

INTERNALIZATION OF RELIGIOUS VALUES THROUGH THE *TA'LIM JAMI'ATUL* *MUWAHHIDIN* COUNCIL OF SAMPANG MADURA

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Abstract: This article aims to reveal the success of *Ta'lim Jami'atul Muwahhidin* in internalizing religious values for the people of Sampang, Madura. This study uses a qualitative approach to produce a valid description of the research object in sentences. The researcher uses a type of case study research. The data of this study came from the caregivers, administrators and worshippers of the *Ta'lim Jami'atul Muwahhidin* Sampang Council, in the collection of data, the researcher used three rarities, including observation, interview, and documentation. The researcher used the Miles and Huberman model to analyse the data. The results of the research show that the purpose of internalization in the *ta'lim jami'atul Muwahhidin* assembly is to make the congregation know Allah SWT, know the Prophet Muhammad Saw, make the congregation have a good personality, and protect the congregation from the misguided. The values internalised in the congregation are monotheism, tolerance, humility, *tawakal*, patience, *loman*, *ngalah*, *akas* and professionalism. The internalization process uses three methods, namely, the discussion method, the lecture method, the advice method, and the exemplary method. The impact of internalizing religious values, namely, pilgrims repent of *nasukha* and *zuhud* for the luxury of the world and better morals.

Keywords: Internalization, Religious, *Ta'lim*.

A. Introduction

Human belief in Islam is a form of guidance and grace from Allah SWT as the one and only god to all *makbluq* in performing their duties in the universe. Believing in religion is a very important inner need of a human being, in addition to the external need for food, the inner needs also require intake (Saat, 2016, p. 263). The position of religion in society should be a tool in glueing and strengthening the relationship between people of the same religion and between followers of other religions, as well as strengthening the community with the government in internalizing the value of religious spirituality, good religious education methods are needed, religious teachings directly introduce positive values, from which it is hoped that human individuals will implement in life. If the positive values of religion are well internalised, it can minimise the emergence of new conflicts (Irodati, 2022, p. 46) as Thabrani said that the emergence of conflicts in religion is caused by the barrenness of one's spirituality (Tobroni, 2012, p. 86). Not much different, Fridayanti explained that religion has an important role in human actions (Fridayanti, 2016).

Allah SWT created each human being in different circumstances. Allah SWT made them different genders, tribes, and nations, but before Allah, they were not differentiated according to these circumstances (S. Kurniawan, 2014, p. 49). Allah SWT will see the difference between humans based on the level of obedience and devotion of humans themselves. The existence of this concept of divinity is very much needed for human life. Divinity can no longer be separated from the existence of society. Humans will not live comfortably without the existence of godliness; according to Islamic law, humans need the concept of divinity.

The lack of understanding of religious teachings in society has a great impact, many deteriorations in moral aspects. The community is increasingly worried. Therefore, the desire to make society the centre of character education development must be done quickly so that the nation is not further destroyed, which can have consequences for the future of our nation (S. Kurniawan, 2014, p. 194). On the other hand, existing media, such as the internet news, can hurt human life if not studied properly. Social media can have a positive impact if used properly. By showing positive content, one of which is that many missionaries, preachers, khatibs, and scholars discuss material about brotherhood between fellow Muslims known as *ukhuwah Islamiyah*. In a situation when Muslims are divided into several problems that occur but are not always trapped in fatal hostilities, the theme of *Ukhuwah Islamiyah* is very closely related to improving relations between Muslims who have different opinions. *Ukhuwah Islamiyah* is rare in solving problems that occur in Muslims around

the world (Majid, 2000, p. 23). If there are problems throughout the country, of course, Muslims will be affected, in line with the fact that Islam is the religion with the most followers and the spread among human religious life.

The social construction of the people of Madura, especially Sampang Regency, is known to be harsh, even the crime rate in the district is very high. The highest crimes include theft, fraud, murder, and rape against children (Berita berita Sampang terkini Terbaru Hari Ini, n.d.). There is also a culture that is considered commonplace, but it is very criminal, namely carok (Tragedi Carok Berdarah Di Sampang, 7 Orang Luka-Luka, n.d.).

