



ISLAMIC BOARDING SCHOOLS AND TRANSMISSION OF ISLAMIC VALUES: INTERNALIZATION OF MODERATION AND TOLERANCE AT AL HIKMAH TUBAN ISLAMIC BOARDING SCHOOL

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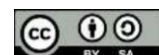
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Abstract

This research used a qualitative approach because all facts, both oral and written, from the data source were observed, and field notes and other related documents were described by the original and then reviewed to find the findings obtained. This research produced descriptive data. Qualitative research using descriptive methods was a problem-solving procedure investigated by describing the state of the research object based on visible facts or as they were. The descriptive method focused on finding facts as the actual situation. Using descriptive qualitative research, it was hoped that the data obtained would be more complete, profound, and meaningful to achieve the research objectives. The research results showed that the basic concept of *kashruth* and *tasamuh* attitudes in Pondok Pesantren Al-Hikmah Tuban has been implemented in everyday life as evidenced by some activities, including: a) The placement of *wakam* (room) does not differentiate the students' origin, race, ethnicity, region, or descent; b) *Bahtsul masail* is a place for students to accept differences; and c) Upholding tolerance, mutual respect, and helping each other. Internalization: The attitudes of *tawasuth* and *tasamuh* in Pondok Pesantren Al-Hikmah Tuban were implemented smoothly because the activities of the students were directly monitored by the founder and caretaker (KH.M Husnan Dimyati), assisted by the board of boarding schools, the attitude of *tawasuth* and *tasamuh* is always taught in pesantren, and it was proven by the behavior of these students who uphold differences, respect, love and help each other and the activities of the students who showed *tawasuth* and *tasamuh* behavior in everyday life.

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INTRODUCTION

In the division of human developmental stages, adolescence occupies a progressive stage. In a somewhat detailed division, adolescence encompasses the stages of juvenility (adolescence), puberty, and nubility (Jalaludin, 2005). The developmental process experienced by adolescents will bring about challenges for themselves and those around them. With the rapid advancement of science and technology in the current global era, its influence is strongly felt in society, especially in education, social, and cultural aspects (Sulton and Sulthon, 2006). Observing the current phenomena, we find many instances of adolescent behavior conflicting with the norms of Islamic teachings, such as indulging in intoxication, fights, rape, and even leaning toward murder.

The trend of crimes involving children increases every year. The Indonesian Child Protection Commission (KPAI) stated that from 2011 to the end of 2018, there were 11,116 children involved in criminal cases. These crimes include motorcycle gangs, theft, street crimes, and murder. KPAI commissioner Putu Elvina stated that in 2011 there were 695 crimes involving children, while in 2018, it increased to 1,434 (Yusuf, 2019). It is also mentioned that 23.9 percent of children entering Special Prisons for Children (LKPA) are due to theft, 17.8 percent due to drug cases, 13.2 percent due to amoral cases, and so on. KPAI also mentioned that 1,885 cases were handled during the first semester of 2018, with dominance in cases related to drugs, theft, and amorality (Hidayati, 2020).

This results in parents needing clarification when educating their children. To prevent them from being involved in such matters, they desire to educate their children using Islamic educational methods. To realize the goals and aspirations of parents and adolescents for strong personality and noble character, specific guidance is needed to encourage in all fields for adolescents. Without such guidance, achieving the nation's aspirations would be difficult, especially for people who are devout towards the One God and possess noble character. Therefore, it is fitting for us to be concerned about the crisis of morality that affects many of our adolescents. Our concern for them is noble and absolute, as they are the hope of the nation and religion; in their hands, religion, country, and state are fought for.

To address the problems above, only their parents can't handle them. Parents, society, and educational institutions, both formal and informal, must complement each other and take responsibility for adolescent development because academic institutions are one of the platforms in society that can be used as a "gateway" to facing the constantly changing demands of society, scientific knowledge, and technology.

