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INTERNALIZATION OF RELIGIOUS MODERATION VALUE THROUGH FATHUL KUTUB PROGRAM FOR 6 GRADE STUDENTS AT AL IMAN ISLAMIC BOARDING SCHOOL PONOROGO

Lutfiana Dwi Mayasari*, Ulfa Wulan Agustina** and Irfan Jauhari***

Abstrak

Radikalisme dan ekstremisme bermula dari cara keagamaan yang eksklusif dan fanatisme dalam mazhab. Pesantren/pondok pesantren sebagai lembaga pendidikan tertua di Indonesia pun tak luput dari berbagai stigmatisasi karena dianggap sebagai tempat persemaian pemahaman agama yang tidak moderat. Pondok Pesantren Al-Iman yang berlokasi di Ponorogo, Jawa Timur, aktif melakukan internalisasi nilai moderasi beragama sebagai salah satu upaya menghilangkan stigma tersebut. Salah satunya dilaksanakan dengan program Fathul Kutub yang wajib diikuti oleh seluruh siswa kelas 6 KMI (setingkat aliyah kelas 3). Dengan menggunakan jenis penelitian lapangan dan penggalian data melalui wawancara, diperoleh dua kesimpulan. Pertama, pada program Fathul Kutub, mahasiswa dibiasakan mempelajari kasus-kasus kontemporer yang dikontekstualisasikan dengan menggunakan berbagai referensi buku, baik klasik maupun kontemporer. Agar santri terbiasa menyikapi perbedaan pendapat yang disebabkan oleh perbedaan referensi dan menekankan bahwa tidak ada kebenaran tunggal dalam madzhab. Kedua, tahapan analisis kajian pada program Fathul Kutub terdiri atas; seminar tentang metodologi interpretasi; analisa masalah; presentasi hasil analisis. Program tersebut merupakan bukti nyata kontribusi pesantren al-Iman dalam menghalau paham radikal dengan pendekatan Islam moderat. Dampak dari program tersebut, hingga saat ini belum ada satu pun alumni Pondok Pesantren al-Iman Ponorogo yang terafiliasi dengan organisasi transnasional radikal.

Keywords: Fathul Kutub, Radikalisme, Ekstrimisme, Moderasi, Beragama, Al-Iman

Abstract

Radicalism and extremism originated from an exclusive religious way and fanaticism in madhab. Pesantren/boarding school as the oldest educational institution in Indonesia has not escaped from various stigmatizations

* Institut Agama Islam Negeri Ponorogo, email: lutfianamayasari@iainponorogo.ac.id

** Universitas KH. A. Wahab Hasbullah Jombang, email: ulfa.wulanagustina@unwaha.ac.id

*** IAI Riyadlotul Mujahidin Ngabar Ponorogo, email: irfanjauhari.mjp@gmail.com

because it is considered a nursery for immoderate religious understanding. Al-Iman Islamic Boarding School located in Ponorogo, East Java, actively internalizes the value of religious moderation as one of the efforts to eliminate the stigma. One of them is carried out with Fathul Kutub program which must be followed by all students of 6th grade KMI (at the same level as 3rd grade aliyah). By using this type of field research and data mining through interviews, two conclusions were obtained. First, in Fathul Kutub program, students are accustomed to study contemporary cases that are contextualized using various book references, both classical and contemporary. So that students are accustomed to dealing with differences of opinion caused by differences in references and emphasizing that there is no single truth in madhhab. Second, the stages of study analysis in the Fathul Kutub program consist of; seminar on interpretation methodology; problem analysis; presentation of analysis results. The program is clear evidence of the contribution of al-Iman Islamic boarding school in dispelling radical understanding with a moderate Islamic approach. The impact of the program, until now there is not a single alumni of the al-Iman Ponorogo Islamic Boarding School affiliated with radical transnational organizations.

Keywords: Fathul Kutub, Radicalism, Extremism, Moderation, Beragama, Al-Iman

INTRODUCTION

Since 2001, Indonesia has been actively involved in holding various international conferences related to moderate Islam.¹ The various conferences were held as one of the responses of the Muslim community to various acts of terrorism and radicalism in the name of Islam. Since then, the narrative of religious moderation or moderate Islam has been mentioned in various discussions, conferences, and online media. This is in line with Fadl's opinion which states that religious moderation is a solution to answer global problems related to radical and extremist-based actions.

