Assistance for Writing Sermon Scripts Based on Religious Moderation for Islamic Boarding School Students in Metro City

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Abstract:

The background of this service focuses on assistance in writing khutbah manuscripts to santri on religious moderation. This writing class assistance program based on religious moderation aims to improve the understanding of santri literacy in Metro City, which focuses on making Friday sermon scripts. The output of this mentoring program is the publication of a book of khutbah with the theme of religious moderation written by Santri. The approach used in this service is the ABCD (Asset Based Community Development) method with the assets of Islamic boarding school students in Metro. The enthusiasm of the students was extraordinary. The training participants in writing the Friday sermon script were enthusiastic about participating in the training and producing work in a khutbah script printed in the form of a book entitled "Friday Khutbah with the theme of Religious Moderation."

Keywords: *Religious Moderation; Santri; Sermon Script.*

Introduction

The world of literacy began to be promoted in Islamic boarding schools. This is because religious leaders in the pesantren world are minimal in spreading their message through writing, so the pesantren's efforts and fighting spirit in instilling the students' literacy world must be honed. In the past, the ulama struggled to teach and provide a legacy of knowledge they poured into the yellow books. That way, Santri also mastered da'wah with the pen and da'wah with the tongue.

This service activity departs from an idea about the need to increase empowerment for santri in the city of Metro through the literacy movement at the student level. The service team tried to synergize the vision and mission of the Ministry of Religion related to the religious moderation movement in Indonesia by facilitating training in writing sermon scripts for Friday. The training in writing the script for the Friday sermon is expected to transfer the knowledge and skills of the santri to explore the program's spirit to be implemented with a moderate attitude in an era eroded by the current radicalism.

In addition to the above, young age is included in a person's self-discovery period, where a human personality and attitude can be directed and formed at a young age. Meanwhile, the global world and the spread of radical and liberal views are feared to continue to erode the understanding of individual santri so that in the process of character building carried out in pesantren, and it is necessary to instill moderate Islamic values commonly known as an understanding of religious moderation. Therefore, the importance of education and understanding of religious moderation for Santri encouraged the service team to provide assistance and training among Santri from several Islamic boarding schools in the city of Metro.

According to the results of Arif and Lutfiana's research, the low creative spirit in writing students is due to a lack of guidance and direction. It needs to understand the concept of good and correct scientific writing rules. It was coupled with instantaneous things and the busy activities of students in pesantren. (Khoiruddin & Lutfiana, 2021). Moreover, Ali Ja'far's article examines the digital literacy of pesantren as part of modernization, as well as patterns of academic change and virtual contestation that affect existing traditions in pesantren (Ja'far, 2019). Meanwhile, increasing young people's interest in reading and writing is very important. We know that Indonesian people prefer to watch and listen rather than read, especially with an interest in writing. On the other hand, the ability to read interest expressed in writing has yet to become our culture in this country. Especially in the world of

pesantren, the world of writing is still dominated by Islamic studies without any effort to make it a work of writing from the students.

The role of religious moderation follows a journal article by Ahmad Komarudin, which describes Santri's contribution to campaigning for religious moderation. The moderate value of Islam is realized in the daily life of santri in boarding schools. With Santri's writing about religious moderation, it is assumed that the power and efforts of Santri to campaign for religious moderation are increasingly socialized effectively and efficiently (Komarudin, 2021).

The target that the proposing team will carry out is at least an increase in the ability to write santri, especially in the form of writing a Friday sermon script as part of supporting the santri literacy movement in Indonesia, and when plunging into the community can contribute writing as well as a place to socialize religious moderation as a form of delivering Islamic da'wah politely and peacefully.

In the world of pesantren, religious moderation values have been formed. However, the term has yet to be understood theoretically and practically by Santri in Pesantren. This is indicated by the results of an interview with one of the students at the Metro City boarding school, who needs help understanding what religious moderation means straightforwardly. Therefore, the IAIN Metro campus, as one of the means of the Ministry of Religious Affairs in conveying the meaning of religious moderation, is necessary for the students in Metro.

