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Dakwah Qaryah Thayyibah's (DQT) of Darul Ihsan Islamic Boarding School Muhammadiyah Sragen (DIMSA) as a Model of The Moderate Islam
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The Dawah of Qaryah Thayyibah (DQT) as a Model of Moderate Islam in Indonesia

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Abstract

This study aimed to examine (1) how the application of the Dawah Qaryah Thayyibah (DQT) method was, (2) whether the DQT method was effective for spreading moderate Islam, and (3) the obstacles in applying the method. This study used the qualitative method with the religious study approach, conducted at the *Pondok Pesantren Darul Ihsan Muhammadiyah Sragen* or DIMSA (the Darul Ihsan Muhammadiyah Islamic Boarding School of Sragen ~Eng.), Indonesia. The data were obtained based on open-ended question-based interviews with the key respondents. The data were then analyzed in three steps: reduction, presentation, and conclusion. The results showed the following: First, the DQT was carried out by sending the students to a community within a certain period to interact with the community, assisting both in religious and social activities in the community; therefore, there was an interaction between students and the wider community. Second, the DQT was effective for spreading moderate Islam, and the effectiveness was in two things: first, the students had a new awareness that there was diversity in society both in terms of religion, culture, and society, and thus the DQT method could reduce and minimize conflicts both in religious and social teachings and the weakness of humanity; second, there were some moderate values that could be developed using the DQT method, including *tawazun* (balance), *ta'adul* (justice), *tasamub* (tolerance), and *shura* (deliberation) to create an inclusive-participatory attitude. Third, the obstacle in implementing the DQT method was the relatively short interaction time between students and the community; hence the results of internalizing moderate Islamic values had not been fully visible in real terms.

Keywords : *Dawah, Moderate Islam, Qaryah Thayyibah, Inclusive-participatory*

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Introduction

In various international forums, Indonesia is often praised as a very tolerant country, where the majority of the population is Muslim, but did not establish an Islamic state but a unitary state of the Republic of Indonesia based on Pancasila. However, tolerance and pluralistic religious attitudes have recently been subjected to a very severe test, where religion-based violence continues to emerge and tends to become more massive. Internal and external religious hatred sentiments, hate speech, and other destructive behavior tend to be verbal and do not recognize politeness and civility (Suprpto, 2014). Even this condition causes the loss of life in vain and damages physical buildings. However, what is even more heartbreaking is the increasingly estranged and ruptured relationship and social capital between the nation's children in the form of trust between one another due to acts of religious violence.

According to Fanani (2013), the assumption that radical movements and terrorism are creations of the West to worsen Islam's image seems to have to be corrected. Suppose you look at the various terror events in Indonesia that keep appearing. In that case, it shows evidence that people deliberately dedicate themselves to becoming terrorists, galvanizing potential terrorists and teaching terrorism from among the Muslims themselves (Fanani, 2013). In fact, according to Maarif (2015), all radical movements, both extreme right and left, will experience two possibilities. First, a movement will never be great if it is carried out for vain purposes, even in the name of God. Second, movements are born only to fail, last a short time and then die. Not infrequently even left a prolonged trauma. The cases of the PKI in Indonesia and DI/TII are examples of what happened in the Indonesian nation; who knows how many hundreds of thousands of lives were lost in the name of *Faith* or Marxism.

According to Suprpto (2014), the Government has regulated this religious life in various laws and regulations. Starting from the Law on the National Development Program in the Field of Religion No.25 of 2000 concerning improving the quality of services and understanding of religion, religious life, and increasing internal and inter-religious harmony. Presidential Regulation No. 1/PNPS 1965

regarding the prevention of abuse and/blasphemy of religion. Then the Decree of the Minister of Religion No.70/1978 on guidelines for religious broadcasting. In addition, the Government has regulated the Criminal Acts of Terrorism through Law No.15 of 2003. From this Law, the Government has issued Presidential Regulation (Perpres) No.46 of 2010 concerning establishing the National Counter-Terrorism Agency (BNPT), which the President signed on July 16, 2010. Arresting terrorists or shooting at suspected terrorists is part of one of the tasks of this BNPT.

All of these government efforts do not seem to have yielded results. According to Susanto (2018), this can be seen from religious-based violence cases in various forms, be it persecution, arson, demolition of places of worship, blasphemy of religion and beliefs teachings, and insults to religious beliefs or understanding of other people's teachings still emerge. There were also terrorist acts throughout 2016 until the last arrest of the terror network *Jami'ah Islamiyah* (JI) in Jakarta, West Sumatra, and North Sumatra by the Anti-Terror Detachment 88 on Monday, March 22, 2021 (Maharani, 2021) is a series and strong evidence of less effective the structural, legal, and military efforts.

Therefore, Indonesia needs a new method in countering radicalism to involve all elements, both the Government, law enforcement, and religious people consisting of ulama, *kyai*, and even Islamic Boarding Schools (from now on, called *pesantren ~Ind.*). One of the important elements why *pesantren* must be involved in mobilizing moderate Islam is that every *pesantren* has a spiritual circle or as a foundation and influence. This spiritual circle consists of Caregivers/Kyais, Mosques, Students, Books (Dzhofier, 1983). This spiritual circle effectively spreads moderate Islam (Hafidz, 2021). This is in line with the authors' findings in previous studies that in addition to the four pillars supporting *Pesantrens*, namely *kyai*/caregivers, students, mosques, and books, *Pesantrens* also have a curriculum as a reference in implementing the vision and mission of the *Pesantren* (Suprpto, 2014).

The existence of the curriculum is very important because from here flow all the learning process. In line with the global

era, many Pesantrens have changed and moved from traditional boarding schools to Pesantrens that are organized and modern, at least in the curriculum. Not only rely on Kyai. However, the curriculum is designed in such a way to keep up with the changing era. Based on Kawakib's findings, 3 (three) traditional Pesantrens in East Java have changed from the old management system to new management following the times, and the essence of the change is in the curriculum (Kawakib, 2009). There is an Arabic term At *tariqatu abammu min al-maddab* (curriculum is more important than teaching materials). This Arabic proverb shows that the curriculum in an educational institution, including pesantren, occupies a strategic place and is responsible for the existence and condition of graduates.

