

Realizing Religious Moderation Through Al-Qur'an Education Park at Nurul Yaqin Mosque, Kebon Melati Village, Tanah Abang District

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Article Info

Article history:

Received December 17, 2022

Revised December 20, 2022

Accepted December 26, 2022

Keywords:

Learn How To Teach

Library

Moderation

Quran Education Park

ABSTRACT

The radicalism of terrorism in Indonesia is increasingly seen as dangerous. The incident of self-bombing in a Christian house of worship in 2018 in East Java involving four children who were still at school is clear evidence of the resurgence of terrorism. The highlight is that the child was still at the primary stratum level. This service has the aim of participating in solving this problem using a form of service too early Islamic education forums, namely the Al-Qur'an Education Park (TPA) using the theory of religious moderation as a basis. The program on the agenda is teaching and learning activities at the TPA. With the Participatory Action Research (PAR) method lasting for one month, namely February to March 2020, the activity concludes that the activities carried out can create a moderate religious understanding of TPA residents, or at the very least, can strengthen religious moderation. Raising awareness that loving the motherland is a must and an obligation as enlightenment regarding acts of radicalism and terrorism is a heinous thing. Apart from this, the servant is aware that there is much that must be done in making changes toward moderation.

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INTRODUCTION

Moderation is a middle way that is by Islamic teachings and human nature. Whereas Religious Moderation means one's way of being religious so that peace is not sacred and over when carrying out the teachings of his religion. (Tata Pangarsa, 2020). Moderation in everyday life is crucial and needed to put forward an attitude of tolerance of differences because Indonesia consists of various ethnicities, religions, and languages, it is already an urgent matter of tolerance that grows towards every diversity of religious and ethnic teachings. existing ones. (Akhmadi, 2019)

The problem of radicalism that befell the Indonesian nation today is serious. The suicide problem by radical Jamaah Anshorud Daulah at a place of Christian prayer in the eastern part of Java killed more than ten people in May, two thousand and eighteen. (Subchi et al., 2022) The suicide bombing involved a family consisting of parents and four sons. Seeing the phenomenon of radicalism, it is very important to take steps that are solutive directly to the community. (Monang et al., 2022) the solution to the problem was taken with guidance steps regarding freedom of thought in the area of Islamic education. (Hasan, 2021)

Early childhood education is the beginning they are instilled with hatred so that they grow into a vengeful person. (Lutfiyani & Ashoumi, 2022) The exploitation of early childhood education is also carried out by the age above around it by using diversity through casual walking incidents using torches whose participants are among the younger age groups. which was relatively small ahead of the 2016 fasting month, there was hate speech directed at Basuki Tjahaya Purnama regarding the case of blasphemy. (Paelani Setia, Heri M. Imron, Predi M. Pratama, Rika Dilawati, Awis Resita et al., 2021) Because the cultivation of the main character for early childhood becomes an important vehicle in cultivating moderate religious thoughts, this service focuses on the Al-Qur'an Education Park or TPA. The object of dedication is Nurul Yaqin TPA which is located on Jalan Kebon Pala 1 RT 002/013, Kebon Melati Village, Tanah Abang District, Central Jakarta. His learning was carried out in the courtyard of the Nurul Yaqin Kebon Mosque. The reason for choosing TPA to be a service object. First, TPA is located in a densely populated area that has various sects of religion as a result of which it is very possible for radical understandings to emerge. Then, Tanah Abang Sub-District is included in a terrorist-prone area, for example in 2016 when an explosion occurred in Sarina the perpetrators fled to the Tanah Aang area and in 2015 there was an explosion of an improvised bomb in Tanah Abang. (Widodo & Karnawati, 2019) Third, TPA Nurul Yaqin is an important forum that functions as a place for channeling more dynamic ideas of teachings of faith through Islamic education institutions around the densely populated areas of Kebon Pala. In general, the guardians of students and TPA Nurul Yaqin teachers are residents of Kebon Pala which is inhabited by a complex community. Most of them are Nahdlatul Ulama (NU), half are Muhammadiyah, and other than the two.