In the results of community service carried out by Agung and Fitri in the form of training in the form of book writing, the achievement of santri is increasing. The result is that participants have motivation and interest in producing work and can write work properly and correctly according to the writing rules (Mafazi & Windradi, 2020). Cahyaningrum also conducted training for madrasa students and teachers who were so enthusiastic and eager to learn the world of writing (Dewojati, 2018).

In addition, there is a Gunawan et al. mentoring program that aims to increase the understanding of Malang City Public Junior High

School teachers regarding various scientific papers, writing rules, and writing scientific articles properly and correctly (Gunawan et al., 2018). Another case of the results of the service conducted by Sani Aryanto et al. is motivating elementary school teacher education students as prospective teachers to maximize competence in writing children's literature in the form of mini fiction. (Aryanto et al., 2021).

Furthermore, the training organized by Demeiati et al. was in the form of creative essay writing, targeted the development of literary talents of orphanage children, and formed the forerunner of a literacy community and association. Making individuals who are beneficial to others and of superior quality (Kusumaningrum et al., 2020). Moreover, the assistance carried out by Taslim et al. was in the form of literacy seminars, writing training, and book publishing by students. It is hoped that these community service activities can create students who are reliable writers who can express their thoughts through written works. (Syahlan et al., 2019).

In contrast to the previous one, the article written by Dyah et al. produces teaching material products for students' essay and short story writing skills based on project-based learning, which are integrated directly into teaching materials and named "Proyek Keren Kita" (Fitriana et al., 2020). However, the community service carried out by Mega and Siska stated that the ability to write for a teacher is a professional demand. This often creates an obstacle to the promotion of a teacher by looking at the reality of low interest and ability to write. So, the activities carried out are to assist in writing scientific articles (Prabawati & Muslim, 2020).

The purpose of community service activities, in this case, is to make students in the Metro City boarding school understand religious moderation and be able to actualize it in the form of written work in the form of a religious moderation-based Friday sermon script. So that the formulation of the service problem proposed is how the training implementation strategy as a form of forming the personality of students in the Metro City boarding school in understanding religious

moderation and being able to actualize it in the form of a written work of khutbah jum'at script?

Method and Technique of Service

Asset-based community development (ABCD) is the right approach for this service. ABCD is an approach to the development of a group of groups seeking the realization of an order where the santri become the actors and determinants of improvement efforts in their community, or community-driven development (CDD). Efforts to develop Santri are carried out from the beginning of placing Santri to find out what strengths they have and all the potential and assets they have that have the potential to be utilized and developed (Tim Penyusun KKN ABCD, UIN Sunan Ampel Surabaya, 2015).

The publication of the book of Friday sermon manuscripts written by students is an indicator of the success of the achievement of this community service program, so the proposing team and partner institutions should seriously carry out this service with the aim that students can create a high literacy spirit in the pesantren world. The proposing team and partners are publishing a book of religious moderation-based Friday sermon manuscripts. Some Santri is trained intensely and required to make a script of khutbah whose contents are related to religious moderation and whose themes have been agreed upon. Students write between three to five pages. After the writing is collected, then an evaluation will be carried out. Additionally, the proposing team and partners work together to conduct the editing process of the students' writings. As for the last process, then design and layout the draft book. Moreover, the book will be published by a trusted publisher as an ISBN book.

This community service activity is carried out sustainably by paying attention to the achievement targets at each implementation stage. Each santri is given theoretical and practical experience, from providing workshops on becoming a khatib per Sharia rules to training in writing a Friday sermon script based on religious moderation, which

is then given a technical overview related to making the script through assistance and then the preparation of the draft script. After these activities, each script will be reviewed based on a reasonably intense selection to lead to the final stage: publishing a book of Friday sermon scripts discussing the concept of religious moderation.