Likewise, the Pesantren Muhammadiyah already has a curriculum set leading to pluralism tradition. There are pillars of pluralist education in Muhammadiyah schools/madrasas, including; democracy, gender, tolerance, and pluralism (Mu'ti & Khoirudin, 2019). These four pillars were also developed at Pondok Pesantren Muhammadiyah of Sragen (abbreviated as *Pesantren DIMSA*) through a curriculum design called the Qaryah Thayyibah Dawah Method (DQT). The DQT method developed by the Pesantren DIMSA includes a new curriculum in the pesantren world. The implementation strategy is to deploy third-grade high school students in the month of Ramadan for one week to interact with the general public under the supervision of the Muhammadiyah Branch Manager or the local Muhammadiyah Branch Leader. The goal is to interact socio-spiritually directly with the general public.

When students are deployed to the community, the students will directly see the condition of the community from various aspects, both social, economic, and religious. Interaction between students and the community must occur. Based on the author's initial interview with the Pesantren DIMSA leader, Ustadz Ali Rosyidi, S.Pd said that the role of pesantren alumni is very strategic. Alumni directly or indirectly will carry the name of the alma mater. Many pesantren alumni are dragged into cases of radicalism and terrorism because they are not introduced to the community first through direct interaction before they graduate from the pesantren.

Thus, many students stutter to see the situation and condition of the community that is far from the lessons at the pesantren. Even though the condition of society is very colorful or heterogeneous, students must know about this condition. When students interact directly before they graduate from the pesantren, they have a real picture of the conditions they will face after graduating from the pesantren. The following is the statement of Ustadz Ali Rosyidi, S.Pd, one of the leaders of the Pesantren DIMSA:

“We, the leaders of the Pesantren DIMSA, really hope that when the DIMSA alumni return to the community, they will be well received. Being an important part of the community can be an extension agent, even if it can be a problem solver, not a problem maker. Their education while at the pesantren and when they were deployed through the Qaryah Thayyibah Dawah program, they were no longer awkward in dealing with people with various styles and forms of religion, culture, and outlook on life. With DIMSA students deployed to the community through this Qaryah Thayyibah Dawah program, we believe students can learn a lot about various ways of worship, as well as other social activities so that students have social and spiritual experiences for the future.”

What was conveyed by Ustadz Ali Rasyodi is interesting to be investigated further. Among other things, DIMSA alumni are worried that they will be dragged into radical cases that will worsen the image of the pesantren, so there needs to be a special effort in the form of a practical curriculum for students to practice preaching, interact with the wider community. The Qaryah Thayyibah Dawah model, then the short writer to become DQT, is believed by Ustdaz Ali as the Pesantren DIMSA leader to be an obstacle to the speed of the radical Islamic movement, anti-moderate scripturalist. With this DQT curriculum, the Pesantren DIMSA will be able to make a big and real contribution to the development of moderate Islam towards an Islam that is *rahmatan lil alamin*. Therefore, more in-depth research related to the DQT model is necessary in this context.

The moderate Islamic movement has been extensively researched. The researcher will describe the previous research and

the differences and elements of the novelty of this research. Research conducted by Hasyim (2011) focuses more on the learning model developed by alternative schools. This school, or the Pesantren DIMSA, which previously used Qaryah Thayyibah, is good to study that this school's learning method involves three main components: teachers, students, and the community. This school requires a curriculum with a collaborative-humanist model (Hasyim, 2011).

Furthermore, research focused on the values of peace developed at the Asy-Syukrillah Pesantren. This pesantren develops values from Allah's name such as 'Aalim (knowledge), Jaami' (pluralism), Rahman, Rahim (compassion) (Sumadinata et al., 2020). In addition, research focused on studying textbooks or handbooks for PAI teachers in educational institutions can also be concluded that educational institutions are thought to be not immune to the influence of radical ideologies (Rokhmad, 2012). Munip's research (2012) discusses the roots, patterns of teachings and movements of radicalism and the dangers of radicalism. However, this study focuses on overcoming radicalism in schools (Munip, 2012).

Research conducted by Jati (2013) states that radicalism cannot be separated from Islamic political movements both on a local and global scale which is none other than how to release from the shackles of economic colonialism and the marginalization of Islamic politics from the state political arena (Jati, 2013). Laksamana (2017) research explains that the main problem of understanding Islamic radicalism addressed to Pesantrens is partly because of the method or way of reading religious texts taught in Pesantrens. It takes an understanding of fresher religious texts to understand the existing plurality (Laksamana, 2017).

This Pesantren has made 10 (ten) efforts to carry out deradicalization. Among others are (1) the actualization of learning resources; (2) Strengthening anti-radicalism; (3) Improving literacy and discussion skills; (4) Strengthening the spirit of nationalism; (5) Promoting the principle of *wasathiyah* (moderatism); (6) Applying the theological concept of *Ablus-Sunnah wal Jama'ab* (groups that practice sunnah); (7) Starting an anti-radicalism curriculum; (8) Applying progressive *manhaj*; (9) Formulate *balaqab* (meetings) with

scholars; and (10) is to strengthen solidarity and brotherhood (Saleh et al., 2020).

The findings in Ni'am's research (2015) that pesantren are an Islamic educational institution whose presence has existed since the 16th century. This centuries-old existence in the archipelago can be a miniature of moderate Islam in Indonesia. Moderate Islam can be seen from the dawah movement of the *Walisongos*, who consistently carried out dawah in a polite manner to remote areas of Java so that initially the majority had animistic-dynamism behavior, slowly changing according to Islamic beliefs with a polite approach according to culture. Regarding the phenomenon of radicalism or religious violence that occurred, Ni'am provided solutions, first, presenting Islam as universal teaching that provides a direction for peace on earth; second, there needs to be an effort to mobilize action against violence and terrorism; the third is the time to cultivate a moderate religious character (Ni'am, 2015).

