

Internalizing Religious Moderation Through Tafaqquh Fī Al-Dīn Education at The Sukahideng Islamic Boarding School and The K.H. Zainal Musthafa Sukamanah Islamic Boarding School Tasikmalaya



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ABSTRACT: This study aims to examine the educational process of tafaqquh fi al-diin in the Sukahideng Islamic Boarding School and the K.H. Zainal Musthafa Sukamanah Tasikmalaya Islamic Boarding School, focusing on the strategy of internalizing the values of religious moderation. The method used is qualitative research with a case study approach. Data were collected through observation, in-depth interviews, and document analysis. The results of the study show that the two pesantren implement various effective strategies to internalize the values of religious moderation to students. The Sukahideng Islamic Boarding School emphasizes inclusive and critical teaching, encouraging students to understand various religious views and applying the principle of moderation in discussions. This approach helps students develop an inclusive and tolerant attitude towards differences. Meanwhile, the K.H. Zainal Musthafa Sukamanah Islamic Boarding School emphasizes more on the formation of moderate leadership characters. The educational goals include preparing students to become wise and just leaders of society, by combining religious education with leadership and managerial skills.

KEYWORDS: Tafaqquh fi al-Diin, Religious Moderation, Internalization of Values

I. INTRODUCTION

The world is currently facing various turmoil such as interreligious conflicts, radicalism, and terrorism that trigger polarization and intolerance in society (Danial, 2011). This phenomenon is exacerbated by the ease of access to information through the internet and social media, which is often used by extremist groups to spread ideology (Is Zwawi, Yakob, & Abdul Rahman, 2018) and their propaganda. The rise of religious extremism has had significant negative impacts, including loss of life, damage to infrastructure, disruption of social stability, damage to religious image, and negative stigma against minorities (Suprianto, 2022). In this context, Indonesia, as a country with a majority Muslim population, has great potential to become an example of religious moderation for the world, just like Islam rahmatan lil 'alamiin (Khoiri, 2022). However, challenges in implementing religious moderation still exist, especially with the emergence of radical and intolerant ideas (Wahid & Rosyad, 2023). Therefore, the Indonesian government has made various efforts to strengthen religious moderation, such as through deradicalization programs, tolerance education, and law enforcement. However, this effort needs to be strengthened and involve various parties, including Islamic educational institutions such as Islamic boarding schools.

The Sukahideng Islamic Boarding School and the K.H. Zainal Musthafa Sukamanah Tasikmalaya Islamic Boarding School are real examples of Islamic educational institutions that play an important role in internalizing the values of religious moderation. These two pesantren have characteristics and educational methods that can produce students with a deep understanding of religion and a moderate attitude. Tafaqquh fī al-Dīn education, or in-depth understanding of religion, which is applied in these Islamic boarding schools, aims to create students who not only have extensive religious knowledge but are also able to apply the values of moderation in daily life. Through the teaching of turats books and a comprehensive understanding of Islamic teachings, these pesantren have succeeded in instilling the values of religious moderation (Anwar, Leo, Ruswandi, & Erihadiana, 2022) who can face the challenges of the times and prevent radicalism and extremism in society.

Tafaqquh Fī al-Dīn in the Quran

The concept of tafaqquh fi al-dīn which is the basis for educational goals at the Sukahideng Islamic Boarding School and the K.H. Zainal Musthafa Sukamanah Tasikmalaya Islamic Boarding School emphasizes a deep and comprehensive understanding of religion for students (Reply, 2022). Pesantren as a conservative institution plays an important role in guiding religious values that are rich in scientific traditions (Dr. Joni Tapingku, 2021). Kyai and students are required to be dynamic and effective in

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keeping up with the times and updating their scientific traditions to be able to answer current issues firmly and straightforwardly. With this ability, Islamic boarding schools are expected to be able to maintain the quality of their knowledge (Ramadan, 2021) and their identity amid modernization. Therefore, it is important for Kyai and the teacher council to always understand the challenges of the times so that students do not stutter in facing the future. The solution effort needed is to understand religion in total and kaffah, especially in the Islamic boarding school environment, to be able to make a real contribution to the ummah and the wider community.

