Acculturing Of Arts In The Development Of Moderate Islam In TPQ

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Abstract:
Taman Pendidikan Al Quran Nurul Huda Karangboyo Cepu Blora which is a religious education institution at the PAUD level tries to provide a learning system that provides insight to students to understand Islam broadly, especially in the field of cultural differences. This study aims to describe, analyze, and interpret the Strategy, Implementation of the Art Acculturation Model in the Development of Moderate Islam at TPQ Nurul Huda. This study uses a qualitative approach and descriptive method. The results of this study indicate that: The strategy of art acculturation in the development of moderate Islam that is applied is an integration strategy to maintain the original culture of the community by building daily interactions with Islamic art, thus forming a new art that is the result of a combination of the two. the implementation of art acculturation in the development of moderate Islam through extracurricular activities of hadrah, calligraphy, and Sufi dance can be a medium for cultivating dangdut, mural, and dance arts. The acculturation model of art is an addition by combining two different elements of art without eliminating one of the arts, but by creating new art which is the result of a combination of the two.

Keywords: Acculturation, art, moderate Islamic development

Abstrak:
Taman Pendidikan Al Quran (TPQ) Nurul Huda Karangboyo Cepu Blora yang merupakan lembaga pendidikan agama pada tingkat anak usia dini berusaha memberikan sistem pembelajaran yang memberi wawasan kepada para santri untuk memahami Islam secara luas khususnya pada bidang perbedaan budaya, penelitian ini bertujuan mendeskripsikan, menganalisis, dan menginterpretasikan Strategi, Implementasi Model akulturasi seni dalam pengembangan Islam moderat di TPQ Nurul Huda. Penelitian ini menggunakan pendekatan kualitatif dan metode deskriptif. Hasil penelitian ini menunjukkan bahwa: Strategi akulturasi seni dalam pengembangan Islam moderat yang diterapkan adalah strategi integrasi untuk memelihara budaya asli masyarakat dengan membangun interaksi harian dengan seni islami, sehingga membentuk seni baru hasil perpaduan keduanya. pelaksanaan akulturasi seni dalam pengembangan Islam moderat melalui kegiatan ekstrakurikuler hadrah, kaligrafi, dan tari sufi dapat menjadi media akulturasi seni dangdut, mural, dan danjoget. Model akulturasi seni model addition dengan menggabungkan dua unsur seni yang berbeda tanpa menghilangkan salah satu seni, melainkan dengan memunculkan seni baru hasil perpaduan keduanya

Kata Kunci: Akulturasi, seni, pengembangan Islam moderat
INTRODUCTION

Muhammad, the time of the entry of Islam into Indonesia, the time of Walisongo, and today. This. These cultural differences have two conflicting impacts, depending on how they are addressed. If able to blend well, then these differences will be a force to bind different cultures as the power of da’wah. However, if it is treated as a source of problems, then these cultural differences will become an obstacle to the process of developing the Islamic religion itself.

Al-Quran Education Park, Nurul Huda Karangboyo Cepu Blora, which is an institution that provides religious education at the early childhood level, seeks to provide a learning system that provides students with insight into understanding Islam broadly, especially in the field of cultural differences. Education is also the most important thing in our life, this means that every human being (Widya Sari, Andi Muhammad Rifki 2021). TPQ which is education informal type Islam has the aim of teaching reading the Qur’an from an early age, as well as understanding the basics of Dinul Islam TK, TPQ Basic or Madrasah Ibtidaiyah (SD/MI). And or even higher. Learning and learning activities are carried out in an effort to provide guidance, direction, and improve students' skills, especially in the field of reading and memorizing the Qur’an by forming mental and understanding knowledge needed to improve various competencies. by students is needed in the current era of globalization (Andrian and Rusman 2019).

TPQ Nurul Huda is located in Jatirejo Hamlet, Karangboyo Village, Cepu District, Blora Regency, Central Java Province, a village located on the border of Central Java province with East Java. The village is a densely populated residential village that has a high level of cultural heterogeneity because it is one of the metropolitan cities in Blora Regency. Most of the population are immigrants from outside Blora Regency, they come because of official relations or in the context of working in factories or oil. This is a challenge for TPQ Nurul Huda in an effort to carry out the vision and mission of da’wah in society through education.