The fundamental difference between this study and previous studies is in analyzing the effectiveness of the DQT curriculum implemented by the Pesantren DIMSA to spread and cultivate an anti-violence attitude so that a truly moderate Islam emerges. The focus of this research is on how the direct dawah method in the community with the interaction of students with the community can foster tolerance, mutual respect, and at the same time have an attitude of deliberation and do not see differences in religious and social ways. The DQT method is a new model of dawah and is quite simple to implement by Pesantrens. Of course, there will be an internalization of values for the DQT students and those who interact directly with the students. Students understand the community's religious diversity, and the community also understands the characteristics of the interaction students. This is the focus of this research.

In that context, the basic questions revealed from this research are: (1) How is the application of the DQT method implemented by the Pesantren DIMSA? (2) Is the DQT model effective for spreading moderate Islam? (3) Are there any obstacles encountered when implementing the DQT program? While the objectives of this

research are as follows: (1) Knowing the application of the DQT method, (2) Analyzing the effectiveness of the DQT model to spread moderate Islam, and (3) Knowing the obstacles to implement the DQT method.

Methods

This type of research is qualitative research. Data collection techniques were obtained from various sources, namely, distributing a list of questions and in-depth interviews from the main elements of the research (Hadi, 2007), the originators of ideas, actors (student alumni), and community leaders who interacted directly when students carried out DQT. Kyai Pesantren DIMSA, Leaders of the Primary and Secondary Education Council, abbreviated as the Muhammadiyah Regional Leadership Educational Council, abbreviated as PDM Sragen Regency, and several key alumni who participated in DQT before the pandemic. The impact of the Covid-19 pandemic, of course, greatly affected data collection techniques so that some interviews were conducted via video calls (VC), and respondents sent the answers to questions via WhatsApp and email. Data analysis was carried out using an inductive method. Specific, small data was then drawn to make broad conclusions (Hadi, 2007).

Results and Discussion

Understanding the Substance of Moderate Islam

Moderation in the online Great Indonesian Dictionary online means (1) reduction of violence and (2) reduction of extremism (Setiawan, 2012). According to Hashim Kamali, Rohimah (Rohimah, 2019), moderation is important in Islam. In Arabic, it is called *al-wasath*. According to Al-Asfahani quoted by Abu Amar (Amar, 2018), interpreting the word *al-wasath* (الوسط) with a midpoint, balanced not too right (ifrath) and not too left (tafrath), it contains the meaning of justice, *istiqomah*, kindness, security, and strength. The opposite of moderate is radical. The meaning of the word moderate is an understanding that is not extreme, in the sense that it always tends to the middle way. It also means taking a middle stance: not exaggerating in a certain position; it is at the point of an attitude perpendicular to the truth (Amar, 2018).

As for the meaning of the word *al-wasathiyah*, in the Koran, as

explained in several commentary books, according to 1) al-Tabariy means *the chosen one, the best, the just*. Chosen and the best, because the characteristics of a person to be fair. 2) Ibn Kathir means *the best, the most humble, and the just*. 3) al-Qurtubiy means *the just and the best*. 4) al-Raziy means *impartiality between the two warring parties, something the best, the most humble and perfect, and not extreme in religious matters*. 5) al-Nasafiy gives the meaning *the best and the just*. This is the best because of its central position. What is in the middle will be protected from something harmful compared to what is on the side and exposed to danger. It is fair when it is not extreme or tends towards some material (Hanafi, 2014).

Next, 6) al-Zamakhsyariy interprets *the best and the justest*. The characteristics of these two elements are central, as anything on the side is more inclined towards evil and destruction. 7) al-Mahalliy & al-Suyutiy, give the meaning: *the chosen one, the best, and the just*. 8) Qutb means *good, humble, moderate, not extreme between religious affairs and worldly affairs*. 9) Hijazi explains its meaning *fair and the best*; *fair* here means not being extreme in matters relating to religion or daily affairs, while *the best* is according to the aspect of *aqidah* and human relations (between individuals or society), not making other people a victim or depressed. Meanwhile, 10) al-Zuhayliy means *fair, obedient to Islamic teachings, and not extreme between religious affairs and worldly affairs* (Hanafi, 2014).

The terms moderation, and their opposites to extremism and radicalism, have become very popular in recent years. Because it is so popular that almost all speeches by state leaders, including King Salman's speech at the MPR RI building, also repeat those words many times. Of course, almost all campaign speeches and debates for the US presidential candidates at that time always mentioned the word moderation and the opposite of extremism or radicalism (Rohimah, 2019). Moderation is also an effort or dawah that helps create social harmony (Huda, 2020) and balance in life and individual problems, both within the family and society, as well as a wider spectrum of human relations, both through lectures and polite social media (Hew, 2008).

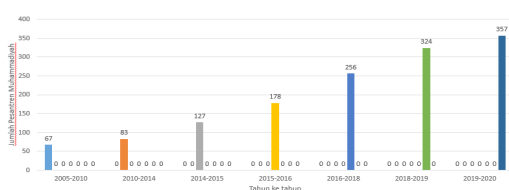
The existence of the Muhammadiyah Pesantren, then until now

The existence of pesantren as a traditional Islamic educational institution in Java in the period 1800-1945 cannot be underestimated. Pesantrens have a strategic role in people's lives. That is why pesantren's existence has a main place and position because it can influence most people's lives (Bruinessen, 1995). From the existence of pesantrens that are very old beyond the age of this country, it cannot be denied that pesantrens have contributed to the progress of the nation. Many national figures were born from this institution. Both educational, economic, social, and political figures. In addition to giving birth to influential national figures, pesantrens also form a distinctive, religious and humanist character (Rohimah, 2019).

