

MADRASAH DINIAH AS MEDIA TEACHING AND LEARNING ISLAMIC MODERATION VALUES AT QUR'AN LEARNING CENTERS

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Abstract

Madrasah diniyah has an essential role in educating the younger generation concerning instilling Islamic values from an early age. Moderation Islam (*wasathiyah* Islam) has now become a school of Islamic thought that has become a discourse. This research aimed to interpret *madrasah diniyah* education as a medium for teaching and learning Islamic moderation values to students of *Taman Pendidikan Al-Quran* (*Qur'an* Learning Center). The research method used qualitative. This research was conducted at Baiturrahman Mosque, Sleman, Yogyakarta. The subjects were three *Qur'an* Learning Center teachers of the Baiturrahman Mosque. This research used data collection techniques through interviews, observations, and secondary sources. The data analysis technique used in the form of content analysis techniques. Based on the results of the research, it was found that early *madrasah diniyah* education can be used as a medium of teaching and learning to instill Islamic moderation values.

Keywords: *madrasah diniyah*; Islamic teaching; Islamic learning.

Abstrak

Madrasah diniyah memiliki peran penting dalam mendidik generasi muda dalam kaitannya menanamkan nilai-nilai Islam sejak dini. Moderasi Islam (*wasathiyah* Islam) telah menjadi aliran pemikiran Islam yang menjadi pembicaraan. Tujuan penelitian adalah untuk menginterpretasikan pendidikan *madrasah diniyah* sebagai media pengajaran dan pembelajaran nilai-nilai moderasi Islam pada santri Taman Pendidikan Al-Quran. Metode penelitian yang digunakan adalah metode kualitatif. Penelitian dilakukan di Masjid Baiturrahman, Sleman, Yogyakarta. Subjek penelitian adalah tiga guru santri Taman Pendidikan Al-Quran Masjid Baiturrahman. Penelitian menggunakan teknik pengumpulan data melalui wawancara, observasi, dan sumber sekunder. Teknik analisis data yang digunakan berupa teknik analisis konten. Berdasarkan hasil penelitian, ditemukan bahwa pendidikan *madrasah diniyah* dapat dijadikan sebagai media pengajaran dan pembelajaran dalam menanamkan nilai-nilai moderasi Islam.

Kata Kunci: *madrasah diniyah*; pengajaran Islam; pembelajaran Islam.



INTRODUCTION

Education is a systematic and conscious effort to develop student's abilities. Education should be a shared responsibility because all ages have the right to education (Al-Achmad et al, 2019). Parents, college students, students, and early childhood alike have the right to get an education. Early childhood is the age when students can absorb a variety of good information. At this stage, an increase in the myelination process of the brain occurs. Thus, this indicates that the efficiency and speed of transmitting impulses through the nervous system increase. Furthermore, this myelination process plays an important role in developing brain abilities. If education is given immediately to students, then the character that will be instilled in students will take root until adulthood (Santrock, 2019). This is following another study where Islamic religious learning has a significant influence on the moral development of students aged 5-6 years. Therefore, teachers and parents should be able to provide education in early childhood, including religious education (*madrasah diniyah/MADIN*) (Fitri & Satrianis, 2018).

At-Tabari *rahimahullah* argues that *wasathiyah* Muslims are moderate Muslims because they are in the middle position in all religions (Arif, 2020). From another perspective, Imam Ibn Taimiyah considers that the meaning of moderate is that a Muslim does not overestimate their prophet. As a moderate Muslim, he views his prophet as equal to God or makes the attributes of the prophets the attributes of his God. In other words, do not view the prophet as a healer of disease. But on the other hand, a moderate Muslim will not ignore the Prophets as messengers of Allah or even reject the prophets.

A moderate Muslim should respect his Prophet and follow his teachings according to Islamic guidance (Arif, 2020). Moderate Islamic values cover three aspects, namely *al-adl* (justice), *al-tawazun* (balance), and *al-tasamuh* (tolerance) (Chamidi, 2021). Justice is interpreted as an attitude that someone treats fairly towards all groups including other groups who have different views or have different opinions (Junaidi & Ninoersy, 2021). As for *tawazun* (balance), namely the understanding and practice of religion in a balanced way that covers all aspects

of life, both worldly and hereafter and *tasamuh* is respecting differences, both in religious aspects and various other aspects of life (Amar, 2018).

