

Strategy Council Religious Study Raudhatul Paradise in Cultivating Moderate Religious Attitudes among Students

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Abstract

Indonesia is wrong one from many country which multicultural in world, this matter of course caused, because Indonesia is country which own diverse variety race, ethnicity, language, religion, and culture. Study This aim for analyze strategy Council Raudhatul Jannah Study Group Jontak in grow attitude moderation religious students in Danger Village. The research uses a descriptive qualitative approach. Data sources study consists of on data primary and data secondary. Collection Data collection was conducted through observation, interviews, and documentation. Data analysis used data reduction, data presentation, and conclusion drawing techniques. The results of the study indicate that the strategies implemented by Majelis Taklim Raudhatul Jannah were implemented through four main management functions: planning, organizing, actuating, and controlling. At the planning stage, program coaching designed with integrate. The values of religious moderation, such as tawassuth (religious tolerance), tawazun (compassion), i'tidal (compassion), and tasamuh (compassion). In the organizational stage, the Islamic study group (Majlis Taklim) involves administrators, religious teachers, community leaders, and guardians of students in the collaborative implementation of the program. The implementation stage is carried out through religious studies, habituation, role models, religious discussions, and social activities that encourage the internalization of the values of moderation in the students' lives. Meanwhile, monitoring and evaluation are carried out periodically to measure the development of students' attitudes and behavior and to increase the effectiveness of the development program. Thus, the implementation of an integrated Islamic boarding school management strategy can effectively foster an attitude of religious moderation among students.

Keywords

Council Study Group; Management Cottage Islamic Boarding School; Moderation Religious; Students.



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INTRODUCTION

Indonesia is wrong one from many country which multicultural in world, this matter of course caused, because Indonesia is country which own diverse variety race, ethnicity, language, religion, and culture (Hidayat & Rahman, 2022). This diversity is the main characteristic of the Indonesian nation and reflects the social and cultural richness that forms the national identity in

social, national and state life. People Islam now face challenge global and universal, Good through internal Islam itself and external challenges. Currently, Islam is known as a community experiencing backwardness in various sectors, including education, politics, and economics (Ansori, 2016). On level Which The same, challenge Islam in sector external always come repeatedly through accusations against him such as accusations of theorism, being anti-progress, being hostile to women and so on (Maskuri et al., 2020). Muslims who are known to experience backwardness in various aspects actually stem from a lack of religious understanding right. With this different understanding, it will have implications for the division of people Islam That Alone. Between reason problematic on among them is first, the existence of a group Muslims who take the path extreme and strict in understanding religion Islam That Alone with understanding Which extreme with ways who are impressed by the violent way of changing a society. Secondly, there are also those that are too soft, loose in religious, as well as not enough behave firm in responding to attitudes attitude negative Which originate from culture and civilization (Wedi, 2020).

They adopt this attitude because they have low Islamic religious knowledge and so give birth to knowledge knowledge Which contradictory with Islam That Alone. Attitude This second group is more about self-control without considering other views about individual attitudes. the. Life religious in Indonesia get highlight from various parties, both domestic parties such as Non-Governmental Organizations and the Forum for Interfaith Harmony; and foreign parties such as the views of Middle Eastern scholars and the United Nations and so on (Maskuri et al., 2020). This right is suspected by the emergence of conflict social Which background behind religion in middle public. Amidst the conflict social What is spreading in the Indonesian nation is extremism, hate speech, radicalism, until the slag connection tolerance between people religious (Maskuri et al., 2020). The proliferation of this social phenomenon requires immediate solutions, as it threatens harmony in Indonesia. Religious issues are highly sensitive and can damage social relationships. happen in public. Conflict social in public Which take shelter on Name Religions need to be brought together to find the right solutions. If these conflicts are allowed to continue, they will jeopardize harmonious social life in Indonesia.