We know that the function of education from an Islamic perspective is normative efforts (by the teachings and values contained in qauliyah and kauniyah phenomena) that help the development process of students (as humans) and social units (as community life) to a better level. This development process involves dimensions such as knowledge (theoretical, practical, and functional), creativity, various potentials and nature, morals and personality, productive resources, quality civilization, and divine and human values (Muahimin, 2006).

Religious education, one activity that builds a solid spiritual and mental foundation, has not been able to play a maximal role. An obvious indicator is the increasing number of students involved in criminal acts, such as brawls, drug use, robbery, and others. The vastness of Islamic teachings must be understood by a believer who wants to practice Islam comprehensively. However, among all of these, what is also important to note is the understanding of the values or elements contained in Islam. Islamic education among its people is one form of the Islamic way of life's manifestation to preserve, redirect, instill, and transform Islamic values to future generations. Thus, the personality of a Muslim essentially must contain values based on or inspired by faith and piety to Allah SWT as the ultimate source to be obeyed. Obedience to the absolute power of Allah SWT carries the meaning of total surrender to Him. And when humans have fully submitted themselves to Allah, it means they are in a dimension of life that can prosper life in this world and bring happiness in the afterlife.

As a religious organization, Nahdlatul Ulama (NU) is a forum for scholars and their followers established on 16 Rajab 1344H/January 31, 1926. Nahdlatul Ulama is a religious movement aimed at helping to build and develop individuals and communities who are devout to Allah, intelligent, skilled, virtuous, peaceful, and prosperous. According to its charter, Nahdlatul Ulama is a religious organization formed to uphold religious life based on the understanding of Ahlussunnah Wal Jama'ah. Nahdlatul Ulama also aims to preserve, maintain, develop, and practice the teachings of Ahlussunnah Wal Jama'ah Islam. The basis for the establishment of Nahdlatul Ulama nurtures communal attitudes that characterize Nahdlatul Ulama's social behavior: moderate and balanced attitude, tolerance, balance, and encouraging good deeds and preventing wrongdoings.

However, in this research, the researcher will discuss the attitudes of moderation and tolerance at the Al-Hikmah Tuban Islamic boarding school. We know moderation is a balanced attitude, taking the middle path or moderation. This moderation attitude is based on life principles that highly value fairness and righteousness amid communal life. At the same time, tolerance is respecting differences and respecting people who have different life principles. Tolerance towards differing views is essential in religious matters, especially disputes and societal and cultural issues.

To prevent our adolescents from being engulfed in moral degradation, a place is needed to guide and direct them so that all their behaviors and actions

are by the teachings of Islam, one of which is in educational institutions in the form of Islamic boarding schools. From this perspective, our society is interested in Islamic boarding schools, mainly because these institutions support religious values, which are highly needed to maintain spiritual life traditions, especially in rural communities. In urban communities, the need for religion seems more motivated by the view that city life has experienced some "pollution" that endangers the personal development of community members and their children's education ([Rahardjo, 1974](#)).

The existence of Islamic boarding schools, along with their components, serves as a da'wah educational institution and a community institution that has dramatically influenced rural areas. Starting from this reality, Islamic boarding schools, with their potential, can do more to guide efforts for educational changes, reforms, and ongoing services. In its long journey, the Islamic boarding school has created Islamic traditions that bind students in the company of believers, the community of one institution, and the community of a single or "sole teacher." The tradition of the Islamic boarding school, which upholds the values of sincerity, selflessness, independence, and brotherhood, has allowed for the process of self-education and self-development in the Islamic boarding school community and its environment, with an atmosphere of mutual love, mutual correction, mutual improvement, and mutual care ([Nazulal, 2018](#)).

The existence of Islamic boarding schools, with all aspects of life and its struggles, has proven to have strategic value in fostering quality individuals in knowledge, faith, and deeds, as well as a place for the development of Islamic religion. Looking from the institutional side, Islamic boarding schools become institutions or campuses equipped with various facilities to develop students' potential regarding morals, values, intellect, spirituality, and physical and material attributes ([Sulthon and Sulthon, 2006](#)). It can be proven in history that Islamic boarding schools have produced community leaders and trained scholars and religious leaders ([Raharjo, 1985](#)).