Allah SWT has described this condition in His word Q.S. At-Taubah Verse 122:

The believers should not go all (to the battlefield). Why did some of them not go (stay with the Messenger of Allah) to deepen their religious knowledge and warn their people when they have returned, so that they can take care of themselves?

The concept of tafaqquh fī al-dīn reflects the superiority of individuals who have a deep understanding of religion (. & Kuncoro, 2022), making them wary of various problems. Sahal Mahfudh stated that tafaqquh fī al-dīn can be viewed from two perspectives: first, a deep understanding of religious sciences, and second, the deepening of science and religion to achieve the good of this world and the hereafter. According to the language, tafaqquh is derived from the word "Faqaha" which means "to defeat in knowledge," with derivatives "Faqiha" and "Faqaha" which means "to know" and "to understand," as well as isim masdar "Fiqh." Tafaqquh means "to study fiqh and practice it" and "to understand something." Al-Fiqh means knowing and understanding something deeply. This understanding shows that tafaqquh fī al-dīn is not just about studying religion, but also internalizing and applying it in daily life to achieve goodness in this world and the hereafter.

It is further explained according to Imam Ash-Shaukhani in his commentary explaining Q.S. At-Taubah verse 122:

The believers should not go all (to the battlefield). Why did some of each of them not go (stay with the Messenger of Allah) to deepen their religious knowledge and warn their people when they have returned, so that they can take care of themselves?

According to Imam Ash-Shaukhani in his book of tafsir, commentators have different opinions regarding the meaning of the words of Allah SWT in QS. At-Tabah: 122, "It is not proper for the believers to go all the way to the battlefield." Some commentators argue that this verse is included in the laws of jihad. They explained that when the Prophet PBUH sent an army of Muslims to wage jihad, all the people of Medina left, leaving the city empty. Allah SWT then told them that not everyone should leave. Instead, some of them should stay to deepen their religious knowledge (Radiansyah, Putra, Azizah, & Simanjuntak, 2023).

According to this opinion, dhamir (pronoun) in the sentence "Let them agree. (to deepen their knowledge) refers to the group that remains. This means that one group of people goes to jihad while the other group stays to pursue knowledge. Then, those who have studied this religious knowledge provide knowledge and warnings to those who return from the battlefield. This shows the importance of the division of duties between jihad and studying (Sofy safarina saidah, Eko Surbiantoro, & Khambali, 2023).

Another opinion states that this verse is not directly related to the laws of jihad but is a separate law that emphasizes the importance of going to study and deepen religious knowledge. Allah SWT unites this commandment with information about the obligation to wage jihad, so that there are two types of trips that are Shari'ah: the journey to wage jihad and the journey to seek knowledge. This obligation to demand knowledge is especially applicable when in one's place of residence no one can provide the necessary knowledge. These two opinions show that in addition to jihad, seeking knowledge also has an important position in Islam. This verse emphasizes the need for a balance between striving in the way of Allah and deepening religious knowledge to guide and warn the people.

Furthermore, M Quraish Shihab Tafkuh Fī al-Dīn explained in Q.S. At-Taubah verse 122 That is, the enthusiasm of the believers to wage jihad is very high due to the encouragement and great rewards promised (Khodijah, Maragustam, Sutrisno, & Sukiman, 2023), as well as condemnation of those who are reluctant to wage jihad. This caused many to flock to the battlefield. However, according to him, not everyone has to go to the battlefield because there are other important tasks. A narration states that when the Prophet PBUH returned to Medina and sent small troops to various regions, many wanted to get involved so that Medina was almost empty. Thus, this verse directs Muslims to divide the task, with some remaining to deepen religious knowledge.

The Quran emphasizes that not all believers should go to war, especially if there is no general mobilization. A part of every large group must stay to study religion so that they can provide benefits and warnings to those who are engaged in jihad. Thus, those who are far from the Prophet PBUH due to war duty can still be careful and take care of themselves based on the knowledge obtained. According to Al-Biqā'i, the word "طَائِفَةٌ" (tha'ifah) can mean one or two people and is smaller than "firqah" which means a group of people. Thus, a tribe or nation can be called firqah, while tha'ifah is smaller.

