

CHARACTER EDUCATION INSERTION THROUGH ACCULTURATION “KAMPUNG MADINAH”: A LIVING QUR’AN STUDY OF TEMBORO COMMUNITY, MAGETAN EAST JAVA

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Abstract: This article examines the social behavior and religious practices of the people of Temboro, Magetan, East Java. The religious behavior of the Temboro community is the result of the insertion of character education values based on the interpretation of Quranic texts (living Qur’an) formed through acculturation. Temboro Village is dubbed as “Kampung Madinah” which has a culture similar to Madinah City in terms of dress, religious rituals and social ethics. With a qualitative method using an anthropological approach, this article is a living Qur’an research that defines character education values into the socio-religious and cultural practices of the Temboro community using reception theory, this research produces findings; first, the insertion of character education that shapes the socio-religious behavior of the Temboro community is adapted from the informal rules of kiai in Pesantren Al-Fatah Temboro. Character education in pesantren is socially constructed hidden in the community through acculturation to the recitation tradition, social ethics and daily habits. Second, the behavior and social religious attitudes of the Temboro community follow the interpretation of the Qur’anic text received from divine and human values. These values are controlled by religious authority and local wisdom.

Keywords: Character Education, Kampung Madinah, Living Qur’an.

Introduction

Socio-religious diversity in Indonesia is a necessity; ethnicity, customs, language, religion and culture. In reality, not all typologies of society are able to respond positively to this diversity into a harmonious socio-religious system. Primordialism and group fanaticism are often the motives that trigger prolonged internal conflicts.¹ Ebrima said that primordialism and negative traits that reject diversity give rise to a socially hidden rejection reaction, a latent genetic egoism.² Egoism is created from knowledge, social and cultural surroundings that externally organize the mind.³ It is logical, then, that the reality of diversity can open itself up to social and cultural influences that come from outside. As a result, there is a cultural shift that changes both the behavior, beliefs, and perspectives of the community.

In Clifford Geertz's research, cultural shifts cause social character and behavior to change, one of the negative changes caused is the fading of local culture and traditions, on the other hand, choosing and believing in other cultures as a new social order.⁴ Such a portrait of social change, in practice, creates many problems, including first, social disintegration. The fragmentation of social unity that has been built, becomes broken into new cultural elements without being balanced by other values that have moral similarities.⁵ The generation gap is considered by Anas as a strong motive for social disintegration, because the next generation does not follow the

¹ Limas Dodi, "Harmony of Relations between Religious People and Conflict Resolution in Kediri," *ADDIN* 16, no. 2 (2023): 193, <https://doi.org/10.21043/addin.v16i2.18141>.

² Ebrima Sarr, "The Role of Neo-Sufism and the Ritual Phenomenon of Slawatan in Promoting Religious Tolerance," *International Journal of Interreligious and Intercultural Studies* 2, no. 1 (2019): 103–18, <https://doi.org/10.32795/ijis.vol2.iss1.2019.316>.

³ Yudhi Kawangung, "Religious Moderation Discourse in Plurality of Social Harmony in Indonesia," *International Journal of Social Sciences and Humanities* 3, no. 1 (2019): 160–70, <https://doi.org/10.29332/ijssh.v3n1.277>.

⁴ Zuhdiyah Zuhdiyah, Kusumasari Kartika Hima Darmayanti, and Nyayu Khodijah, "The Significance of Religious Tolerance for University Students: Its Influence on Religious Beliefs and Happiness," *Islamic Guidance and Counseling Journal* 6, no. 1 (2023): 165–82, <https://doi.org/10.25217/igcj.v6i1.3551>.

⁵ M. Afif Anshori, Zaenuddin Hudi Prasajo, and Lailial Muhtifah, "Contribution of Sufism to the Development of Moderate Islam in Nusantara," *International Journal of Islamic Thought* 19, no. 1 (2021): 40–48, <https://doi.org/10.24035/IJIT.19.2021.194>.

established patterns and principles.⁶ They create their own patterns, but they are not accompanied by basic human values and strong traditions. As a result, the social system, including religion, splits into opposing social particles.

Second, social distortion and inequality. Changes in the character of social individuals as a result of modernization undermine long-established solidarity functions. These changes are caused by shifting traits and attitudes without being accompanied by the resilience of local wisdom.⁷ People pursue economic improvement and higher education, but are not based on traditional values, principles and local characters that uphold kinship. Emile Durkheim describes this pattern of social change with the term hijrah society from mechanical to organic, without being based on basic social foundations such as the values of nationalism, mutual cooperation and solidarity, these changes are tantamount to diistigritas.⁸

Third, the elimination of ethics and criminality. Modern social patterns are different from traditional ones, as Khairul Umam revealed that modern social emphasizes progressivity and productivity, while traditional social emphasizes ethics and morals as the main basis. This is why modern society, if not balanced by religious understanding and attitudes, is prone to criminality.⁹ Ethics and morals are indeed the main stakes in social change, especially in maintaining tradition in the midst of modernization. Aswad even claims that the elimination of traditional social ethics and moral values has

⁶ Muhammad Anas et al., “Implementation of PAI Learning Design in Developing Religious Tolerance in Public High Schools,” *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 4 (2023): 547–58, <https://doi.org/10.31538/tijie.v4i4.712>.