Based on the results of initial observations, the authors found that in Karangboyo Village there are cafes and karaoke which are one of the entertainment places in Cepu District, even the largest cafe in Cepu. These places of entertainment become a place for people to gather and unwind in between busy work, it can almost be said to be a community tradition because many do this. Not a few children after TPQ came to work at the cafe as employees or cafe waitresses. Lack of public awareness of the importance of religious education, especially the Qur’an and the tendency to like dangdut music and dance, can hinder the development of the TPQ institution in the future (Observation, 19 October 2021).

There was a meeting between TPQ and community leaders, TPQ Nurul Huda which was founded on the initiative and agreement between the village government and religious leaders, began to develop a new cultural format that could adopt both. On the initiative of a young pesantren graduate named Muhammad Muttaqin, as well as the initiator of the establishment of TPQ, it was agreed that there was a need for a cultural culture system so that people did not
feel that they had lost their culture and students who recited the Koran also did not lose their identity as santri. The formulation of a vision and mission that can adopt both and the desired new cultural format takes about three years.

In an effort to achieve the desired results, several program activities are carried out as follows: tahfiz which is held for five days Monday to Friday, hadrah art, Sufi dance, and calligraphy which is held once a week as extracurricular activities. a program with art activities as a medium to cultivate community culture, which was originally the art of karaoke music with hadrah art acculturated, dance art with cultured Sufi dance mural Musical instruments such as guitar, organ, and ketipung are combined with a tambourine. The acculturation that is carried out gradually is accepted by the community as a new cultural art (Interview, October 19, 2021).

In addition to art, several other cultures that are acculturated include the culture of getting-togethers at night or dating and receptions. The culture is then incorporated into Islamic activities in the form of khotmil qur'an majlis, taklim majlis and istighosah, rotibul selapan every Haddad (35 Javanese days) once on Friday Legi at the local mushalla which was attended by the entire surrounding community consisting of students, guardians, and existing figures.

The TPQ students come from local residents who have been made in PAUD to SMPs. The striking age difference requires managers to be able to provide learning according to age, talent, and level of interest. Learning is a planned activity arranged by the teacher so that students are able to learn (Widyanto and Wahyuni 2020). In the lower grades, learning to read and write the Koran, extracurricular activities aimed at students who are formally in grade 4 SD/MI and above. These activities include tahfizul quran, qiroah, hadrah art, Sufi dance and calligraphy as extracurricular activities. Meanwhile, for activities that are incidental and relate directly to the community, yasin and tahil, barzanji and diba’ activities are used as a strategy to attract people to register their children so that they are considered not to interfere with learning; activities in the formal TPQ. The existence of this program is able to help the community to register their children to TPQ (Interview, 19 October 2021).

Institutionally, TPQ Nurul Huda Karangboyo Cepu is managed organizationally by the Tarbiyatul Ummah Al Wasthiyah Foundation, not affiliated with any particular figure or institution. The foundation comes from representatives of religious and government figures who are present to maintain the main vision and mission during the formation of this institution. Currently as Trustees and Trustees of the Foundation is the Head of Karangboyo Village who represents community leaders and Chairman of the Foundation which is held by Mr. Ruslan AG who represents elements of religious leaders. Field leaders are still divided equally according to the agreement of all components present at the time of initial formation while still taking into account individual capacities and potentials (TPQ Documents).

Commitment with all elements that existed during its formation and declaration so that it is currently the only Islamic-based institution in Jatirejo Hamlet, Karangboyo Village, Cepu District, Blora Regency. The number of students who study reaches 184 which are divided into 8 classes and are cared
for by 12 ustadz-ustadzah. TPQ which occupies a plot of land on credit from Mr. H. Priyanto and Mrs. Hj. Sulastri got the attention of the people of Karangboyo Village so that they provided support in the form of assistance in completing the construction of TPQ buildings and infrastructure.

some TPQ graduates whose formal TPQ are still SD/MI and SMP/MTs are directed to continue their studies at Islamic boarding schools to deepen their religious knowledge and when they arrive in the country they can help develop TPQ. Among them there are those who continue to the Sarang Rembang Islamic Boarding School Foundation and the Islamic Boarding School Foundation in the Blora, Bojonegoro, and Tuban areas.