There are six criteria for a moderate attitude in Islam. The first attitude is to understand reality, the second attitude is to understand priority fiqh, the third attitude is to make it easier for others in religion, the fourth attitude is to understand religious texts comprehensively, the fifth attitude is to be tolerant of differences, and the sixth attitude is to understand the *sunnatullah* in creation (Chamidi, 2021). Another opinion assesses the moderate attitude associated with learning by applying scientific-doctrinal that needs to be done, among others: **first**, schools prepare to learn materials based on facts or phenomena that can be explained by certain reasoning. **Second**, schools and teachers encourage and inspire students to think analytically, critically, and accurately in identifying, understanding, solving problems, and applying religious learning materials. **Third**, the teacher encourages and inspires students to think hypothetically in seeing differences and similarities. **Fourth**, the teacher encourages and inspires students to be able to understand, apply, and develop rational and objective thinking patterns. **Fifth**, teachers teach based on reliable concepts, theories, and empirical facts. **Sixth**, the teacher designs learning objectives that are formulated comprehensively and simply (Harto & Tastin, 2019).

Furthermore, the benefits of studying *Wasathiyah Islam* are being able to maintain the integrity of the nation, uphold tolerance for differences between Muslims, and form a humanitarian attitude (Husna, 2021). Other studies have found that the implementation of Islamic education through the *Qur'an* Learning Center (*Taman Pendidikan Al-Qur'an/TPA*) can provide understanding to early childhood in the form of inculcating Islamic educational values, especially in the field of reading and writing the *Qur'an* (Fadillah & Salmiati, 2020). The difference between this research and previous similar research is that this research focuses on the formal object of moderate Islamic values applied in MADIN. Previous researches focused on the pattern of teacher-student educative interactions in early *madrasah* (Mukarromah, 2018); MADIN as an alternative to Islamic religious education in



the community (Pratiwi, 2019); and the contribution of MADIN in shaping students' noble character (Indriana & Sa'ad, 2021).

This research aimed to explain MADIN education as a medium for teaching and learning Islamic moderation values to TPA students. The value of Islamic moderation taught to TPA students is not only focused on Islam as a perfect religion, but also contains lessons such as Islamic Cultural History, *Aqidah Akhlak*, *Qur'an* Hadith, Fiqh, and Arabic. The material on the basics of religion is considered important to be given to students at an early age so that it can be firmly planted in the soul of a child.

METHOD

This type of research was qualitative research, which takes data from the field and was carried out in real communities, to find out the reality of what is going on regarding the problem. Researchers used this type of qualitative research because with this qualitative research, researchers can emphasize many aspects of one variable if possible as a problem that is studied more deeply and closer to the data taken because researchers follow the activities of informants. The approach used in this research was a qualitative descriptive approach.

Baiturrahman Mosque which is located at Temon Pandowohajo Hamlet, Sleman, Yogyakarta is the location chosen by researchers to research because researchers conducted a Real Work Lecture in Pandowoharjo Village. The subjects in this research were TPA teachers who were directly involved in MADIN education at the Baiturrahman Mosque. The respondents in this research were 3 TPA teachers in Temon Hamlet, Pandowoharjo Village. The respondents in this research were people who were directly involved and became actors in providing information about MADIN education as a medium for teaching and learning Islamic moderation values.

To obtain data sources, the researcher distinguishes them into two, namely: (1) Primary data, namely the main data of the research collected from the results of interviews with researchers on research subjects who become data sources or respondents; and (2) Secondary data, namely supporting data in research which was

used as reinforcement in data analysis. Secondary data from books, journals, and articles related to the object of research.

One of the data collection techniques used was an observation which consists of the learning processes and activities of TPA students (Fitriyana et al., 2020). Data collection procedures carried out by researchers were: (1) Interviews. Researchers try to find information through interviews with resource persons who are not only able to provide information but also really appreciate the consequences of their long involvement with the activities concerned; (2) Observation. Researchers observe the object of research directly to obtain accurate data so that the discussion in this study can be realized. Researchers pay attention to what is happening, listen to what is said, question information, and study documents owned by informants; and (3) Documentation. Researchers review documents related to research, including secondary sources.

The data obtained were analyzed using content analysis techniques. This technique includes three conditions, namely: objectivity, systematic approach, and generalization (Bungin, 2013). The researcher used an interactive model of data analysis model which includes: (1) Data condensation, namely the process of selecting data, focusing the data obtained, simplifying and abstracting data, and transforming data that is close to the whole of documents and empirical materials; (2) Presentation of data, namely the process of organizing, unifying, and concluding information; and (3) Concluding, namely the overall inference process based on the data obtained (Miles et al., 2014).

RESULTS AND DISCUSSION

TPA and MADIN education have different implementations. The activities carried out at the TPA only learn about how to read the *Qur'an* or *iqro'* properly and correctly according to the rules of *tajwid* law. As for MADIN education, the activities carried out are about inculcating Islamic moderation values, as well as lessons related to Islamic Cultural History, Fiqh, *Aqidah Akhlak*, Arabic Language, and *Qur'an* Hadith.