⁷ Nasir Muhammad Abdulhameed, “Ethical Dimension of Maqasid Al-Shari’ah and Its Implication to Human Capital Development,” *IJISH (International Journal of Islamic Studies and Humanities)* 4, no. 1 (2021): 20, <https://doi.org/10.26555/ijish.v4i1.2621>.

⁸ Azizah Azis, “Sociological Considerations For Islamic Law ’ s Application And Experience In Indonesia,” *International Journal of Education, Vocational and Social Science* 02, no. 03 (2023): 368–78, <https://e-journal.citakonsultindo.or.id>.

⁹ Khoirul Umam, “مقارنة منهج الاجتهاد عن حكم الزواج المبكر بين ابي حنيفة و ابن حزم,” *Al-Mashlahah: Jurnal Hukum Islam Dan Pranata Sosial Islam* 9, no. 01 (2021): 84–103, <https://doi.org/10.30868/am.v9i01.12>.

eroded into the world of education.¹⁰ Only in Islamic education, morals and ethics are maintained until now.

Of the three problems of social change, there is an ideal typology of society, both faced with conditions of diversity and modernization, namely the type of society that is resilient but still modernistic. Ariani termed this model of society as social moderating, where people still believe and practice traditional, localistic behavior and maintain the old culture that is positive, rational and happy, on the other hand, they also accept new cultures that are relevant to the basic values of the old culture.¹¹ Resilience becomes a shared commitment and belief down to the social sub-ego level.¹² Such a social portrait can be seen in the depiction of the religious attitudes and behavior of the people of Temboro Village, Magetan, East Java.

The community of Temboro, Magetan, East Java has been nicknamed Indonesia's "Kampung Madinah" for its cultural similarities to the city of Madinah in terms of dress, religious rituals, and other social rules. Referring to community interviews, the majority of people do not know who first coined the name "Kampung Madinah", but the community realizes that this culture is the result of the great influence of the Pesantren Al-Fatah in Temboro, Magetan, East Java.¹³ This argument is strengthened by Azzahro Amalia's research, which explains that the major influence on the social religion of the community in Temboro village comes from the teachings of Jamaah Tabligh.¹⁴ In accordance with the purpose of Jamaah Tabligh's da'wah is to make all human beings into perfect Muslims (kaffah).

¹⁰ Hijrawatil Aswat and Khaerun Nisa Tayibu, "Teacher Managerial Strategy in Building Character Education During The Covid-19 Pandemic," *International Journal of Education And Humanities* 1, no. 1 (2022): 82–94.

¹¹ Farida Ariani et al., "Implementing Online Integrated Character Education and Parental Engagement in Local Cultural Values Cultivation," *European Journal of Educational Research* 11, no. 3 (2022): 1699–1714, <https://doi.org/10.12973/eu-jer.11.3.1699>.

¹² Muhamad Gina Nugraha, "Development of Web-Based Radioactivity Teaching Materials Oriented-on Character Education for Highschool Student," *ASEAN Journal of Science and Engineering Education* 3, no. 1 (2023): 95–102.

¹³ (<https://m.antaranews.com/berita/968282/melihat-keharmonisan-kampung-madinah-di-desa-Temboro-magetan/> accessed on September 1, 2022).

¹⁴ (<http://lib.unair.ac.id> accessed on August 31, 2022)

Until now, the “Madinah” culture of the Temboro community has become a unique feature that attracts the enthusiasm of the outside community to visit. As a result, many people from outside Temboro try to travel to Kampung Madinah to experience the religious atmosphere of the Temboro community. Another fact shows that behind the “Madinah” culture that is currently trending in Temboro, not many of the people fully understand what they are following and doing. However, the community realizes that the resilience of religious culture is due to the influence of the boarding school institution, which indirectly inserts character education (Islam) into the “Madinah” culture through the acculturation process. This is because the values or dimensions of Islamic education are automatically integrated from the teaching patterns and configurations of the teachings of Islamic boarding schools.

