

INSTILLING THE VALUES OF TASAMMUH IN FIQH LEARNING AT PESANTREN TERPADU SERAMBI MEKKAH STUDENTS IN PADANGPANJANG CITY

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Abstract

This study aims to describe the cultivation of tasammuh values in fiqh learning for students of Pesantren Terpadu Serambi Mekkah Padangpanjang City and the obstacles in the learning process. This type of research is a field study (field research) with qualitative research methods. While the object of this research is the students of Pesantren Terpadu Serambi at class III Ulya. The data collection method uses interviews, observation, and documentation. The results of this study indicate that the cultivation of tasammuh values in Fiqh learning at Pesantren Terpadu Serambi Mekkah in Padang Panjang City through Ikhtilaf materials in Fiqh Ibadah how it is understood and practised. The material in fiqh learning can form an attitude in children to respect each other and appreciate the differences in khilafiah problems. So, what is taught in the Pesantren Terpadu Serambi Mekkah of Padang Panjang City has contained tasammuh materials in respecting differences. The obstacles in instilling the values of tasammuh in students are that there is no balance of encouragement from parents, ustadz and ustadzah and the school, limited material and examples.

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan penanaman nilai-nilai tasammuh dalam pembelajaran fiqh pada siswa Pesantren Terpadu Serambi Mekkah Kota Padang Panjang serta kendala-kendala yang dihadapi dalam proses pembelajaran tersebut. Penelitian ini merupakan studi lapangan (field research) dengan metode penelitian kualitatif. Objek penelitian ini adalah siswa kelas III Ulya Pesantren Terpadu Serambi Mekkah. Metode pengumpulan data menggunakan wawancara, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa penanaman nilai-nilai tasammuh dalam pembelajaran fiqh di Pesantren Terpadu Serambi Mekkah Kota Padang Panjang dilakukan melalui materi Ikhtilaf dalam Fiqh Ibadah yang dipahami dan dipraktikkan oleh siswa. Materi dalam pembelajaran fiqh tersebut mampu membentuk sikap saling menghormati dan menghargai perbedaan dalam masalah khilafiah. Dengan demikian, pembelajaran di Pesantren Terpadu Serambi Mekkah Kota Padang Panjang telah memuat materi tasammuh dalam menghormati perbedaan. Kendala yang dihadapi dalam menanamkan nilai-nilai tasammuh pada siswa adalah kurangnya dukungan yang seimbang dari orang tua, ustadz dan ustadzah, serta sekolah, terbatasnya materi, dan minimnya contoh nyata.

INTRODUCTION

Islamic teachings are rich with understanding related to fiqh. Freedom of thought has long given birth to the scientific treasures of Islamic law. This is marked by the many schools of fiqh in Islam (Makdisi, G, 2022 ; Hakim Darusman, L, 2008). This wealth of understanding is a diversity that is a blessing and favour from Allah. This is also based on the provision that states that Allah created humans diverse so that they know each other, as Allah says: Meaning: "O mankind, We created you from a man and a woman and made you into nations and tribes that

you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious among you. Verily, Allah knows best." (Q.S. Al-Hujarat: 13)

The diversity of opinions in fiqh matters is one of the characteristics of the teachings of Islam. This is a reality. Such diversity in the understanding of religious teachings is a natural law or sunatullah, which means that no one can change or eliminate it (Kamil, S, 2022; Armayanto, H. (2023). The diversity of opinions in fiqh is part of the wealth of Islamic knowledge. This is the reason why many madhhabs were born in the understanding of Islamic teachings. This is in accordance with the definition understood by Muammar Bakry, in the Development of Tolerant Characters in the Problems of Ikhtilaf Mazhab Fikih, that the discourse of ikhtilaf is a necessity that cannot be denied because equating opinions is something that is contrary to the human nature that Allah stipulates (Yazid, A., & Sugitanata, A., 2023).

However, if ikhtilaf in the understanding of syariah teachings is not taught properly, it will damage the unity and integrity of the ummah, for example, differences in the determination of Eid al-Fitr days, the implementation of tahlilan, and so on. Differences of opinion may widen to divisions if the learning of fiqh is not taught and instilled the value of internal tolerance to students. Diversity in the understanding of syariah is part of the richness of Muslim intellectual treasures. (Yazid, A., & Sugitanata, A. (2023). This is the reason why the value of tasammuh needs to be instilled in students. If this understanding is taught and instilled properly to students, it will be felt that differences lead to grace

In reality, it is still found that there is a narrow view of understanding differences that are taught and exemplified by some teachers or ustadz/ustadzah in teaching the discussion of khilafiyah problems, resulting in students not being tolerant and tending to blame if differences are found. Through the fiqh learning process, tolerance in the issue of khilafiyah problems can be instilled in all students starting from primary and secondary education in order to have an understanding of differences, especially in the problem of khilafiyah problems (Barzenji, Z., Saif, A., Ja'far Al Kutsairi, B. B., Salem, U. A., & bin Salem, I. 2024).

