibnu Mannan Athlete's Islamic Boarding School Banyuwangi, as the first athlete's Islamic boarding school in Indonesia strive for the internalization process at once reinforcement of religious moderation values to the students who are all Pencak Silat athletes.

Pencak silat is a self-defense sport that was born from the culture of the Indonesian nation it has now spread to all corners of the world and is passed down from generation to generation, as the culture of the Indonesian nation needs to be preserved, built, and developed. [2] The types of Pencak Silat used are Pencak Silat NU Pagar Nusa. This shows that Ibnu Mannan Athlete's Islamic Boarding School has combined religious teachings with local wisdom/Indonesian culture.

There have been many studies related to religious moderation that has been carried out, including:

- 1) The Implementation of Religious Moderation Values on Islamic Education Learning at Cendekia Islamic Junior High School, Cianjur Regency, Indonesia [3].
- 2) Strengthening Religious Moderation Through Fable Activities in Early Childhood (Phenomenological Studies On Implementation of Religious Moderation) [4].

The research specializes in the object of research at the level of Junior High School and early childhood, while this research focuses on Athlete's Islamic Boarding School as the first athlete's Islamic boarding school in Indonesia. This research is here to complement these previous studies to present and describe in actual understanding Ibnu Mannan Athlete's Islamic Boarding School's stakeholders against religious moderation and reinforcement of religious moderation values in Ibnu Mannan Athlete's Islamic Boarding School which incidentally all students are Pencak Silat athletes.

2 Method

The approach used in this research is a qualitative approach with the type of field research using a case study design. A case study is an empirical inquiry that investigates phenomena in a real-life context, where the boundaries between the phenomenon and the context are not visible and where multiple sources of evidence are utilized. [5] The location referred to in this study is Ibnu Mannan athlete's Islamic Boarding School, Sumberberas, Muncar, Banyuwangi.

This study's selection of research subjects (informants) was carried out by purposive sampling. Data collection techniques used are semi-structured interviews, direct observation, and documentation. Data analysis according to Miles and Huberman consists of three flows of activities carried out simultaneously, namely data reduction, data display, and verification or conclusion. [6]. The credibility test includes increasing research persistence, triangulation (techniques, sources), and discussions with colleagues.

3 Result

3.1 Ibnu Mannan Athlete's Islamic Boarding School's Profile

Based on the results of interviews with the head of the foundation and a study of documentation, Ibnu Mannan Athlete's Islamic Boarding School is the first athlete's Islamic boarding school in Indonesia. Located on Jl. KH. Abdul Mannan KM.03, Sumberberas,

Muncar, Banyuwangi, East Java. Established in 2018 based on the chairman of the foundation's idea to collect and coordinate talented athletes in one Islamic boarding school. Remember in 2015 there are Islamic boarding school sports week, but athletes who participated in this event were not from Islamic boarding schools. In 2019, this boarding school get a decree from the Minister of Law and Human Rights about foundation establishment. The founding father of this boarding school is KH. Fahrudin Mannan, the chairman of this foundation Ahmad Syifa' Nailul W, S.Kom, and Gus Solihin. The implementation of non-formal education in the form of madrasah diniyah dan taman pendidikan Al-Qur'an (TPQ). This teaching and learning activity is carried out in the morning, afternoon, and evening. There are two types of students here, namely santri mukim and santri kalong.

Ibnu Mannan Athlete's Islamic Boarding School has the vision of "Creating human resources for athletes with the character of santri and santri who are capable of quality athletes believe and fear Almighty God, independent, have reliable abilities & skills in the information technology sector and self-development, creative, productive, according to the needs or demands of the work sector". Missions: 1) Organizing the best course programs that support the current capabilities of the information technology sector, 2) Develop and apply technology in various sectors, and build sustainable cooperation with the business and education sectors. 3) Strive for independent workers in alleviating unemployment in the millennial era. (documentation study).

3.2 Understanding Stakeholders of Religious Moderation Values

The results of this study show that Understanding Stakeholders of Religious Moderation Values is an effort or process that will never stop seeking ways of attitude and practice of religion in living together both Muslims and different religions. The most important thing emphasized is the good attitude, tolerance every day as a lifestyle with peer students/santri and outside of boarding school during sports competitions, is has tolerance with those with different organizations and even different religions. The hope is that there are no students who have the character of radicalism, and intolerance to others.

Religious moderation in my opinion is an attitude or religious behavior that is in the middle. Not taking sides with one of the most correct. Religious moderation, namely tolerance (respect for each other) with our perspective on moderate religion, namely understanding and practicing their religious teachings without being extreme. Religious moderation means we respect differences, in competing we can practice it with good ethics, courtesy, respect for our competitors who are different organizations and must uphold sportsmanship.