Results and Discussion
Khutbah Script Writing

Writing is a communication activity that delivers messages (data) to the other party in writing using written language as the medium or tool (Dalman, 2016). As for beginner writers, writing a book with a few pages is enough; for example, practice writing a book with 10 to 20 pages first by writing engaging, actual, and prevalent themes (Pitwanto, 2020).

Reading and listening are categorized as receptive skills, which are receiving or mastering messages informed by writers or speakers. On the other hand, writing and speaking are categorized as productive because they create writing or speaking. Writing skills are significant in our lives because they are used to report ideas or organize thoughts (Rif'an, 2020).

A book embodies science and technology owned by a writer to transmit it to others and encourage a writer to update his knowledge according to the publisher's criteria, including content, language, and market. By publishing a book, a writer can contribute knowledge to others and immortalize himself in the world of literacy. So that a writer contributes to opening the eyes of other people's insights (Leo, 2017). Meanwhile, an opinion is a text that contains the opinion of a person or group on an actual issue. Other names, including columns, popular articles, argumentation articles, and argumentation essays, know opinions. Creativity and industry-oriented opinions can be found in mass media such as newspapers, magazines, tabloids, blogs, radio, and television (Ansoriyah & Purwahida, 2018).

About the basis used as a benchmark in the training activities carried out, namely related to the text of the Friday sermon, the service team adapted what was contained in the Friday sermon in Endang Basri Ananda's book as follows: 1) The introduction contains the urgency of the topic, why it needs to be discussed, a brief definition of the introduction to the subject matter. 2) The discussion contains a description of the problem and answers to why, what, and how arguments based on naqli and aqli arguments. 3) Conclusion contains suggestions, advice, and recommendations to the congregation (Ananda, 2019).

The service team, in carrying out the assistance, focused on training the script of the Friday sermon for the students of the Metro City boarding school, with the hope of being able to campaign for religious moderation that has been initiated by the Ministry of Religion to the world of pesantren through the santri, as well as inviting santri to contribute in making the script of the Friday sermon based on religious moderation.

In the Ash-Shafi'iyah school of thought, followed by most Indonesian Muslims, there are five pillars in implementing the Friday sermon. In simple terms, the details of the five pillars are: 1) Hamdalah. Namely saying the words: alhamdulillah, innalhamda lillah, ahmadullah or similar phrases; 2) Salawat to the Prophet Muhammad SAW. Salawat to the Prophet Muhammad SAW can be with a simple lafadz: Allahumma sholli 'ala Muhammad; 3) Reading excerpts from the Qur'an. Some scholars state that because the Friday sermon is a substitute for two abandoned rak'ahs of prayer, reading Qur'anic verses in the sermon is mandatory; 4) Advice or Wasiyat. In giving waist a pillar, the point is to convey the message of obeying Allah SWAT or at least staying away from His prohibitions. Such as the sentence: Athi'ullah wajtanibu ma'ashihi; 5) Prayer and request for forgiveness. The prayer for forgiveness for Muslims is a pillar that must be conveyed in the khutbah, for example, the phrase allahummaghfir lil muslimin wal Muslimat (Sarwat, 2018).

Apart from the pillars of the khutbah, Imam Nawawi explained the eight conditions of the khutbah. This means that the pillars recited by the useless if these eight conditions are not met: 1) The sermon is delivered in Arabic consecutively in the first three pillars; 2) The khutbah is delivered after zawal (the slipping of the sun to the west); 3) The khutbah should stand if able; 4) The khutbah sits between the two khutbahs; 5) Listening to the khutbah to 40 people is perfect; 6) The khutbah must be continuous; 7) The khatib is pure from impurity and dirt; 8) The khatib covers the aurat (An-Nawawi, 2005).

Religious Moderation

The word moderation is derived from the Latin moderatio = moderation (neither more nor less). In English, the word moderation is often used in the sense of average, standard, core, and non-aligned. In Arabic, moderation is better known as wash or wasathiyah, which is synonymous with the words tawassuth (middle), tawazun (balanced), and tidal (fair). Therefore, someone who applies the principle of wasathiyah can be referred to as wasith (Badan Litbang dan Diklat Kementerian Agama RI, 2019a). Moderation is the middle way. Moderation also means "something that is best." So something that is in the middle is usually between two bad things. For example, generosity is also good because generosity lies between extravagance and miserliness (Badan Litbang dan Diklat Kementerian Agama RI, 2019b).