Besides that, pesantren has also been proven to be a character-building (Syafi'e, 2015). This is because pesantrens have values that have been massively developed, such as *tasamub* (respect for respect), *tawazun* (balance), *ta'adul* (justice), shura (deliberation) (Mu'ti & Khoirudin, 2019), and *uswah* (role model) (Suprpto, 2014, Laksamana, 2017). In addition, pesantren also have peaceful values such as Rahman (love) and Rahim (love) (Sumadinata et al., 2020). From these values, it becomes a necessity if pesantren can become agents of Islamic moderation to spread moderate Islamic values because pesantren has long owned the spiritual capital of anti-violence (Hamdi et al., 2015) (Suprpto & Ocktarani, 2017), (Warsah, 2021). For Muhammadiyah, pesantrens have a fairly large and strategic role. Many Muhammadiyah figures were born and grew up from pesantrens like KH. Ahmad Dahlan founder of Muhammadiyah, also KH. Fahrudin KH. Basyir's father Prof. Dr. HM. Din Syamsudin (Ketum Muhammadiyah Central Executive 2005-2010, 2010-2015)

As one of the largest mass organizations in Indonesia, Muhammadiyah is recorded to have 357 pesantrens spread throughout the country (Maskuri, 2020: 1-2). The rapid development of this Muhammadiyah Pesantren indicates that Muhammadiyah is preparing educational institutions in the form of schools/madrasas and preparing a cadre of ulama in the future. According to Masykuri, the preparation of a cadre of scholars, in his introduction to the explanation of the 2020 National Coordination Meeting,

the Muhammadiyah Central Leadership Pesantren Development Institute, from now on abbreviated as LP2M PPM, is very important because now and in the future people need direction in life in this global era. The following is the development of the number of Muhammadiyah Pesantrens until 2020 based on the results of the LP2M PPM inventory reported at the National Coordination Meeting, July 18, 2020 (Maskuri, 2020).



1. Number of Muhammadiyah Pesantrens in Indonesia

Figure 1 describes the increase in the number of Muhammadiyah Pesantrens growing quite rapidly every year. In just 14 (fourteen) years, namely 2005 to 2019, the increase in the number of your pesantren reached 300%, namely 2015 from 67 to 357 in 2019.

According to the General Chairperson of the Muhammadiyah Central Executive Haedar Nasir, the increase in the number of Pesantrenmu is a challenge for Muhammadiyah.

“This number is certainly a capital for the development of Pesantrens as institutions that produce cadres of Muhammadiyah scholars, which of course is very important for now and in the future,” he said at the PP Muhammadiyah Pesantren Development Institute (LP2) forum, Saturday (13/3) (Afandi, 2020).

Haedar further challenged whether your pesantren was able to imitate the Kiai Dahlan era where Muhammadiyah students appeared as moderate scholars and national figures with qualified knowledge. Soekarno, Sudirman, M. Roem, Djuanda, Hamka, Ki Bagus and many others appeared carrying the name Muhammadiyah in an effort to advance Indonesia (Afandi, 2020). From Haedar’s

statement, there is clear hope for the students of the Muhammadiyah Pesantren in the future. Like what they should place themselves what should be prepared in the present. Some keywords are important for the students of Pesantren Muhammadiyah. It is hoped that the students will have open, *wasbatiyah* (moderate), and humanist thoughts and insights. This is the key so that the real role of the students in the future is truly realized. From Haedar's message, your Pesantren must be ready and be at the forefront for the spread of moderate Islam.

Pesantren DIMSA at a glance

The existence of the Pesantren DIMSA is inseparable from the development of Muhammadiyah in the Sragen Regency. The Pesantren DIMSA was initiated at the 1988 PDM PDM meeting of Sragen Regency, at which time, PDM was led by H. Muthi'udin, BSc. The emergence of establishing a pesantren in the PDM environment of Sragen Regency was motivated by the condition of the lack of preachers in Sragen Regency who came from Muhammadiyah. So, based on the suggestion from the meeting participants, the Sragen Regency Muhammadiyah Pesantren Establishment Team, chaired by Drs. H. Mastur Abbas, MM (deceased), then members consisted of Drs. H. Subroto/chairman of the PDM Educational Education Council of Sragen Regency (deceased), Drs. H. Jumadi, MPd. Etc. As an advisor is KH. Ahmad Sukemi (deceased) also became an Advisor/Kyai of the Muhammadiyah Pesantren Sragen in 1989. He is also the Head of PDM Sragen Regency himself, H. Muthi'udin, BSc (Suprpto, 2019: 1).

The team was tasked to compile the curriculum, prepare candidates for the Lurah/Kyai of the Pesantren, and prepare the infrastructure and equipment. The task of the Establishment Team is fairly nimble. In just a few months, in the middle of 1988, the team had completed its main task, namely preparing a place (dormitory), determining the Lurah/Kyai of the Pesantren, as well as the infrastructure that must be ready at the beginning of the acceptance of new students. The team has determined that the New Academic Year will start in 1989. As for the dormitory, the students will occupy a quite large house and has many rooms, located on Jl. Yos

Sudarso No. 1 Sragen. The house is a waqf from a mother who runs a gold shop in Sragen Market who donated one of her houses because she was very responsive to the plan to establish this pesantren (Suprpto, 2019).

The Pesantren Muhammadiyah of Sragen was finally opened and accepted new student registrations in the 1989/1990 academic year with the first 14 students from the Regencies of Sragen, Ngawi, and Madiun, Surabaya. The name chosen at the establishment was the Pesantren Muhammadiyah of Sragen Regency. Over time, this Pesantren is growing rapidly. In the 2nd year 1990, accepted 32 students, and in the third year 35 students. This growing and the increasing number of students prompted Mrs. gold's businessman, who donated land and buildings for the first dormitory, to re-waqf a house which was quite large on the side of the highway, behind the office of the Regional House of Representatives (DPRD) of Sragen Regency. The rapid development of this pesantren meant that in 1993 the 3rd-grade students moved to Dormitory 2 or a new house behind the Sragen Regency DPRD office, while the 2nd and 3rd-grade students occupied the old house on Jl. Yos Sudarso No. 1 Sragen (Suprpto, 2019).

This condition developed until 2008. The great interest of the community to send their children to this pesantren prompted the Regional Leadership of Muhammadiyah Sragen to buy a large enough land for a new dormitory. At the end of 2008, the Pesantren Muhammadiyah in Sragen officially moved to Peking Village, Sragen Regency, 2 KM from the location of the old dormitory. After this move, the management of the pesantren changed very quickly. The changes include: First, the change in the name of the pesantren. The name of the pesantren was originally only Pondok Pesantren Muhammadiyah Sragen, but changed to Pondok Pesantren Darul Ihsan Muhammadiyah Sragen or often abbreviated as Pesantren DIMSA. Second, if they were in the old location, they did not accept female students, then two years after moving, the Pesantren DIMSA accepted female students. Third, open public schools, namely SMP and SMA, so that the students, apart from being students, also study at this pesantren (Suprpto, 2019).