The Nurul Yaqin Mosque also holds tahlilan activities, and recitations for ladies and gentlemen filled by teachers from various NU, Muhammadiyah, and Al-Khairat backgrounds. Even though these activities originate from Nahdliyin, non-Nahdhiyyin are also allowed to take part in these activities. Kebon nutmeg residents have the soul to always help in terms of jointly cleaning the community service environment to create a beautiful and healthy atmosphere for their homes in general and the mosque environment in particular. The diversity of characters possessed by the guardians of the students is not the main problem in the learning activities of TPA Nurul Yaqin, because each of them already has the disparities found in the Nurul Yaqin Mosque, although the imam always has various backgrounds with the aim of providing conditioning amid the congregation.

Even so, moderatism needs to be given serious attention because several incidents related to the bombing have occurred, and clashes between residents have also occurred frequently. TPA Nurul Yaqin is under the auspices of the Nurul Yaqin Mosque and does not have a separate building. Therefore, the TPA and the Nurul Yaqin Nurul Mosque have a close relationship. Learning was also carried out in the courtyard of the Nurul Yaqin Mosque. This community service was carried out for one month starting February 23-March 25 2022, with the idea of strengthening the Nurul Yaqin TPA to resolve the confusion of terrorist radicalism, as well as as a prevention effort through Nurul Yaqin TPA, namely Learning to read and write the Koran accompanied by stories of the prophets and aulia as a role model there is also the provision of a Qur'anic library. These two activities have achieved the goal of realizing religious moderatism or at least strengthening existing moderation, as well as being an intermediary in preventing the residents of TPA Nurul Yaqin Kebon Pala, Tanah Abang District, from radical doctrines.

IMPLEMENTATION METHOD

The mentoring method used in this community service is PAR (Participatory Action Research) to make TPA Nurul Yaqin residents have moderate thoughts in religion and nation and strengthen existing religious moderatism. (Muhtarom, 2019) In this PAR, TPA servants and stakeholders hand in hand in finding problems and finding solutions in instilling moderate contemplation at TPA Nurul Yaqin. PAR has several characters. First, PAR is a dedication that starts with the activity of the residents becoming a target group. (Abdul Rahmat, 2019) Citizens as the topic are not a goal. So, TPA residents, including the teachers, guardians of students, and students play an active role in all activities. Furthermore, in PAR, researchers are people who are involved in it, not outside it. (Nurdin, 2021). The next stage, PAR, means the accumulation of research and direct action carried out in a participatory manner to improve the lives of citizens, in this condition of dedication, namely moderation in the nation and religion. (Widodo & Karnawati, 2019)

Fourth, PAR aspires to increase citizen participation intelligently in programmed activities, so that what is the direction can be realized. (Husna, 2022) The PAR method used in this service is manifested using several stages including First, Planning. Planning is carried out after taking into account the concrete conditions of TPA Nurul Yaqin by using a SWOT analysis. Problems are analyzed based on strengths, weaknesses, opportunities, and threats that could occur, so it is necessary to have the participation of all parties involved in TPA Nurul Yaqin.

This plan includes strategies for solving problems faced by TPA Nurul Yaqin. Then, in Action, Nurul Yaqin TPA residents apply the rules that have been designed and are supported by servants as function

executors. Third, observe, by looking at and describing the successes, weaknesses, and deficiencies of the strategies and processes used to solve problems that exist in the TPA Nurul Yaqin environment. Likewise, the supporting elements and barriers are recognized during the activity.

Fourth, reflect the struggle in tackling things that give rise to the problem of religious moderatism at TPA Nurul Yaqin, which was integrated and tested for weaknesses, as well as the success of strategies and ways to find common threads to unravel a problem that has arisen in this community. Awareness and testing, the end point of which is a plan (plan) similar to the main core, namely tackling problems that arise in the community, both those that have not been completed at the very beginning, also need to be used in deciphering the threads that have arisen so that the TPA Nurul Yaqin community is formed as desired. Two activities in this service are realized using other methods. First, learning activities to teach Al-Quran reading and writing are carried out by providing an understanding of radicalism by instilling stories of the prophets, as well as walisongo so that noble values are instilled in students which can prevent radical thoughts from appearing in students. Second, Qur'an reading garden activities are carried out through the provision of buffets and children's books with moderate Qur'anic nuances. So, TPA students and mosque youth can directly read the book at any time they want. They will also be guided by TPA Nurul Iman devotees and teachers directly.