Such is the importance of instilling the values of tasammuh since primary and secondary school age, it is hoped that children can adjust and be able to understand the diversity that exists in Islamic fiqh. Through the cultivation of the value of tasammuh in fiqh learning, it can foster awareness to accept differences in khilafiah in fiqh issues. The discussion of the value of tasammuh in the context of fiqh is intended to provide insight to students on the importance of living to respect and appreciate differences, especially in the issue of khilafiah issues in Islamic fiqh.

METHODS

This type of research is a field study (field research) with qualitative research methods. While the object of this research is the 3rd grade Ulya students of Serambi Mekkah Integrated Islamic Boarding School and the informants of this research are the Principal, and the 3rd Grade Ulya Teacher and the 3rd Grade Ulya Jurisprudence Maple Teacher. Furthermore, in the data collection process using three techniques, namely interviews, observation, and documentation.

This interview was used to obtain data related to the cultivation of tasammuh values in children in learning fiqh. The observation technique is used to observe the research location directly to observe the state of the pesantren environment and the activities of teachers and students in the fiqh learning process in instilling the value of Tasammuh in children. While this documentation is used to find out the material contained in the 3rd grade Ulya fiqh book related to khilafiyah in Islamic fiqh. Meanwhile, to check the validity of the data in this study with triangulation.

1. Tasammuh

The word *tasamuh* comes from Arabic which means tolerance, spaciousness, and generosity. In the Big Indonesian Dictionary (KBBI), *tasamuh* is defined as spaciousness of the chest, breadth of mind, and tolerance. *Tasamuh* is a commendable moral attitude in relationships that is manifested by mutual respect for fellow human beings (Nawawi, T. T., 2023)

While in terms of *tasamuh* is a commendable moral attitude in association, where there is mutual respect between fellow human beings within the limits outlined by Islamic teachings. Abd. Rachman Assegaf, defines that *tasamuh* is an attitude of accepting, understanding, and respecting the reality of differences (Sholeh, M. M. A., AN, A. N., & Hidayat, S. (2023).

Through such an attitude, mutual respect, cooperation, help, tolerance, and so on, will emerge between different communities so as to create peace, tranquility and unity. This kind of attitude must be maintained, otherwise the potential for conflict will arise. From the explanation above, the meaning of *tasammuh* can be concluded that it is not just a state or fact that is plural or plural. More than that, *tasammuh* is substantially manifested in an attitude to acknowledge each other, as well as appreciate, respect, and maintain plural, plural, or many conditions. According to Nurcholis Majid, *tasammuh* does not only refer to the meaning of many, plural, multi-diversity, diversity, or diversity, but rather emphasises a positive attitude, namely the willingness to acknowledge, respect and accept differences. Strictly speaking, *tasammuh* is an attitude that clearly encourages differences to be used as a potential to build harmony and togetherness (Madakir, M., Firdaus, S., Hajam, H., & Hidayat, A. (2022).

From the above definition, it can be understood that *tasammuh* is an attitude that is born on the basis of differences. While the difference itself is a reality of life that is present without any engineering as a form of God's power that cannot be rejected.

Tasammuh is an attitude to find common ground in the midst of differences, to build a commitment to togetherness among differences, not to put each other down in the name of certain sectoral interests. Nurcholis Madjid emphasises that differences and diversity in human life patterns are the will of God and a natural fact (*sunnatullah*).

2. Fikih Learning and the Values of *Tasammuh*

Whereas in terminology, *fiqh* is the knowledge of the practical laws of *shara'* which are obtained from the hated propositions. According to Abdul Wahab Khallaf in his book *'Ilmu Ushul al- fiqh*, *fiqh* is the correlation of practical *shara'i* laws taken from the hated propositions (Sholeh, M. M. A., AN, A. N., & Hidayat, S., 2023).