MADIN Education as a Teaching Media

Early childhood education is an emergency education that needs to be given in early childhood. Religious education should not only be given in formal schools but also given through non-formal learning such as MADIN which is carried out after TPA activities. This is to help students understand their religion better because, besides parents, Islamic education teachers have a very important role in spiritual intelligence (Jentoro et al., 2020). The teaching of religious knowledge carried out in MADIN can use various methods, one of which is an interactive discussion method. In the *Aqidah Akhlak* lesson, in addition to TPA students being taught about the pillars of faith, they are also taught about knowing the existence of Allah SWT through the process of thinking. The students were asked questions, which were then answered directly by the TPA students. Whoever answers correctly will be given a reward for going home first and being given food prizes.

For the **first question**, the students were asked, “Where do we come from?”. Many students answered that we came from Yogyakarta. Some said we came from the land and some even said that we came from the mother's womb. All of the answers are correct but not exactly what was meant. After being asked again, there was one child who was able to solve and answer questions. The child immediately raised his hand and then answered, we are from God. For the **second question**, the students were asked, “What do we exist for?”. Many of the TPA students answered that we exist because we worship Allah. Some say that we exist to work, and some said that we exist because we are here to study. All of that is true, but the answer is not exactly correct because we were created to worship Allah (Surah Adz-Dzariyat verse 56) There is only one child who can solve the problem from the questions.

For the **third question**, the students were asked, “Where will we go after the first trumpet blast?”. Many students answered that they would go to heaven, other student's answered that they would go to the grave, and some said that they would go to the afterlife. After being asked again, there was only one child who was able to answer, and he then raised his hand and said we will return to Allah. This is the desired answer. The existence of early teaching through interactive discussions can train students to think critically. Where encouraging and inspiring students to think

critically (Sartanto & Nugraheni, 2021; Suryani et al., 2019; Rosanti et al., 2016; Trisianawati, 2016; Marjito, 2015) and analytically are part of the aspect of a moderate attitude (Harto & Tastin, 2019; Dafrita, 2017).

TPA and MADIN are held every Monday and Thursday. The selection of Mondays and Thursdays for teaching TPA and MADIN was also considered a smart choice as one of the teaching strategies. This is because on that day there is a sunnah fasting practice where there may be some TPA students fasting so that with TPA and MADIN activities in the afternoon they can fill the students' time while waiting for iftar. This, by Allah's permission, can help the student's fasting run smoothly because their attention is diverted to useful activities where maybe at the time before breaking the fast, they feel hungry.

Furthermore, on Mondays and Thursdays, human deeds are presented to Allah SWT as explained in a hadith narrated by At-Tirmidhi that the Prophet SAW said which means, "Various deeds are presented (to Allah) on Mondays and Thursdays, so I like it when my deeds are confronted. while I was fasting." Therefore, it is highly recommended to add pious practices on that day, one of which is by studying religious activities through TPA and MADIN. Based on this explanation, it can be concluded that the role of MADIN as a medium of teaching is to be able to help increase students' religious knowledge through various teaching methods, one of which is an interactive discussion and being able to be one of the efforts to increase the good deeds of oneself and others.

MADIN Education as a Learning Media

Along with the times, the TPA which is only used as a means of *Al-Qur'an* education is considered less than optimizing the things that should be done such as providing basic *diniyah* education where this is no less important for every Muslim, including students, to learn. The ease of facilities and infrastructure for studying can produce competent educators not only in one field. But in various religious fields that can support students' religious life comprehensively and correctly.

Before the TPA starts, the students make attendance. The presence of attendance before learning begins was considered to be able to improve students'



discipline. In addition to helping teachers to record students' attendance, attendance also motivates students to continue to attend if there are rules for awarding students' attendance, for example, a child who attends 100% in one month will get a prize. It is also effective to start activities with memorization sessions. This is because students have not done other learning so student's memorization is still fresh. Students also have plenty of time to repeat (*muroja'ah*) their memorization at home.

After the attendance, the students did a short letter memorization activity which was followed by a recitation session. In this recitation activity, educators are expected to be able to pay attention to the rules of recitation in more detail so that students are accustomed to reciting *tartil* from an early age. Therefore, it would be better if the activity of reading *Iqro* 'and the *Qur'an* is also accompanied by a discussion of the guidebook of recitation rules. For example, a child who has passed *Iqro* ' and has been fluent in reading the *Qur'an* in several meetings can be continued by learning that focuses on improving *makhorijul huruf* and other *tajwid* rules.