RESULTS

The servant conducts a SWOT analysis of TPA Nurul Yaqin as a benchmark in making the service structure. From the symptoms obtained, so far, TPA activities that are carried out daily are just learning to teach the Koran without being interspersed with storytelling in the form of stories of the prophets and walisongo, and scholars. With additional material through storytelling in the form of stories of the prophets and walisongo as well as scholars initiated by the UNUSIA Jakarta community service team, it is hoped that it can add insight and ways of thinking to TPA Nurul Yaqin students. In terms of human resources, TPA Nurul Yaqin can be said to be inadequate. The number of teachers is only three people who are the main guardians of the formation of TPA so that they become superior in the future. The opportunities that are owned by TPA Nurul Yaqin have relatively many portions in Kebon Pala because only here the first level of Islamic education teaches reading and writing the Koran. This crucial location must be optimized, especially in the field of religious moderatism which is the main focus in community service. This service encourages the formation of moderate TPA Nurul Yaqin residents in religion and citizenship. Another thing that is no less important for reflection is that the people of Kebon Pala are very plural, as a result, they sort and choose in response.

Since the beginning, the learning routines of TPA Nurul Yaqin have been carried out in groups without selecting students who are gathered from various ages 6-12 years old. Overall, there are approximately fifty students at TPA Nurul Yaqin, but the quantity can increase or decrease. Several ustadzahs teach at TPA Nurul Yaqin. The TPA teaching and learning process is off on Saturday. The effective day is not necessarily always the same if there are extraordinary things such as circumstances that compel us to stay at home because a virus is spreading. This situation lasts until the government announces that the situation is safe and restrictions on activities outside the home end, along with an announcement that face-to-face TPA activities are allowed to return. TPA Nurul Yaqin teaches how to read and understand the Qur'an in a tartil manner and then there is also a khotmil Qur'an. The hope of parents, through the intermediary of TPA Nurul Yakin, is that their children can read the Koran fluently according to the long, short, and tajwid rules. There is a system that is used as a guide in the learning process and also in teaching at TPA Nurul Yakin.



Photo: TPA teaching and learning activities

There are daily, weekly and monthly TPA Nurul Yaqin activities including; memorizing short letters and daily prayers done every day of the course through the guidance of the ustadzah who teaches this is the initial stage in forming the halaqah which is held every month in the halaqah the students are asked to appear to show their memorization of both short letters and daily prayers, prayer practice is also a daily agenda before going home is to hold a congregational letter, not only the obligatory prayers, the sunnah is also taught. With

the aim of the students understanding the attitude and movement of the correct prayer. Khotmil Qur'an was carried out when the TPA Nurul Yaqin students had finished completing the Qur'an. The initial material provided is to use iqro 1, iqro 2, iqro three, iqro 4, iqro 5, and iqro five, then continue jus 'amma, and start reading the Qur'an which can be packaged in an interesting manner accompanied by recitation learning.



Photo: TPA teaching and learning activities

The next activity is the establishment of a Qur'ani reading garden using the following steps. First, by buying a representative buffet. The cabinets that were purchased were made of wood and had a simple checkered pattern. The consideration was that only a small amount of money collected from donors was collected so that friendly student would not pose a danger when students played around the buffet. Considering that underage people still like to play up and down the objects around them. There are twelve squares consisting of half a meter and the total length is two meters. Furthermore, buying a book in which there are no pki, Wahabi, and HTI elements is to achieve the goal of the servant, namely to construct a moderate understanding for the students of TPA Nurul Yaqin, because the influence of these three teachings can damage the moderate mindset of the students. There are three mappings of the forms of thought resulting from these reforms including the character of the book, namely books on Islam (especially the Qur'an) globally which are moderate, books on Islamic boarding schools which indeed echo moderation in their teachings, and books on Indonesianness as the main foundation for a sense of nationalism.

The books collected from the fundraiser totaled only thirty-five books which were divided into three types of books including fifteen books related to Islam while books on Islamic boarding schools totaled ten titles, and books on Indonesian matters totaled 10 titles. In general, all of these were purchased directly, and the rest were donations given by the guardians of the students who shared the same vision with the theme of this service. In the procurement of the Nurul Yaqin TPA library, the focus was on students' books, because the TPA students were still underage.