An easy analogy for understanding religious moderation is the pendulum of a clock. There are two influences on each individual's religious attitude: reason and revelation. Siding with excessive reason can be considered extreme left, so it is usually characterized by ignoring the religious text (revelation). Another case with a conservative attitude, where literal understanding of God's revelation can also result in having an incredibly right attitude that only accepts and interprets revelation textually. A moderate human being will try to combine the two sides above. He can move to the right to be guided by revelation with contextual understanding. Moreover, he can go to the left to maximize

his intellect but stay moderately (Badan Litbang dan Diklat Kementerian Agama RI, 2019a).

Moderate Islam is an understanding and religious thought shared by most Muslims in Indonesia. However, because religious understanding is dynamic, moderate Islam is not a final entity; its leaders are critical of the social dynamics that stick out so that their religious understanding remains contextual. In addition, moderate Islam is not an Islamic understanding easily influenced by other religious understandings outside of national Islamic values (Wahab, 2021).

The main steps in implementing moderation are: 1) Having a correct understanding of the Holy Qur'an and Hadith texts by paying attention to maqashid shari'ah (the purpose of religion). 2) Cooperation among Muslims in matters of agreement, tolerance of differences, and tolerance towards non-Muslims. 3) Bringing together knowledge and faith, material creativity and spiritual nobility, economic and moral strength. 4) Emphasizing humanitarian and social principles and values. 5) Call for renewal by religious guidance and demand experts to do ijtihad in its place. 6) Fostering unity and integrity rather than differences and disputes. 7) Utilizing old relics and thoughts (logic of Muslim theologians, Sufi spirituality, examples of predecessors, rigor of legal experts, and ushuluddin). So, the application of wasathiyah in personal and community life requires serious efforts that are confirmed by (a) correct understanding, (b) controlled emotions, (c) vigilance (Shihab, 2019).

Scholars believe that the Islam that grew in the archipelago has different characteristics from Islam in the Middle East. These scholars also gave birth to several terms, such as inclusive, fiqh of diversity by Muhammadiyah, or Islam Nusantara by Nahdlatul Ulama. So Islam Nusantara also actually refers to the religious characteristics of a nation. This term also comes from the pattern of Indonesian Muslims who coexist in the diversity of the nation and state (Umar, 2019).

Reasons why it is important to be moderate: 1) Islam is a moderate religion; therefore, our religious attitudes should also be

moderate. It should not be excessive. We live in Indonesia, which is very diverse. From ethnicity and language to religion. 2) Indonesia is also one of the countries with the most significant number of Muslims in the world. So, our attitude as Muslims will be the face of Indonesian Islam in the eyes of the world. Therefore, we must contribute to the peaceful face of Islam in Indonesia. 3) There needs to be more than understanding. We need to practice the moderate values in our daily life (Kholisoh & Amalee, 2021).

Based on the empirical reality in Indonesia today, religious moderation (wasathiyyah) can at least be seen from four parameters: Commitment to nationality, Level of tolerance, Anti-radicalism and Non-violent attitudes, and Religious expressions that accommodate local culture (Muhammad & Muryono, 2021).

The da'i and khatib are the frontlines of da'wah, and the insight of Islamic moderation becomes the principal capital in carrying out the duties and responsibilities of fostering the ummah. Strengthening the capacity of Dai and Khatib is built through mentoring programs to strengthen moderation insights, guidance on writing moderation sermons, dialogue, and basic Islamic questions and answers, practice writing moderation sermons, mentoring da'wah in the field, distribution of moderation sermons, and communication networks through WhatsApp Groups (Ibrahim & Yusriadi, 2020).

