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Jurnal Studi Keislaman



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Musda Asmara¹, Rahadian Kurniawan², Sarweni³, Fian Wijayanti⁴

THE ROLE OF AL-QUR'AN LEARNING CENTER FOR CHILDREN IN INCREASING OF RELIGIOUS MODERATION VALUES IN KENAGARIAN AIR BANGIS, WEST PASAMAN

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Abstract: *Kenagarian Air Bangis is located in West Pasaman Regency, West Sumatra Province, one of the heterogeneous areas in Minangkabau. Therefore, it is important to instill and teach the values of religious moderation to students from an early age so that it is easy to appreciate and respect other people of different ethnicities, races, and religions. This study aimed to see whether the understanding of religious moderation has been instilled in students. The study results concluded that the Al-Qur'an Learning Center For Children (TPA) in Kenagarian Air Bangis had shown its role as a non-formal educational institution in instilling and implementing religious moderation values in students. Teachers on faith, morals, and adab have delivered teaching materials related to religious moderation. Even though it has not been structured and managed properly, the values contained in national commitment, tolerance, anti-radicalism and violence, and accommodating local culture have been conveyed to students, such as respecting followers of other religions and respecting people of different ethnicities, races, and religions. It is proven that they have never received discriminatory treatment, harassment, and inter-religious bullying in the Kenagarian Air Bangis; they live side by side even though the non-Muslim community is far from the Muslim community, but in social relations and service to the community, they are treated the same as their rights as a citizen.*

Keywords: *Religious Moderation; Al-Qur'an Learning Center For Children; Role*

INTRODUCTION

The existing ethnic, cultural, tribal, linguistic, and religious diversity is an advantage Indonesia possesses over other countries; it is almost unrivalled globally. It is recorded that people in Indonesia profess six religions, and there are hundreds or even thousands of tribes, regional languages and scripts, and local Indonesian beliefs. This fact can give rise to various opinions, views, beliefs, and interests of each nation member, including religion. So being wrong in managing diversity can result in friction between citizens of the Nation. (*Religious Moderation*, 2019)

The importance of instilling the values of religious moderation in education is the main foundation of its aim to prevent the development of a mindset that feels the truth lies with certain parties, not others. With education on the values of religious moderation, it is hoped that all forms of disharmony that occur in the diversity of the Indonesian Nation can be overcome and become a solution to overcoming forms of intolerance and acts of violence that have occurred in recent years. Such as bullying a friend of a different gender, ethnicity, or race, vilifying other religious holidays, insulting someone's customs, not wanting to associate with people of a different gender, ethnicity, race, or religion, pressuring friends to follow or obey their wishes, forcing friends to agree with his opinion, commit acts of violence against friends who have different opinions and other acts of intolerance that occur in Indonesian society.

Al-Qur'an Learning Center for Children (TPA) is an institution or community group that organizes non-formal Islamic religious education to teach the Qur'an early and understand the basics of Islamic teachings to kindergarten, elementary, and school-aged children. or madrasah ibtidaiah (SD/MI) or even higher (Tauhid, 1994, p. 34). Al-Qur'an Learning Center For Children (TPA) is equivalent to RA and kindergarten (TK), where the curriculum emphasizes the basics of reading the Qur'an and helping children's spiritual growth and development ready to enter further education. Usually, early childhood children tend to participate in various activities actively, for example, reciting Al-Qur'an.

One of the Al-Qur'an Learning Center For Children (TPA) developing and deserves our attention is Kenagarian Air Bangis Pasaman Barat, specifically in West Sumatra, Indonesia. The growth and development of Al-Qur'an Learning Center For Children (TPA) in Kenagarian Air Bangis are

very rapid. It was recorded that in 2018 there were 40 TPA; in 2019, there were 50 TPA; in 2020-2021, 58 TPA. These TPA have started to exist and have been established since the 1970s and are not limited to mosques and prayer rooms (*surau*). This is what the author thinks is interesting and unique in Nagari Air Bangis; in this advanced and modern era, there are still teaching staff willing to accept students to study Al-Qur'an either at home or at the mosque, even from the data obtained by the Al-Qur'an Learning Center For Children (TPA) at home. There are more houses than the Al-Qur'an Learning Center For Children (TPA) implemented in mosques and *mashallah* (*Kesra Kenagarian Air Bangis, 2021, n.d.*). This is what makes students enthusiastic and compete to gain knowledge. Students continue to grow yearly, causing Al-Qur'an Learning Center For Children (TPA) to lack teaching staff and require additional human resources to keep up with the increasing number of students. This is certainly a positive trend in the community on the west coast of West Sumatra because parents' enthusiasm to provide primary religious education to their children is helped by an Al-Qur'an Learning Center For Children (TPA) educational institution.