From the explanation above, we can draw a common thread that pesantren plays an important role in social and moral education (Fajrussalam, 2020). However, traditional pesantren are often faced with skeptical views from parents who doubt the clarity of the educational curriculum, which is considered to affect the future of students. In addition, the issue of discipline enforcement is also a major issue that extends into daily life in Islamic boarding schools.

As a religious education organization, pesantren has the main goal of fostering and directing students in tafaqquh fī al-dīn, which is to deepen and expand religious knowledge as a provision for their lives (Karimah, 2018). To achieve this goal, pesantren

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need a structured learning system, known as an educational curriculum. Currently, the traditional pesantren curriculum still focuses on three main areas: monotheism (theology), fiqh (Islamic law), and Sufism (spirituality) (Wassalwa & Syarafah, 2022). With this curriculum, pesantren tries to equip students with in-depth and comprehensive religious knowledge, although challenges in enforcing discipline and curriculum clarity still need to be overcome to improve the quality of education in pesantren (Herawati, Zainuri, & Hawi, 2020).

Islamic boarding schools are a characteristic of traditional Islamic educational institutions with a motto of life *Tafkuh fī al-dīn*, because the enthusiasm of students in pursuing knowledge and developing knowledge is now far from the spirit of the past. Thus, it becomes difficult for pesantren to create Heba scholars (Siregar, 2018).

However, this challenge is certainly a motivation to progress and develop. As mentioned in Pathoni's research on learning through hypnotherapy, which makes students who always delve into religious knowledge in the form of faith and sharia are still the right figure during the impact of Islamic ideas and thoughts (Fathoni, 2022). Nowadays, the big test for Islamic boarding schools is how to combine the vision to create a qualified Kyai in terms of existence and essence in Islamic religious *da'wah*. This will prevent the loss of spirit as an Islamic educational institution that emphasizes *Tafkuh fī al-dīn* in an Islamic perspective.

The identity of students with good morals is the core of the learning that will and can be carried out by pesantren for students. As emphasized the motivation behind Islamic boarding school education is *tafaqquh fī al-dīn* and realizing *al-akhlak al-karimah* as a characteristic of the quality of Islamic boarding schools. If concluded, it can be understood that the main purpose of pesantren is to foster and form morals as the main basis in building the character of students. As has been emphasized by the Prophet PBUH, the best faith of a person is the best of his morals.

In other words, a character is called morality. However, when giving moral labels to students, especially in Islamic boarding schools, it is an action that results from the embodiment of Islamic boarding school values and ideal values that are different and believed and accepted. It serves as the foundation of thoughts, speech, and attitudes that are formed in daily habits (Badrudin, Hasanah, & Yuliana, 2023). From this, it then forms morals, ethics, manners, ethics, or values of students or children following the values of Islamic teachings. The implications of instilling these values can be seen in the behavior of children or students in daily life, such as self-honesty, trustworthiness, compassion, and respect for others. Therefore, the concept of *Tafkuh fī al-dīn* According to the author, is the process of understanding, understanding, and exploring religion, especially those related to the issue of worship and *muamalah*.

As for the practical level, *tafaqquh fī al-dīn* in the scope of Islamic boarding schools in particular, it can be said that it can internalize the values of religious knowledge based on the understanding that is owned and implemented or actualized in the context of education. Specifically, how the values of Islamic boarding schools form a culture and tradition of religious science that is harmonious and not contradictory. So in this case, of course, the pesantren can implement the concept of *tafaqquh fī al-dīn*. Furthermore, the word that gave birth to the concept of *tafaqquh fī al-dīn* is found in the Qur'an surah *At-Taubah* verse 122

Based on the description above, it can be concluded that the formulation of the problem in this study is; What is the educational process of *tafaqquh fī al-dīn* in internalizing the values of religious moderation in the Sukahideng Islamic Boarding School and the K.H. Zainal Musthafa Sukamanah Tasikmalaya Islamic Boarding School? And the purpose of this study is to analyze the educational process of *tafaqquh fī al-dīn* in internalizing the values of religious moderation in the Sukahideng Islamic Boarding School and the K.H. Zainal Musthafa Sukamanah Tasikmalaya Islamic Boarding School.