The *Ta'lim Jami'atul Muwahhidin* Assembly is an assembly established by several Madura community leaders, including the kyai-kyai of Sampang Regency and Bangkalan Regency. The activities of the *Ta'lim Jami'atul Muwahhidin* Council are carried out every Saturday night Wage every month; the activity is carried out in rotation from mosques congregational houses, activities in this Assembly are the recitation of the around Dzikrul Ghofilin, the prayer of the Prophet, and religious lectures by inviting preachers from Sampang Regency itself. The pilgrims who participated in the activity were many from different professions. The *Ta'lim Jami'atul Muwahhidin* Council also held Khataman Al-Qur'an on Monday night at the residence of the Assembly's caregivers.

The caregiver of the *Ta'lim Jami'atul Muwahhidin* Council is full name KH. Choirul Huda, but his familiar greeting to the pilgrims and his wife is Gus Irul or Abah Irul. He is a native of Gresik, but he preaches and becomes the caretaker of the Assembly on the island of Madura, which is in Bangkalan Sampang. The students of Gus Irul have diverse backgrounds, such as those from Kyai, Gus, state officials, civil servants, and people who have deviant backgrounds, such as brandal thieves. However, in the *Ta'lim Jami'atul Muwahhidin* Assembly, Gus Irul does not discriminate between positions, he thinks that everyone has the right to receive forgiveness and grace from Allah SWT. In internalizing the value of religiosity, Gus Irul did it face to face, and he was not willing to give a direct lecture when he attended the routine of the *Ta'lim Jami'atul Muwahhidin* Assembly. Even though researchers know his figure very well, Gus Irul always provides subtle religious learning to each of his students. He always teaches all students to have a welcoming heart to all circles. Be it differences in religion, ethnicity, nation, and state. He always taught tolerance to everyone.

In a study conducted by Fathiyatul Haq Mai Al-Mawangir in the form of a thesis entitled *Internalization of Islamic Religiosity Values*

Towards Palembang Chinese Converts at the Indonesian Chinese Islamic Association Organization (PITII) South Sumatra (Al-Mawangir, 2015). It is known that this study focuses on Chinese citizens who convert, and the researcher previously described the internalization of Islamic religious values to converts. Therefore, the next researcher has a desire to explore the process of internalizing religious values in the Ta'lim Jami'atul Muwahhidin Sampang Assembly. What distinguishes it from the next research is that the object is internalised, namely converts, but in the next research, namely, people who already believe in Islam, there is a similarity, namely discussing the internalization of religious values. So, it is likely that the results of this study will be different and are expected to be material for expanding the horizons of researchers and readers.

B. Research Methods

This research uses a qualitative approach with a type of case study research. The source of data was obtained through three stages, namely observation for 4 months at the Ta'lim Jami'atul Muwahhidin assembly, interviews with 39 resource persons, including caregivers, administrators, worshippers, guests of the assembly, and using documentation as a comparative material for the data that had been obtained. In analysing the data, the author uses the method from Miles and Huberman with three stages, namely data reduction, data presentation, and conclusion drawn.

C. Results and Discussion

1. The reason why religious values are internalised into the congregation of the Ta'lim Jami'atul Muwahhidin Sampang Madura Council

The researcher found several important points in the reason why religious language is internalised to the congregation of the Ta'lim Jami'atul Muwahhidin Assembly, as follows: An example of citation writing from a scientific journal article with a single author is as follows (Sufirmansyah, 2023). Meanwhile, examples of citation writing from scientific journal articles with several authors are as follows (Yusuf & Taufiq, 2020, pp. 23–26).

a. Hope that all pilgrims can know Allah SWT

The purpose of internalizing religious values in the Sampang ta'lim jami'atul mujahidin assembly is the first caregiver and administrator to want the worshippers to know Allah as well as possible by knowing God's attributes.

In his research, Maman said that to know Allah SWT can be done by studying contemplation of the verses of Qauniyah and the

verses of Aqliyah as material to understand the universe as proof of the greatness of the power of Allah SWT. In this way, it can make humans *qalbu* (Maman et al., 2022, p. 48). Mutholingah added that knowing Allah is not obtained by analysing the text but by the purity of *qalbu* (Mutholingah, 2020, p. 53).

b. Hope that all worshippers can know and achieve the intercession of the Prophet Muhammad (peace be upon him)

The purpose of internalizing religious values in the Sampang *ta'lim jami'atul muwahhidin* assembly, both caregivers and administrators want their worshippers to know and achieve the intercession of the Prophet Muhammad (PBUH).