The most worrying thing is the tough attitude of a group of people who claim to be defend religion Islam However change public with method method the hard one and anarchist, No Want to understand position social Which plural and multicultural. For this group, they think that the true way to practice religion is their way, not their way. most person in Indonesian society. Islam is a religion the majority of which There is in Indonesia with resident most in world moment This (Toha & Muna, 2022). Current

Islam in Indonesia has recently been emphasized by the manifestation of religious moderation (wasathiyyah). This idea of religious moderation seems to be a solution to address various problems. religious in scene national and civilization global in level international. If the group radical and extremists speak about Islam with loud and violence. So, it is hoped that Moderate Islam can also speak loudly and peacefully to become solution problematic diversity religion in Indonesia. (Maskuri et al., (2020) Given the widespread diversity of religious groups

and sects in society, there are many differences in customs and practices regarding education and religious activities. This can certainly lead to conflict among communities with differing customs and practices regarding religious activities.

One of the community institutions that plays an important role in shaping people's religious attitudes is the majelis taklim. As a non-formal educational institution based on religious, assembly religious study not only functioning as place learning religion, but also become means coaching character, strengthening morals, as well as vehicle dialog social inclusive and moderate. Assembly religious study has strategic potential for instilling the values of moderation in daily life through a spiritual, educational, and cultural approach that is direct and down to earth. (Haryono, 2025) In the context of religious education, the formation of an attitude of religious moderation needs to be instilled since early, including to for students in institution non-formal like assembly Islamic study groups (Shobri & Abdillah, 2025). The Islamic study groups have a strategic role as a forum for religious development. Not only in aspect understanding teachings religion, but also in forming character and attitude religiousness Which inclusive and tolerant (Syalwa) & Musthofa, 2025).

One of the Islamic study groups that organizes religious education for the community is Council religious study Raudhatul Paradise Which located in Village Danger, Subdistrict Masbagik, East Lombok Regency. This Majlis Taklim is a non-formal Islamic educational institution that plays a role in providing religious guidance to students through various activities. activity learning Which implemented in a way programmed And Its existence is not only a place to study Islamic knowledge, but also a forum for developing morals and character, and strengthening religious values for students. Council religious study Raudhatul Paradise own amount students Which Enough Lots with Students come from diverse age backgrounds and educational levels. To facilitate the learning process, students are grouped into six grade levels based on their abilities and educational development. Grades 1 through 3 are generally attended by students still in elementary school (SD). Furthermore, class 4 And class 5 intended for for students Which currently go through education in level School Intermediate First (Junior High School) and School Intermediate On (Senior High School). As for class 6 filled by students Which has go through education in college tall and students seniors who have better religious abilities and have been following the learning process for a longer period. This grouping aims to ensure that the material presented is can customized with level understanding, need, and intellectual development students so that process learning ongoing in a way more effective and directed.

Furthermore, these students are children and teenagers from the surrounding area, where they interact with the wider community. Therefore, it's possible they could be influenced by various religious groups or factions within the community. This is feared to lead to fanaticism. And conflict religious on for students. Not only through public. they can also be influenced by their own families, because they come from families that different Which Of course Also own customs customs religious Which different also. Besides that media social Also very impact to condition religious they and bring toward Which not enough moderate. In the

era Now this Lots very Which We Look On social media, there is a lot of content that displays bad attitudes towards religion. contents Which nature fanaticism to something group certain, content who blames other people's religious practices without first knowing the source.

To anticipate this, the Raudhatul Jannah Islamic Study Council tries to instill in its students the need to be moderate in their religion, not too fanatical about it. something group certain and of course so that they No easy blame others. Through the statement above, it encourages researchers to research the strategy of the Raudhatul Taklim assembly. Paradise in grow attitude moderation religious santri. Things This expected later can become something matter Which can change view Public related with the issue of bigotry and so that no too easy in blame person other.

METHODS

As for the types research that the research used is qualitative research with a management approach cottage Islamic boarding school. According to Bogdan and Taylor Which quoted by Lexy J. Moleong, qualitative research is a research method that produces descriptive information about individuals and observed behavior, both in written and spoken form (Moleong, 2000). Temporary That, theory management cottage Islamic boarding school referring to on George R. Terry's management functions, namely planning, organizing, actuating, and controlling. These four functions are used as an analytical framework to examine how Majlis Taklim Raudhatul Jannah compiles programs, organize source Power, carry out coaching, as well as do evaluation in fostering a moderate religious attitude among Islamic boarding school students.