3.3 Reinforcement of Religious Moderation Values

Based on the results of the researchers' observations both through observations and interviews, The researcher found that there was an internalization and reinforcement of religious moderation's values in Ibnu Mannan Athlete's Islamic Boarding School.

First, Tawassuth, responsibility, and critical thinking. Every student is taught to have a responsibility and critical thinking in carrying out his life in the boarding school and outside. Take responsibility for what he has done and thinks critically in every lesson

he takes. This is based on the results of researchers' observations that the students have establishment and discipline in all activities in the boarding school.

Second, appreciate the difference. Based on the results of researchers' observations everyone in Ibnu Mannan's Athlete Islamic boarding school very much appreciates the difference. For example, during practice students as novice athletes and those who are skillful have respect and mutual help. Those who are older teach the younger. In socializing they never look at physical differences, they are together in one vision to be "athletes who have the character of students (santri) and students (santri) who are capable of quality athletes".

Third, discussion. Based on the results of interviews with stakeholders at the Ibnu Mannan Athlete Islamic Boarding School that in carrying out their daily lives they cannot be separated from the discussion, including yellow book (Kitab Kuning), subjects at school, or Pencak Silat. This is the result of the researcher's observation that in every book learning and every Pencak silat practice they often peer discussion.

Fourth, open to criticism. This is reflected in the practice of Pencak Silat, the students are required to have an open attitude and be open to criticism if there are things that are not right in their learning. When learning the Qur'an students are very open to corrections given by the teacher.

Five, creative. Based on the observations of researchers that the students have creativity.

Sixth, Appreciate heroes and be proud to be Indonesian. Based on the results of interviews of researchers with stakeholders that boarding school always teaches students to respect heroes. And must always be proud of this nation. One of the implementations of reinforcement this value is by visiting the tomb of Kyai Maksum, as the first NU Rais Syariah.

Seventh, preserving culture. Based on the results of interviews with the chairman of the foundation the origin of the establishment of this boarding school was to preserve Indonesian culture, namely Pencak Silat Pagar Nusa, with the hope of creating athletes who have the spirit of santri and many talented students. Ibnu Mannan Athlete's Islamic boarding school produces the champions. So it can be concluded that seven religious moderation values are generally internalized in students at Ibnu Mannan Athlete's Islamic Boarding School.

Reinforcement of religious moderation values in Ibnu Mannan Islamic boarding school through activities that can be summarized into three, including:

1. Islamic boarding school culture

Based on the results of the researchers' observations that Islamic boarding school culture is very good, This is reflected in learning activities that run smoothly and are followed by every student with discipline consisting of congregational prayers, reciting, and memorizing the Qur'an. Teaching learning activities are used as recitation studies include Mabadi' Fiqih, Fathul Qorib, Fathul Mu'in, Sabrowi, Miftahut Thullab, and Akhlakul Banin by using the slogan dan bandongan method. Learning the Qur'an using the Bittuqo method. There is an affirmation of the value of religious moderation in every learning process in the classroom and outside the classroom, activities outside

the classroom are to involve students in aswaja training to gain knowledge of religious tolerance.

2. Pencak Silat Pagar Nusa

Based on the results of the study that the activities of Pencak Silat in Ibnu Mannan Athlete's Islamic Boarding School become the main activity because all the students there are Athletes. Based on the results of observations exercise activities are carried out every morning and evening. [2]. Through this activity, reinforcement of religious moderation's values is applied. In addition to fostering the sportsmanship attitude of the students, this activity encourages students to always have critical thinking skills, be innovative, and creative, taught to always respect others. Even if they do a 'match' that doesn't mean there's hostility, the purpose of this event is to produce "athletes who have the character of students (santri) and students (santri) who are capable of quality athletes". The type of Pencak Silat that is applied is Pencak Silat Pagar Nusa under the Nahdlatul Ulama organization.

3.4 Methods of Reinforcement

Based on the results of the research that has been described previously, the methods used in the reinforcement of religious moderation values in Ibnu Mannan Athlete's Islamic Boarding School include the role model and habituation method. Based on the results of the researcher's interview with the chairman of the foundation It is very important that the teacher figure (kyai) as a role model for students. He always motivates the teachers to take care of themselves, speak good words, and behave well when inside or outside the boarding school.