II. METHOD

This research uses qualitative types and approaches (Busetto, Wick, & Gumbinger, 2020). In this study, there are several characteristics carried out by the author during the research process, which are as follows: a) This research uses an inductive thinking pattern; b) Perspective emic (cultural viewpoints) and participants are highly valued and valued; c) The research design develops during the research process; c) The purpose of the research is to understand, search for the meaning behind the data and to find the truth.

The reason the author uses a qualitative approach in this study is that the reality of *tafaqquh fī al-dīn* education in internalizing the values of religious moderation is an activity carried out at the Sukahideng Islamic Boarding School and the K.H. Zainal Musthafa Sukamanah Tasikmalaya Islamic Boarding School. *Tafaqquh fī al-dīn* education is a concept or process, so the components that support it are goals, materials, methods, and evaluations.

Therefore, to examine activity in this study, observation, interview, and documentation research techniques are needed to obtain complete data and information (Busetto et al., 2020). In addition, holistic data is also needed from the main hand so that the author can gain a deeper understanding of the social problems that he wants to find answers to through the research process. Then the research method used in this study is a descriptive method with an analytical study.

Primary data were obtained in the form of verbal or verbal words, oral remarks, and behaviors of the subjects (informants) related to the actions and deeds of the research subjects. Meanwhile, secondary data in the form of documents, photos, and objects can be used as a complement to primary data. In this study, primary data was obtained from the results of interviews with kyai,

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pesantren caregivers, pesantren administrators, ustadz and ustadzah and students regarding the tafaqquh fī al-dīn education process in internalizing the values of religious moderation in the Sukahideng Islamic Boarding School and the K.H. Zainal Musthafa Sukamanah Tasikmalaya Islamic Boarding School.

Through a curriculum emphasizing deep understanding and practice of Islamic teachings, students demonstrated increased tolerance, respect for diverse viewpoints, and a balanced approach to religious practices as a results below.

The Educational Process of Tafaqquh Fii al-Diin in Internalizing the Values of Religious Moderation at the Sukahideng Islamic Boarding School in Tasikmalaya

Islamic boarding schools play an important role in shaping the character of society by teaching the values of moderation, tolerance, and harmony based on Islamic teachings that are rahmatan lil 'alamin. Through education rooted in Islamic history, culture, and teachings, pesantren can contribute to creating a harmonious and moderate society.

a. Islamic Boarding School Education and Islamic Moderation

Education in Islamic boarding schools uses a comprehensive and universal Islamic approach (kaffah), based on divine and human values. This approach is the conceptual and operational basis for moderate Islamic education in accordance with the national character of Indonesia. Moderate Islamic education is expected to be able to facilitate social change by instilling the values of the Qur'an and al-Hadith, creating an attitude of peace (islah), compassion (mahabbah), togetherness (ijtima'iyyah), equality (musawah), justice (is), and brotherhood (ukhuwah). Thus, moderate Islamic education can be a strength for Islamic civilization in Indonesia.

b. Tafaqquh fī al-Dīn Education at Sukahideng Islamic Boarding School Tasikmalaya

The Sukahideng Tasikmalaya Islamic Boarding School instills the values of religious moderation through tafaqquh fī al-Dīn education, which is a comprehensive deepening of Islamic religious knowledge. This education not only focuses on theoretical aspects but also the implementation of moderation values in the daily lives of students. According to K.H. Abdul Basith Wahab, the purpose of tafaqquh fī al-Dīn education at the Sukahideng Islamic Boarding School is so that students not only understand religious texts literally but also be able to apply them wisely in the context of diverse daily life.

Seven Educational Goals of Tafaqquh fī al-Dīn at the Sukahideng Islamic Boarding School in Tasikmalaya. First, Deepening Moderate Islamic Teachings: Students are expected to understand the basic principles of Islam in depth and apply them in their daily lives without being trapped in extremism or narrow interpretations. Second, Internalization of Moderation Values: Education focuses on cultivating tolerance, openness, and mutual respect so that students can avoid intolerance and adapt to social and cultural diversity. Third, Wasathiyah (Moderation) Approach: Students are taught to practice Islamic teachings in moderation, avoid extreme attitudes, and respect differences of opinion in a pluralistic society.