This is very important to apply so that students can not only read the *Qur'an* but can read the *Qur'an* correctly so that it does not change the meaning of the *Qur'an* itself. Not to forget educators are expected to always teach with wisdom and patience as taught by the Prophet Muhammad SAW. After the TPA activities, then continued with MADIN activities which consisted of material on Islamic Cultural History, *Fiqh*, *Aqidah Akhlak*, Arabic Language, and *Qur'an Hadith*.

Implementation of MADIN as a Media for Inculcating Islamic Moderation Values

From the results of interviews with one of the TPA teachers, it can be seen the background of the implementation of the MADIN, namely that when *Ibu Dewi* taught TPA students at the Baiturrahman Mosque, Temon Hamlet, Pandowoharjo Village, many students who are still lacking in knowledge of the Islamic religion. Islamic Religious Education is closely related to the material of Islamic Cultural History, *Fiqh*, *Aqidah Akhlak*, Arabic, *Qur'an Hadith*, which subjects are not found in formal schools or public schools. Therefore, *Ibu Dewi* as a TPA teacher tries to provide religious values through the implementation of the MADIN education

program at the Baiturrahman Mosque, Temon Hamlets, Pandowoharjo Village (interview with *Ibu Dewi*, 7th March 2022).

The implementation of MADIN education is carried out after the TPA students recite the *Qur'an* or *Iqro'*. TPA are carried out routinely 2 times a week every Monday and Thursday starting from 15.30 to 17.00 WIB. Before the TPA activities begin, students are usually asked to pray first, present the attendance list, then memorize a short *surah* and then continue reading the *Qur'an* or *Iqro'*. According to *Ibu Yayuk*, who is one of the TPA teachers at Baiturrahman Mosque, she said that the TPA implementation which started in the afternoon after the Asr prayer was the right and efficient time. This is because at that time the students usually have gone home from school so they do not interfere with their students' school activities. In addition, in the afternoon, homework is generally not as busy as in the morning, so students who usually help their parents with work in the morning can also attend the TPA in the afternoon (interview with *Ibu Yayuk*, 7th March 2022).

Ibu Sri, who is one of the TPA teachers at Baiturrahman Mosque, said that after the TPA students finished reading the *Qur'an* or *Iqro'* usually sometimes the students were asked to do gymnastics first so that they could foster a sense of enthusiasm in learning and there would be no feeling of boredom when during the MADIN implementation. For example, students are asked to raise their hands, then sing and perform movements. Now raise your hands on your waist, move them to your shoulders, hold your head, right up and left will follow, swing them forward and fold them both, *Wahidun* one, *Itsnaini* two, *Tsalasatun* three, *Arba'atun* four, *Khamsatun* five, ready to pray. After that, the students began to recite the *Qur'an* and continued with MADIN education (interview with *Ibu Sri*, 7th March 2022).

Based on the results of these interviews and observations, it can be concluded that the activities before the TPA and MADIN have fulfilled one of the characteristics of moderate Islam, namely providing convenience to others in religion (Chamidi, 2021). TPA and MADIN which take place in the afternoon make it easier for students to be able to dutiful their parents during the day before they go to the TPA. This makes TPA and MADIN activities not become an obstacle to the



obligations of students' devotion to their parents. In addition, the existence of gymnastics activities before the TPA activities begin can help students to be more enthusiastic so that it is hoped that they will easily understand the lessons delivered.

After the TPA students read the *Qur'an* or *Iqro'*, they continued with MADIN education. For the Islamic Cultural History lesson, TPA students were given material about the history of the stories of 25 Prophets and Apostles. One of them is the story of the Prophet Ibrahim AS. It is hoped that after hearing the stories of Prophet Ibrahim AS, TPA students can take lessons from the example of Prophet Ibrahim AS. A prophet who has a very deep love for Allah SWT. Prophet Ibrahim sacrificed everything risking everything, whether it was sacrificing his mind, draining all feelings, and even sacrificing his son Ismail to prove that Prophet Ibrahim was a person who obeyed and loved Allah SWT.

It is a very good thing to be given a lesson about the 25 Prophets and Apostles. Because, with the provision of material in the form of stories of the Prophets and Apostles, by Allah's permission will help students to get to know the great figures of Islam so that students are expected to love and make them (especially the Prophet Muhammad SAW) as role models in everyday life. The existence of learning with teachers can help students to get to know the Prophets and Apostles as a whole (comprehensive).