The second method used to reinforce the value of religious moderation is the habituation method. Based on the observations of the researchers at the research location, the students' activities started from the morning activities before dawn with congregational prayer (Congregational Prayer), Al-Qur'an recitation, and Pencak Silat training, followed by formal learning at school at 7 am. After school in the afternoon followed by diniyah activities and Pencak Silat training again. At night, after congregational prayer is yellow book recitation. [2] every activity, the strengthening of the values of religious moderation has been inserted, as a previously indicator of values. This method is very practical and easy to apply in every activity in this boarding school. And through this habituation, the values of moderation are instilled and strengthened in the students.

4 Discussion

4.1 Understanding Stakeholders of Religious Moderation Values

Komarudin Hidayat stated that there are five typologies of religious attitudes, namely: exclusivism, inclusivism, pluralism, eclecticism and universalism. These five typologies do not mean that each is separate from each other, but as a stand out tendency, considering that every religion and religious attitude always has the potential to give birth to these

five attitudes. [7]. Based on the results of previous research on the understanding of the stakeholders of Ibnu Mannan Athlete's Islamic Boarding School on religious moderation when referring to the theory proposed by Hidayat, this is included in the third typology that is pluralism.

Religious moderation means a 'wasathiyyah' or moderate way of religion. Everyone who are moderately religious are also called moderate Muslims. It is explained in Q.S Al-Baqarah verse 143:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِنَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا...

"Thus We have appointed you a middle nation, that ye may be witnesses against mankind, and that the messenger may be a witness against you..." (Al-Baqarah: 143).

There is word *ummatan wasathan* in this verse that meaning by M. Quraish Shihab as moderate people, unbiased or impartial, so that it leads to a fair attitude and becomes an example for the community. There are eight characteristics that indicate this *ummatan wasathan* is believe in Allah and His Messenger, constancy, wisdom, unity, brotherhood, justice, role model, balance in practice Islamic teachings and inclusiveness [8]. According to him, there are three conditions in order to realize religious moderation. First, one must have the right knowledge and understanding. Second, with emotional control. Third, one must always be careful and alert in thinking, speaking and behaving. [9].

The explanation above concludes that the understanding of Ibnu Mannan Athlete's Islamic Boarding School stakeholders on religious moderation can be categorized as pluralism or moderate that they all agree that religious moderation is fundamental in shaping the character of students as well as athletes with no tendencies or impartiality, be fair and be a role model for the surrounding community. Religious moderation must always be used as a habit in everyday/lifestyle in Islamic boarding school.

4.2 Reinforcement of Religious Moderation Values

There are nine values of religious moderation according to Aziz and Anam [10] in his book, including:

1. Tawasuth (in the middle), with impartial indicators, based on truth, rational thinking, humility, and benefit.
Tawassuth means middle, meaning to place oneself between the two poles in various problems and circumstances to reach the truth and avoid going too far to the left or the right.
2. I'tidal (upright and straight), with indicators including having a stand, responsibility, critical, thinking and saying right, give rights to others.
3. Tasamuh (tolerant), with indicators including respecting each other, and culture, don't force your will, accepting the difference regardless of physical and psychological differences in socializing, give freedom to others as long as it does not harm others.
4. Syura (consultation), with indicators including like to discussing, willingness to hear other's opinions, like to give an opinion, accept and implement joint decisions, and critical thinking.

5. *Ishlah* (Open-Minded), with indicators including liking to apologize and forgive, relieved, and open to criticism/feedback.
6. *Qudwah* (Creative), with indicators including having initiative, being creative, and innovative, being willing to sacrifice, inviting others to be actively involved, being able to motivate, and mass mobilization.
7. *Muwathanah* (love for country), with indicators including nationalism, appreciate of heroes, love nation's history, pride to be part of Indonesian society, recognizing and fully appreciating the diversity of the Indonesian people and prioritizing their own interests and those of the group.

Love for the nation and homeland will give birth to an attitude of loyalty as well as encouraging respect for the symbols of the nation and state, maintaining positive customs, prioritizing national products, and working together to advance the nation and sacrificing with body and soul to defend it to the last drop of blood, provided that it does not insult other parties. Does not even prevent other people from doing the same thing, namely considering their group the best, what is prohibited is if they defend a group inappropriately and unfairly. [9].

8. *Al-La 'Unf* (anti-violence), with indicators including, caring, empathy, helper, friendly, forgiving, and appreciation of a different idea.
9. *I'tiraf al-'Urf* (proud of culture), with indicators including, respect for the culture, preserving culture, can display regional culture and arts, developing traditional arts, and promoting regional culture.