Four, Positive and Moderate Character Building: Education aims to instill good religious ethics, tolerant attitudes, empathy, and social responsibility following moderate Islamic teachings. Fifth, Preparation of Moderate Leaders: Students are prepared to become leaders who are able to preach and implement moderate Islamic principles, contributing positively to various aspects of people's lives.

Sixth, Social Harmony: Santri is expected to be an agent of peace and unity, promoting harmony and cooperation in society through the application of religious moderation values. Seventh, Integration of Moderate Islamic Values in Local Context: Islamic boarding schools function as role models for the application of Islamic teachings that are relevant to the culture and social situation of the surrounding community while maintaining the basic principles of Islam.

c. Substance of Tafaqquh fī al-Dīn Education at Sukahideng Islamic Boarding School Tasikmalaya

First, Substance in Understanding Islamic Teachings in Depth (Faqih): Students are expected to understand the Qur'an and Hadith in depth (texts, interpretations, historical contexts). The ability to read hadith and distinguish false hadith (maudhu). Understanding Fiqh where it is taught with the principle of the benefit of the people. Finally, the Islamic faith is taught through the science of monotheism. Two, Educating Students to Think Critically (Critical Thinking): Students are encouraged to dialogue, discussion, and exchange of ideas on religious issues. Understand diverse social and cultural contexts. Respect differences of opinion and do not impose views.

Three, Development of Noble Morals of Students: Students are obliged to emulate the Prophet and scholars with noble morals. Applying Islamic values such as honesty, trust, compassion, and tolerance. Engage in righteous charity activities and preach in a moderate way.

Fourth, Internalization of Religious Moderation Values: Students are obliged to respect people of different religions and beliefs. Establish harmonious communication with followers of other religions. Avoid intolerance in religion. Think critically and not be easily provoked. To be a good citizen, obey the law, and contribute positively to society. Fifth, Implementation of Taujihat Activities (New Student Orientation): From the first day, new students are directed to the values of religious moderation. Directing and guiding students in understanding and practicing Islamic teachings with a tafaqquh fī al-Dīn approach and a moderate attitude (wasathiyah). Meanwhile, in the educational process as illustrated in the picture below.

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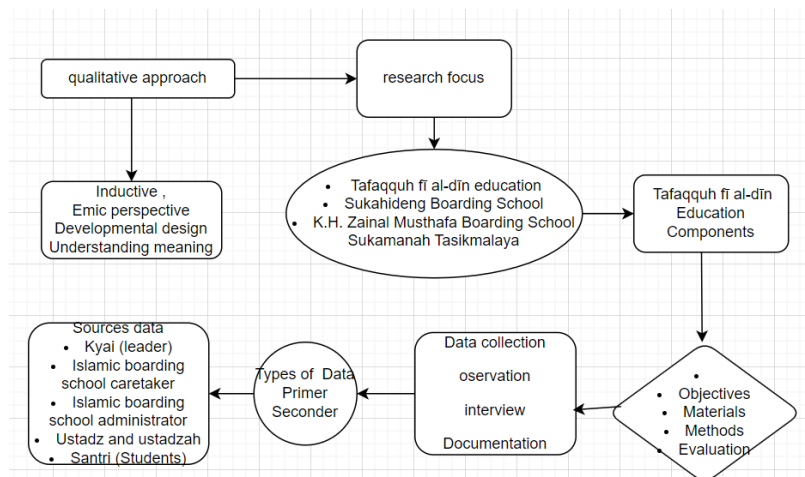


Figure 1. Research Flow Diagram

III. RESULTS AND DISCUSSION

Results

Through a curriculum emphasizing deep understanding and practice of Islamic teachings, students demonstrated increased tolerance, respect for diverse viewpoints, and a balanced approach to religious practices as a result below