This activity is in line with one of the characteristics of moderate Islam, namely understanding religion comprehensively (Chamidi, 2021). It is different if the child only knows the Prophet and the Apostle through video clips on social media or incomplete books. They will not get a complete understanding if they only learn independently through sources that do not fully explain. In addition, by providing learning about Prophets and Apostles, it can give students a good role model to imitate and follow. This is because to form students who have good morals in students, it is not enough to just provide principles and theories, educators need to provide examples of figures who provide exemplary in applying the principles of noble character (Hanipah, 2016).

For the subject matter of the *Qur'an* Hadith, TPA students are taught material about the verses of the *Qur'an*. One of them is *QS. Ali-Imran* verse 190 means,

"Indeed in the creation of the heavens and the earth, and the alternation of the night and the day, there are signs for people of understanding". Learning the *Qur'an* and hadith, contains the characteristics of moderate Islam, namely understanding reality and understanding the *sunnatullah* in creation (Chamidi, 2021). Through teaching and appreciation of the verses of the *Qur'an* that explain the creation of the universe, students can recognize Allah through Allah's creations around them. They will contemplate the creations of Allah such as the sky, night, and day until they come to the belief of Allah, the One who is the Creator and the Most Ruler.

For the Arabic language subject, TPA students are taught about learning to recognize family names, body parts, and the names of numbers using Arabic as well as learning about a conversation in Arabic. Before starting to learn Arabic, students are usually invited to sing Arabic. *Wahidun* one, *Itsnaini* two, *Tsalatsun* three, *Arba'atun* four, *Khamsatun* five, *Sittatun* six, *Tsab'atun* seven, *Tsanamiyatun* eight, *Tis'atun* nine, *Asyrotun* ten and *sifrun* is zero. That's a song that is introduced to students to learn Arabic. The provision of learning about Arabic will help students understand their religion comprehensively, as this is a characteristic of moderate Islam. Learning Arabic will make it easier for someone to understand the *Qur'an*, hadith, and the books of Islamic scholars.

For Fiqh subject matter, TPA students are taught how to perform ablution, prayer procedures, and *tayammum* procedures. In the ablution procedure, the students are invited to sing. "Clap your ablution, read *bismillah* while washing your hands, rinse your mouth, wash your nose, wash your face, wash your hands up to your elbows, wash your ears, and then your hair." That's a little song to encourage TPA students in learning.

The existence of learning about *fiqh wudhu* is one of the characteristics of moderate Islam, namely understanding priority *fiqh* (Chamidi, 2021). *Wudhu* is a condition for the validity of prayer. This is very urgent to be taught because it is a part of the religion that must be practiced when praying. The choice of a TPA teacher to teach students the procedures for daily praying is the right choice. The ablution procedures taught are also following the guidelines. There is no deviation



and no pillars are reduced. This is part of the implementation of moderate Islam, namely charity in accordance with what was taught by the Prophet.

For the subject matter of *Aqidah Akhlak*, the students are invited to sing the pillars of faith. "There are 6 pillars of faith, Muslims must believe (2 times), believe in Allah, believe in angels, believe in the *Qur'an*, believe in His Prophets, believe in the Day of Judgment, good destiny and bad destiny. That's a little song to start learning *Aqidah Akhlak*." Learning *aqidah* is the most important and main science in Islam. This is because the knowledge of *aqidah* includes the basics of a belief that every servant must have towards the Lord and his religion.

With a solid *aqidah*, by Allah's permission, a servant will find it easier to obey Allah's commands and stay away from His prohibitions. In addition, students are also taught not to discriminate against friends of different religions. They are told to keep cooperation and work together to help one another for the common good in a worldly context. When people from different religions carry out worship, students are taught to respect and not interfere with their worship. This lesson contains one of the values of moderate Islam, namely *al tasamuh* (tolerance) where students are taught to respect people of different religions with them (Chamidi, 2021).

Thus, the subject matter of Islamic Cultural History, Fiqh, *Qur'an* Hadith, Arabic, and *Aqidah Akhlak* which is currently being carried out at the Baiturrahman Mosque TPA Dusun Temon through MADIN is expected to be able to turn TPA students into a generation of students with Islamic personalities. In addition, students are also expected to be able to master the basics of religious knowledge which is an important foundation in the practice of daily worship. The values of moderation contained in each of these subjects are expected to help students understand their religion properly and correctly without underestimating.

CONCLUSION

Based on the results of research, it can be concluded that the role of MADIN as a medium of teaching and learning is to be able to help increase students' religious knowledge and being able to be one of the efforts to increase the good deeds of oneself and others. Furthermore, the early MADIN is considered effective

as a medium for teaching and learning Islamic moderation values. This is indicated by the application of moderate Islamic values in the learning process carried out.

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