In qualitative research, data sources are a fundamental aspect that determines the depth and validity of research findings. According to (Sugiyono, 2019) source data in study qualitative can differentiated become data primary and data secondary, both of which complement each other in building a comprehensive analysis. Primary data is obtained through direct from the Chairman Council Study group, for ustaz/asatidz, administrator, And Students participating in coaching activities. Secondary data was obtained from institutional documents, activity schedules, archives of religious study groups, documentary photos, books, scientific articles, and various references. Which related with management cottage Islamic boarding school and moderation religious.

According to (Arikunto, (2002) technique collection data referring to on a series the method that used by researchers For get information, although its nature abstract And can not observed in a way direct. Collection data done through observation, interviews, and documentation. First, observation is a research approach in which the researcher directly observes and records the behavior, events, or phenomena being observed without influencing or changing the observed situation. The results of the observation show that the activities coaching students implemented in a way routine through religious studies book, study Islamic education, moral development, and social activities. In each activity, the ustaz delivers material that emphasizes the importance of modesty, moderation, moderation, and tolerance.

The interaction between the ustaz and the students takes place in a dialogic manner, giving the students the opportunity to ask questions, discuss, and express their opinions while respecting differing views. Second, the interview is an oral communication process that aim get information (Nasution, 2004). Based on results interview in a discussion with the Chairman of the Majlis Taklim, it was learned that the religious moderation development program was designed in stages through regular religious study activities, moral development, and the exemplary behavior of the religious teachers. According to him, the main goal of the program is to develop students which own understanding religion which balanced, no easy affected by extreme religious beliefs, and the ability to maintain harmony within the community. An interview with one of the religious teachers showed that the development strategy was implemented through a persuasive approach, behavioral conditioning, and providing concrete examples in daily life. Meanwhile, several students stated that they better understood the importance of respecting differences, engaging in polite dialogue, and increasing social awareness after follow coaching activities at the Majlis Taklim Raudhatul Jannah. Third, documentary techniques are used to research written objects (Amir, 2016). Researchers use technique documentation for get data supporters in the form of institution profile, structure organization, program Work, and documentation activity.

Data analysis was carried out interactively using the Miles, Huberman, and Saldaña models. Which covering reduction data, presentation data, as well as withdrawal conclusion and verification. Analysis done in a way sustainable since process collection data until the research was completed so that a comprehensive picture of the Majlis Taklim Raudhatul Jannah strategy was obtained cultivate attitudes religious moderation of santri.

FINDINGS AND DISCUSSION

Findings

Strategy Planning (Planning) Council religious study Raudhatul Paradise in Cultivating Moderate Religious Attitudes among Islamic Students

The research findings show that Majlis Taklim Raudhatul Jannah applies the strategy planning Which structured in grow attitude moderation religious Students. Planning begins with identifying the students' religious development needs, tailored to the socio-religious conditions of the Danger Village community. Based on interviews with Mr. TGH. Ahmad Subki Hulaimi, the administrator of the Raudhatul Jannah Islamic study group, it was found that the development program is not only oriented towards improving religious understanding but also directed at developing the students' character to be tolerant, open, and able to appreciate differences in perspective in community life.

As delivered by Father TGH. Ahmad Subki Hulaimi:

"In compile program, we always see moreover formerly need students and condition society. We want students not only understand religious knowledge, "But also having an attitude of respect for differences, being able to live side by side with the community, and being a role model in maintaining harmony. Therefore, material on modesty, tolerance,

tolerance, and morals is always included in every development activity."

Program planning is carried out through the development of routine study agendas, recitation of yellow books, moral development, religious discussions, and social activities involving students. The designed material focuses on the values of religious moderation, such as tawassuth (the middle path), tawazun (balance), i'tidal (justice), and tasamuh (tolerance). These values are integrated into all learning activities so that students not only understand the concept of moderation theoretically but also are able to implement it in their daily lives.

Furthermore, the planning also takes into account the development of santri (Islamic students) as the next generation of moderate preachers. The management of the Islamic study group periodically develops programs to strengthen national insight, Islamic brotherhood, national brotherhood, and human brotherhood. These programs are designed to foster awareness that diversity is a natural law that must be addressed wisely and responsibly. thus, process planning Which done show existence orientation long term in forming the moderate character of students.