In the initial exploration of this research, several conditions of the Temboro community were illustrated, including, first, women in Temboro village dressed in black abaya (cloak) equipped with niqab (veil). Second, there are restrictions between men and women in one forum, even women in Temboro do not allow male guests to come to the house when there is no male muhrim in the house. Third, the people of Temboro will leave all kinds of activities when it is prayer time, and carry it out in congregation at the mosque. Therefore, this study wants to examine the changes in the behavior and religious practices of the people of Temboro as well as the values of Islamic education in the culture and social religion of the community as a result of the reception of the Qur’anic texts. This study is a study of the living Qur’an by involving the perspective of cultural anthropology as its approach.

Previous studies were conducted to determine significance, there has been no research on living Quran and the insertion of Islamic education values into the “Madinah” culture in Temboro Village. Azzahro Amalia explains the teachings and preaching of Jamaah Tabligh and its relation to the religious activities of the community. However, this research does not use the

study of the living Qur'an and cultural anthropology.¹⁵ Other research on the role of kiai in changing religious traditions in the temboro community, but essential values are not studied to identify norms.¹⁶ Saifuddin Zuhri, et al. studied the Temboro community's view of the phenomenon using the basis of the Prophet's sunnah, including when facing calamities so that everything must be returned to Him. Of all the studies, none of them studied the living Quran with an anthropological approach and made Islamic education as a scientific basis.

This research is a qualitative research that looks at social traditions that fundamentally depend on observations of humans and their relationships with other humans. The location of this research is in Temboro Village, Kras district, Magetan city, East Java, the reason for choosing this location is that there is acculturation through the understanding and practice of social religion and foreign culture that is accepted and carried out by the Temboro community. Data sources are taken from in-depth case research on a phenomenon that exists in a group of people, organizations, institutions, and others.¹⁷ The primary data source in this research is the temboro community, which is focused on the social, cultural and religious practices carried out in daily life. Secondary data is some literature from books, journals, newspapers, and others related to the theme of this research.

A Socio-religious Portrait of the Temboro Community

The people of Temboro are known to be religiously observant and firm in their religious traditions, as evidenced by their attitudes that are always based on religious aspects. In fact, religion is used as a strong foothold in all activities, from finding a place for education, politics, social,

¹⁵ Azzahro Amalia, "Struktur Sosial Keagamaan Jamaah Tabligh Di Desa Temboro Kecamatan Karas Kabupaten Magetan" (Undergraduate Thesis, Surabaya, Universitas Airlangga Surabaya, 2017).

¹⁶ Zainal Arifin et al., "The Kiai's Cultural Strategy in Shaping the Religious Culture of the Community of Temboro Magetan Village, East Java," *Dinamika Ilmu* 21, no. 2 (December 15, 2021): 369–81, <https://doi.org/10.21093/di.v21i2.3657>.

¹⁷ Rahmadi "PENGANTAR METODOLOGI PENELITIAN.Pdf," accessed January 14, 2024, <https://idr.uin-antasari.ac.id/10670/1/PENGANTAR%20METODOLOGI%20PENELITIAN.pdf>.

economic and cultural activities.¹⁸ The logic of the Temboro community’s religious understanding has reached a high level, and the firmness and obedience that is very thick often leads to fanaticism and even extreme defense of their opinions. It is this strong attitude that makes the community’s religious understanding survive the shocks of social change.

However, in addition to being known for being obedient to the teachings of Islam, the Temboro community is also known for adhering to traditions and customs that have become behavioral values since the time of their ancestors.¹⁹ Adherence and observance of religious teachings, along with local customs, can only be changed by an authority commonly called a “kiai” or religious figure.²⁰ The role of kiai has resulted in a significant cultural change.²¹ However, the majority of these changes lead to positive impacts that can be accepted, both individually and in community groups. This certainly cannot be separated from the role of Pesantren Al-Fatah Temboro which is controlled by the kiai.

In an effort to preserve the social culture that exists in the Temboro area, especially around the cottage, the role of kiai is very influential. There are three levels of mapping that exist in the Temboro community culture. First, kiyai as the top leader to be used as the main reference for all existing cultural provisions. Second, the male community as a reference for the Temboro community is the second position after Kiyai. This is of course the basis of Islamic law which states that “men are leaders of women” is the

¹⁸ Tabrani ZA, “The Theological Transformation of Indonesian Democratic Politics. (Telaah Singkat Tentang Masyarakat Madani Dalam Wacana Pluralisme Agama Di Indonesia),” *AL-IJTIMA’: International Journal of Government and Social Science* 2, no. 1 (2016).

¹⁹ Umiarso El-Rumi, “The Young Kyai (Lora) and Transformation of the Pesantren in Madura,” *Islam Realitas: Journal of Islamic and Social Studies* 6, no. 2 (December 31, 2020): 121, https://doi.org/10.30983/islam_realitas.v6i2.3484.

²⁰ Sudarman Sudarman and Mohammad Hidayatullah, “RELATION OF RELIGION, ECONOMY AND POLITICS: Islamization of Malay Community through Trade and Kingdom,” *Al-Tahrir: Jurnal Pemikiran Islam* 20, no. 2 (June 20, 2020): 175–94, <https://doi.org/10.21154/altahrir.v20i2.2007>.