At this Al-Qur'an Learning Center For Children (TPA), students enthusiastically gained knowledge and learned to read and write Al-Qur'an. What is interesting about the Al-Qur'an Learning Center For Children (TPA) in Air Bangis is that students are also given basic character and religious education apart from being taught how to read and write Al-Qur'an. Where students are taught about mutual respect, respect, and acceptance of differences, this is related to the vision and mission of religious moderation. Even though the concept of religious moderation is broad, it is also inappropriate to be seen on a narrow and small scale. For researchers, some descriptions of primary education given to students are the basis of religious moderation values applied in the scope of non-formal education and at the early childhood level.

Education on religious values is given once a week by holding a meeting of all TPA students at the elementary, middle, and high school levels (*Perda Pasaman Barat, n.d.*), which is then called dawn education because this activity is carried out at dawn on Sunday. This is carried out by every Al-Qur'an Learning Center For Children (TPA) in Nagari Air Bangis, both at the mosque and at home. The delivery of religious material by educators regarding manners, responsibility, self-confidence, mutual respect, and respect for others and others, which are significantly related to

moderation, is carried out after carrying out a series of student activities, such as recitation performances of Qur'an, speeches, recitation of short verses, the practice of *fardhu* prayers, practice of funeral prayers, and several series of other performances from the students (*Ustazah Uzma, Guru TPA Air Bangis, Sudah Mendirikan TPA Di Rumahnya Sejak Tahun 1980an.*, personal communication, n.d.).

This understanding of the values of religious moderation must be instilled from an early age in children at an early age, where at this time, an understanding has begun to develop amid society; some groups like to blame other groups and like to blame other people's religious practices for not being able to accept differences. Such an attitude will certainly give birth to the forerunner of intolerance in society, so this mindset may also be passed on to their children. Therefore an understanding of religious moderation must be instilled in society from an early age, especially in the younger generation, and it should start at the level of non-formal education such as Al-Qur'an Learning Center For Children (TPA).

In addition, Air Bangis is a heterogeneous area because there are not only Muslims but also other religions, namely Christianity. Christians living in Air Bangis are all immigrants and not natives of Nagari Air Bangis; however, as Indonesian citizens who live side by side, whether they are natives of a specific area or not, they must respect and respect one another. Therefore, providing and teaching the values of religious moderation to students from an early age is important.

Based on the background above, exploring the role of Al-Qur'an Learning Center For Children (TPA) as a non-formal educational institution amid the Kenagarian Air Bangis community in educating students about religious moderation from an early age is urgent.

There are several previous studies that previous researchers have carried out regarding religious moderation. *First*, research conducted by Ahmad Iffan and Muhammad Ridho in the article titled "*Conceptualization of Religious Moderation as a Preventive Step Against Radicalism in Indonesia*" (Iffan et al., 2020) concluded that conceptualization of moderation by deepening the understanding of moderation *siyasa*, *fiqh* moderation, and worship moderation as the basis for the moderation movement. This article is more focused on strengthening the concept of moderation in the *fiqh* aspect of *siyasa*. *Second*, an article written by Benny Afwadzi entitled "*Building Religious*

Moderation with Wasathiyah Parenting and Qur'ani Libraries in Al-Qur'an Learning Center For Children s." The article is the result of fieldwork that seeks to contribute to the understanding of moderation in the form of community service in primary Islamic educational institutions, namely the Al-Qur'an Learning Center For Children (TPQ) with a broad framework of religious moderation through a parenting program with *wasathiyah* nuances and a Qur'an library. *Third*, research entitled " *Religious Moderation in Indonesia*, "a study written by Mohamad Fahri and Ahmad Zainuri from their research shows that radicalism in the name of religion can be eradicated through moderate and inclusive Islamic Education and religious moderation can be shown through the attitude of *tawazun* (balanced), *i'tidal* (straight and firm), *tasamuh* (tolerance), *musawah* (egalitarian), *shura* (deliberation), *ishlah* (reform), *aulawiyah* (put priority), *tathawwur wa ibtikar* (dynamic and innovative).

