



Internalization of Tasamuh Values Between Religious Communities in Islamic Boarding Schools

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ABSTRACT

Kauman Lasem Islamic Boarding School is in the midst of a community has a various religion and ethnicities, such as Chinese, Javanese and Arab. The forms of activities carried out in the realm of tasamuh are ta'ziyah, devotional work and other social activities. This has caused researchers to be interested in knowing how the life of tasamuh religious people and the process of internalizing tasamuh values in the students of Kauman Lasem Islamic Boarding School. This research uses a qualitative approach. Data collection is carried out by means of observation techniques, interviews and documentation. Techniques in data analysis include data reduction to filter and simplify data, presentation of data to see the overall picture or certain parts of the study and drawing conclusions to obtain evidence that supports the data collection stage. Based on the research conducted, the following results were obtained: (1) The internalization of tasamuh values between religious people in the students of kauman Lasem Islamic Boarding School is through forms and processes. (2) The supporting factor for the internalization of tasamuh values between religious people in the students of Islamic Boarding School is the location of the cottage in the pecinaan environment. In addition, neighbors who have high social integration are supporting factors in the internalization of tasamuh values between religious people in the students of kauman Lasem Islamic Boarding School, so the inhibiting factor is in the new students, the lack of understanding of the new students towards tasamuh makes them behave as they please.

Keywords:

internalization of values, tasamuh, islamic boarding schools

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A. Introduction

Kauman Islamic Boarding School is located in Karangturi Village, Lasem District, Rembang Regency. This village is often referred to as a small Chinese or Chinese village, this village consists of Javanese, Chinese and Arab ethnicities. Based on the population data of the Karangturi Government in 2022, the most religious adherents are Muslims with 2,665 people, Catholics with 229 people, Christians with 284 people, Buddhists with 40 people, Hindus with 18 people, and Confucianists with 11 people as the least religious believers (Rembang., 2019). Even though there are the most followers of Islam, it does not discourage followers of other religions from continuing to interact. This diversity Kauman Islamic Boarding School seeks to internalize the values of *tasamuh* in its students through activities such as participation in patrol schedules with the community to maintain environmental security, *Ta'ziah* or mourning Muslim or non-Muslim, ethnic Javanese or Chinese who have died, non-Muslim communities participating in religious events, and *Ro'an* (community service) tolerance carried out by students and the community, independence ceremony attended by residents of Chinese descent (Lasem, n.d.). These activities can form students who can respect, respect each other and live in harmony with existing differences.

This phenomenon is considered interesting to research, which has not been found in previous research that focuses on this matter. For example, research by Lilik Murni Mustamiah as a result of her thesis entitled "Religious Education in Plurality: Efforts to Build Students' Religious Tolerance Attitudes at SMK Mahadhika 4 Jakarta (Robert Jackson Thought Review) The results of this study stated that the role of religious teachers in building students' attitudes of religious tolerance is first, through the learning process (good habits and examples). Second, teachers participate in assisting in religious activities/social activities, both intracurricular and extracurricular (Lilik Murni Mustamiah, 2022). And Abdul Habi in the results of his thesis research "Culture of Tolerance Between Religious Communities in Learning Islamic Religious Education at SMA Negeri 1 Kempo Dompu Regency." explained that teachers use student-oriented learning approaches such as historical approaches, sociological approaches, cultural approaches, emotional approaches, approaches, exploratory approaches, and rational and functional approaches (Abdul Habi, 2020).

Therefore, this research is intended to find out how the form and process of internalization of *tasamuh* values between religious people in the students of the Kauman Islamic Boarding School and what are the supporting and inhibiting factors for the internalization of *tasamuh* values between religious people in the students of the Kauman Lasem Islamic Boarding School. With the hope that later it can be more understanding for the public in general and researchers or readers of the results of this research in particular. So that what is the principle of purpose in this state can be realized. That is; unity and unity in society, nation and state are well established.