²¹ Arfiki Rochadiana et al., “The Implementation of Tembang Macapat Learning as A Means of Primary School Character Education,” *Journal of Innovation in Educational and Cultural Research* 3, no. 4 (2022): 508–18, <https://doi.org/10.46843/jiecr.v3i4.215>.

main reference in taking this attitude. Third, the female community is the last position in the mapping that will be applied to their respective families.

For them, the kiai is the waritsah ambiyah (heir to the Prophets) in the world. We cannot ask the Prophet directly, we are also unfamiliar with reading the hadith book, reading the yellow book, but the Kiai is religiously intelligent, knows the straight and true path. Believing in the kiai is the terminant of believing in the Prophet. Kiai is clear, many students study. So if you follow other than kiai, you will be held accountable in the afterlife. Kiai is certainly right. After the Kiai there is the husband, the head of the family, the leader of the family. As a woman, you are required to obey and obey, as long as it does not come out of sharia.

The mapping above can be seen from various examples such as how the social system built by the Temboro community. There is a separation between male and female groups. According to Haris, a resident of Temboro village, there is a mukhallah (a group of teenage boys who organize every social activity in Temboro) which functions as a regulator of the community to make it more dynamic and harmonious.

The application of several roles in social interaction in Temboro village is the main key to balanced social sustainability and goes hand in hand. The upper structure formed in Temboro society is Kiai.²² This can be seen when the entire Temboro community obeys and complies with all the orders of the kiayi. The position of the male community, which according to observations, has a greater role in the social order compared to women. For example, ta'lim activities, which are usually held after the five daily prayers twice a day, can only be done by men. Likewise, when doing da'wah activities, the female community will not be allowed to do da'wah, especially khuruji, as done by the male community.²³

“The man is the imam of the family, the imam of the community, as the Prophet commanded that men are endowed with more power and are caliphs on earth. So in social activities, such as *ta'lim*, mosque

²² Arifin et al., “The Kiai’s Cultural Strategy in Shaping the Religious Culture of the Community of Temboro Magetan Village, East Java.”

²³ “207423-Pola-Sosialisasi-Jamaah-Tabligh-Dalam-Me.Pdf,” accessed December 16, 2023, <https://media.neliti.com/media/publications/207423-pola-sosialisasi-jamaah-tabligh-dalam-me.pdf>.

imam, lecturing, chairing meetings, they are leaders. Women become *ma'mum*, behind men to maintain their honor. Except in certain conditions, such as events that are attended by all women, there is no problem with women. That is, men are still the first”²⁴.

Temboro society is socially committed to applying the principles of Islam taught in the guidance of the *Jama'ah Tabligh* in general by positioning the role of kiai as the highest position in making decisions and directions for the Temboro community. The kiai has the highest position in the Temboro community, even according to Haris, the kiai is more sacred than the government, especially in matters of religion and education. Kiai plays a strategic role in determining the direction of religious social change..

The temboro community is a community that has a strong religious side in its daily life. The nickname of Temboro as the “Kampung Madinah” in Indonesia is due to one of the strong religious factors. According to the official website of Temboro village in Magetan city, the entire population of Temboro is Muslim. In fact, there are only mosques and prayer rooms in Temboro village.²⁵

In the beginning, the Temboro villagers were Javanese Muslims. This means that the way Islam is applied in daily life is like the way Islam is generally applied by Javanese people. The Temboro community is an open society in many aspects, such as social, cultural, and even religious aspects, which makes it a plural society. However, the openness of Temboro society does not lead to serious social problems.

“The presence of several migrants to Temboro village has allowed the community to blend in with the migrants who eventually settled there. In addition, the religious teachings that came from the migrants were also very well received by the people of Temboro. So that positive acceptance by the Temboro community produces positive results as well.”²⁶

²⁴ Fajar Rahman, pengaruh Jamaah Tabligh kepada masyarakat Temboro, 2023.

²⁵ Ibid.

²⁶ Ibid.