In the research written by Weti, the way to get to know the Prophet Muhammad is to turn on prayer at all times, imitating his morals to be applied to all aspects of life (Susanti & Sobri, 2023, p. 84). According to Zulherman, one of the ways to get to know the Prophet is to imitate the educational style applied to students (Zulherma et al., 2021, p. 426). According to Mahbub, the Intercession given by the Prophet Muhammad to his people remains through the pleasure of Allah. Only Allah has the authority to intercede, and besides, Allah is only an intercessor (Junaidi, 2021, p. 150).

c. Hope that the pilgrims will become good personalities

The purpose of internalizing religious values in the Sampang *ta'lim jami'atul muwahhidin* assembly, the third caregiver and administrator want the worshippers to have a good personality.

In this increasingly damaged era, there is a lot of moral degradation, therefore, according to Nur, the internalization of religious values can be used as a fortress from increasingly severe moral degradation (Sofyana & Haryanto, 2023, p. 231). Therefore, the existence of assemblies such as the *ta'lim jam'iatul muwahhidin sampang* assembly is expected to be a bulwark against moral degradation. According to Munawaroh, the assembly can have a positive impact on the soul of the congregation so that it will affect the psyche of the congregation (Munawaroh & Zaman, 2020, p. 377).

d. Hope that the pilgrims will not become a lost group

The purpose of internalizing religious values in the Sampang *ta'lim jami'atul muwahhidin* assembly, the four caregivers and administrators want their worshippers not to be a lost group.

The establishment of the assembly aims to be a forum for saving the people from the group of people who are lost (Nuraisyah

et al., 2021, p. 19). According to Sutarjo, humans who have good religiosity or are not lost can be seen from how much religious dimension has been carried out in daily life (Munawaroh & Zaman, 2020, p. 109).

2. Religious values that are instilled in the congregation of the Ta'lim Jami'atul Muwahhidin Sampang Madura Assembly

The researcher found several points of religious value that were internalised into the congregation of the Ta'lim Jami'atul Muwahhidin Assembly, as follows:

a. Tauhid

According to Glock and Stark, the fundamental value is the dimension of belief. Therefore, the value of monotheism is included in the classification of the dimension of belief. Because in the dimension of faith includes basic things such as divinity, angels, prophets, heaven and hell (Glock & Stark, 1965). According to Irawati, learning the science of monotheism is very much needed, this aims to make pilgrims know *Rububiyah*, *ulubiyah* and *asmaul husna* as well as the obligatory nature, the nature of jaiz, and the impossible nature of God (Irawati et al., 2022, p. 2212). In line with Azhar, the most important purpose of monotheism is to seek the pleasure of Allah SWT. It means fully believing that Allah exists with all good qualities and is a holy substance (Azhar, 2022, p. 107). If a person already has high faith in monotheism, then a person will become an obedient human being, this is included in the classification of the dimension of religious practice (Falikah, 2021, p. 133).

b. Tolerance

The religious value of tolerance can be classified in the dimension of appreciation of the religious teachings adhered to; this is because people will be able to surrender to their God if a person already knows and practices the religious teachings in their entirety (Irodati, 2022, p. 49). According to Salam, tolerance in Islam is tolerance that prioritises fellow religious believers so that each individual can carry out religious sharia by their respective beliefs without discrimination from adherents of other religions (Mursyid, 2016, p. 50).

According to Irma, internalizing tolerance through the assembly can create a moderate-inclusive attitude, and a ta'lim assembly is an effective place to instil an attitude of tolerance (Siregar & Rohman, 2023, p. 188). In line with that, in Nuraisyah's

research, the ta'lim assembly can add the religiosity of the community that influences the congregation to maintain religious harmony (Nuraisyah et al., 2021, p. 22).