The existence of the Pesantren DIMSA is getting bigger day by day. With a range of students close to 650 students and female students. This condition then pushed the Muhammadiyah Regional Leadership of Sragen Regency to move the SMA level to another, wider location. So since 2013, Dimsa High School, originally located in Peking, has moved to the eastern part of Sragen, precisely on Jalan Pringan, Karangtengah, Sragen, approximately 8 KM from the old location. Meanwhile, the Peking location is still occupied by the junior high school level with the same name as Pesantren SMP/DIMSA. While SMA, changed its name to Pesantren/SMA Treinsains. In 2021, the old location, namely Peking, which originally only stood at DIMSA Middle School, the Pesantren DIMSA Leader established the Madrasa Aliya DIMSA. So that the Pesantren DIMSA is complete, there is a junior high school and an MA (Suprpto, 2019).

Application of the DQT Method at Pesantren DIMSA

Dawah Qaryah Thayyibah (DQT) was first coined in 1994 by the PDM Educational Board of Sragen Regency. Based on the author's interview with the Secretary of the PDM Dikdasmen Council Kab. Sragen Drs. H. Suharno, M.Pd, the naming of DQT refers to this program's ultimate goal, which is to create a good village order (Qoryah) (Thoyyibah). This means that after the interpreter dai is present and interacts with the community, the village is expected to be prosperous, both spiritually and socially, based on faith and devotion to Allah SWT (Suprpto, 2019). This can be read on the PDM page of Sragen Regency (<http://sragen.muhammadiyah.or.id/>). According to Drs. H. Moh. Sauman, M.Pd, Chairperson of the PDM Educational Education Council of Sragen Regency, DQT, aims to create good fostered villages according to Islamic teachings, students who are deployed to take part and provide benefits to the community (Suharno, 2015).

Moh. Sauman, in his report, explained that the activities during DQT were to help the Branch, Branch, and Takmir of the Mosque occupied with religious activities, especially helping children read and write the Koran, Tarawih Culture, Imam Prayer, and other social activities. At the end of the activity, there was a distribution of necessities consisting of rice, instant noodles, and appropriate clothing. All necessities come from the Zakat Fitrah of Students and

are collected by Lazismu Sragen (Suharno, 2015). DQT's activities are not only interpreters of preachers but also share with people who cannot afford it so that there is an attitude of compassion and empathy. The participants who have collected zakat *fitrah* and distributed it to the assisted villagers will grow a spirit of compassion or *tasamuh* and a balance of life or *tawazun*, the pillar supporting moderate Islam.

Pesantren DIMSA – DQT Curriculum

According to Sauman, the DQT program was carried out on a large scale involving grade 3 SMA/SMK Muhammadiyah in Sragen Regency and implemented since 1994. In that year, Gesi and Tangen Subdistricts were target areas in the Sragen Regency area. The two sub-districts in the easternmost part of Sragen Regency are about 45 Km from Sragen Regency. The first participants of this program were the 15 students of the Pesantren Muhammadiyah in Sragen Regency as group leaders, while the members were 5-7 grade 3 Muhammadiyah high school/vocational students. The choice of place was based on the request of the local Muhammadiyah Branch Manager, who needed the help of the students to mobilize social and religious fields that were still weak. The following is a picture of a guidebook containing the DQT training program since 2018 (Dikdasmen Sragen, 2018).

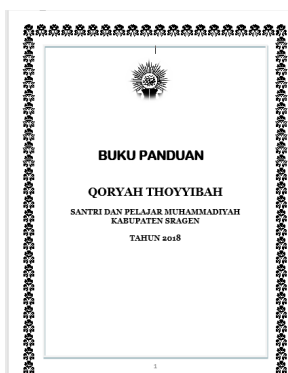


Figure 2. The cover of the *qaryah thayyibah* guidebook

Figure 2 is the cover of the guidebook of the *qaryah thayyibah* dawah method at the Pesantren in Sragen Regency. Contains the implementation of this *qaryah thayyibah* activity.

II. PELAKSANAAN KEGIATAN

A. Kafilah

Pelajar dan Santri Sekolah dan Pondok Muhammadiyah Kafilah kegiatan Qoryah Thayyibah Tahun 2018 terdiri atas:

No	Asal	Jumlah
1.	SMA Muhammadiyah 1 Sragen	5 Siswa
2.	SMK Muhammadiyah 1 Sragen	5 Siswa
3.	SMK Muhammadiyah 2 Sragen	5 Siswa
4.	SMK Muhammadiyah 4 Sragen	6 Siswa
5.	SMK Muhammadiyah 7 Sambungmacan	5 Siswa
6.	Pondok DIMSA Trenggines	12 Santri

Daftar Kafilah Terlampir

B. Lokasi

Lokasi kegiatan Qoryah Thayyibah Pelajar dan Santri Muhammadiyah Tahun 2018.

No	PCM/PRM	Kafilah	Jumlah
1.	Kedawung	SMA Trengsain (4 anak) SMAM 1 (5 anak) SMKM 7 (5 anak)	14 peserta
2.	Sambirejo	SMA Trengsain (4 anak) SMKM 1 (5 anak)	8 peserta
3.	Karangmalang	SMA Trengsain (4 anak) SMKM 2 (5 anak) SMKM 4 (6 anak)	15 peserta
Jumlah			

Figure 3. Implementation of qaryah thayyibah dawah

Figure 3 contains the implementation of the *qaryah thayyibah* activity, which consists of caravans (groups); it can be read from which elements of the group will be deployed in this *qaryah thayyibah* program, namely elements of SMA/SMK Muhammadiyah in Sragen Regency and from elements of Pesantrens/dimsa/treinsein. From Figure 3, it can be read about the location of the students and grade 3 students of SMA/SMK Muhammadiyah in Sragen Regency who will take part in the Qaryah Thayyibah Dawah, namely there are three sub-districts of Kedawung, Sambirejo, and Karangmalang of Sragen Regency.