From some of the research described above, no one has specifically examined the role of religious moderation in Al-Qur'an Learning Center For Children (TPA) education. So, in contrast to the three studies previously mentioned, this research was conducted to determine the role of TPA education as non-formal education in providing and instilling the values of religious moderation in students who are relatively young and adolescents. This research focuses on the values of religious moderation in the Al-Qur'an Learning Center For Children (TPA) educational environment for students in the Kenagarian Air Bangis.

METHOD

This study was field research with a qualitative descriptive approach; this approach was chosen because it aims to reveal facts in the field and uncover conditions and phenomena by presenting the conditions as they were when the research was carried out. The qualitative descriptive approach used in this study encouraged researchers to collect data using in-depth interview techniques. The primary data used in this research was obtained from informants directly through in-depth interview techniques, namely in-depth interviews with research subjects, namely Al-Qur'an Learning Center For Children (TPA) teachers, the Air Bangis National Office, Sungai Beremas sub-district, and assisted by the TPA supervisor, the entire Air Bangis State. At the same time, secondary data were obtained through the literature to support the theory used in this study.

DISCUSSION

CONCEPT OF RELIGIOUS MODERATION

The word moderation comes from the Latin *moderatio*, which means being (not excess and not lacking). The word also means self-mastery (from the very attitude of excess and deficiency). The Big Indonesian Dictionary (KBBI) provides two meanings of the word moderation: 1. reducing violence, and 2. avoiding extremes. If it is said, "that person is being moderate," the sentence means that the person is being reasonable, mediocre, and not extreme. Meanwhile, in Arabic, moderation is known as *wasath* or *wasathiyah*, which has the equivalent word with *tawassuth* (in the middle), *I' tidal*(fair), and *tawazun* (balanced) (*Moderasi beragama*, 2019b, p. 16).

Conceptually, religious moderation is built from words that mean moderation, and impartiality. Whereas in KBBI, the word moderation is taken from the word moderate, which means referring to behavior or actions that are reasonable and do not deviate, tend towards the middle dimension or way, have sufficient views, and are willing to consider the views of other parties (Dirjen Pendis Kementerian Agama, 2019, pp. 5–6). So, it can be concluded that religious moderation is an attitude of not exaggerating religion. Religious moderation is a trait that avoids extreme behaviour, the nature of feeling the most righteous, and blaming others who are not in line with him. This characteristic should be avoided because it will result in intolerance in social life (Suadi, 2021, p. 153).

Some of the principles of religious moderation are as follows:

1. *Tawassuth* (taking the middle way)

It is an understanding and practice of religion that is not *ifrath*, namely exaggeration in religion, and *tafrith*, namely reducing religious teachings. *Tawassuth* is an attitude in the middle or between two attitudes: not too far to the right (fundamentalist) and too far to the left (liberalist). The value of *tawassuth*, which has become a principle in Islam that must be applied in all fields of life so that Islam and religious expression become a benchmark for the truth of human attitudes and behavior. (Dirjen Pendis Kementerian Agama, 2019, pp. 12–13) This implies that the *tawassuth* principle contains the values of brotherhood and tolerance.

2. *Tawazun* (balance)

Tawazun is a balanced understanding and practice of religion that covers all aspects of life, worldly and hereafter, assertively stating principles that distinguish between deviations and differences.

3. *I'tidal* (straight and firm)

I'tidal is putting something in its place, exercising rights, and fulfilling obligations proportionately.

4. *Tasamuh* (tolerance)

Tasamuh is tolerance, namely the attitude or attitude of a person manifested in justice to accept diverse views and stances, even though they disagree.

5. *Musawah* (egalitarian)

Musawah is equality and respect for fellow human beings as God's creatures. All humans have the same dignity and worth regardless of gender, race, or ethnicity, as Allah says in Surah Al- Hujurat verse 13.

6. *Shura* (Deliberation)

Deliberation is mutually explaining and negotiating or asking each other and exchanging opinions on a matter. Deliberation has a high position in Islam, besides being a form of Allah's commandment, as in the letter Asy-shura verse 38. In essence, deliberations are also intended to create a democratic social order. *Islah*: making peace in various social conflicts.