The existence of this pesantren is very influential on the socio-religious beliefs of the Temboro community, especially those in the settlements around the pesantren.²⁷ All religious values that become doctrines are believed to be the truth that comes from God. This will give rise to three functions, namely way of life, world view, and paradigm. This is what happens to the people of Temboro who make the doctrines of the Tabligh Jama'ah teachings as religious values that function as a way of life. Thus, the people of Temboro actually carry out these teachings in their daily lives. This is in accordance with Nanag, one of the alumni who still lives in Temboro village, who said that it has become a necessity and habit for the people of Temboro to always perform the five daily prayers in congregation at the nearest mosques. In addition, the Temboro community's habit is to listen to the radio, which contains a recitation channel from the kiai of the Pesantren Al-Fatah Temboro.²⁸

Character Education Insertion through “Madinah” Cultural Acculturation

The religious character of the Temboro community, which has survived amidst modern social changes, illustrates that there are strong entities within the sub-society. From the interviews, these entities take two forms; first, authority. The kiai figure who acts as an educator and problem solver. The existence of the Pesantren Al-Fatah in the middle of Temboro Village makes it easy for kiai to provide character education by means of; holding dawn recitation with the book of kifayat al-akhyar, nashoihul ibad, bukhori and Muslim and so on. Second, social ethics. An informal rule that has long lived and is carried out together. Breaking it is a sin and gets unwritten social sanctions, ie: the rule of male superiority over women in politics, religion and education; women being under the rule of men; the etiquette of dressing in public places, etc.

²⁷ Anifa Nurhayati, Imam Muhsin, and Thoriq Tri Prabowo, “The Convergence of Nahdlatul Ulama and Jamaah Tabligh Traditions in Temboro Village, Magetan, East Java,” *IBDA` : Jurnal Kajian Islam Dan Budaya* 21, no. 2 (October 1, 2023): 221–40, <https://doi.org/10.24090/ibda.v21i2.7797>.

²⁸ Nanag Nharul Huda, *keseharian masyarakat temboro, 2023, Documents.*

"Everything has rules, going to public places must cover the aurat, not talking loudly, respecting the elderly, the elderly must be prioritized both in recitation activities or others. Entertaining should not be during maghrib time, you should not eat with your left hand, and getting married should be married by a cleric."²⁹

The teaching of character education in the Temboro community is filtered and adapted from the education process at Pesantren Al-Fatah Temboro. In addition to being taught at the boarding school, character education is also taught in recitation rooms, such as dawn recitation, *рабоan* recitation, *malam legi* recitation and weekly women's organization routine activities. This is what causes insertion, where the pesantren through the kiai command is able to be integrated into social attitudes and behavior.³⁰ The teachings received and realized by the people of temboro, both from the age of children, adults, young people, to the elderly, the people of temboro are very obedient and subject to the rules that have been set and agreed upon. This has a positive effect that leads to the dimension of akhlaq mahmudah. Some of the positive effects that can be photographed in the lives of the people of Temboro are in terms of discipline.

Discipline character building for the Temboro community has started since the school level. Students are directed to be able to carry out all provisions in an orderly manner. In its definition, discipline is a character that leads to personality, behavior, nature, character, and character in an orderly state.³¹ This is what we can find in the personality and behavior of the Temboro community. School rules are included in the category of internal influences, the character that is formed can be strong when it is able to bury external influences. as Berry revealed that foreign cultural acculturation cannot survive, if internal strength becomes a strong formed culture.³²

²⁹ Rahman, pengaruh Jamaah Tabligh kepada masyarakat Temboro.

³⁰ M Wattimena and A Nursida, "The Role of The Sociology Teacher in Implementing Character Education," *International Journal of Education ...* 8675, no. 1 (2022): 71–81.

³¹ Khairuddin Alfath, "PENDIDIKAN KARAKTER DISIPLIN SANTRI DI PONDOK PESANTREN AL-FATAH TEMBORO," 2020, file:///C:/Users/zaenatul%20hakamah/Downloads/136-Article%20Text-254-1-10-20200617.pdf.

³² Zaenuddin Prasajo and Reviewed Ismail, "INTRODUCTION TO ANTHROPOLOGY," *Al-Albab* 2 (December 1, 2013), <https://doi.org/10.24260/alalbab.v2i2.45>.

Some of the reference points for discipline are the existence of rules and regulations, the existence of norms and values that are continuous, and the existence of punishment if the rules are not heeded. These three elements are already present in the daily lives of the Temboro community. In the observations and information obtained, the Temboro community has rules that are controlled by the Kiai and certain people as the drivers of the rules, and the general public as the implementers. Thus, the rules that have been formed are no longer a necessity based on coercion but have become a habit and character.³³ For example, the implementation of five daily prayers in congregation at the mosque for men. Thus, the new cultural elements that came became like a cultural element that was born naturally from the culture itself.³⁴

The insertion of social character comes from the habits regulated by the Pesantren Al-Fatah Temboro, which is portrayed in akhlaq al-mahmudah. For example, the restriction between men and women which is authorized by the kiai, makes the walls of interaction safer in the view of Islamic law and existing norms. However, this is still applied by the santri and has not yet reached the general public in the Temboro area. However, the rules of the santri are actually consumed by the community as the correct religious rules, so that self-reliance and religious characters emerge.