The mechanism for making this reading garden, the students do not read the books themselves, but the TPA teachers also read the contents of the books. Half of the total number of students are not yet able to read, so the servant and the teacher diligently read and provide an understanding of what is in the books. Servants also often discuss with female students about their views on the books contained in the TPA cupboard. They answered that the books were good, so the female students often read the existing books. Ira, as a TPA Nurul Yaqin student, said "the book is interesting, easy to read, but there is one thing that makes Ira disappointed, namely there is no take-home loan system" (interview with Ira). Book reading activities in reading gardens are usually carried out by students when the teacher is not present. For students at the toddler level, while waiting for their turn to recite the Koran, reading is an alternative. Parents read books to their children with great enthusiasm to arouse the enthusiasm of students. Instilling discipline is also taught with the suggestion to always tidy up the books that have been read. The book is something of value, so it must be guarded, moreover, this is the early reading garden of TPA Nurul Yaqin.

Hestu, one of the student's guardians, said that the TPA reading garden helped children get rid of boredom when queuing for the Koran, and the habit of running around the mosque was also gradually disappearing. The variation of the number of reading titles also plays an important role so that there is no boredom in children's reading so that the students can sit quietly following the directions, especially based on Hestu's narrative, the books are interesting when given to students (interview with Hestu). Breakthrough to solve the problem of the lack of books in the TPA Nurul Yaqin library, the servant has planned a proposal with the presence of the Nurul Yaqin Mosque and TPQ Nurul Yaqin that reading materials in the form of books and books in the TPQ Nurul Yaqin library must maximize the existing potential.

Based on what has been done, in the aspect of moderate understanding as a whole TPA Nurul Yaqin in the form of teachers, students, and students' guardians have been instilled and there is an affirmation of

moderatism so that a sense of nationalism and also a better religion arises. The discussion that was held at the Nurul Yaqin Mosque resulted in friendly Islam. The target people are also aware that limiting thoughts that are too free to be coordinated within the framework of religious diversity does not give a larger portion to either the left or the right. The ultimate truth is that which can be in the middle as the meaning of the word moderate itself.

There was a series of things that went through to change this, the time that was prepared could not only be limited to days or months but not limited because being moderate required a fairly long process that could not be instantaneous, so the continuation of assistance became very necessary. There were indicators of achievement in this case, which can be seen from the answers of the walisantri interviewed regarding love for the nation as an urgent matter because religion must also have a state. Other matters can also be said to be the limit of achievement when alluding to the teachings of Islamic values themselves which forbid bughot defection in this case terror and radicalism are a part of it. It is clear, in the brief interview, all TPQ Nurul Yaqin guardians feel proud of Indonesia, radicalism and terrorism are heinous acts, and Islam must be friendly. Likewise, when the servant asked casually students who liked to read at the Nurul Yaqin TPA reading garden.

When the servant sent a questioner, do you love Indonesia? The answers mostly show a fondness for the state. Next related to violence by submitting a question related to the relationship to violence the same answer was posted that all respondents did not like violence because religious teachings prohibit violence and survival must be in a calm condition. Based on all of the explanations above, it can be understood that the activity initiated by the servant became a bridge to create religious moderatism for all TPA stakeholders with their various weaknesses and were able to build a more moderate understanding of religion. The cruciality of the flow of radicalism and terrorism is getting faster and faster. Moreover, the focus on preschool-level training through the Al-Qur'an Education Park is often forgotten, instead, it is more focused on matters that are often difficult for ordinary people to accept.

CONCLUSION

This community service initiated several forms of activities, namely teaching and learning activities in the Al-Quran Education Park and the establishment of a Qur'ani reading garden. Teaching and learning activities at the Al-Quran Education Park are carried out by servants to help the TPA which lacks ustadzah and add to the learning content in the form of adding stories from the Walisongo prophets and scholars. The activity of procuring a Qur'anic library garden through a student reading garden contains moderate books in it which the servants call the three N's (No PKI, No Wahabi, and No HTI). TPA devotees and teachers accompany students while reading at the library.

Obstacles in reading gardens are the lack of availability of books. The solution is to coordinate with mosque administrators and residents of the surrounding environment so they can add to the collection of TPA reading gardens. The capacity building for the target subjects is quite good, namely, there is enlightenment of national and state moderation. The religious moderation of the inmates can be measured, or at least, the moderation that they have been working on from the past is getting stronger and stronger. They realize that there must be love for Indonesia and enlightenment that acts of radicalism and terrorism are heinous acts. Even so, the servant realizes that a short implementation is not valid and can change radical understandings and terror because it requires a long time, but at least this community service contributes in that direction.

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