The functional dimension of Islamic boarding schools must be distinct from its essential nature, which is that they grow out of society. Therefore, developing the surrounding community's understanding of religious (Islamic) knowledge further leads to normative, educational, and progressive values. Thus, the function of Islamic boarding schools cannot be separated from normative, academic, and progressive aspects ([Ghazali, 2002](#)).

Al-Hikmah Islamic Boarding School, located in the Village of Binangun, Singgahan District, Tuban Regency, is one of the thousands of Islamic boarding schools in Indonesia that feel responsible for fostering the morals of adolescents so that they become believers, pious, and virtuous individuals. Hence, the author is interested in knowing the ins and outs of establishing Al-Hikmah Islamic Boarding School and its role in fostering morals in adolescents, especially in moderation and tolerance. Al-Hikmah Islamic Boarding School was established in 1987 by KH. M. Husnan Dimyati. The background to the establishment of Al-Hikmah Islamic Boarding School is KH. M. Husnan

Dimiyati's concern is for the behavior of society and adolescents, who often violate societal norms and religious rules. The founder of Al-Hikmah Tuban Islamic Boarding School is also a branch official of Nahdlatul Ulama in Tuban Regency. He is still active in the organization to this day. In addition to being a caretaker of the Islamic boarding school, he is also active as a preacher in daily life. In Al-Hikmah Tuban Islamic Boarding School, besides studying religious texts and Islamic knowledge, students are also taught about the harmonious life of the boarding school, mutual assistance, and helping each other among fellow students from various regions in the country. Al-Hikmah Tuban Islamic Boarding School students come from Java and outside Java, including Kalimantan, Sumatra, and Papua.

Based on this, the researcher considers the Islamic boarding school the object of research. The Islamic boarding school, as an Islamic educational institution, plays a strategic role in fostering the morals and ethics of the nation and state. Moral education is the soul of Islamic education itself, and achieving perfect morals is also the true goal of education.

METHOD

This approach requires a more profound and flexible way of collecting data. Therefore, this research utilizes a qualitative, phenomenological, and descriptive approach. The research method employs a descriptive qualitative approach because qualitative research, according to Bogdan and Taylor, is a procedure that produces descriptive data in the form of written or spoken words from individuals or observable behaviors. It is called descriptive because the researcher conducts research not intended to form specific hypotheses but only to describe "as is" a variable, phenomenon, and situation ([Lexy, 2002](#)).

The data obtained in this research are not numerical but collected data in the form of spoken words covering reports and photographs. So, the results of this research are in the form of a description or depiction of the internalization of moderation and tolerance attitudes in Al-Hikmah Tuban Islamic boarding school. The research is carried out at Al-Hikmah Islamic Boarding School, located in Binangun Village, Singgahan District, Tuban Regency, located at Jl. Al Hikmah Islamic Boarding School Binangun Singgahan Tuban, Postal Code 62361.

RESULT

Islamic boarding schools, as educational and missionary institutions, greatly need support from the surrounding community. Historically, the relationship between the community and Islamic boarding schools has been based on religious motives, giving these institutions a strong influence on the surrounding society as guidance providers. Adolescents are integral parts of society, and their hands hold the nation's future destiny. Therefore, Al-Hikmah Tuban Islamic Boarding School is committed to nurturing the moral

development of adolescents, particularly those within its premises, the students, so that they may become valuable individuals for society, religion, and the nation.