The ability of the Kauman Lasem Islamic Boarding School to equip its students with the values of *tasamuh* between religious communities will be seen in the daily life of the students. In addition, it can also bring harmony, as well as overcome existing differences without having to have conflicts with religious backgrounds. The form and process of internalizing these *tasamuh* values through joint social activities, for example, Community service together, commemorating holidays and others. The process can be done through

learning, example and habituation. Learning means that students are given an understanding of the meaning and importance of *tasamuh*. Then it is equipped with examples from teachers and continued with the habit of interacting or socializing with the community (Interview with Moch. Za'im Ahmad Ma'shoem, July 28, 2022, at 12.15 - 13.30 WIB at the Kauman Lasem Islamic Boarding School, 2022).

B. Theoretical Studies

The concept of internalization as an effort to instill values, it can be understood that the concept of internalization is a structured and measurable plan and effort in instilling something in the form of knowledge, ideas, culture and habits to someone who aims to influence and then reconstruct the mindset and shape the behavior of what he instills (Ahmad Tafsir, 2004).

Internalization of values is a process of imitation (*modeling*) that continue in the environment. This mechanism was revealed by Albert Bandura in his invention which is often understood *Social Learning Theories* or cognitive learning. In this mechanism there are three stages, as follows (Qumruin Nurul Laila., 2015).

Person or Browse is someone who serves as a reference model to instill values. In learning, this figure can be represented by teachers, peers, and other educators. Where the benact teacher acts as a role model for students regarding the implementation of the values instilled. This process can be done in classroom learning, where teachers design learning that refers to learning objectives, and are strengthened by the teacher's behavior as a role model (Qumruin Nurul Laila., 2015).

Environment is a learning environment. A learning environment in which students are able to capture knowledge and turn it into an experience in behavior. The learning environment is not only in the classroom. In order to optimize the role of the environment, it must be designed to be able to support the learning process of students, with an environment that synergizes with learning objectives, then it will support the internalization process of values that take place (Qumruin Nurul Laila., 2015).

Behaviour is the result of the internalization process, behaviour is broadly interpreted to mean behavior, as well as perspective. Of course, this behavior and perspective depends on the learning results and refraction in the learning environment.

Each of these aspects has its own role that is integrated with each other, related to each other so that it becomes a whole unit that cannot be separated anymore. The optimization of each domoain by considering local advantages makes each internalization process unique.

Deep *triadic reciprocal causation*. Describing the mechanism that shapes human behavior is a comparison and accumulation of human soul and body experience consisting of received knowledge that is applied in habituation in the environment. So that the interconnectedness of each process will affect each other (Qumruin Nurul Laila., 2015).

Results of internalization of *Tasamuh* values (*behaviour*) can be killed includes two aspects, namely the aspect of understanding and the aspect of attitude. The understanding aspect is often also called the cognitive aspect, the cognitive aspect includes a deep understanding of materials and ideas, concepts, and being able to contextualize existing values in facing current problems (Qumruin Nurul Laila., 2015). Attitude or affective aspects that include continuous and continuous practice (*habit*) Regarding the understanding of *tasamuh* to determine attitudes in facing current problems

as a da'wah strategy and a means of unifying the people.

C. Method

This approach uses a qualitative approach because this research tries to describe and explain the events that occur according to the real situation in the field. The explanation of the problem that cannot be predicted but is communicated as logical openness with the conditions as it is when the exploration is carried out cannot be predicted but is communicated as logical openness with the conditions as it is at the time of the exploration (M. Romadlon Habibullah et al., 2021).

The type of research used is qualitative descriptive, the approach used in this study is a qualitative approach, this research is a testing strategy that produces interesting information as words composed or expressed from associations and behaviors that are observed and aimed at normal and individual settings comprehensively (as a whole) (M. Romadlon Habibullah et al., 2021).

In the research conducted, the researcher is a data collection tool. Researchers come to be observants. The presence of the researcher is intended so that the data obtained can be in accordance with reality and can be held accountable. If the researcher is not present, then the accuracy of the data obtained is not guaranteed. Therefore, researchers are required to go directly to the field in order to know and understand the actual conditions and supported by data collection techniques in the form of interviews, observations and documentation studies. The data analysis techniques carried out in this study include data reduction to filter and simplify data, data presentation to see the overall picture or certain parts of the research and draw conclusions to obtain evidence that supports the data collection stage.