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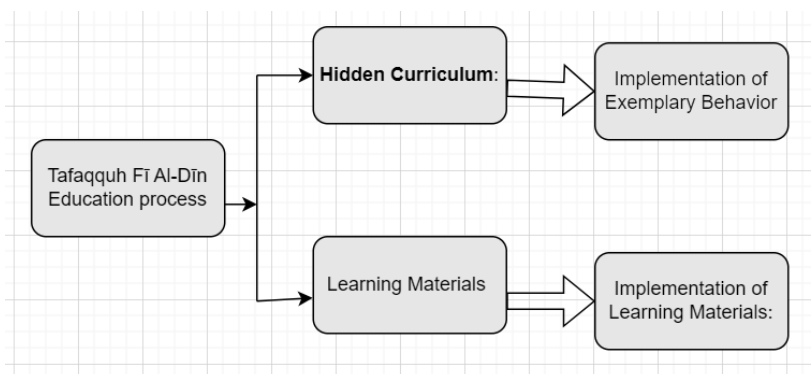


Figure 2. Tafaqquh Fi Al-Din Education Process

The diagram depicts the educational process of Tafaqquh fī al-Dīn at the Sukahideng Islamic Boarding School in Tasikmalaya. This process is divided into two main components: Hidden Curriculum and Learning Materials. The Hidden Curriculum includes the teaching of values through good examples (Implementation of Exemplary Behavior) applied by the kyai and the teacher council in daily life in the pesantren. This includes exemplary worship, morals, association, teaching, management of Islamic boarding schools, and social life. Meanwhile, Learning Materials learning materials given to students, including the teaching of the Yellow Book and the cultivation of religious moderation values (Implementation of Learning Materials). Through these two components, pesantren tries to internalize a deep understanding of Islam (tafaqquh fī al-Dīn) with a moderate and holistic approach, so that students not only understand the theory but also apply it in daily life.

d. Key Factors for the Success and Challenges of Tafaqquh Fī al-Dīn Education in Internalizing the Values of Religious Moderation.

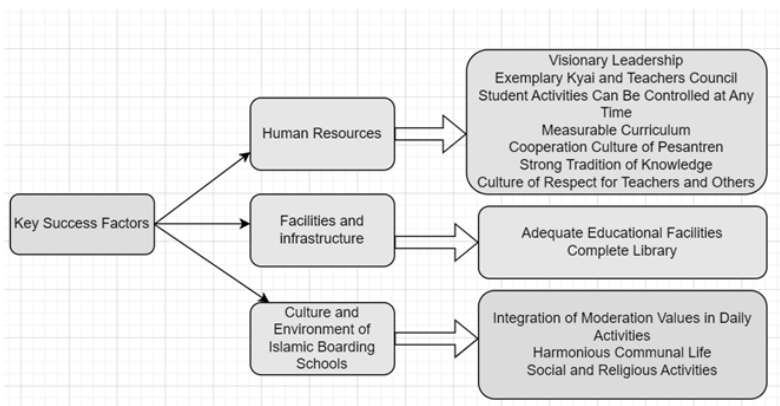


Figure 3. Success Factors of Internalizing the Value of Religious Moderation

Internalizing Religious Moderation Through Tafaqquh Fī Al-Dīn Education at The Sukahideng Islamic Boarding School and The K.H. Zainal Musthafa Sukamanah Islamic Boarding School Tasikmalaya

The key factors for success in the implementation of religious moderation values at the Sukahideng Tasikmalaya Islamic Boarding School can be described through three main aspects: human resources, facilities and infrastructure, as well as the culture and environment of the Islamic boarding school. First, human resources play a vital role with the visionary leadership of Kyai and the teacher council who are role models. Student activities that can be monitored at any time and a measurable curriculum also support an effective learning process. A strong culture of cooperation in the pesantren environment, as well as a strong tradition of knowledge and a culture of respect for teachers and others, strengthens the foundation of a moderate education.

Second, the availability of adequate facilities and infrastructure such as sufficient educational facilities and a complete library greatly supports the learning process and intellectual development of students. Adequate facilities ensure that students have good access to learning resources and an environment conducive to learning.