7. *Awlawiyah*; able to compare priority scales.

8. *Tathawur Wan Ibtikar*, carried out various innovations following the times.

9. *Tabaddhur* : having the character of akhlakul karimah.

The principles above are the basic principles in conceptualizing Islamic moderation towards religious moderation. These ten principles can develop and update various theories and basic principles of moderation. One model of the development of religious moderation in Indonesia can be classified into three things: moderation of *siyasa*, moderation of *ibadah* (worship), and moderation of *fiqh*. These three things are fundamental problems in society where shifts in understanding often occur and result in acts of extremism. Islam has a basic rule that "everything is permissible unless there are rules for a prohibition," so any concept of understanding spread in Indonesia is a

truth if no rules violate it, but the main problem is that it does not have a valid basis, strong on an argument and a norm when it will interpret something.

In addition, there are four indicators of a moderate attitude toward religion: commitment to nationality, tolerance, anti-radicalism and violence, and accommodation to local culture (Junaedi, 2019). The four indicators above can be used to identify how strongly someone in Indonesia practises religious moderation and how much vulnerability one has. These vulnerabilities need to be identified so that we can find and take the right steps to strengthen religious moderation.

Indonesia is a country that has various tribes, religions, cultures, and beliefs, so Indonesia is an ethnic, multi-religious and multicultural country. With this multicultural condition, it is a great social force and a beautiful diversity when one synergizes and integrates with one another, working together in building the Nation. However, on the other hand, this diversity, if it is not maintained, fostered, both institutionally and socially, will trigger conflict and violence that can tear the foundations of national and state life, coupled with the consequences of modernization which bring the order of life to other things. in terms of pluralism and the hedonistic life model faced by religions in parts of the world today, considering that religion actually emerges from a plural or even pluralistic social and cultural environment.

Pluralism and multiculturalism are challenges that cannot be taken lightly because sometimes, this triggers division and disintegration in pluralism, which should be a benchmark in fostering, developing scientific insights, and practicing religion for its adherents. Religious education is a subject offered in schools across the country to students from kindergarten through universities, and must always prioritize humanist learning and the consequences of multiculturalism and pluralism; multicultural understanding helps students understand, accept, and respect people of ethnicity, culture, values, and religions are different so that mutual respect for differences (agree in disagreement) grows, and can live side by side with one another (to live together). In other words, students are invited to appreciate and even uphold plurality.

Religious Education is in the vortex of diversity, and pluralism with an educational paradigm that is multicultural, multidimensional, and not in a vacuum, so this implies that individual education stakeholders, educational

actors, objects, and beneficiaries of educational outcomes must be able to learn together with other individuals in an atmosphere of mutual understanding, respect, mutual tolerance, and mutual understanding as part of self-development or transformation, educational institutions, strategies, models or even learning process techniques. Conflicts in various regions often occur due to differences in community groups or even religions; for example, there are those who, in the name of religion and beliefs, burn houses of worship, religious figures are targets of cruelty by irresponsible hands, suicide bombings, radicalism, discrimination in the name of racial issues. (Times & Juliawanti, n.d.), (Alfons, n.d.) Of course, the description of the violent incident above results from negative propaganda from a handful of people. Sparks of hatred, violence, and vandalism occur because of offense between groups, between groups, between tribes and cultures, between religious adherents, so if this incident is not managed properly, it will become a time bomb that can explode and destroy the order of Indonesian society, which is already established.

With the logical consequences described above, religious education institutions have an important role as one of the institutions tasked with providing learning that encourages followers to be *tawasuth*, meaningful in the middle or balanced, not extreme, and not inclusive. The nature of *tawasuth* is part of religious moderation that must be instilled in students so that students have a moderate attitude toward the life of the Nation (<https://Media.Neliti.Com/Media/Publications/318931-Peran-Guru-Agama-Dalam-Menanamkan-Moderasi>, n.d.). In the plurality of the Indonesian Nation, religious moderation is necessary and taught to students so that they become human beings who are reconciled, full of compassion, and tolerant in the future. The involvement of religious teachers in providing an understanding of the nature of *tawasuth* for students needs to be cultivated and echoed. Religious education material emphasizes understanding affection, mutual love, mutual respect, and helping each other in goodness. Because with this understanding, students can implement it in the daily lives of students.