Based on the explanation of the data above, the questions that will emerge are: What is the art acculturation strategy, how is the implementation of art acculturation and what is the art acculturation model in the development of moderate Islam at TPQ Nurul Huda Karangboyo Cepu.

So that from previous research studies it was found that previous research only focused on acculturation of Islam and Javanese culture in spiritual practice while the research that the researchers conducted focused on local wisdom values at TPQ Nurul Huda Karangboyo Cepu.

The theoretical framework used is as follows:
RESEARCH METHODS
This study used a qualitative approach. Research with an approach as a research to gain new understanding with greater complexity, detail, and definition of completeness level on a research topic (Anggito and Setiawan, 2018). The research then took a descriptive method that made the research able to describe and curate questions about the research topic. In research, one can use one or be accompanied by a correlation or comparison between variables (Arifin, 2014). The descriptive method was chosen to compile a systematic, factual, and accurate description, picture or painting of the facts, characteristics, and relationships between the phenomena provided (Tarjo, 2019). The research instrument used observation studies, interview studies, and documentation studies. After getting the data, the researcher will analyze to answer the problem formulation.

The research data was obtained by determining the research sample as a source of information for the Founder of the Al-Qur'an Education Park, Nurul Huda, the Head of the Al-Qur'an Education Park, Ustadz-usstadzah, community leaders, religious leaders, and representatives of the students' guardians. Methods of data analysis using qualitative verification analysis, namely through data collection, data condensation, data display conclusions and drawing (verification). This research is located in Karangboyo Village, Cepu District, Blora Regency. Huda Al-Qur'an Educational Park is one of the schools that continues to carry out practicums.

FINDINGS AND DISCUSSION
Art Acculturation Strategy in the development of moderator Islam at TPQ Nurul Huda Karangboyo Cepu
The concept of acculturation has long been introduced by anthropologists and sociologists (Santoso and Lewa 2019). Acculturation is a social process that arises because a group of people with a certain culture are faced with elements of a foreign culture. The foreign culture is gradually accepted and processed into its own culture without causing no elements of the group's own culture. Or it can also be interpreted as a blend of different cultures that take place in a peaceful and harmonious way between Javanese and Islamic cultures that can be found in society (As et al. 2022). Acculturation is the taking or acceptance of one or more cultures that come from the meeting of two or more interacting cultures (Qurrotul Ainiyah 2019a). To understand the meaning of acculturation in a cultural context, we first need to understand the definition of culture and culture so that Islam has a central role in cultural order (Muasmara and Ajmain 2020)

According to Sachari, (Ahmad Arifai 2015) culture is a totality of processes and results of everything a nation's activity in aesthetics, morals, and ideas that occur through the integration process, both historical integration and its long-term influence.

Acculturation is a term that was first introduced through the discipline of anthropology through Redfield, Linton and Herskovitz (1939, in Berry, 2005:21). Acculturation is defined as a phenomenon in which groups of
individuals from different cultures engage in direct contact, accompanied by continuous change, in line with the cultural patterns of the origin of the group or two groups.

According to Satoto (2010:1) acculturation is the influence of the dynamics of the globalization process in all fields, including culture and the arts, this phenomenon will have an impact on the process of cross/cross-cultural acculturation, cultural shifts and/or changes. values and cultural identity of the nation. The entry of external cultural elements into a culture will have an impact on changes in the system and cultural elements in it. This acculturation process develops because of an interactive process and developing games.

Strategy in general has an outline meaning to act in an effort to achieve predetermined goals. Based on teaching and learning, strategy can be interpreted as a general pattern of ustadz and santri activities in realizing teaching and learning activities to achieve the goals that have been outlined (Hardini, 2012:12).

There are four acculturation strategies described by Berry (2005), namely assimilation, separation, integration and marginalization (Prakoeswa and Meinarno 2021). Assimilation strategies occur when individuals do not want to maintain their cultural identity and prefer daily interactions with other cultures. The opposite is a separation strategy. Strategy occurs when individuals live the values that exist in a sleeping culture and at the same time avoid interaction with other people. A strategy that is expressed when a person has an interest in maintaining while building daily interactions with other groups. According to Berry, the marginalization strategy occurs when the possibility of maintaining the original culture and the possibility of interacting with other groups is very small.