Third, the culture and environment of the pesantren that is conducive to the integration of moderation values in daily life is very important. The values of moderation are integrated in daily activities, creating a harmonious communal life, and encouraging balanced social and religious activities. This supportive environment helps students internalize and apply the values of moderation in every aspect of their lives.

Overall, the combination of quality human resources, adequate facilities, and a conducive pesantren culture and environment are key factors in the success of implementing the values of religious moderation at the Sukahideng Tasikmalaya Islamic Boarding School.

e. Tafaqquh Fī al-Dīn Education in Internalizing the Values of Religious Moderation at the K.H. Zainal Musthafa Sukamanah Islamic Boarding School Tasikmalaya

The tafaqquh fī al-Dīn education process at the K.H. Zainal Musthafa Sukamanah Islamic Boarding School Tasikmalaya has produced a significant positive impact in internalizing the values of religious moderation to the students. This education has succeeded in forming a moderate and tolerant attitude of students, as explained by Salman Hakim. Students are taught to understand Islamic teachings deeply and applicatively without falling into extreme or fanatical attitudes. By integrating the values of religious moderation into the curriculum, contextual learning, exemplary, and daily life, this pesantren has succeeded in forming students who have an open, inclusive, and harmonious attitude in interacting with the world around them.

In addition, students are also trained to filter and analyze information (tabayun), especially in the digital era. Education that integrates digital literacy and understanding of religious moderation helps students distinguish between valid and misleading information. This prevents them from being influenced by hoax news or extreme views that can lead to radicalization. Santri also practice the values of moderation in their social activities, such as through community service programs at majlis ta'lim and Madrasah Diniyah Takmiliah Awaliyah (MDTA), where they contribute to community development in a way that reflects the principles of moderation and togetherness.

Instilling moderate Islamic values in the younger generation is one of the main goals of this educational process. Pesantren has succeeded in creating an environment that respects the diversity of students' backgrounds, both in terms of regional origin and social background. The inclusive culture implemented in pesantren helps students to better understand and appreciate differences and make diversity a strength in building a harmonious community. Overall, the results of the tafaqquh fī al-Dīn education process at the K.H. Zainal Musthafa Sukamanah Tasikmalaya Islamic Boarding School show that this pesantren has succeeded in becoming a role model in the application of religious moderation values, producing students who are able to bring these principles of moderation into their lives and society, and playing an active role in creating a peaceful and harmonious environment.

DISCUSSIONS

The educational process of tafaqquh fī al-Dīn at the Sukahideng Islamic Boarding School and the K.H. Zainal Musthafa Sukamanah Tasikmalaya Islamic Boarding School, which succeeded in internalizing the values of religious moderation to its students. These two pesantren implement various effective strategies that include aspects of Human Resources (HR), pedagogical approaches, facilities and infrastructure, as well as culture and social environment. These strategies play an important role in shaping moderate attitudes among students, in accordance with Milton Rokeach's theory of internalizing values which emphasizes the importance of habituation and social interaction in internalizing values.

This Islamic boarding school also applies a character education method that emphasizes the teaching of moral values through real behavior, as explained by Thomas Lickona. Traditional learning methods such as bandongan and sorogan strengthen contextual understanding that helps students face contemporary issues such as radicalism and intolerance. In addition, the principles of religious moderation are applied in their teaching methods, in line with Abraham Maslow's humanistic educational theory, which emphasizes the self-actualization, moral and social potential of students. Students are equipped with critical thinking skills and the ability to interpret religious teachings in the context of diverse modern life.

The success of the two pesantren in internalizing the values of moderation can be seen from how students are expected to be able to become moderate agents of change in society, in accordance with the concept of agents of change in Islamic education.

Internalizing Religious Moderation Through Tafaqquh Fī Al-Dīn Education at The Sukahideng Islamic Boarding School and The K.H. Zainal Musthafa Sukamanah Islamic Boarding School Tasikmalaya

Pesantren is not only a religious educational institution but also a center for the development of moderation attitudes that are essential in maintaining social harmony in pluralistic Indonesia. By emphasizing Islamic values that are rahmatan lil 'alamin, pesantren form individuals who have empathy, concern, and high social awareness. The similarity of the educational methodology applied shows the deep historical and intellectual relationship between the two pesantren.