Al-Anwaar Islamic Boarding School is an educational institution implementing the salaf system. It can be seen that the pesantren apply the salafiyah curriculum as a model of religious moderation that comes from learning kitab turats or yellow books as learning resources for students and the surrounding community. In addition, the Kyai figure in the pesantren is highly respected in the national and even international realms. Kyai Haji Maimoen, when preaching with the Ahlussunah Wal Jama'ah understanding, always prioritizes a moderate attitude which means not excessive and not soft (Nurdin & Naqqiyah, 2019).

The intention to create a generation with a balanced lifestyle requires steps to be taken by the government and supported by the community. Teachers play an essential role in the socialization of the elements of society because it is seen from their duties and obligations. The government plays a role in providing community facilities to realize religious moderation, namely by formulating goals and activities to strengthen religious moderation (Azis & Anam, 2021).

The strategy to prevent intolerance and radicalism: 1) The government provides public space for tolerant religious leaders to promote tolerance and national insight. 2) Reorganizing the primary and secondary education curriculum so that schools become a space for actualizing and expressing identity. 3) Reviewing regulations on establishing places of worship, which aim to facilitate religious groups to worship according to their beliefs. 4) Management of social media by relevant institutions to prevent and control hate speech and hoaxes. 5) The Ministry of Religious Affairs and MUI actively facilitate dialog and community interaction between opposing parties. Differences in belief should be managed well and not cause conflicts outside of worship. 6) The government and religious organizations should mainstream tolerant religious views, respect diversity, and be by national and Indonesian values. 7) The government should review mass organizations in Indonesia so that one goal is by Pancasila and national values and can prevent intolerant and radical teachings. 8) Public campaigns against intolerance and radicalism must involve women and youth. 9) Elections at any level should minimize the use of identity politics (Seftiani et al., 2020).

Related to the research results of Muhlisin et al. stated. State Islamic Religious Universities (PTKIN) leaders actively develop religious moderation through academic policies. They include the values of Pancasila and Indonesian nationalism in education, research, and community service. Lecturers are encouraged to emphasize tolerance, comprehensive religious understanding, courtesy, and freedom of discussion. Qualitative results and statistical analysis showed significant

support for religious moderation. So, it is necessary to strengthen academic policies to preserve national harmony (Muhlisin et al., 2023).

Santri and Islamic Boarding School

Islamic boarding schools were among the first Islamic educational institutions in Indonesia. Other names for pesantren in different regions vary; for example, in West Sumatra, it is called sura; in Aceh, it is called ayah or Menasha (Subhan, 2012). Currently, the definition of boarding school has experienced developments in reality due to the phenomena of a diverse society. Pesantren has mostly stayed the same in terms of its physical characteristics, but there may be changes in the field of education, especially at the level of life skills (Riduwan, 2019).

One of the elements of the nation that is also responsible for preventing and keeping away the mindset or understanding of deviant religious sects is Islamic boarding schools. Especially in this open era, the emergence of deviant religious sects or understandings in the community is influenced by a narrow and limited understanding of religion. In addition, for example, a person relies only on his shallow understanding without any effort to take explanations from religious scholars. The attitude of closing oneself off from differences in furu'iyah in religious matters also makes it easy for a person to blame those who are different from him (Ridlwan, 2018).

The broad definition of santri is more comprehensive than just people who are and have received religious education at boarding schools under the care of Kiai. However, it is also for those who study and understand religious sciences both autodidactically and in formal institutions, manifesting in their daily activities (Umar, 2014).

Implementation of the Service

Training activities for writing sermon manuscripts based on religious moderation for Islamic boarding school students in Metro City with the number of participants who took part in the training as many as 35 students. Implementing this activity involved 2 (two) lecturers and 2 (two) student assistants. Generally, this activity program is divided into

3 (three) stages: (1) Training in a workshop format. (2) Assistance and monitoring of training progress, which will be refined into a book of religious moderation-based Friday sermon manuscripts. (3) Selection results of the competition to write the best sermon script published in book form.