The results of the research that the author has described, the art acculturation strategy in the development of moderate Islam at TPQ Nurul Huda Karangboyo Cepu is based on a social approach and combines different cultures, especially in terms of art, holding meetings with the community and the arts. leaders to acculturate hadrah art with dangdut, calligraphy with murals, and Sufi dance with dance. The researcher analyzes that the art acculturation strategy applied by TPQ Nurul Huda Karangboyo Cepu is based on the vision and mission of the Educational Institution without the habits of the local community so that there are no divisions and consequences. This can be seen from the meeting between TPQ Nurul Huda Karangboyo Cepu with community leaders, artists, and art activists who were present when making the concept of art acculturation so that it could be accepted by all parties. an integration strategy to maintain the original culture of the local community by building daily interactions with Islamic art carried out by TPQ Nurul Huda Karangboyo Cepu so as to form a new art which is the result of a combination of the two.

The Process of Applying Art Acculturation in the Development of Moderate Islam at TPQ Nurul Huda Karangboyo Cepu
According to Oktasari (2015:1340), implementation comes from English, namely to implement which means to carry out. Implementation is the provision of means to carry out something that has an impact or effect on something. Something that is done for consequences or consequences can be in the form of laws, government regulations, court decisions and policies made by government agencies in state life.

Implementation according to Jones theory (Mulyadi, 2015:45): "Activities directed at the implementation of a program" (the process of realizing the program until it shows results), while according to Horn and Meter: "The actions by the public and individuals (or groups) ) ) which is the policy or goal set in the previous policy” (action taken by the government). So implementation is an action taken after the policy has been set. Implementation is a way of a policy to achieve goals.

Implementation is essentially an effort to understand what should happen after the program is implemented(Akhmad, Kusnida 2020).

the results of the research that have been described that the process of applying art acculturation in the development of moderate Islam at TPQ Nurul Huda Karangboyo Cepu is carried out in the form of hadrah art extracurriculars, mural calligraphy, and Sufi dance which are guided specifically by the ustadz supervisor and taught to sing one hadrah song before going home, one word a day calligraphy murals, and commemoration of Islamic holidays. ESS is carried out through the following stages:

Planning Stage
Planning begins with deliberation between religious leaders, community leaders, and stakeholders of the Al-Quran Education Institute (TPQ) to get the right acculturation formula(Edi Purnomo 2022). Involvement of religious leaders and community leaders in the development planning stage to continue to implement the existing art acculturation strategy, implementation, and determination of policy directions. All these decisions then become the basis for the implementation of acculturation for one academic year. This stage also discusses in detail about the vision, mission and objectives of acculturation, including identification of problems that may arise, developing each alternative method, personnel, evaluation, budget, and time, and determining the best alternative. The results of the planning were then compiled in an acculturation document for TPQ Nurul Huda Karangboyo Cepu Blora. The objectives of TPQ as stated in the Acculturation document are:

a. To provide knowledge for self-development as a Muslim that is useful for religion, nation and state. The concept created to equip students' knowledge is by compiling a list of courses, setting KKM, carrying out learning according to the schedule and designation, and setting graduation requirements as standard for TPQ output. The goal of self-development is realized by the presence of local content and self-development activities with local and religious nuances. In addition,
TPQ also holds activities with the surrounding community with a co-curricular pattern to bring TPQ residents closer to the community.

b. The formation of a Muslim person who believes, is pious and has noble character, is physically and mentally healthy (Anwar 2021). To achieve this goal, acculturation is structured by taking into account the affective aspect by including Tilawatil Quran and memorize short letters and local content of Fasholatan.

c. students to be able to follow higher education at the TPQ madrasa. One of the requirements to continue education to a higher level is to have a diploma as a sign of graduation. To make it easier for students to have a diploma, an educational calendar is set that contains a tiered exam program consisting of quarterly exams, year-end exams, and TPQ Munaqosyah.

The Implementation Stage

Process of implementing Art Acculturation in the Development of Moderate Islam at TPQ Nurul Huda Karangboyo Cepu Blora obtained during the research was carried out in a programmed, flexible, and flexible manner. The implementation process is carried out programatically by carrying out learning activities in accordance with the education calendar that has been prepared. The educational calendar is compiled using the hijri calendar, the beginning of the school year starting in Shawwal and the school year ending in the month of Sha‘ban. The process of implementing daily learning begins with Asr prayer in congregation and ends at 17.00 WIB according to the schedule set by the Al-Qur’an Educational Institute (TPQ) at the beginning of the semester.