Based on the results of the research described earlier the seven religious moderation values that are implemented in Ibnu Mannan Athlete's Islamic Boarding School when viewed from the nine values of religious moderation above. These seven values include *I'tidal*, *Tasamuh*, *Syura*, *Muwathanah*, *Ishlah*, *Qudwah*, and *I'tiraf al-'Urf*. This shows that the Ibnu Mannan Athlete's Islamic boarding school has internalized all the values of religious moderation. The implementation of strengthening religious moderation in educational institutions can be done in several ways including getting to know and socialize with many different social groups (with signs), for example eating together, sports, and social service/philanthropy. In addition, an implementation by cultivating respect and appreciation for anyone (even though you don't know), giving help, sharing (even if only with a smile).

Reinforcement of religious moderation values is carried out in several activities: Islamic boarding school culture, skill supporting activities *Pencak silat*.

1. Islamic boarding school culture consists of congregational prayers, reciting and memorizing *Qur'an*, *Turats* study by using the slogan dan *bandongan* method.

School culture is an approach to strengthening the value of religious moderation to develop a school culture that respects all school members without discrimination because of religion, ethnicity, understanding, belief, religious views, social status, economy, and background, and which strengthens harmonious, safe, and friendly interactions, comfortable between school residents. [11]Reinforcement of religious moderation values

can be done in various ways or learning methods. For example, in learning Fiqh, you can use Problem Based Learning. This has been implemented by Ibnu Mannan Athlete's Islamic Boarding School in fiqh learning activities. Students are stimulated to actively seek answers/solutions that are referential, based on an attitude of tolerance and orientation of togetherness in Aaliyah differences. This is of course prepared by the teacher, since the preparation of the lesson plan.

2. Extracurricular Pencak silat

As described in the previous research results section, the reinforcement of the value of religious moderation at the Ibnu Mannan Islamic boarding school is also much in the extracurricular activities of Pencak Silat Pagar Nusa. Pagar Nusa stands for Pagar NU dan Bangsa and is a kind of Pencak Silat under the Naahdlatul Ulama Organization. [2]. Besides Pagar Nusa, there are many kinds of Pencak Silat in Indonesia. Through this activity, reinforcement of I'tiraf al-'Urf is implemented. The students are taught to be able to appreciate the nation's culture in the form of this Pencak Silat.

Indonesian culture is the entire local culture that exists in every region in Indonesia. We should be grateful for our cultural diversity and preserve it. As the younger generation as the successor of the Indonesian nation, we must love and know about their own culture. [12] As it is known that Pencak Silat Pagar Nusa is a product of the original culture of the Indonesian nation, with this activity, students are taught to be proud of Indonesian culture, preserve and be able to display and promote it to outsiders. This activity, in addition to fostering the sportsmanship of the students, this activity encourages students to always think critically, innovatively, and creatively, and is taught to always respect others.

4.3 Methods of Reinforcement

Reinforcement of religious moderation values in Ibnu Mannan Athlete's Islamic Boarding School adhering to the collaborative principle through role model/exemplary and habituation methods, so that efforts to strengthen these values are expected to foster a moderate character for all stakeholders Ibnu Mannan Athlete's Islamic Boarding School.

The role model/exemplary method is the method of giving good role models/examples carried out by teachers to students. In Islam, known as the bill hikmah method [13].

The habituation Method can be interpreted as an effort to inculcate a value, attitude, feeling, view, and knowledge that grows and develops in society to the individual members of the culture concerned. This method needs to be done repeatedly, just like parents who familiarize their children with good habits [14]. The implementation of the teachings on religious moderation in the Islamic Boarding School environment should be emphasized on the aspect of consistency or continuity [15].

5 Conclusion and Suggestion

Stakeholders have a common understanding of religious moderation values which forms the basis for daily activities. Religious moderation means we respect differences, in

competing we can practice it with good ethics, courtesy, and respect for our competitors who are different organizations and must uphold sportsmanship.

Religious moderation values that are implemented in Ibnu Mannan Athlete's Islamic Boarding School are I'tidal, Tasamuh, Syura, Ishlah, Qudwah, Muwathanah, and I'tiraf al-'Urf. Reinforcement of religious moderation values is carried out in several activities: Islamic boarding school culture and skill supporting activities: Pencak silat. Islamic boarding school culture consists of congregational prayers, reciting and memorizing Qur'an, Turats study by using the slogan dan bandongan method, and classroom culture consist of formal and class that are integrated religious moderation values in every subject. Extracurricular Pencak silat every morning and evening. Reinforcement of religious moderation values using role model and habituation meQ3thod. Hopefully, these values can grow the moderate character of Ibnu Mannan Athlete's Islamic Boarding School's stakeholder.

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