THE ROLE OF AL-QUR'AN LEARNING CENTER FOR CHILDREN (TPA) IN INCREASING OF RELIGIOUS MODERASIOAN

Al-Qur'an Learning Center For Children (TPA) is a non-formal Islamic educational institution for children. It enables them to be able and fond of

reading Al-Qur'an correctly according to *tajwid* science as the primary target, besides being able to perform prayers well, memorize several short surahs and selected verses, and able to pray and do good deeds. In the elucidation of the regulations of the West Pasaman Regional Government that Elementary School Students, Middle School Students, High School Students, Students, and Prospective Brides are part of Islamic Religious Education which has a strategic meaning to participate in educating the life of the Nation, especially in order to instill the values of Faith and *Taqwa* for the younger generation and society in general. To increase knowledge, understanding, and practice of the Qur'an by all levels of society, under the philosophy of *Adat Besandi sarak, sarak basandi Kitabullah* (Perda Pasaman Barat, n.d.)

Basically, this institution is divided into several classes according to age level, as stated in Government Regulation no. 55 of 2007 article 24 concerning Religious Education and Religious Education, namely:

1. Quran Kindergarten (TKA/TKQ) for Kindergarten-aged children (5-6 years)
2. Al-Qur'an Learning Center For Children (TPA)/TPQ) for children of the first to third grade (7-9 years)
3. *Ta'limul Qur'an lil Anlad* (TQA) for children aged 10-12 years and other similar forms (Pendidikan Agama Dan Pendidikan Keagamaan, n.d.).

Thus, the teaching portion in the Al-Qur'an Education Center is limited to providing basic knowledge on proper and correct reading and writing of the Qur'an following recitation and religious attitudes and skills. For example, reading and writing the Al-Qur'an, participating in regular prayers, and imparting morality and religion are all lessons that are less likely to be fully learned by formal schooling. (Abdurrahman, 2010). It can be concluded that the Al-Qur'an Education Center is a non-formal educational institution that focuses on teaching reading Al-Qur'an with additional content oriented towards the development of Islamic morals and personality.

One reason the relationship between religious education and moderation is meaningful is related to strengthening religious understanding in Islamic Education. The reason for strengthening this solid religious

understanding is to overcome the emergence of religious thought groups that are still unable to accept diversity and differences.

Bearing in mind that the material being taught is not only fixated on reading and writing materials of the Qur'an but also provides material on worship, aqidah, morals, or good morals, aims to prepare students to become Qur'anic individuals and make the Qur'an a guide in their lives; in the process of empowering humanity, the existence of educational institutions in society is an absolute requirement that has responsibility for cultural-educational. (Arifin, 2003, p. 38)

Al-Qur'an Learning Center For Children's role and existence follows Law No. 20 of 2003 concerning the National Education System in Article 3, which states that national education functions to develop capabilities and shape dignified national character and civilization to educate the Nation's life. (Suyitno, 2018). The existence of the Al-Qur'an Learning Center For Children is expected to contribute to shaping students' attitudes and personalities. Character education values that students can reflect in everyday life. Therefore, Al-Qur'an Learning Center For Children is not only limited to learning to read the Al-Qur'an every day, but educators also try to make the values contained in the Al-Qur'an able to be applied in the lives of students by providing religious material every weekend (Suyitno, 2018).

Al-Qur'an Learning Center For Children is one of the non-formal education pathways and a complement to the formal and informal education pathways; its existence is also very much needed by the community. Al-Qur'an Learning Center For Children is an institution or community group that organizes non-formal Islamic religious type education which aims to provide teaching of Al-Qur'an, in addition to understanding the basics of Islamic *dinul* to elementary school children or *Madrasah Ibtidaiyah* (SD/MI). In line with that, Budiyanto concluded that Al-Qur'an Learning Center For Children (TPA) is a Muslim community-based non-formal religious type education unit that uses Al-Qur'an as its primary material and is held in a beautiful, clean, neat, comfortable, and fun atmosphere as a reflection of the symbolic and philosophical values of the word *Taman* (garden) used. (Gunadi et al., 2019)

Non-formal education such as the Al-Qur'an Learning Center For Children is an education that students like; why not, after a day at school

faced with many difficult and tiring lessons, after arriving at the restaurant and taking a short break then, go straight to Al-Qur'an Learning Center For Children, meet with friends -new friends, new atmosphere and new lessons that they did not get at formal school. In addition, at the Al-Qur'an Learning Center For Children, they learn relaxed, not too serious, rigid, and monotonous like at school. If we remember our time at the Al-Qur'an Learning Center For Children, it feels like we want to return to our childhood days at the Al-Qur'an Learning Center For Children because the school was relaxed and fun.