Strategy Organizing (Organizing) in Coaching Moderation Religious Students

Research findings indicate that the organization of the Raudhatul Jannah Islamic Boarding School is systematic, involving various elements that play a role in the development of students. The organizational structure of the Islamic Boarding School consists of a chairperson, secretary, and treasurer, field education, field preaching, and field social society, each of which has clear duties and functions.

In practice, Mr. TGH. Ahmad Subki Hulaimi as the administrator of the taklim assembly did not Work in a way individual, but build collaboration with figure religion, community leaders, Islamic boarding school administrators, and the students' guardians. The involvement of these various parties creates a strong synergy in supporting the implementation of the religious moderation program. The administrators act as program planners and controllers, while the ustadz (Islamic teachers) act as mentors who directly interact with the students.

As delivered by Father TGH. Ahmad Subki Hulaimi:

"We No Possible Work Alone. Manager, for Ustaz, figure public, and guardian students "They each have their own roles. Through good cooperation, fostering students becomes easier because what is taught in the study group also receives support from their families and the community."

He also added that coordination between departments is carried out regularly through management meetings to evaluate program implementation and discuss various student development needs. With intensive communication, any challenges that arise can be promptly resolved, ensuring that development activities continue as planned.

This participatory organization has a positive impact on the effectiveness of the guidance. Students gain a broader learning experience by gaining an understanding of religious moderation from various credible sources. Furthermore, good coordination between departments allows each program to run according to its stated objectives. This demonstrates

that the success of instilling religious moderation is not solely determined by the quality of the materials but also by the effectiveness of the organizational system supporting the guidance process.

Implementation Strategy (Actuating) in Cultivating Moderate Religious Attitudes among Islamic Students

Research findings indicate that the implementation of religious moderation strategies is carried out through educational approaches, role models, habituation, and social empowerment. This strategy is at the core of the entire development process because it is the implementation stage of the previously developed plan.

In activity religious studies routine, for religious teacher convey material religious with an inclusive and dialogical approach. Students are given the opportunity to discuss various problem religious so that formed ability think critical and not easily blaming other groups. The teaching of Islamic jurisprudence, faith, and morals is always linked to the realities of a pluralistic society, enabling students to understand the importance of living together harmoniously. This is in accordance with the Raudhatul Jannah Islamic Study Group's study schedule, as shown in the table below.

Table 1. Timetable religious studies Assembly religious study Raudhatul Paradise

Times	Waves					
	1	2	3	4	5	6
Loli Monday	Public Creed	Public Creed	Public Creed	Durusul Aqid	Morals of Lil Banin Volume 3	Matan Jurumiyah
Monday Night	10	13	11	20	9	14
Loli Tuesday	Wadi h Fiqh	Wadi h Fiqh	Wadi h Fiqh	Wadi h Fiqh	Fiqh Wow	Fiqh Wow
Tuesday Night	20	25	8	14	7	15
Loli Wednesday	Musician	Musician	Musician	Musician	The Book of Bussa'adah	The Book of Bussa'adah
Wednesday Night	25	12	15	13	14	8
Loli Thursday	Lil's Morals Banin Volume 1	Morals Lil Banin Volume 1	Morals Lil Banin Volume 1	Morals Lil Banin Volume 1	Musician	Morals of Lil Banin Volume 1
Thursday Night	12	11	9	15	20	10
Loli Friday	Al-Qur'an	Al-Qur'an	Al-Qur'an	Al-Qur'an	Al-Qur'an	Al-Qur'an
Friday night	21	23	25	23	22	19
Loli Al-Aqsa	Al-Qur'an	Al-Qur'an	Al-Qur'an	Al-Qur'an	Al-Qur'an	Al-Qur'an

Sunday night	21	23	25	23	22	19
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Apart from formal learning activities, the values of religious moderation are also instilled. through habituation attitude in life daily. Students accustomed to To respect differences of opinion, prioritize deliberation, maintain politeness in dialogue, and avoid excessive fanaticism. These habits are practiced continuously until they become part of the educational culture that develops within the majlis taklim environment.