Research was found that departed from the above research. Research conducted by Saliyo found that a person's religiosity cannot be used as a benchmark that the individual can have an attitude of tolerance, in the study, it was found that religiosity does not affect the attitude of tolerance (Saliyo, 2018, p. 79).

c. Humble

Humble religious values can be classified in the dimension of appreciation of the religious teachings adhered to; this is because people will be able to surrender to their god if they already know and practice the religious teachings in their entirety (Irodati, 2022, p. 49). According to Mulyadi, humility can have a positive impact on humans and the surrounding community (Mulyadi et al., 2022, p. 37). Ilyas added to Kholik that humility can make a person who has a sincere heart and is always grateful for all the destiny given (Kholik, 2020, p. 208). In the process, according to Ida, the attitude of tawadhu is not obtained instantly but must go through several stages seriously and always continuously (Ida Nur Laeli, n.d., p. 9). According to Mauludin, one way to gain humility is by living a simple life (Mauluddin & Habibah, 2022, p. 247).

d. Tawakal

The religious value of tawakal can be classified in the dimension of appreciation of the religious teachings adhered to; this is because people will be able to surrender to their god if they already know and practice the religious teachings in their entirety (Irodati, 2022, p. 49).

Tawakal has the meaning of surrendering to all the will of Allah SWT with sincerity. (Ratna Dewi, 2021, P.133) According to Sysilia, being tawakal greatly affects the brain in thinking calmly about the problems that exist with tawakal, and then a person's soul will feel calm (Sysillia, 2023, p. 931). Munawaro added that the assembly could be a way for humans to learn the attitude of *tawakal*, this attitude is obtained through the experience of the soul that has been passed (Munawaroh & Zaman, 2020, p. 389).

e. Patient

The religious value of patience can be classified in the dimension of appreciation of the religious teachings adhered to; this is because people will be able to surrender to their god if a person

already knows and practices the religious teachings in their entirety (Irodati, 2022, p. 49).

Maesaroh explains that patience is a state when a human being is given a disaster, but the human being accepts the trials given with sincerity, on the other hand, the human being does not give up lamenting fate but tries to rise to complete the trials that are being tested by God (Maesaroh & Muslih, 2023, p. 89). In line with that, Ilham explained that patience with existing disasters is an obligation and a priority that must be done (Suriyati et al., 2024, p. 2).

f. Loman

Religious values are loman that can be classified in the dimension of appreciation of the religious teachings adhered to; this is because people will be able to surrender to their god if a person already knows and practices the religious teachings in their entirety (Irodati, 2022, p. 49). Loman can also be interpreted as concern for a person's situation. In munawaroh, Islam teaches to share with those who need help, and it is an obligation for human beings who can help their brothers who are in need. For the Loman attitude, it can be done by providing compensation for orphans, compensation for the poor, and helping the family first (Munawaroh & Zaman, 2020, p. 381).

g. Ngalah

Religious values can be classified in the dimension of appreciation of the religious teachings adhered to; this is because people will be able to surrender to their god if a person already knows and practices the religious teachings in full (Irodati, 2022, p. 49). In Theresia, the attitude of giving in is the best way to achieve peace, giving in does not mean that we give up on the problems we face. The Javanese tribe, in particular, must understand that the proverb “*wani ngalah lubur werkasane*” is one of the principles of life that always prioritises the attitude of giving in for the sake of peace (Santosa, 2020, p. 223). In Ruhli, Muslims, especially the Indonesians, in solving problems, use the path of peace, in other words, one of the parties is relenting and sincere (Halil, 2023, p. 129).

h. Akas and Profesional

The values of *akas* and *temen* can be classified in the classification of moral values and discipline because their implementation involves the encouragement of the individual to do professionally in every job or thing being done. This value is also classified as a classification of moral values and the spirit of jihad;

human beings will act to fight for the best without any tolerance (Fathurrohman, 2016, pp. 60–61).

According to Saridudin, the internalization of professional values (*akas lan temen*) must be applied with more tangible programs in the design of the assembly program; it aims to strengthen and increase knowledge and skills that are equal between worldly affairs and *ukhrowi* affairs (Saridudin and Ta'rif, 2021, p.331).

3. The process of internalizing the value of relativity in the congregation of the *Ta'lim Jami'atul Muwahhidin* Sampang Madura Assembly

The researcher found several points in the process of internalizing religious values in the congregation of the *Ta'lim Jami'atul Muwahhidin* Assembly, as follows:

a. Discussion

The method used in internalizing religious values in the congregation of the *ta'lim jami'atul Muwahhidin* assembly is discussion, the kyai in the *ta'lim jami'atul Muwahhidin* assembly often provides space for all worshippers to ask questions and discuss. This can be done when in a routine or when the congregation performs *sovan ke ndalem kyai* assembly.