C. Jadwal Kegiatan

1. Pembekalan Peserta : 2 Juni 2018 di Aula PDM Sragen, pukul 08.00 – selesai
2. Pelaksanaan Kegiatan Qoryah Thayyibah selama 7 (tujuh) hari efektif mulai **Hari Senin 10 Ramadhan 1439 H / 4 Juni 2018 M. sampai dengan Hari Sabtu, 24 Ramadhan 1439 H / 9 Juni 2018 M**, dengan jadwal kegiatan sebagai berikut :

NO	HARI TANGGAL DAN WAKTU	KEGIATAN	TEMPAT	KETERANGAN
I	Sabtu, 2 Juni 2018	Pembekalan	Aula PDM Sragen	Majelis Takliq, Ta'ib, LPCR
II	Senin, 10 Ramadhan 1439 / Juni 2018			
	15.00 – 19.00	Pelaksanaan Pemberangkatan Kafilah	PDM	
	16.30 – 18.30	<ul style="list-style-type: none"> • DC, Serah Terima Kafilah • Buka Pusa • Jamah Maghrib • Misaq Misaq 	Masjid Kec. Mengesahkan Masjid Setempat Pemondokan	Ketua PDM Srg Ketua Majelis Diklatment
	19.00 – selesai	Jamah Eya' - Tarawih Kultum	Masjid Setempat	Ariban Pentau an PRM-PCM

Figure 4. Schedule of *qaryah thayyibah* dawah activities

Figure 4 contains the implementation time and schedule of *qaryah thayyibah* dawah activities. From this picture, you can read the implementation of the 2018 DQT in the month of Ramadan. Implementation time is seven days effective. Starting on Saturday in debriefing before leaving for the location where they will interact with the community. The following Monday, two days, they will be dispatched to the DQT location.

As explained in the previous section, this DQT model is a new dawah model that has not been widely developed by Pesantrens, both salaf (traditional) and Khalaf (modern). The DQT curriculum is designed for prospective graduates of class III DIMSA SMA (2008-2013) and Treinsain High School 2013-2018. And they are prospective graduates of SMA/SMK Muhammadiyah in Sragen City (SMAM 1, SMK 1,2). The curriculum design in question is a set of provisions (procedures for implementation in the field/dawah area) when students are sent to the field (community) in several areas around Kab. Sragen. Based on an interview with Ustadz Ali Rasyidi, one of the leaders of the Pesantren DIMSA, and Ustadz Roni, the Head of the Pesantren Treinsein, said that the DQT curriculum developed by the Pesantren DIMSA at that time aimed to provide social propaganda for prospective alumni, namely class III DIMSA SMA now Treinsains. Those who will be released/graduated from the Pesantren DIMSA must participate in this DQT activity.

From the guidebook above (figure 4), it can be explained that activities during DQT interact more with the wider community during the month of Ramadan. It can be seen in the schedule of students and SMA/SMK Muhammadiyah students carrying out Ramadan activities, starting at dawn with the Subuh Kultum activities, Tadarus al-Koran, TPQ Learning/Teaching, congregational prayer activities, tarawih, cults, and studies. In more succinct terms, it can be concluded that as long as the students are involved in the community, the main node is the mosque, then the book (Tadarus Al-Koran), and social activities. In the form of distributing groceries to the poor. This activity is the closing of the DQT. The activities of the students in the application of DQT open a space for dialogue and multicultural interaction, where this dawah can open a space for varied religious understanding (Huda, 2020), as well as being a binder and bridge

to understand each other's differences (Hidayatulloh & Nurhidayati, 2020).

Islamic Moderation: Inclusive-participatory non-confrontational

According to Ustadz Fahrudin Wibowo, the Takmir of Masjid At-Taqwa Kedawung Sragen is also an alumnus of the 3rd batch of Pesantren Muhammadiyah of Sragen, said that when deployed in the community, the enthusiasm of the community was extraordinary in welcoming and accepting the students of the Pesantren DIMSA. The community's excitement can be seen in every activity organized by the students involved in the DQT program. Activities include teaching Al-Koran Reading and Writing (BTQ) for children aged from elementary to junior high school to other activities that involve parents such as cooperation in cleaning and repainting mosques/mushalla, road repair work, etc. Especially for the BTQ activities centered in the Mosque/Mushalla, the children who want to learn BTQ always seem to be full of attendance.

As stated by Ustadz Fahrudin Wibowo, not a few residents, especially children, were moved and even cried at the farewell and withdrawal from the DQT program to return to the Pesantren. The community came in droves to take the students, who were still teenagers, from their temporary residence (kos) to the farewell event like a hero who was very meritorious. Many mothers, children of TPQ, who while the students were carrying out DQT advised them not to forget them, and if there was a chance, the students were asked to return to teach them TPQ and religion. Some mothers brought special snacks from Kedawung District, Sragen Regency to take the DQT participants back to the Pesantren DIMSA and fruit, namely rambutan, which is a specialty of this area. This condition feels very solemn as a farewell and as if it will be long lost to people who are very loved or waiting for their return. Ustadz Fakhruddin Wibowo said:

“I feel sorry to see the mothers and fathers of the community and the Jama'ah of my Mosque flocking to the boarding houses where the DQT participants stay while bringing them light meals to take the DQT participants home. return to the original DIMSA Pesantren and SMA/SMK. These DQT participants are

still the same age as my high school child but are like an ustadz who has guided parents and children who have not been able to read the Koran; I have seen many mothers who are unable to shed tears.”

From the description given by Ustadz Fakhrudin, it can be believed that the interaction between students and the community at the DQT program is effective and is based on a humanist, brotherly interaction pattern based on compassion, *tawasuth*, or moderate inclusive-participatory non-confrontational interaction. Moderate inclusive-participatory non-confrontational behavior is an attitude where preaching by paying more attention to social and religious problems (Mu'ti & Khoirudin, 2019). KH Ahmad Dahlan once carried out this kind of dawah activity. At the beginning of his dawah, Ahmad Dahlan, the founder of Muhammadiyah, was the founder of his dawah. Direct interaction with small communities is carried out culturally through the trading process (selling and buying). KH Ahmad Dahlan, who is also a Yogya batik trader, traveled to the Pekalongan area to wholesale (buy) and also sell Yogyakarta batik.