The fundamental concepts of moderation (*tawasuth*) and tolerance (*tasamuh*) at Al-Hikmah Tuban, Islamic Boarding School, have been instilled since its establishment, as revealed in interviews with KH. M. Husnan Dimyati, the Head of Al Hikmah Tuban Islamic Boarding School. Following the teachings of Ahlussunnah wal Jamaah, the attitudes of moderation and tolerance are always taught at Al-Hikmah Tuban Islamic Boarding School, as these attitudes will be significant for the students once they graduate from the institution. Moderation and tolerance are crucial for societal living, especially within the context of the boarding school, which serves as a platform for students to practice social and communal living. These differences are blessings given the diversity within the boarding school, where students come from various regions, ethnicities, languages, and economic backgrounds. To realize the fundamental concepts of moderation and tolerance through the teachings of Ahlussunnah wal Jamaah, several steps have been taken at the boarding school:

There are no segregated dormitories for students; each dormitory consists of students from different regions, including East Java, Central Java, West Java, Kalimantan, Sumatra, Papua, and others. Monthly discussions (*bahtshul masa'il*) are a regular activity to encourage students to accept differences of opinion. This activity provides a learning opportunity for students to express their arguments supported by evidence. Establishing the Community Work Training Hall (*Balai Latihan Kerja Komunitas-BLKK*) at Al-Hikmah Tuban Islamic Boarding School provides facilities for students to develop their life skills. Social status among students is considered equal, and all students have the same obligations in carrying out all boarding school activities. "Jum'at Bersih" (Clean Friday) is observed, where students clean the boarding school environment and dormitories every Friday. Students are required to assist each other, whether financially or otherwise. For example, if a student is late receiving financial support from their family, they can borrow from other students. Older students are expected to set a good example for younger students, while younger students must respect their elders. Students who violate the boarding school rules receive sanctions from the supervisors and management. Every student must internalize and realize the societal attitudes of *Nahdlatul Ulama*, namely moderation, tolerance, balance, and fairness. Al-Hikmah Tuban Islamic Boarding School faces challenges in implementing the attitudes of moderation and tolerance, as revealed in interviews with the supervisor of the boarding school, KH. M. Husnan Dimyati. Among the challenges encountered are the students' diverse backgrounds, particularly those needing more understanding of Islamic knowledge due to their family or educational backgrounds, especially for students from non-Islamic educational backgrounds or those with rebellious behavior from their hometowns. They support and inhibit factors for Al-Hikmah Islamic Boarding School in implementing moderation and tolerance attitudes, as indicated by KH. M.

Husnan Dimiyati (the supervisor) includes the availability of competent Islamic teachers (ustad and ustadzah) with sufficient knowledge of Islamic teachings, supported by the facilities and textbooks available to enhance the student's knowledge. Additionally, the activities organized by the boarding school train students for their future lives in society. External factors, such as formal education within the Al-Hikmah Islamic Boarding School, such as the Al-Hikmah Tuban Islamic College, where students come from various backgrounds and educational levels, require the boarding school to be vigilant in handling these situations. Therefore, the boarding school's management presence is crucial in addressing these challenges.

The attitudes of moderation and tolerance at Al-Hikmah Tuban Islamic Boarding School are reflected in the daily activities of the boarding school and the efforts made to promote these attitudes. This is evident from interviews with Ustad Ibnu Ubaidillah, MA. Moderation and tolerance at Al-Hikmah Islamic Boarding School are demonstrated in daily activities, such as the nightly discussions (sawir) where students express their opinions and solve problems, mutual respect among students, and mutual assistance, as well as activities like communal dining without distinctions of social status or age. When a student has yet to eat, others patiently wait for them to complete the meal together. Students also patiently wait in line for ablutions or bathing. According to Ustad Ibnu Ubaidillah, MA, who served as a teacher and supervisor of the boarding school for 12 years, democratic learning methods were employed, emphasizing discussions. All opinions were considered from these discussions, with corrections made as necessary without blaming anyone for expressing their views.

Al-Hikmah Tuban Islamic Boarding School, situated in Tuban Regency, consistently emphasizes the fundamental concepts of moderation in daily life, as it adheres to the teachings of Islam as interpreted by Ahlus Sunnah Wal Jama'ah. This is confirmed by interviews with Syaifuddin, one of the students of the boarding school. He expressed his appreciation for the values instilled in him by the boarding school, such as tolerance, honesty, humility, and mutual respect. From the statements above and the results of the researcher's interviews, it can be concluded that the fundamental concepts of moderation and tolerance at Al-Hikmah Tuban Islamic Boarding School are implemented in daily life, as evidenced by the boarding school's activities, including:

- 1) No discrimination in dormitory placement based on students' backgrounds, whether racial, ethnic, regional, or ancestral.
- 2) The monthly discussions provide a platform for students to accept differences.
- 3) The promotion of tolerance, mutual respect, and assistance among students.