Fiqh is the study of Islamic sharia laws that are practical and related to all human actions. *Fikih* studies sharia rulings through reasoning and deduction, and is based on *tafsili* propositions. Jurisprudence is an important branch of legal science for Muslims to understand the meaning and excellence of Islam. Jurisprudence discusses various kinds of sharia laws, such as *Ibadah*, which are actions related to Allah, such as prayer, fasting, and *hajj*. *Mu'amalah*, which are actions related to fellow human beings, such as buying and selling, renting, and pawning. *Munakahat*, the sharia laws relating to marriage, such as dowry, guardianship, and divorce. *Jinayat*, the sharia laws relating to crimes, such as punishments for thieves, murderers, and adulterers (Madakir, M., Firdaus, S., Hajam, H., & Hidayat, A. (2022)

To know Islamic *fikih* in responding to differences in understanding *Syariat* practically, it is necessary to have a standard of *tasammuh* values which are the basis and basis of Islamic *fikih*. Islamic *fikih* is an *ijtihadiah* matter that is believed to be true based on the Quran and *Sunnah*. Among the values of *tasammuh* that form the basis of Islamic *fiqh* are as follows:

1) QS. Al-Baqarah [2]: 213

"Man was (formerly) one people. Then Allah sent the prophets (to) bring glad tidings and warnings. And He sent down with them the Book which contains the truth, to decide between the people on matters in which they dispute. And those who disputed were only those who had been given the Book, after clear proofs had reached them, because of envy among

themselves. So by His will, Allah guides those who believe in the truth about which they dispute. Allah guides whom He wills to the straight path."

As for the meaning of this verse in Al-Azhar's interpretation, the base of this verse is a basic sociology that is planted by Islam. To be stretched long by an intelligent mind and willing to investigate. All human beings are essentially one people.

Meanwhile, the meaning of this verse in the interpretation of Al-Azhar is that the base of this verse is a basic science of sociology that is planted by Islam. To be stretched long by an intelligent mind and willing to investigate. All human beings are essentially one people.

This means that even though they have different skin tones, different languages, and live on different continents and islands, their humanity is one. All humans use reason to cross this life, only humans are among the creatures that live in it.

1) QS. Al-Imran [3] : 103

"And hold fast all of you to the rope (religion) of Allah, and do not be divided, and remember Allah's favour to you when you were (in the days of jahiliyyah) enemies, then Allah united your hearts, so that by His grace you became brothers, while (then) you were on the brink of hell, then Allah saved you from it. Thus, Allah explains His verses to you so that you may be guided."

2) Hadith

Meaning: From Abu Darda' that the Prophet Muhammad SAW said: There is nothing heavier in the scales of a believer on the Day of Judgement than good character. Indeed, Allah is very angry with someone who is vile and evil. (SunanTirmidzi)

Meaning: Verily, Allah, the Most Gracious, loves generosity and noble character and hates lowly character. (H.R Bukhori Muslim)

From some of the explanation of the hadith above, it can be explained that learning fiqh is a planned effort in preparing students to know, understand and live and practice the Shari'a and realise it in noble moral behaviour in everyday life through teaching, guidance and habituation activities. Learning fiqh can help students to have a strong faith so that they are able to distinguish between good and bad. In addition, students are also able to carry out commands and stay away from His prohibitions (Madakir, M., Firdaus, S., Hajam, H., & Hidayat, A. (2022). Religious education, especially fiqh, can form noble morals and become productive human beings who respect each other.

With religious education through this fiqh subject, it can be a solution in an effort to instil the values of tasammuh through the development of fiqh ikhtilaf material, so that potential conflicts that can damage the image of Islamic teachings can be resolved. Through this fiqh learning, affirming the attitude to respect each other among Muslims in order to realise the unity and integrity of the Indonesian Muslim ummah.

RESULT AND DISCUSSION

1. The Cultivation of Tasammuh Values in Pesantren Terpadu Serambi Mekkah in Fikih Learning

Instilling an attitude of tasammuh in students in this current era is a very important issue in every pesantren towards their students. Islamic teachings that are rich in the treasures of fiqh knowledge if not taught to students about the problem of khilafiyah will easily trigger internal conflicts among Muslims (Nawawi, T. T. (2023).

The value of Tasamuh is an attitude of accepting, understanding, and respecting and actively involved in the reality of differences in understanding of religious law in order to create peace and unity (Arif, M. (2016). This attitude must be maintained, otherwise the potential for conflict between Muslims can occur. The values of tasammuh need to be taught, because of the variety of understandings that exist in fiqh.