“Even though it is not regulated by Kiai, the community still obeys to maintain mutual honor between men and women. Honor in sitting, greeting, speaking, interacting. It teaches us to be independent, not to depend on others in economic matters, to make decisions, to be confident, to have our own ideals, to be brave and creative. The separation of men and women allows women to have creative ideas. After all, we are taught this in our religion, when we pray in congregation. We can work together, have a tolerant nature with a roomy chest.”³⁵

³³ Rahmah Hidayati et al., “Character Education and the Rise of Mental Health in Muhammadiyah Boarding School,” *International Journal of Public Health Science* 11, no. 1 (2022): 170–78, <https://doi.org/10.11591/ijphs.v11i1.20889>.

³⁴ Heddy Shri Ahimsa-Putra, “THE LIVING AL-QUR’AN: BEBERAPA PERSPEKTIF ANTROPOLOGI,” *Walisongo: Jurnal Penelitian Sosial Keagamaan* Volume 20, no. 1 (May 30, 2012): 235–60.

³⁵ Rahman, pengaruh Jamaah Tabligh kepada masyarakat Temboro.

The santri of Temboro strongly uphold the nationalism character that has been recommended by Islam in their daily lives. For example, how the process is carried out by the santri when they want to find a mate. They consider it as an Islamic matchmaking that makes a third person as an intermediary for prospective couples who want to find a mate. This activity has also been carried out by some people outside the pesantren. This submission teaches a sense of obedience which is shown through an attitude of obeying tradition, respecting culture and the figure of kiai.³⁶ This nationalistic character is also what the people of Temboro hold dear, which is to obey religious laws and good traditional customs.

The integration of character education into community culture, in the context of anthropological acculturation, is considered the most important part of influence because it is related to understanding and belief. Education affects the acceptance of socio-religious values that determine personal changes that include the character, nature, and emotions of a person who accepts culture.³⁷

Some of the above explanations can be concluded that the character education applied by the students at the Pesantren Al-Fatah Temboro has a positive impact on the morals of the Temboro villagers who live around the Islamic boarding school. They strongly adhere to the teachings of kiai and pesantren, rather than other teachings that come from outside the pesantren.³⁸ In addition, the reflection of the character education of the santri indirectly builds a good habit within the Temboro community. This is what is called insertion, where the stretching and social religious changes of the Temboro community follow the educational patterns taught and produced by educational institutions.

³⁶ Sanusi Sanusi et al., "Implementation of Character Education: Perspective of Love for All Hatred For None in Spiritual, Social and Humanitarian Characters Formation in SMU Plus Al-Wahid," *Al-Hijr: Journal of Adulearn World* 1, no. 2 (2022): 65–70, <https://doi.org/10.55849/alhijr.v1i2.11>.

³⁷ Kodiran Kodiran, "Akulturasi sebagai Mekanisme Perubahan Kebudayaan," *Humaniora*, no. 8 (1998), <https://doi.org/10.22146/jh.2064>.

³⁸ Subhan Murtado and Ahmad Fatah Yasin, "Penerapan Nilai-nilai Tasawuf di Pondok Pesantren al-Fatah Temboro Magetan sebagai Upaya Menghadapi Era Globalisasi," *Al-Musannif* 3, no. 2 (February 28, 2022): 113–32, <https://doi.org/10.56324/al-musannif.v3i2.53>.

Character Education Reception: Living Qur'an Social Religion

The next discussion is the study of living Qur'an which is used to find out the understanding and meaning of the Temboro community towards the verses of the Qur'an that contain character values, so some theories are needed to be used, namely reception theory. This theory is known as Navid Kermani's theory of Qur'anic reception, which is interpreted as the acceptance of the Qur'anic verses that contain character values.³⁹ Navid Kermani uses this theory as a way to find out how a community group's acceptance of the Qur'anic texts and reactions can form a meaning that is productive or reproductive, or character values that are accepted or rejected.

The theory of al-Qur'an reception has three forms of reception, first, cultural reception which tries to find out the influence of the Qur'an on the formation of cultural culture in society. Second, hermeneutic reception which tries to find out the development of al-Qur'an interpretation. Third, aesthetic reception which tries to find out the process of direct acceptance, experience, or impression of an object.⁴⁰ In this case, the Qur'anic reception theory that is suitable for use in this study is the use of cultural reception theory.

A text that has reached the community is actually the property of the community to be interpreted and explained according to its benefit. Thus, differences in interpretation arise. Moreover, if the current society applies the understanding of the Qur'an according to the context that existed at that time, then clearly the Qur'an will have a new reinterpretation.

In the observation of this research, several classifications of the understanding of the verses of the Qur'an in the Temboro community have been found, which give rise to additional or new understanding of some verses of the Qur'an, especially verses related to character education that affect faith, religious practices, and social culture that apply in the Temboro community, Magetan, East Java.