Pondok Pesantren Sukahideng and Pondok Pesantren K.H. Zainal Musthafa Sukamanah Tasikmalaya use teaching methods that emphasize openness and critical thinking, help students understand various religious views in depth, and develop an inclusive and tolerant attitude. This study discusses the dynamics of religious and managerial understanding in the two Islamic boarding schools founded by the younger brothers, K.H. Wahab Muhsin in Sukahideng and K.H. Fuad Muhsin in Sukamanah, who received their education from their father, K.H. Ahmad Muhsin, as well as different teachers. These differences affect their teaching methods and managerial approaches, although both still prioritize the value of moderation.

Currently, the K.H. Zainal Musthafa Sukamanah Islamic Boarding School is led by K.H. Acep Thohir Fuad and the Sukahideng Islamic Boarding School is led by K.H. Abdul Basith Wahab. Both pesantren apply values such as tolerance and balance in the curriculum and daily life. The genealogical relationship and educational background of the founder of the pesantren strengthens the internalization of religious moderation values, by the theory of Educational Socialization by Emile Durkheim and the theory of Multiple Intelligences by Howard Gardner. Students are taught to respect differences and apply the principle of justice in their actions, making them moderate and tolerant individuals.

Differences in educational goals in Al-Diin between the Sukahideng Islamic Boarding School and the K.H. Zainal Musthafa Sukamanah Tasikmalaya Islamic Boarding School lie in the approach and focus of its implementation. The Sukahideng Islamic Boarding School emphasizes more on internalizing the values of religious moderation which includes aspects of tolerance, balance (wasathiyah), and justice (i'tidal). Sukahideng's main focus is to form students with a deep and moderate understanding of religion, which is applied in their daily lives and social interactions. This is done through an inclusive teaching approach and encourages open-mindedness and criticism of various religious views.

Meanwhile, the K.H. Zainal Musthafa Sukamanah Islamic Boarding School prioritizes the formation of moderate leadership characteristics among students. The educational goals not only include internalizing the values of religious moderation but also preparing students to become wise and fair community leaders. Sukamanah integrates religious education with leadership and managerial skills, providing students with the tools and knowledge to lead their communities with an inclusive and moderate approach. The teaching method at Sukamanah also focuses on the practical application of Islamic teachings in a broader social context, so that students are able to become effective agents of change in society.

In addition, other differences can be seen in the managerial approach and administration of the pesantren. Sukahideng focuses more on habituation and social interaction in the learning process, while Sukamanah emphasizes teaching that combines theory with real practice in leadership and administration. The educational background and experience of the leaders of the two pesantren also influenced this difference. Although both pesantren share common genealogical roots and similar core values, their approaches to achieving the educational goals of tafaqquh fi al-diin show variations that reflect the unique context and needs of each pesantren.

CONCLUSIONS

The Sukahideng Islamic Boarding School and the K.H. Zainal Musthafa Sukamanah Tasikmalaya Islamic Boarding School have the educational goal of tafaqquh fi al-diin which focuses on internalizing the values of religious moderation, but with different approaches and emphasis. Pondok Pesantren Sukahideng emphasizes the formation of a moderate understanding of religion through inclusive and critical teaching, which encourages tolerance, balance, and justice among students. This pesantren seeks to integrate Islamic values in the local context, so that students can apply religious teachings in daily life with a moderate and inclusive attitude.

On the other hand, the K.H. Zainal Musthafa Sukamanah Islamic Boarding School emphasizes more on the formation of moderate leadership characters. The educational goals include preparing students to become wise and just leaders of society, by combining religious education with leadership and managerial skills. The teaching approach at Sukamanah is more practical, focusing on the real application of Islamic teachings in a broader social context so that students can become effective agents of change in society.

Overall, these two pesantren show a strong commitment to forming moderate and inclusive students, but through strategies that are tailored to their respective visions and needs. Although they share genealogical roots and core values, the differences in their educational approaches and focuses reflect the diversity of methods used to achieve the holistic and contextual educational goals of tafaqquh fi al-diin.

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