At this stage, the discussion can be classified into the value transaction process. In this process, the kyai does not only conduct one-way interaction but also provides opportunities for two-way interaction for the worshippers to ask questions related to material that is difficult to understand (Haningsih, 2022, p. 97). According to Abdurahman, who was quoted by Anggi et al., the method that has the most significant impact on the internalization of religious values is the discussion method (Panjalu et al., 2022, p. 303). In line with that, the proof carried out by Deni in his research is that the discussion method can be a good alternative in transferring the understanding of the value of religiosity (Deni Agung, 2023, p.72).

b. Lectures

The researcher found several points in the process of internalizing religious values to the congregation of the *Ta'lim Jami'atul Muwahhidin* Assembly, namely lectures, In every assembly routine, there is always a lecture session with speakers from inside and outside the assembly.

At this stage, lectures can be classified as a value transformation process because in the lecture process, there is only verbal interaction, and the interaction is one-way. The material

presented is related to the cognition of Islamic religious sharia in general (Sari & Amrulloh, 2020, p. 50). According to Rahmat, the lecture method can affect human religious motivation if done correctly (A. Rahmat, 2010, p. 67). Therefore, lectures are used as a step in influencing the interest of worshippers in studying religious knowledge more deeply.

c. Advice

The researcher found several points in the process of internalizing religious values to the congregation of the Ta'lim Jami'atul Muwahhidin Assembly, namely advice. Kyai Majelis always gives advice when pilgrims make mistakes or when they want to do something. Advice is often given to the assembly routine when the kyai shake hands with every worshipper present in the assembly routine.

This stage can be classified as a value transformation process because the kyai will advise the pilgrims, and it is only a one-way interaction (Sari & Amrulloh, 2020, p. 50). According to Tamyiz, in Hasan, advice must-have elements, such as related to goodness, motivation, and warning for bad deeds.(Hasan, 2019, p. 101) According to Yahya, complementing Tamyiz in internalizing through advice should be done gently and subtly so that internalization can be absorbed by worshippers as the target of internalizing religious values (Yahya, 2018, p. 20).

d. Example

The researcher found several points in the process of internalizing religious values to the congregation of the Ta'lim Jami'atul Muwahhidin Assembly exemplary. This method focuses on kyai, who are members of the Muwahhidin assembly, which will then be emulated by the assembly congregation.

This stage can be classified as a trans-internalization process because, in this process, the kyai not only appears physically but also appears psychologically. Therefore, kya must be careful because what is exemplified will be applied in the daily life of the congregation (Bali & Susilowati, 2019, p. 7). Exemplary can be used as a method of instilling religious values, such as in the Fathurroman version of the classification of religious values, which lists exemplary values as one of the types of religious values (Fathurrohman, 2016, p. 68).

The exemplary strategy is often considered an easy method in giving an example to the congregation, but this exemplary method requires precision by the kyai not to do bad things to him.

Because whatever a kyai does will be emulated by the congregation of the assembly. In research conducted by Riza, the internalization of religious values, the exemplary method is the most frequently used step because the success rate is quite significant (Huda et al., 2021, p. 207).

In this exemplary method, the figure who is the centre of the example must have charisma because it affects the motivation of the person who is the target of value internalization. In the research conducted by Asep, it was found that the greater charisma of a kyai will affect the learning motivation of students (A. Kurniawan, 2018, p. 107).

4. The impact of the process of internalizing religious values on the congregation of the Ta'lim Jami'atul Muwahhidin Sampang Madura Assembly

The impact of internalization will be seen if a worshipper accepts and is willing to receive stimulus from kyai, and the response obtained will be by what is embraced and believed. (Irodati, 2022, p. 51) The researcher found several points from the impact of the internalization of religious values on the congregation of the Ta'lim Jami'atul Muwahhidin Assembly, as follows:

a. Repentance and avoidance of sinful deeds

In the ta'lim assembly, jami'atul muwahhidin, morals are the main target, remembering that the background of the congregation is also different, some have been good from the beginning or people who have found a way to return.