The growth and development of the Al-Qur'an Learning Center For Children in Kenagarian Air Bangis are very rapid. It was recorded that in 2018 there were 40 Al-Qur'an Learning Centers For Children (TPA); in 2019, there were 50 TPA; and in 2020-2021, 58 TPA. This Al-Qur'an Learning Center For Children has existed and been established since the 1970s; with the enthusiasm of Al-Qur'an Learning Center For Children (TPA) students, it continues to grow until now. Students continue to increase yearly, causing TPA to lack teaching staff and require additional human resources to keep up with the increasing number of students (*TPA/TPSA Masjid Raya Air Bangis*, 2021). This is certainly a positive trend in the community on the west coast of West Sumatra. Where the enthusiasm of parents to provide primary religious education to their children is helped by the educational institution (TPA).

At Al-Qur'an Learning Center For Children, students enthusiastically gain knowledge and learn to read and write Al-Qur'an. What is interesting about Al-Qur'an Learning Center For Children in Air Bangis is that students are also given basic character education and primary religious education apart from being taught how to read and write Al-Qur'an. Students are taught about mutual respect and acceptance of differences. Religious values are taught weekly by meeting all students from various Al-Qur'an Learning Center For Children (TPA) at the elementary, middle, and high school levels. Several students were appointed as performers in this activity, reciting short verses, making speeches, poetry, and other skills. The last event was closed with the delivery of religious advice by Al-Qur'an Learning Center For Children (TPA) educators, and this activity was called dawn education.

Based on the results of the author's interview with one of the Air Bangis Al-Qur'an Learning Center For Children teachers, in essence, they

have just heard the word religious moderation, for them the word religious moderation is something new that they are not used to hearing, (*Ulfa Sari, Al-Qur'an Learning Center For Children (TPA) Teacher at the Great Mosque of Air Bangis*, personal communication) even some Al-Qur'an Learning Center For Children teachers are hearing the word religious moderation for the first time. One of the teachers at Al-Qur'an Learning Center For Children who have never heard of the word religious moderation is Mrs. Hafizati; she has been teaching children to recite Al-Qur'an at her home since 1997; she explains:

"I am not very familiar with the term religious moderation. However, this word has become a topic of discussion at a meeting of teachers at the Al-Qur'an Learning Center For Children at the office of the Ministry of Religion in West Pasaman district around 2021 (Hafizati, Air Bangis Al-Qur'an Learning Center For Children (TPA) "

This is a common occurrence, especially since they are only Al-Qur'an Education teachers who are in small villages far from the hustle and bustle of cities, and most of them are also old, besides that religious moderation is a new program promoted by the Ministry of Religion in 2019, by Mr. Lukman Hakim Saifuddin. Some teachers of Al-Qur'an Garden Education who come from higher education have heard the term religious moderation but do not understand the concept of religious moderation in depth. Meanwhile, teachers of Al-Qur'an Education from homemakers have never heard of religious moderation. Even though Al-Qur'an Learning Center For Children teachers is still unfamiliar with the word religious moderation, they do not rule out the possibility that they have taught their students the values of religious moderation. The proof is in the dawn of education activities; the teachers of Al-Qur'an Learning Center For Children usually provide insight into a religion about the values contained in Al-Qur'an. The values of religious moderation may also be given to students, although not in a well-programmed manner.