Research findings also show that the exemplary behavior of the ustadz and administrators has a significant influence on the character development of the students. The mentors demonstrate a friendly, open, non-discriminatory attitude, and respect for diversity. become model behavior Which imitated by students. In perspective education In Islam, role models are a very effective method because students tend to learn by observing their teacher's behavior.

The implementation of the strategy of religious moderation is also realized through social activities such as mutual cooperation, social service, orphan assistance, and other community activities. The activity provides space for students to interact in a directly with people who have diverse social backgrounds and religious understandings. Through experience the, students Study develop attitude empathy, tolerance, and social concern as part of the implementation of the values of religious moderation.

Monitoring and Evaluation Strategy (Controlling) in the Development of Religious Moderation

Research findings show that the Raudhatul Jannah Taklim Council carries out periodic monitoring and evaluation of all development programs that have been carried out.executed. Evaluation done through meeting administrator, observation to behavior students, as well as input from public and guardian students.

Supervision focuses not only on administrative aspects but also encompasses the development of students' attitudes and behavior. Supervisors routinely observe how students interact with their peers, teachers, and the community. Behavioral changes that demonstrate tolerance, openness to differences, and the ability to resolve conflicts peacefully are indicators of the success of the religious moderation program.

Evaluation results show positive changes in the students. They tend to appreciate differences in religious views more and develop the ability to engage in dialogue. in a way polite, And show concern Which tall to life social society. Findings this indicates that strategy Which implemented by Council the Raudhatul Jannah Islamic study group has made a significant contribution in shaping the moderate and inclusive character of students.

Discussion

Strategy Planning Program Moderation Religious in Perspective Islamic Boarding School Management

Research findings indicate that the planning carried out by Majlis Taklim Raudhatul Jannah aligns with the management theory proposed by George R. Terry, which places

planning as the initial function in the management process. According to this theory, planning is process determine objective organization And The steps that must be taken to achieve these goals. In the context of this research, the development of a religious moderation development program demonstrates careful planning, as all activities are directed at developing the character of students who are tolerant, balanced, and respectful of diversity.

From the perspective of Islamic boarding school management, planning serves not only as a guideline for program implementation but also as an instrument for maintaining the continuity of Islamic educational values. The integration of the values of tawassuth, tawazun, i'tidal, and tasamuh into the development program demonstrates that the Majelis Taklim Raudhatul Jannah has implemented strategic planning principles oriented toward the holistic development of students' character.

This finding is in line with research (Athoillah et al., 2024) which explains that the success of Islamic boarding schools in building religious moderation is greatly influenced by policies. institutional And planning program Which in a way systematic enter mark tolerance, dialogue, and respect for diversity into the educational curriculum. Research the confirm that Islamic boarding school own role strategic in forming an inclusive religious understanding through well-planned educational policies.

This research finding is also supported by research (Rahman et al., 2026), which found that internalizing religious moderation in Islamic boarding school-based educational institutions requires integrated planning between the curriculum, institutional culture, and learning activities. The values of tawassuth, tawazun, tasamuh, and i'tidal cannot develop spontaneously but must be designed through a systematic and sustainable program.

Strategy Organizing in Perspective Management Cottage Islamic boarding school

Research findings show that the organization of the Raudhatul Jannah Islamic Study Group demonstrates the application of organizational principles in Islamic educational management. The clear division of tasks between administrators, religious teachers, community leaders, and guardians of students demonstrates an effective coordination system for achieving educational goals.

In Islamic boarding school management theory, organization is an effort to integrate all of the institution's resources so they can work synergistically. Good organization will result in effective work and clarify responsibilities. responsibility, and strengthening coordination between departments. Research findings indicate that the success of fostering religious moderation depends not only on the figure of the ustadz, but also on the involvement of all elements that support the student education process.

The results of this study have similarities with the findings (Athoillah et al., 2024) which state that strengthening moderation religious practices in Islamic boarding schools require collaboration between leadership institution, power educators, public, and stakeholders interest This collaboration allows for the broader instillation of the values of moderation through various educational and social activities.