The training activity for writing sermons based on religious moderation was held at IAIN Metro Campus 1, Building I, 1st floor, on Monday, June 27, 2022. The activity participants comprised 35 students from 5 pesantren in Metro City: Nuurus Shoolihiin, Nurul Anwar Metro, Darul Amal, Roudlatul Qur'an, and Attaqwa Qur'an House. Before delivering the material, the resource person explored the santri's knowledge related to religious moderation, but not many santri understood the meaning of moderation; only a few santri could provide a brief description of religious moderation. In delivering the material, the resource person delivered material related to religious moderation and knowledge about writing sermon scripts. In addition, the resource person provides insight into matters related to the Friday sermon. After that, a question and answer session and discussion were held.

This community service activity is carried out sustainably by paying attention to the achievement targets at each implementation stage. Each santri is given a theoretical and practical experience starting from the provision of workshops on how to become a khatib per Sharia rules and training in writing a Friday sermon script based on religious moderation, which is then given a technical overview related to making the script through assistance and then the preparation of the draft script. After these activities, each script is reviewed based on a reasonably intense selection to lead to the final stage: publishing a book of Friday sermon manuscripts discussing the concept of religious moderation.

The mentoring method is in the form of providing training on religious moderation-based sermon scripts. The delivery of the material is done verbally by presenting the material, supported by copies of the material distributed to all participants; after listening to all the material,

a question and answer session is held to find out the extent of the participants' understanding in absorbing the material presented related to the Friday sermon and the meaning of religious moderation. Furthermore, each participant was asked to make a khutbah script with the provisions according to the division.

To achieve a goal, the implementation of this community service is carried out sustainably. The strategies implemented are as follows: 1) Communicating in the form of cooperation in the implementation of the service program with the pesantren management; 2) Providing information on the existence of the workshop program to santri, especially those who will be used as mentoring subjects in this community service program; 3) Providing debriefing in the form of knowledge or theories related to khutbah jum'at and religious moderation; 4) Arranging activities which are continued in the division of sub-materials for each trainee consisting of santri to facilitate mentoring of training programs; 5) Implementation of sermon script writing published in the form of a book of religious moderation-based khutbah jum'at scripts. 6) Monitoring and evaluation in the form of reviewing the results of the script produced by the students.

The themes raised in the book of khutbah jum'at texts with the theme of religious moderation by santri are as follows: At-Tawassuth (Middle), Al-I'tidal (Proportional), At-Tasamuh (Tolerant), Asy-Syura (Deliberation), Al-Ishlah (Improvement), Al-Qudwah (Exemplary), Al-Muwathanah (Love for the Motherland), Al-La'unf (Anti-Violence), I'tiraf Al-'Urf (Culture Friendly), Implementation of Religious Moderation Values, Religious Moderation of the Prophet Muhammad's Period, Religious Moderation of the Companions and After, Religious Moderation of the Modern Period, Religious Moderation in Indonesia, and Religious Extremism. In addition, the end of the book is also equipped with Eid al-Fitr Khutbah and Eid al-Adha Khutbah.

Conclusion

Based on the results of community service carried out by the Pengabdi Team, namely in assisting religious moderation-based writing classes for Islamic boarding school students in the city of Metro, the objectives of these activities have been achieved. However, these achievements still have some shortcomings. As an evaluation material, the Service Team found three achievements, as follows: 1) Developing the interest in reading and writing of Islamic boarding school students in Metro City; 2) Fostering the enthusiasm and attention of pesantren in developing the tradition of writing in the world of santri; 3) Producing a Friday sermon manuscript born from santri in the form of a book "Friday Sermon with the Theme of Religious Moderation" as an output of the activities that have been carried out. The process of implementing community service activities can run quite well. The students were enthusiastic about participating in the mentoring process but were constrained by time. Therefore, more time is needed in the mentoring process. Moreover, the recommendation for further service providers can add religious moderation content to literacy for Santri in terms of other forms of writing that are still rarely touched by Santri.

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