The process of buying and selling or trading is an interlude in the interaction of dawah to the people encountered both in the market and in the prayer room (mushalla). The preaching model of KH. Ahmad Dahlan is very effective, who tends to be gentle, polite, and not patronizing, full of shura (dialogue) attitude. Until the present era, it is proven in the areas visited by KH. Ahmad Dahlan has become the enclaves of Muhammadiyah with a moderate and polite society culture. Such as Pekajangan District, Pekalongan Regency, Paciran District, Lamongan Regency. These two areas have moderate non-confrontational characteristics of Islam. Even though most of the population is not Muhammadiyah, but Nahdlatul Ulama (NU), the relationship between Muhammadiyah and NU is very harmonious; there are no quarrels, both religious and social issues. This is believed to result from a polite and moderate dawah that KH Ahmad Dahlan once carried out. This politeness is needed to block radicalism (Mu'ti., 2020).

This participatory-inclusiveness is the capital in preaching. So that preaching can be effective and on target (*mad'u*). Besides KH.

Ahmad Dahlan, many Muhammadiyah figures can be role models in dawah. According to Abror (2014), at least Kuntowijoyo, Munir Mul Khan, and Amin Rais are Muhammadiyah leaders who preach with dynamic, scientific, contextual, and dialogical methods. This kind of dawah model is needed in this era because it can open the barriers of primordialism with an open spirit, and it is not easy to blame other groups (Rasimin, 2017). Dodok Sartono, MM, one of the alumni of the Pesantren DIMSA in 1994, said that at that time, those who participated in the DQT program in Tangen District, Sragen Regency, in that village, according to Dodok, contained a grave that was sacred to the residents. Not a few people make a pilgrimage to the tomb while doing a procession of burning incense and asking the tomb. Dodok says:

“Members of the group in the DQT program at that time and I faced a challenge that was quite difficult to preach, to straighten and at the same time strengthen people’s beliefs from the shirk culture, initially there was a debate. However, because we conveyed it politely and in Javanese Krama Inggil (the most polite Javanese language) and we went to the house of the person who carried out the deviant activity while we brought him gifts, it turned out that he was willing to accept and realized that his behavior was deviant.”

The pattern of religiosity that the students carry out while at the Pesantren is sometimes different from what is seen and practiced in the community. This difference does not invite questions from the students who participate in the DQT program. Muhammad Burhan, an alumnus of the 3rd batch of Pesantren Muhammadiyah in Sragen who was assigned to work in Gesi District, Sragen Regency, said that the religious knowledge of the people in Gesi District was still low. Many people do not understand the basic issues of religion, such as prayer, ablution, and tayammum. Not a few people ask for guidance related to the issue of ablution, tayammum, and prayer. People who have received lessons such as ablution, tayammum, and prayer from DQT students feel great because of dialogue and questions and answers.

Questions and answers arose because the *kaifiyat* explained

by the DQT students, both ablution and other issues, were not the same as what they had been doing so far. From here, the DQT students and the community conduct a two-way dialogue regarding the differences. This dialogue across generations, ages, and religious understandings are very dynamic. Reveal the factors of differences in understanding, cultural and ideological. Of course, suppose you don't have the attitude of *tawasuth*, *tasamuh*, *ta'adul*, and *sbura*. In that case, there will be fights and violence. The students are well aware that what they face is very diverse in their understanding and practice of their religion. So the keyword in applying this DQT method is to promote mutual understanding of other people's differences.

This pattern of community diversity that still needs improvement affects the maturity of the students who do DQT. They are required to convey in a polite language full of brotherhood. This kind of dawah model is very much needed. By choosing polite language and methods, of course, Dawah will bring up polite Islamic articulation from an early age that emerges from the lower society (Umar, 2016). In line with Umar, Imam Sutomo (2014) states that tolerance or understanding differences in religious orientation are necessary to calm people's lives. Including respect for good people in worship, politics, and organizational orientation (Sutomo, 2014). The approach of the Pesantren DIMSA students when carrying out DQT, which tends to be moderate or polite, tolerant, and inclusive-participatory, gives a distinct impression from the community so that their dawah is easily accepted.

Based on interviews with almost all students of the 1994 DIMSA Pesantren who participated in the DQT program in 1999, it was shown that the community well received the DQT method they had previously used. This is because the DQT method requires *tepa selira*, respecting differences, not easy to disbelieve and convert existing traditions. The application of the DQT method is very effective to be carried out at any pesantren and at any time. Its effectiveness lies in two things. First, Students must be aware that patterns of religious practice are different from what they understand and do while in pesantrens. Students must be candidates for community leaders who are religious, respectful, sensitive to differences in understanding

and patterns of religious practice and community culture. This understanding of the various traditions in society must be used as a reinforcement for the emergence of a *tasamub* (tolerant) attitude so that society becomes peaceful (Suciati & Erzad, 2018).

In Islam itself, many verses of the Koran and Hadith emphasize that humans should be friendly, not suspicious of each other, not threatening and coercing each other, the best way is to develop a culture of tolerance (Syafii Maarif, 2015: 188) and give each other the freedom to embrace each other's religion and beliefs. Indeed, some verses or hadiths seem *hard*, but they must be placed and placed in the context of the situation so that a *hard* attitude does not appear to be a trademark of Islam. Some *hard* verses in one place must be linked with *friendly* verses elsewhere so that an over-simplified face of Islam does not appear. As an example of the attitude of *assyida' ala al-kuffar* (hard towards the disbelievers), it must be related to other verses, for example, Allah does not forbid you to be kind, and do justice to those who do not fight you in terms of your beliefs, or do not expel you leave your house. Verily, Allah loves those who do justice (Surat al-Mumtahanah: 8).

Second, the students who participate in the DQT program can innovate dawah, so a culture of mutual understanding of differences emerges. By having creativity in dawah, dawah will be easier to carry out. Students always understand and realize that there are different models of religious practice in society to carry out dawah with a balanced attitude. Not extreme right and extreme left. The DQT model implemented at the Pesantren DIMSA effectively reduced tensions or conflicts between people and internal religions. This was acknowledged by Andi, the Chairperson of the Pesantren Treinsain IRM/Osis, who was also one of the participants in this DQT. According to him, with this DQT the students will be directly faced with differences in teaching and social.