The implementation process is also carried out regularly by taking into account the abilities of students. Level The diversity of students' family backgrounds makes students' abilities when enrolling different. In an effort to provide the best service to students, TPQ Nurul Huda Karangboyo Cepu Blora has two policies that are applied to new students. The first policy is aimed at students who at the time of registration are less than 5 (five) years old and cannot read hijaiyah letters, then they are included in a special class called the Early Childhood Class (Pre-TPQ). Meanwhile, for those who are more than 5 (five) years old but cannot read hijaiyah letters, they are given special guidance services during the month of Ramadan so that when they enter the new school year they can read hijaiyah letters. Then group students into classes according to their abilities. To determine the level/volume of the class seen from the learning outcomes in the form of learning achievement cards obtained from participating in learning for 4 months of lessons. For students who meet the requirements, they can move up to a higher grade/volume. However, those who do not meet the criteria are given the opportunity to repeat the same class. Art culture to be maximized is carried out through the following activities:

a. Extracurricular activities are teaching and learning program activities to increase the horizons of students' perspectives, cultivate talents and interests
as well as the spirit of community service (Hidayat and Asyafah 2019).

Extracurricular or often also referred to as "extra" at school is an additional activity outside school hours which is expected to help shape the character of students according to their respective interests and talent (Lestari 2016). Many things can be developed through extracurricular activities. Starting from sports coaching activities by exercising, fostering creativity with arts and skills to coaching and developing the mentality of students through religious or spiritual activities and other similar activities. There are five important points in his research, namely academic, character building, skills, student risk, and social (Supriadi 2015). These five points have a positive impact on extracurricular activities. From some of these things, it can be concluded that extracurricular activities are additional activities outside the program that can be carried out outside of class hours in the context of activities and development that can be carried out.

b. Habituation

A process of activities that are carried out repeatedly which aims to make individuals become accustomed, accustomed, and think according to the goals set. The purpose of the habituation process in schools is to form students' attitudes and behaviors that are relatively permanent because they are carried out repeatedly both in the learning process and outside the learning process.

The application of the art acculturation strategy at TPQ Nurul Huda Karangboyoh Cepu Blora is flexible. The intended flexibility is carried out according to the needs and is followed by students who have talents and interests. The characteristics of Moderate Islam at TPQ are support for local community customs in the form of traditional manganan (earth alms), birthday events, circumcision and wedding events, and special days such as wedding anniversaries.

The form of TPQ's support for these cultural customs is by holding self-development and extra activities carried out outside of learning hours. The results of the training are then implemented in traditional community activities. In fact, TPQ has taken a policy that if there are traditional activities in the village that can interfere with learning activities due to loudspeakers, the learning activities are closed and actively mobilized to participate in these activities according to their fields. When someone dies, the ustadz and students are invited to drop the body, and take part in yasin activities. When there is a broadcast for the birth of a baby, the ustadzah and santriwati carry out barzanji prayers in the diba'. Specifically, the barzanji diba' activity was only attended by ustadzah and santriwati because in the community of Karangboyoh Village, Cepu District, Blora Regency, it was not uncommon for men to participate in this activity.

These activities have been running well so far because of good cooperation between the community and TPQ residents. Every time there is a customary activity (except people who have died),
approximately one or at least a week before, TPQ has announced it.

c. Evaluation Stage

Evaluation comes from English evaluation, in Arabic al-Taqdir, in Indonesian assessing (RAHAYU 2018), the process of implementing Art Acculturation in the Development of Moderate Islam at TPQ Nurul Huda Karangboyo Cepu Blora evaluation is carried out based on the following principles: a) referring to the objectives, b) comprehensive and comprehensive, c) continuity, and d) viewed with objectivity (Rohman 2016).