³⁹ Didi Junaedi, "Living Qur'an: Sebuah Pendekatan Baru Dalam Kajian Al-Qur'an (Studi Kasus Di Pondok Pesantren As-Siroj Al-Hasan Desa Kalimukti Kec. Pabedilan Kab. Cirebon)," *JOURNAL OF QUR'AN AND HADITH STUDIES* 4, no. 2 (December 20, 2015): 169–90, <https://doi.org/10.15408/quhas.v4i2.2392>.

⁴⁰ Heddy Shri Ahimsa-Putra, "THE LIVING AL-QUR'AN: Beberapa Perspektif Antropologi Heddy Shri Ahimsa-Putra," *2012* 20, no. 1 (2012): 251.

First, the reception of the Qur'anic text about faith. Some verses that call for faith in the Qur'an, one of which is in QS al-Nisa': 59:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

Meaning: O believer, obey Allah and obey His Messenger, and the rightly-governed among you. then if you differ in opinion about anything, then refer it back to Allah (the Quran) and the Messenger (his sunnah), if you truly believe in Allah and the Last Day. that is better (for you) and more beneficial.

In the verse above, several mufasssirs have interpreted such as the interpretation of Ibn Kathir, in his book explained that, the verse above is a verse that explains that humans are required to take a law that is contained in God's book, and if there is a dispute then return everything to Allah (al-Qur'an) the Messenger (his traditions), and ulil Amri or ulama'-ulama' (experts in the field of religion and fiqh).⁴¹

Returning to the response of the Temboro community, which has the theological principles of *Jama'ah Tabligh*, to the issue of faith. For them, faith is an obligation to surrender to God for everything. In fact, the essence of the *Jama'ah Tabligh's* faith is the same as the concept of faith of Muslims in general. That the existence of divinity and prophethood is essentially a package that cannot be separated, and the denial of one of them makes humans in disbelief.⁴²

Second, the reception of the Qur'anic text on religious practice. In practice, the Tabligh congregation strongly implements religious practices, especially in terms of worship full of discipline and solemnity. This can be

⁴¹ Khodjamkulov U.N, "The Issue of Spiritual and Patriotic Education of Young Generation in the Scientific, Political and Literary Heritage of Central Asian Thinkers," *International Journal of Psychosocial Rehabilitation* 24, no. 5 (2020): 6694–6701, <https://doi.org/10.37200/ijpr/v24i5/pr2020657>.

⁴² Mohamed Rishard Najimudeen, "Re-Envisioning Islamic Scholarship: Maqasid Methodology as a New Approach," *ICR Journal* 13, no. 1 (2022): 168–71, <https://doi.org/10.52282/icr.v13i1.906>.

seen in the implementation of Temboro community worship. In their daily lives, the people of Temboro are seen praying on time, and the men pray in the mosque, while the women pray in their homes. In addition, the Temboro community also rests all forms of activities including trading when prayer time has come.

The above religious practice is one of the many religious practices that form the basis of the Temboro community's obligations. This refers to QS al-Ma'un: 4-6:

فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾ الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾

Meaning: So it is an accident for those who pray. (Those who neglect their prayers. Those who do *riya*).

This is the basis of the Temboro community's understanding as adherents of the *Jama'ah Tabligh* sect, that performing the five daily prayers on time with *khushyu'* and full of obedience is something that can bring benefits both in this world and in the hereafter. They believe that one of the benefits that can be obtained in the implementation of prayer as explained above, among others, can launch fortune and ease in the life of the world, in addition to the benefits that will be received in the hereafter.

Next is the sunnah religious practice. The Temboro community is also orderly in carrying out the sunnah practices that have been required for the *Jama'ah Tabligh* community. That is the practice of dhikr and knowledge contained in QS al-Mujadalah: 11:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ أَنْشُرُوا فَأَنْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

Meaning: O you who believe, when it is said to you, "Make room in your assemblies," then make room, and Allah will make room for you; and when it is said, "Stand up," then stand up, and Allah will elevate those who believe among you and those who are given knowledge by degrees; and Allah is aware of what you do: "Stand up," then stand up, and Allah will elevate those who believe among you and those who are given knowledge by a few degrees, and Allah is aware of what you do.

In practice, the people of Temboro take the meaning of the verse seriously. Some ta'lim organized by Pesantren Al-Fatah Temboro have been followed by the local community, even it has become a routine every day. An example in the practice of dhikr of the Temboro community is the recitation of *āyat al-khizrī* which is read at every after the five daily prayers, but at certain times. The recitation of *āyat al-khizrī* is expected to provide convenience in difficult times faced by humans, as well as efforts to repel bad luck and all existing calamities..