In application, fiqh learning needs to display teachings that contain tasammuh values with the aim of understanding and efforts to be able to live with mutual respect and appreciation in the context of differences of opinion. From this understanding, fiqh learning, in addition to aiming to strengthen belief in the religion, must also instil the values of tasammuh.

Differences of opinion are a reality of life in understanding the postulates in Islamic law. It comes without any engineering as the will of Allah SWT which cannot be rejected. In this diversity, there is great potential which is the grace of Allah SWT (Nawawi, T. T. (2023).

But if there is no care, the diversity has the opportunity to lead to conflict. Therefore, teaching an understanding of the value of tasammuh to pesantren students at the primary and secondary education age levels is very important, because awareness of differences of opinion in this khilafiyah issue should be the basis for behaving to respect each other, respect, interact in order to maintain the harmony of Muslim society.

In Pesantren Terpadu Serambi Mekkah , tasammuh is understood as an attitude of respect for differences of opinion in the issue of implementing fiqh ibadah so as to bring out an attitude of tolerance in students. Tasammuh is very important to instil in students since the age of primary and secondary education, because they will meet with people who practice religious teachings based on their different understandings, so that the child must have good habits to respect each other, help and practice in everyday life what the teacher has taught when in pesantren through learning fiqh, especially fiqh of worship.

From the teachers at Pesantren Terpadu Serambi Mekkah in Padangpanjang, tasammuh is understood to be limited to the area of ibadah. As a Muslim, do not blame the worship of fellow Muslims in khilafiyah issues and consider only one opinion to be correct. Regarding tasammuh, fiqh is not only understood as respecting differences, but also needs to be practised. Students not only understand about respecting differences, but children must also practice this understanding in everyday life with fellow Muslims. That way, tasammuh is not only understood theoretically, but also needs to be understood implementatively in everyday life in accordance with Islamic teachings.

Serambi Mekkah Padangpanjang Integrated Islamic Boarding School is an Islamic educational institution that has a distinctive character in Islamic education and teaching and teaches the value of tasammuh in every Islamic learning, especially fiqh lessons. The value of tasammuh is important to be taught to students in accordance with Islamic teachings, because it is for the provision of students in dealing with differences that exist in Muslim society. This is as said by the Head of the Integrated Pesantren Serambi Mekkah, he said that:

The value of tasammuh is important to be taught in teaching fiqh to students in accordance with Islamic teachings, because it is for the provision of students in dealing with differences of opinion that exist in society and do not let differences of opinion arise divisions. They need to be equipped with an understanding of the values of tasammuh from now on, so that students have an attitude or character to respect each other, have a strong Islamic religion, and are not fanatic to one opinion.

2. Obstacles to the Cultivation of Tasammuh Values

In the process of instilling the values of tasammuh in the Integrated Pesantren Serambi Mekkah Padangpanjang, teachers in fulfilling their duties, face various obstacles. According to Ustadz Thoriq Aziz, Lc.MH (Madakir, M., Firdaus, S., Hajam, H., & Hidayat, A. (2022). Difficulties or obstacles faced, among others:

a. There is no balance of encouragement from parents and the pesantren.

Between parents and the pesantren, it is necessary to have good cooperation from both parties, as part of guiding students in pesantren and at home. If the two relationships are not balanced, the results will hinder the process of instilling tasammuh values. Therefore, the solution to overcome this obstacle is to coordinate between parents and the pesantren through religious studies meetings.

b. Limited materilas and models

In Psantren Terpadu Serambi Mekkah Padangpanjang, the material about the values of tasmuh is still very limited. In addition to limited material, there are also limited examples that can be used as a supporting tool for conveying material for instilling the values of tasammuh in this pesantren. The solution used is that teachers add material and perfect examples that often occur in the surrounding community. That way, students will get it more, because the examples used are not far from the reality they know.

Quotation and References

Embedding the values of tasammuh in the Integrated Islamic Boarding School Serambi Mekkah Padangpanjang, through learning fiqh related to khilafiah in and only touching the problem of khilafiah in worship in general. This is stated in the fiqh subject matter taught which includes khilafiah in determining the beginning of the two holidays, khilafiah in reading sir and jahar in reading surah al fatihah in congregational prayers, tahlilan problems.

The obstacles in instilling tasammuh values in santri are the lack of balance of encouragement from parents, ustadz and ustadzah and the school, limited material and examples.

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