These principles are realized in the form of concrete actions. To measure the achievements of non-academic fields that are directly related to local cultural customary activities, it is measured by the level of participation of ustadz ustazd and students in their participation in these activities (Qurrotul Ainiyah 2019a). The evaluation is carried out in a complete and comprehensive manner on the art acculturation strategy. This activity is carried out at the performance level of educators (ustadz ustadzah), evaluating the needs of educators, the need for learning infrastructure, to evaluating whether or not to add local content and self-development. This is done at the end of each academic year to get an accurate picture of the preparation for acculturation for the next period. The implementation of this evaluation invited village heads, foundation administrators, religious leaders, and all ustadz ustazd. So it can be said that the process of applying art acculturation in the development of moderate Islam at TPQ Nurul Huda Karangboyo Cepu through extracurricular activities of hadrah, calligraphy, and Sufi dance can be a medium for acculturation of dangdut, mural, and dance arts.

Art Acculturation Model in the Development of Moderate Islam at TPQ Nurul Huda Karangboyo Cepu

Acculturation is a social culture that arises when a human group with a certain culture is faced with elements of a foreign culture so that the elements of foreign culture are slowly accepted and a certain culture. become their own culture without causing harm to the local culture itself (Junaid 2013). The acculturation process took place in a relatively long period of time. This is due to the presence of foreign cultural elements that are absorbed selectively and there are cultural elements that are rejected so that the process of cultural change through acculturation contains elements of original local culture.

Acculturation is a social process that arises because a group of people with a certain culture are faced with elements of a foreign culture (Arifin, Muhammad 2016). The foreign culture is gradually accepted and processed into its own culture without causing no elements of the group's own culture. Or it can also be interpreted as a blend of different cultures that takes place peacefully and harmoniously. To understand the meaning of acculturation in a cultural context, we first need to understand the definition of culture and culture (Taufik 2016).

According to Sachari, (Qurrotul Ainiyah 2019b) culture is a totality of processes and results of all national activities in aesthetics, morals, and ideas that occur through a process of integration, both historical integration and its long-
term influence. Social scientists interpret the concept of culture in a very broad sense, which includes all human activities in life, namely the whole system of ideas, actions, and human works in the context of community life which is made human property by learning (Koentjaraningrat, 1985: 180).

Based on the researcher's findings that the process of acculturation of art in the development of moderate Islam at TPQ Nurul Huda Karangboyo Cepu consists of extracurricular and self-accustoming. Model of art acculturation in the development of moderate Islam at TPQ Nurul Huda Karangboyo Cepu This section presents a combination of two different art models without eliminating one of them but producing new art as a result of a combination of the two or called additional models. Addition is a process that combines two or more cultural elements so as to provide added value to itself. Addition or addition is a process that combines two or more cultural elements so as to add value to the elements themselves.

There are several factors that cause acculturation. The causal factors are divided into two, namely internal factors, namely a) new discoveries in various fields that do have the ability to influence, b) the increasing number of people from time to time, c) innovations or changes in inventions that affect people's lives. a community group, d) The existence of social conflicts in society, e) The occurrence of social revolutions in society, both large and small. The causes of external acculturation are: a) Natural changes, including climate, weather, or other natural phenomena, b) International contacts and meetings between two or more countries, c) The influence of foreign cultures through the process of spreading or spreading culture.

Based on this, it can be said that the art acculturation model applied at TPQ Nurul Huda Karangboyo Cepu is an additional model, namely by combining two elements of art without eliminating one art but by creating new art as a result of a combination of art. prayer.

Based on the discussion above, it can be as follows: first, the art acculturation strategy that is applied is an integration strategy to maintain the original culture of the local community by building daily interactions with Islamic art implemented by TPQ Nurul Huda Karagboyo Cepu so as to form new art as a result of the combination of the two. the two models of acculturation of art at TPQ Nurul Hudan Karangboyo Cepu are the addition model, namely by combining two different elements of art without eliminating one of the arts but by creating new art as a result of a combination of the two.

CONCLUSION

The form of art acculturation strategy in the development of the Karangboyo Cepu Islamic Education Park is an integration strategy to maintain the original culture of the local community by building daily interactions with Islamic art so as to form a new culture. art as a result of the combination of the two. The process of applying art acculturation in the development of moderate Islam is carried out through extracurricular activities such as hadrah, calligraphy, and Sufi dance that can be used as a medium for acculturating
dangdut, murals, and dances. The acculturation model used is an additional model, in other words, by combining two elements.

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