According to Kasron, repentance is interpreted as the act of a person cleansing themselves from various sins that are obstacles to being close to God (Nasution, 2019, p. 74). Aprilinda explained that repentance is the way humans cleanse the sins that have been committed, repentance is based on feelings of regret and a strong determination not to repeat it (Harahap, 2018, p. 38). According to Surur, repentance can be interpreted into six groups, namely:

- 1) Regretful behaviour for bad deeds that have been done
- 2) Apologising to the person who is wronged
- 3) Return the property that has been taken to the original owner
- 4) Resolve not to repeat the bad deeds of the past
- 5) Obey the command of Allah SWT
- 6) Stay away and be determined not to do the existing prohibitions (Surur, 2019, p. 6).

The first impact is that repentance can be classified in the dimension of knowledge according to Glock and Stark's versions (Glock & Stark, 1965) because there is a sense of awareness from the knowledge learned in humans to return to being a good servant. It is proven in the research conducted by Fikri that religious internalization has an impact on the awareness of worshippers to repent (Fikri et al., 2022, p. 124).

b. Asceticism over the luxury of the world

In Kasron, Zuhud has three types, namely, leaving something behind for the sake of something better, abandoning the things of the world for the sake of the hereafter, and leaving everything except Allah because of the feeling of devotion to God (Nasution, 2019, p. 81). Hafiu explained that zuhud is grouped into three levels, namely:

- 1) Pre zuhud, where the heart still has a desire to taste the deliciousness of the world, and at this stage, humans try to fight their lust.
- 2) Zuhud, where the heart has no interest in worldly luxuries.
- 3) Zuhud with sincerity, where the heart does not feel the attitude of Zuhud that has been done (Dewi, 2021, pp. 84–85).

In this second impact, zuhud can be classified in the dimension of appreciation according to the Glock and Stark versions (Glock & Stark, 1965). In Rahmati's research quoting Komarudin, he argued that internalizing religious values, especially zuhud, which is part of Sufism, is expected to be a saviour from spiritual aridity (Rahmawati, 2015, pp. 241–242).

c. Moral improvement

In the ta'lim jami'atul muwahhidin, morals are the target that is considered important, remembering that the background of the congregation is also different, some have been good from the beginning or people who have found a way to return. With the existence of this assembly, it is hoped that it will be one of the paths to the pleasure of Allah SWT. According to Rahma, the assembly has a significant impact on people's behaviour (J. Rahmat & Mansur, 2021, p. 70). According to Noer, moral improvement is classified as a special goal of the process of internalizing religious values (Rohmah, 2019, p. 35). Meanwhile, according to Fathurrohman, moral improvement is included in the classification of the third type of values, namely moral values and discipline (Fathurrohman, 2016, p. 62).

This morality encompasses things like modesty, humility, and more. Good morals must be possessed by every human being and are always applied in every aspect of life (Faturahman, Faridi Faridi, and Syamsurizal Yazid, 2023, p.702). According to Bustanul Moral, it is the impact of the internalization of religious values, as evidenced in his research, that individuals will turn into good individuals (Yuliani, 2014, p. 205).

D. Conclusion

The purpose of the internalization carried out at the *Ta'lim Jami'atul Muwahhidin* Sampang Assembly is that the caregivers and teachers of the assembly aspire to make their worshippers able to know Allah SWT, know and intercede from the Prophet Muhammad Saw. And make the congregation not belong to the group that is lost. The religious values that are internalised to the congregation of the Sampang *Ta'lim* Council are tolerance of every difference, be *tawadhu'*, be *tawakal*, be patient with what has become destiny, be a *loman* to fellow living beings, giving in to every dispute for the sake of maintaining peace, they and their friends are professional in what is being entrusted or what is being done.

The process of internalization at the *Jami'atul Muwahhidin* Sampang *Ta'lim* Council through several methods such as: a) discussion method, administrators and caregivers open space for worshippers to ask questions; b) lecture methods in each routine are always given lecture sessions filled by kyai inside or outside the assembly; c) the method of advice is given every time the congregation makes an upset or gives advice as prevention; d) the exemplary method of caregivers and administrators provides a positive example in the hope of being imitated by all congregations of the assembly. The impact of internalizing religious values to the congregation of the *Ta'lim Jami'atul Muwahhidin* Sampang Council is a feeling of regret for the bad deeds that have been done so that the congregation repents of *nasukha*, a simple and uncomfortable attitude towards the luxury of the world so that the congregation is not controlled by the world, the morals of the congregation become even better.

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