D. Result

The internalization of Tasamuh Values between Religious Communities in the students of the Kauman Lasem Rembang Islamic Boarding School is carried out with several activities, namely: *First*, Learning. In this process, students are educated, directed, and given an understanding of the values of tasamuh and their limitations through learning in the boarding school such as book studies, recitations, and inserting in explanations in book learning.

Second, Kyai's example. The figure of a kyai who is a role model for the students should give a good example to his students. KH. Moch. Za'im Ahmad Ma'shoem always gives an example in his daily life to the students, and the ustadz at the Kauman Lasem Islamic Boarding School participates in giving an example in the process of internalizing the values of tasamuh to the students. This is in accordance with what was conveyed by the Caretaker of the Kauman Lasem Islamic Boarding School, KH. Moch. Za'im Ahmad Ma'shoem as follows:

"In my daily life, I always try to be a neighbor both with non-Muslim neighbors and other ethnicities. My neighbors and I here greet each other when we cross paths, when our non-Muslim or ethnically different neighbors come here, we chat casually without any sense of difference between us, and we never talk to people who are concerned about religious or ethnic differences." (Interview with Moch. Za'im Ahmad Ma'shoem, July 28, 2022, at 12.15 - 13.30 WIB at the Kauman Lasem Islamic Boarding School, 2022)

Third, Habituation The process of internalizing tasamuh values between religious communities at the Kauman Lasem Islamic Boarding School is carried out through habituation. After the students know how to tasamuh, the limits of tasamuh and so on in learning, seeing firsthand what is exemplified by the caregivers and ustadz in the cottage, the last process of internalizing the values of tasamuh between religious people, namely the students are accustomed to living in tasamuh in their daily lives, the Kauman Lasem Islamic Boarding School also develops it through activities involving other religions. This was confirmed by the caretaker of the Kauman Lasem Islamic Boarding School KH. Moch. Za'im Ahmad Ma'shoem as follows:

"In the daily life of the students of the boarding school here, we are obliged to have a social spirit, when meeting neighbors, greeting each other, etc. In addition, we also try to develop the values of tasamuh here by holding activities that involve Muslim and non-Muslim cottage neighbors, other close neighbors, we also often hold activities that involve neighbors, and events that invite neighbors and other religious leaders. We also often collaborate to make events with other religions in this village."

In every process of internalizing the values of tasamuh between religious communities in the students of the Lasem Islamic Boarding School, it is always emphasized to the students about the limits of tasamuh with people of other religions. The limits of tasamuh that are internalized include social, state, humane, students are welcome to join in condolences to non-Muslim neighbors, but are not allowed to pray for the deceased. The form of limitations that are internalized in the students of the Kauman Lasem Islamic Boarding School are in the form of ukhuwah insaniyah, basyariyah, and ukhuwah watahaniyah.

E. Discussion

1. Internalization of Tasamuh Values between Religious Communities in Students of Kauman Lasem Rembang Islamic Boarding School

Tasamuh in religious people can be started from a simple understanding that tasamuh is the same as understanding the differences that exist, being able to get along and respect the attitudes and behaviors of others. Talking about tasamuh, Shallahuddin Sanusi argued in his book entitled Pattern of Fostering Religious Unity that tasamuh is an attitude of understanding and respecting differences, as well as respecting the attitudes and behaviors of others.(Shalahuddin Sanusi, 1997) This is in accordance with the researcher's findings on the form of internalization of tasamuh values between religious communities in students that the location of the Kauman Lasem Islamic Boarding School which is in a Chinese environment requires its students to be able to get along well, respect the residents around the boarding school, and maintain human rights.

Along with the development of the Kauman Lasem Islamic Boarding School, the process of internalizing the values of tasamuh between religious communities continues to be developed as well. The development of inter-religious values that are internalized in the students of the Kauman Lasem Islamic Boarding School, namely; Learning, Kiai Example, Habituation.