"If what is meant by religious moderation education is character education, planting moderate values, mutual respect, mutual respect between people. We've been doing this for a long time; even every weekend in the morning, education meetings are always held. This has become the duty of us educators at Al-Qur'an Learning Center For Children, not only me but also I am sure that other educators are also doing this at other Educators at Al-Qur'an Education in Air Bangis (Kartika Sari, Al-Qur'an Learning Center For Children (TPA))"

Based on interviews with Al-Qur'an Learning Center For Children teachers regarding what matters are material in dawn education, they said that the material provided was usually related to faith, Aqidah, Morals, and Adab (Ustazah Uzma, Air Bangis Al-Qur'an Learning Center For Children (TPA) Teacher, Has Established *Al-Qur'an Learning Center For Children (TPA) In His Home Since the 1980s.* , personal communication). Each Al-Qur'an Learning Center For Children has different material from the teacher, but it still boils down to the pillars of Islam, faith, stories of the Prophets, morals, and adab. Some TPA teachers have several small books as material for students, such as the Rukum Faith Book, the Pillars of Islam, the Story of the Prophet, Daily Prayers, Memorization of Hadith, and Juz ' Amma. Some teachers of Al-Qur'an Learning Center For Children provide advice or teaching and material to students without a guidebook; sometimes, they give lectures according to issues that are trending in society; this is done after learning the Qur'an (Ustazah Uzma, Water (*Ustazah Uzma, Guru TPA Air Bangis, Sudah Mendirikan TPA Di Rumahnya Sejak Tahun 1980an.*, personal communication, n.d.).

Based on the author's interview with one of the TPA teachers, apart from matters of faith and Islam, students are also taught how Islam regulates moral and etiquette matters, different ethnicities and religions (*Kartika Sari, Al-Qur'an Learning Center For Children (TPA) teacher at the Great Mosque of Air Bangis,* personal communication).

Air Bangis is a heterogeneous area because there are Muslims and other religions, namely Christianity. All Christians who live in Air Bangis are immigrants and are not native to the Nagari Air Bangis; however, as Indonesian citizens who live side by side, whether they are natives of a certain area or not, they must respect one another. Therefore, providing and teaching the values of religious moderation to students from an early age is important.

To see whether Air Bangis Al-Qur'an Learning Center For Children (TPA) teachers have provided and instilled the values of religious moderation in their students, you can look at several indicators:

1. National commitment

National commitment is a very important indicator to see how far the perspective and religious expression of a person or a specific group towards national ideology, especially their commitment to accepting

Pancasila as the basis of the state. (Dirjen Pendis Kementerian Agama, 2019)

2. Tolerance

Tolerance is giving space and not interfering with other people's beliefs, expressing their beliefs, and conveying opinions even though they differ from what we believe. Thus an indicator of religious moderation related to tolerance is the ability to actualize religious attitudes and expressions by respecting societal differences. The higher the tolerance for differences, the more democratic the Nation tends to be, and vice versa. The aspect of tolerance is not only related to religious beliefs but can be related to differences in race, gender, differences in sexual orientation, ethnicity, and culture. (*Religious moderation*, 2019)

3. Against radicalism and violence

Radicalism and violence in the context of religious moderation arise due to narrow religious understanding. Attitudes and expressions that emerge from this ideology and understanding tend to want to change social and political life by using violent means. The violence that arises from radical religious attitudes and expressions is physical and non-physical violence, such as accusing individuals or groups of people of heresy who have different understandings of their beliefs without proper theological arguments. Islam is present on earth as a teaching that is *rahmatan lil'alam*. However, it is undeniable that there are still other phenomena far from the apostolic mission due to the factor of conservative religious understanding. It cannot be denied that many religious expressions are still emerging from some Muslims at this time that seem unwise because they are rigid and exclusive in religion. As a result, the face of Islam that appears on the public surface is viewed by outsiders as haunted. The face of Islam in the public sphere has become unfriendly, extreme, and discriminatory. Of course, this statement is incorrect because the real face of Islam is full of compassion, as is the mission of Islam itself, which is to spread mercy to the whole world. (Director General of Education, Ministry of Religion, 2019)

4. Accommodating to local culture

The encounter between religion and culture often invites a long debate and leaves several issues. Islam is a religion that originates from

revelation, which, after the death of the prophet, no longer exists, while culture is the result of human creations that can change according to the needs of human life. The relationship between religion and culture is something ambivalent. At this point, conflicts often occur between religious understanding, especially Islam, and local traditions that develop in the local community. In Islam, the separation between religious teachings and local traditions is bridged by fiqh, which opens space to become a "tool" in resolving tensions. Many principles of fiqh and proposals, such as *al-'adah mubakkamah* (good traditions can be used as a source of law), have proven effective in reconciling conflicts between Islamic teachings and local traditions. (Dirjen Pendis Kementerian Agama, 2019)

The four indicators above can be used to identify how far Al-Qur'an Learning Center conveys the understanding of religious moderation values to students. These vulnerabilities need to be identified so that we can find and take the right steps to strengthen religious moderation.