According to Syafiq A. Mughni (2001), differences or conflicts revolve around three areas. The first is the teaching area in terms of worship, belief, and morals, where each religion has its unique teachings and morals and may even conflict with one another. The differences and contradictions are often interesting material to be

expressed. Both in written form and the form of lectures. If it is conveyed in rhetoric, then it will disrupt inter-religious inter-religious relations. At present, there has been an awareness that differences in teachings are potential tensions, and therefore it is necessary to raise the theological basics of various religions. There is also the concept or jargon of the sentenceun *sawa'* in this context, which Nurcholis Madjid often expresses. In essence, all religions contain an essential meeting point. So that conflicts between humans based on religion need not occur.

Second is the area of social tension. Social tensions are not much different from other tensions. Establishing a house of worship from a minority religion amid a majority religion will certainly lead to conflict. So the solution must be deliberation and consensus within the community group. Whether or not a house of worship is built also needs to be considered by the religious population and the number of places of worship. This tension can certainly be avoided if you have had valuable experience dealing with cases of social tension or conflict from an early age. Third, there is no common concern for humanitarian problems. Every religion turns out to contain very objective teachings, according to common sense, especially those related to humanity, such as justice, honesty, prosperity, and welfare. This issue should provoke a response from religious adherents to cooperate in building harmony and peace together (Kuswaya & Ali, 2021).

Each religion or religious practitioner certainly believes that what is being done is correct. So that he will do whatever it takes to keep that belief from disappearing in his life. This includes socializing his religious beliefs to others, which in the language of Islam is dawah. The pattern of dawah, which tends to blame other people/others' teachings and considers its teachings and worship patterns to be the most correct, is symptomatic in today's society. This is where new patterns are demanded that are fresher, more natural, and will gradually become a future religious trademark. The new pattern is a multicultural dialogue (Baidhawi, 2006) full of grace (Syafii Maarif, 2015). Multicultural dialogue means understanding differences with an attitude of perspective in differences.

We understand the differences of others because we are in the differences themselves. It is necessary to understand differences because we become creatures that have different characteristics and characteristics. The nature and character of each of these are different, of course, following the message of the Koran Surah Annisa verse 1. The difference is to understand each other and get to know each other. DQT dawah, which is full of *tasamub* (politeness), *tawazun* (balance), *ta'adul* (justice), and *shura* (full of dialogue), is a very important lesson. The interaction carried out by the Pesantren DIMSA students requires a multicultural dialogue that is full of grace and sincerity. With this dialogue model, it will become a panacea to reduce religious-based tensions that have always emerged recently.

Implementation Constraints

Every activity must have obstacles, as well as in this DQT implementation program. Some of the obstacles that can be described include: First, the aspect of Da'i maturity. In this element, the participants consist of students and class III SMAM/SMKM students, including ages with high fighting spirit. However, managing a dawah process that is complicated and full of twists and turns requires maturity and a good role model. Sometimes, the teens still put jokes and laughter in a portion more than concentrating on carrying out a big mandate, namely preaching. This was conveyed by Suharno, MPd, Secretary of the PDM Dikdasmen Council of Sragen Regency and Secretary of the 2018 DQT Central Executive Committee.

Suharno said that they were not mature enough to become a perfect preacher. Because they are still in the learning stage, the Dikdasmen Council deploys a team of caregivers and at the same time monitors the program consisting of PAI teachers at the Muhammadiyah School located in Sragen City. These teachers are deployed to monitor the progress of the dawah interaction process between students and students. Nevertheless, unfortunately, these teachers do not stay in an integrated system (camping system). The teachers come home in the morning/afternoon (office hours). In the author's opinion, this mentoring process does not look complete 24 hours accompanying the students and students who participate in DQT. So if there is a problem that occurs at night, it can be illustrated

that the students and students in the DQT program must solve their problems. What if this issue enters the area of social tension? This, according to the author, needs to be carefully considered and prepared (Suprpto, 2021).

The second constraint is the time duration. This DQT program, when viewed from the implementation time, is only seven days six nights (in 2018). The process of interaction with the community so that a humanist, moderate culture appears, it seems that it is not enough only to have a week or two. The time which is only six days culturally effective, is only the introduction stage to the community. Not until adapting and spreading the process of dawah, which is culturally acceptable in society. This is different from the implementation of the 90s, which lasted 15 (fifteen) days. The interaction process has been built so that it remains only to strengthen the community later. So in order to be effective and strengthen the moderate dawah program, of course, the time for implementing DQT needs to be increased, a minimum of 10 days or even 14 days with supervision from PAI teachers in each school, and teacher positions must also be united, staying together during the DQT program. With a sufficient duration of time, the process of proselytizing that is moderate, respectfully respecting differences in understanding and community diversity patterns will be more easily achieved.

Conclusion

It can be concluded that *First*, applying the DQT method for the Pesantren DIMSA Pesantren is by interacting or engaging directly with the community. The Students became group leaders, while group members consisted of several third-grade SMA/SMK Muhammadiyah scheduled to take DQT. This direct interaction is two-way, mainly when implementing the TPQ teaching program for children and teaching community prayer services. The interaction carried out by the Pesantren DIMSA students raises new awareness about the diversity of religion, society, and culture that must be understood. The students are required to be mature and develop a new pattern in religion, namely two-way dialogue. From this dialogue, the attitude of *tawasuth*, *tasamub*, *tawazun*, *taadul* and *shura* (deliberation) will flow, and these are the main pillars of moderate Islam.

Second, from the results of in-depth interviews with various key sources, both the Central Committee of the DQT Program, Pesantren Leaders, Alumni, and the beneficiary communities, it can be concluded that the DQT method is very effective in spreading Wasatiyah Islam, a moderate Islam towards an Islam that is *rahmatan lil alamin*. Third, there are two main obstacles in implementing this DQT, (1) the age of the DQT participants who are still very young, while they accept the task and mandate to interact directly with the community. This condition will depend on the maturity of the participants. (2) the second constraint is the duration of the program. As a structured effort to break the chain of religious violence and spread moderate Islamic Dawah, it takes a relatively long time, so the DQT program will be more beneficial if it is implemented at least 2 to 3 months so that the internalization of moderate Islamic values is easy to achieve and its success is measurable.

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