In the religious practice of the Temboro community, it cannot be separated from the role of the al-Fattah Islamic Boarding School which is the source of religious activities that take place in the midst of the Temboro community. In the Temboro community's reception of the verses of the Qur'an, it provides an understanding of 2 fundamental values. First, human and society. The life of the Temboro community, which cannot be separated from the role of Jama'ah Tabligh, has societal values colored by the teachings of Jama'ah Tabligh. However, there is still one element that is maintained in the community values in the Temboro area, namely the element of local culture that is still held firmly by the community..

The combination of local values and Islamic nuances inherent in the Temboro community makes the village not necessarily eliminate the local elements that have existed since the ancestors. This can be seen when some activities that are local wisdom are still running even though they are wrapped in Islamic teachings. Such as celametan and several other activities that originate from local wisdom with Islamic nuances.

In this case, it can be seen that the acculturation that exists in the activities above, provides human values that continue to run well, not only

between Temboro villagers, but also communities outside Temboro village. The humanitarian values found in the Temboro community include *ikram al-nas*. This can be seen when the people of Temboro always respect fellow Muslims who are diverse. Furthermore, it can be seen how the Temboro community honors other communities outside Temboro who visit or are guests. In addition, a very high sense of empathy and mutual cooperation is also evident in the daily lives of the people of Temboro.⁴³

The concept of harmonization of the Temboro community was born from the nature of the companions who became the main basis of the teachings of *Jama'ah Tabligh*. First, the belief in *kalimah tayyibah*. Second, *ikram al-muslimin*. Third, *da'wah* and *tabligh*. Fourth, *tahsin al-Niyyah*. All of these have been integrated into the concept of understanding of the Temboro community. The harmony that exists within the Temboro community paves the way for many things from various angles, whether cultural, religious, economic, or educational.

Second, man and God. The concept of harmonization is also reflected in muammalah to God. In the end, all forms of life values that take place have a core purpose that leads to the salvation of the world and the hereafter. In the religious values that have been taught by Jamaah Tabligh to the Temboro community are the values of faith based on Islam. In this case, the measure of human faith lies in how the human being is able to surrender himself to the creator.⁴⁴

In practice, the people of Temboro truly apply the values of faith and divinity in their daily lives. Basically, the teachings of the Tabligh Jama'ah are *da'wah* teachings that call people to be more *kaffah* in Islam. In this case, world affairs are a few of the big goals that are prioritized. Thus, the goal of *kaffah* Islam for the Tabligh Jama'ah is the goal of salvation in the hereafter.

⁴³ Baedhowi Baedhowi, Sigit Tri Utomo, and Nur Alfi Muanayah, "Rethinking the Position of Islam and Indonesianness Amid Hopes for the Emergence of Multipolar Powers," *International Journal Ihya' 'Ulum al-Din* 24, no. 1 (2022): 1–14, <https://doi.org/10.21580/ihya.24.1.9221>.

⁴⁴ Akbar Trio Mashuri, Abdul Rojak Lubis, and Agoes Moh Moefad, "Construction of Religious Moderation at Nahdlatul Ulama Online Media in East Java," *MUHARRIK: Jurnal Dakwah Dan Sosial* 6, no. 1 (2023): 71–86, <https://doi.org/10.37680/muharrik.v6i1.2814>.

On the other hand, the Temboro community with the concept of harmonization that can balance between culture and religion, looks a little different in practice towards the Islamic values that have been called for by Jamaah Tabligh. The balance between the world and the hereafter by the Temboro community is considered slightly different from the main purpose of Jamaah Tabligh’s teachings. However, this does not diminish the values of faith and divinity that have been taught. The dominance of the role structure in Temboro village is very strong, so the role of Kiai is still very influential on the survival of Temboro society. Thus, the harmonization between both *muamalah ma’a al-naās* and *muamalah ma’a Allah* can run in balance.

Conclusion

This study produces findings; first, the essential values in the social religious and cultural practices of the Temboro community as a representation of the “Kampung Madinah” and as Indonesian citizens are harmonization values that can be contained in several dimensions of religion, social, economic and Islamic education. Second, the insertion of character education that shapes the socio-religious behavior of the Temboro community is adapted from the informal rules of the kiai in Pesantren Al-Fatah Temboro. Character education in pesantren is socially constructed hidden in the community through acculturation to the recitation tradition, social ethics and daily habits. The inserted character education values are the characters of independence, integrity and nationalism. Second, the social religious behavior and attitudes of the Temboro community follow the interpretation of the Qur’anic text received from the values of divinity and humanity. These values are controlled by religious authority and local wisdom. The Temboro community’s receptions of Qur’anic texts as the basis for understanding the socio-religious and cultural behavior they live in have an understanding derived from the teachings of Jama’ah Tabligh. In terms of social and religion, the balance between the world and the hereafter makes harmonization well established between *muamalah ma’a Allah* and *muamalah ma’a al-naās*.

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