2. Supporting and Inhibiting Factors for the Internalization of Tasamuh Values between Religious Communities in Students of the Kauman Lasem Rembang Islamic Boarding School

Supporting Factors; In the process of internalization, it is greatly influenced by the state of the environment, so that the environment has a very big role in shaping children's identity and behavior.(Aunurrahman, 2009) The Kauman Lasem Islamic Boarding School, which is located in a Chinese environment, is one of the supporting factors in internalizing the values of tasamuh between religious communities in students. In addition, the people around the boarding school can be said to be able to worship each other in religious life. The values of tasamuh between religious communities have become the norm of society to maintain harmony in the midst of differences. Some of the field findings obtained by the researcher are evidence among people who know each other, greet each other, and are able to communicate with each other in daily life. In addition, other religious activities such as celebrations or ceremonies.

In social integration, Soetrisno Kutoyo argues that social integration is a process of adjustment between various elements of social life (society) to produce a life model that functions harmoniously for society.(Soetrisno Kutoyo, 2004)

Inhibitory Factors; In the process of internalizing the values of tasamuh at the Kauman Lasem Islamic Boarding School, there are obstacles to new students, the lack of understanding of new students about tasamuh makes them behave as they please, this is due to their age as teenagers and their lack of understanding of tasamuh. "Usually the new students at the cottage here often do things that can disturb the peace of the neighbors, so the administrators and ustadz here always supervise the behavior of the new students. And thank God the neighbors can understand this."

The response of the neighbors of the boarding school who knew about the intolerance behavior by the boarding school students understood this. The neighbors of the boarding school understood because the new students were still in their teens and they did not know the culture that prevailed at the Kauman Lasem Islamic Boarding School. The above statement was conveyed by Mr. Kristianto/Semar as a neighbor of the Kauman Lasem Islamic Boarding School and a leading figure of the Catholic religion in Karangturi village as follows:

"I also understand if there are new students who usually do something, indeed they are still in their teens, and they are still at the learning stage, after all they are still new students, so it is understandable if they do what they want, and we are not bothered by that"

F. Conclusion

The internalization of the values of tasamuh between religious communities in the students of the Kauman Lasem Islamic Boarding School is through forms and processes. The form of internalization of inter-religious values in the students of the Kauman Lasem Islamic Boarding School is: getting along well and respecting non-Muslim residents in the sense that human rights are very well maintained. The form of internalization of tasamuh values between other religions through the development and development carried out by the Kauman Lasem Islamic Boarding School such as condolences to the neighbors of the boarding school, inviting and attending the invitation of followers of other religions, asking followers of other religions and their figures to participate in the free treatment carried out by the Kauman Lasem Islamic Boarding School. In addition, it is also developed through activities involving followers of other religions such as *tolerance activities* , mutual cooperation to help each other, holding independence ceremonies, cultural dialogues, and following patrol schedules.

The process of internalizing the values of tasamuh between religions in the students of the Kauman Lasem Islamic Boarding School goes through three processes, namely: *First*, learning, a process where students are given an understanding and improve the thinking ability of students in tasamuh between religious people. *The second* example is kyai, where the caretaker of the Kauman Lasem Islamic Boarding School immediately gives an example in his daily life to become a role model for students. *Third*, in this habituation process, students mingle, interact and play a direct role in the process of internalizing the values of tasamuh between religious people.

The supporting factor for the internalization of inter-religious tasamuh values in the students of the Kauman Lasem Islamic Boarding School is the location of the boarding school in a Chinese environment. In addition, neighbors who have high social integration are a supporting factor in internalizing the values of tasamuh between religious people in the students of the Kauman Lasem Islamic Boarding School. While the inhibiting factor is in new students, the lack of understanding of new students about tasamuh makes them behave as they please, this is because indeed their age is still teenagers and their lack of understanding of tasamuh can hinder the process of internalizing tasamuh values between religious communities in the students of the Kauman Lasem Islamic Boarding School.

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