Based on the interviews with the Al-Qur'an Learning Center For Children (TPA) teachers above, we can conclude that they have conveyed the teaching materials related to religious moderation in the material on moral and adab beliefs. The indicators of religious moderation above are indeed not conveyed in a structured manner; al-Qur'an Learning Center For Children (TPA) teachers do not teach Pancasila, national commitment but in their teaching materials, the values contain national commitment, tolerance, and anti-radicalism and violence as well as being accommodating to local culture have been conveyed to students. Such as respecting followers of other religions and people of different ethnicities, races, and religions because the Christians in Air Bangis are from Mentawai and have never been discriminated against, Al-Qur'an Learning Center For Children (TPA) teachers have never taught radicalism and violence to students, nor have they taught clashes between local culture and religion.

Al-Qur'an Learning Center For Children (TPA) in Kenagarian Air Bangis has shown its role and purpose as non-formal education stipulated in Law No. 20 of 2003 concerning the National Education System in Article 3. Based on an interview with Mrs. Ulfa Sari, the Al-Qur'an Learning Center For Children (TPA) Air Bangis has taught students how to pray five times a day, memorize prayers, memorize short letters and

selected verses, teach Islamic history, teach how to write and read verses of Al-Qur'an properly and correctly, directing good social morals following Islamic guidelines. (*Ulfa Sari, Al-Qur'an Learning Center For Children (TPA) Teacher at the Great Mosque of Air Bangis.*, personal communication)

Regarding morals to God and humans being the primary goal of learning, morals towards God and humans are rarely left unsaid in every meeting with students. However, teaching material related to social relations with fellow human beings of different races and religions remains a teaching material, although not as often as material related to how to have morals towards God and humans. In essence, morals and social relations with fellow human beings of different races and religions are only an insert from the main teaching material. (*Ulfa Sari, Al-qur'an learning center for children (TPA) Teacher at the Great Mosque of Air Bangis.* , personal communication)

This is reasonable because non-Muslims who live in Air Bangis are far away from the Muslim community; their communities are mostly located in the interior, they are all immigrants and work at PTs, but social interaction and interactions such as shopping to the market, celebrations and so on still mingle well with other Muslim communities. Moreover, as long as they are in Air Bangis in the Muslim community, thank God, there has never been any discriminatory treatment against them. They are still treated well like other Muslim communities. Likewise, with their children, they have never heard of discriminatory treatment in the form of bullying and the like. (*Ulfa Sari, Al-Qur'an Learning Center For Children (TPA) Teacher at the Great Mosque of Air Bangis.* , personal communication)

From the several interviews above, it can be concluded that Al-Qur'an Learning Center For Children (TPA) teachers in Kenagarian Airbangis have applied the values of religious moderation to their students by maintaining inter-religious harmony. The values of moderation that they teach revolve around tolerance, namely mutual respect, and respect for each other even though they differ in race, ethnicity, and religion. The values taught are only in the form of insert material, not the main material, namely teaching Al-Qur'an, aqidah, and morals.

CONCLUSION

The Al-Qur'an Learning Center For Children (TPA) in Kenegarian Air Bangis has demonstrated its role as a non-formal educational institution in

instilling and implementing the values of religious moderation in students. It can be seen from the teaching materials related to religious moderation delivered by teachers on matters of faith, morals, and adab. The values of religious moderation conveyed are unstructured and poorly managed; the values contained in national commitment, tolerance, anti-radicalism and violence, and accommodating local culture have been conveyed to students. Such as respecting followers of other religions and people of different ethnicities, races, and religions because the Christians in Air Bangis are from the Mentawai, different ethnicities, races, and cultures. Evidently, they have never received discriminatory treatment, harassment, bullying, etc. The Kenagarian Air Bangis community lives in harmony and side by side despite having different religions, ethnicities, and cultures. In social relations and service to the community, they are treated the same as their rights as citizens.

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