Attitude can be understood as the thoughts and feelings that drive our behavior when we like or dislike something. Attitude contains three components: cognition, emotion, and behavior, which can be consistent or inconsistent depending on the situation. Kraus identified several factors predicting the consistency of someone's attitudes and behavior: stability over

time, done with high confidence, consistent with a person's emotional reactions to behavior, formed through direct experience, and easily remembered. The internalization of the attitudes of moderation and tolerance at Al-Hikmah Tuban Islamic Boarding School is progressing well, as the behaviors of the students are closely monitored by the founder and supervisor (KH. M. Husnan Dimiyati), assisted by the boarding school's management. Moderation and tolerance behaviors are consistently taught at the boarding school, as evidenced by the students' behaviors of respecting differences, mutual respect, affection, and assistance towards others, as well as demonstrated through the students' daily activities.

DISCUSSION

As a result of the discussion presented above, the researcher can analyze the formulation of the problems in this study, which discusses the fundamental concepts of moderation (*tawasuth*) and tolerance (*tasamuh*) at Al-Hikmah Tuban Islamic Boarding School and how these attitudes are internalized. They are quoting the opinion of Thomas Lickona, who emphasizes three components of good character: moral knowing (knowledge of morality), moral feeling (feeling about morality), and moral action (moral behavior or action), which are necessary for children to understand, feel, and practice values of goodness. These Character values have three interconnected parts: moral knowledge, feeling, and behavior. Moral knowledge includes moral awareness, understanding of moral values, perspective determination, moral thinking, decision-making, and personal knowledge. Moral feelings include Conscience, self-esteem, empathy, love for goodness, self-control, and humility. Moral action includes Competence, desire, and habit ([Lickona, 1992](#)).

The following conclusions can be drawn based on the researcher's analysis, quoting Thomas Lickona in this study. The basic concept of moderation and tolerance attitudes at Al-Hikmah Tuban Islamic Boarding School has been implemented in daily life, as evidenced by the activities of the boarding school, including: a) No discrimination in dormitory placement based on students' backgrounds, whether racial, ethnic, regional, or ancestral. b) Monthly discussions provide a platform for students to accept differences. c) Upholding tolerance, mutual respect, appreciation, and mutual assistance among peers.

The internalization of moderation and tolerance attitudes at Al-Hikmah Tuban Islamic Boarding School is progressing well because the activities of the students are directly monitored by the founder and supervisor (KH.M Husnan Dimiyati) with assistance from the boarding school's management. Moderation and tolerance behaviors are consistently taught at the boarding school, as evidenced by the students' behaviors of respecting differences, mutual respect, affection, and assistance towards others, demonstrated through their daily activities.

From the research on the internalization of the attitudes of moderation and tolerance at Al-Hikmah Tuban Islamic Boarding School, it can be concluded that the basic concept of moderation and tolerance attitudes at Al-Hikmah Tuban Islamic Boarding School has been implemented in daily life, as evidenced by the activities of the boarding school, including: a) No discrimination in dormitory placement based on students' backgrounds, whether racial, ethnic, regional, or ancestral; b) Monthly discussions provide a platform for students to accept differences; and c) Upholding tolerance, mutual respect, appreciation, and mutual assistance among peers. The internalization of moderation and tolerance attitudes at Al-Hikmah Tuban Islamic Boarding School is progressing well because the activities of the students are directly monitored by the founder and supervisor (KH.M Husnan Dimiyati) with assistance from the boarding school's management. Moderation and tolerance are consistently taught at the boarding school, as evidenced by the students' behaviors of respecting differences, mutual respect, affection, and assistance towards others, demonstrated through their daily activities.

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