From the perspective of Islamic boarding school management, the organizational

structure built by Majelis Taklim Raudhatul Jannah can be understood as a form of institutional strengthening. support success program moderation religious. The more good system the more coordination is built, the greater the opportunity to achieve the goal of developing the character of students.

Strategy Implementation Program Moderation Religious Students

Implementation program Which done through religious studies, habituation, exemplary behavior, and social activities show that Majelis Taklim Raudhatul Jannah adopts a pesantren education model that emphasizes balance between cognitive, affective, and psychomotor aspects. In theory management education Islam, function actuating aim mobilize all components of the organization to implement planned programs effectively.

Research findings show that the role model method is the most effective strategy. dominant in form attitude moderation religious students. The religious teacher No not only convey material about tolerance and balance, but also demonstrate moderate behavior in life daily. This approach is in accordance with the concept Uswah Hasanah in Islamic education which places teachers as the main model for character formation of students.

Research (Rahmadi & Hamdan, 2023) explains that religious moderation education in Islamic educational institutions must be carried out through a process of internalization, socialization, and cultivation of wasathiyah values. Moderation is not simply taught as a draft theoretical, but must realized in practice life daily through social interactions, institutional culture, and behavioral habits that reflect moderate attitudes.

The findings of this study also strengthen the results of research (Rahman et al., 2026) which states that the success of religious moderation education in Islamic boarding schools is greatly influenced by the integration between learning, institutional culture, and the role models of educators. Students Which get experience direct in life social tend to have a more tolerant and open attitude towards diversity than those who only gain theoretical understanding.

Strategy Supervision and Evaluation in Guard Sustainability Moderation Religious

Research findings indicate that regular evaluation is a crucial factor in maintaining the sustainability of religious moderation programs. In George R. Terry's management theory, controlling is the process of measuring, assessing, and improving program implementation to ensure it aligns with established objectives.

In the context of the Majelis Taklim Raudhatul Jannah, evaluations are conducted not only on the implementation of activities, but also on changes in the attitudes and behavior of students. This approach demonstrates that the success of religious moderation education is not measured by from many activity Which implemented, but from change character what happened to the students.

Research (Rahmadi & Hamdan, 2023) confirms that the implementation of religious moderation in Islamic educational institutions requires ongoing evaluation to ensure that the values of moderation remain relevant to social developments. Evaluation allows educational institutions to refine their strategies and adapt their programs to meet the needs of students

and the challenges of an ever-changing era.

Thus, the results of this study indicate that the strategy of the Majelis Taklim Raudhatul Jannah in fostering a moderate attitude towards religion among students has fulfilled all the management functions of Islamic boarding schools, including planning, organizing, (organizing), implementation (actuating), and supervision (controlling).

These four functions are interrelated and form an effective development system in producing students who have moderate, tolerant, inclusive characters and are able to live harmoniously in a pluralistic society.

CONCLUSION

Based on the results of research on Strategy The Raudhatul Jannah Taklim Council in fostering a moderate attitude of religiousness among students in Danger Village, it can be concluded that the efforts coaching moderation religious has implemented in a way systematic through The implementation of Islamic boarding school management functions, including planning , organizing , actuating , and controlling . At the planning stage, the Islamic study group designs various development programs that integrate the values of religious moderation, such as tawassuth, tawazun, i'tidal, and tasamuh. to in activity education And coaching students. On aspect organization, the success of the program is supported by the division of tasks that clear and the involvement of various elements, such as administrators, ustadz, community leaders, and guardians of students, so that synergy is created strengthen process coaching. Temporary That, implementation program done through religious studies, habituation, role models, and social activities that enable students to internalize the values of religious moderation not only at the level of knowledge, but also Also in attitude And behavior daily. Furthermore, supervision And evaluation Periodic evaluations serve to ensure program effectiveness and measure the development of students' religious moderation. Evaluation focuses not only on activity implementation but also on changes in students' behavior and character in socio-religious life. Therefore, the strategy implemented by Majelis Taklim Raudhatul Jannah demonstrates that integrated Islamic boarding school management is an effective means of fostering religious moderation among students, enabling them to live harmoniously, respect diversity, and contribute positively to community life.

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