In 2014, Indonesia through the Ministry of Religious Affairs officially disrupted the narrative of religious moderation in every sector and line of activity.² This aims to foster an attitude of tolerance towards differences in

¹ Abdul Jamil Wahab et al., *Moderasi Beragama Perspektif Bimas Islam* (Jakarta: Direktorat Jenderal Bimbingan Masyarakat Islam, Kementerian Agama R, 2022), 3.

² Sumintak Sumintak and Iin Ratna Sumirat, "Moderasi Beragama Dalam Perspektif Tindakan Sosial Max Weber," *Al-Adyan: Journal of Religious Studies* 3, no. 1 (June 29, 2022): 29, <https://doi.org/10.15548/al-adyan.v3i1.4085>.

religious beliefs in Indonesia. The MORA policy to mainstream the narrative of religious moderation is the right strategic step. Because of the many religious-based conflicts in Indonesia. According to Agus Ahmadi³ caused by contestation between religious groups in usurping the interpretation of truth as well as the exclusive religious way.

Along with the increasing movement of radicalism and extremism, pesantren/boarding school as the oldest Islamic educational institution in Indonesia⁴ Not spared from various stigmatizations. Pesantren/boarding school are considered as seeders of radical thinking. The National Counterterrorism Agency (BNPT) released 198 Islamic boarding schools that were indicated to be affiliated with terrorist network groups. Around of 11 Islamic boarding schools affiliated with Anshorut Khilafah (JAK), 68 Islamic boarding schools affiliated with the Jemaah Islamiyah (JI) and al-Qaeda group networks, and 119 Islamic boarding schools affiliated with Jamaah Ansharut Daulah (JAD) or ISIS sympathizers.⁵

BNPT data received various rejections, one of them was by Minister of Religious Affairs Yaqut Qalil. Similarly, MUI also firmly rejected the data submitted by BNPT. Both religious authorities stated that there were no pesantren/boarding school/boarding school that taught radicalism. This is reinforced by various studies that explain the history of pesantren/boarding school as educational institutions that adapt to modernity⁶, Current Issues⁷ This includes the issue of religious moderation. Even pesantren/boarding school are actively proven successful in indoctrination through their learning system.⁸ With these various research results, according to Yaqut Qalil and MUI, it is impossible for pesantren/boarding school to teach radicalism.

³ Agus Akhmadi, "Moderasi Beragama Dalam Keragaman Indonesia," *Inovasi-Jurnal Diklat Keagamaan* 13, No. 2 (April 23, 2019): 49.

⁴ Robert W. Hefner and Muhammad Qasim Zaman, *Schooling Islam: The Culture and Politics of Modern Muslim Education* (Princeton University Press, 2010), 173.

⁵ Lutfiana Dwi Mayasari, "Penguatan Nalar Teologi Islam Moderat Di Pondok Pesantren Al Iman Ponorogo," *Proceedings of Annual Conference for Muslim Scholars* 6, no. 1 (April 15, 2022): 1016, <https://doi.org/10.36835/ancoms.v6i1.362>.

⁶ Hefner and Zaman, *Schooling Islam*, 44.

⁷ M. Falikul Isbah, "Pesantren in the Changing Indonesian Context: History and Current Developments," *QIJIS (Qudus International Journal of Islamic Studies)* 8, no. 1 (June 22, 2020): 99, <https://doi.org/10.21043/qijis.v8i1.5629>.

⁸ Charlene Tan, *Islamic Education and Indoctrination: The Case in Indonesia* (Routledge, 2012), 43.

However, the fact that radical movements began in an exclusively religious way, and fanaticism towards the truth of a particular school⁹ It must also be understood by pesantren/boarding school. Where exclusivism in religion begins with how to refer to wrong religious sources and how to understand the wrong madhab.¹⁰ It may be that pesantren/boarding school do not teach extremism and radicalism directly, but the way of conveying then fanaticism carried out by only believing in the truth of certain figures as the single truth is the beginning of radical movements produced.

Moreover, according to Muhammad Hussein Abdullah,¹¹ The majority of people do not understand that dissent (khilafiyah) among madhhabs is something natural and healthy. It is not Deviates something that from Islamic teachings as some people think. Because the ability of human reason is different, as the nash-nash of sharia also has the potential to cause differences in understanding. The difference in ijihad among the Companions has actually occurred even since the time of the Prophet (peace be upon him) through his taqir.

On that basis, departing from the importance of dispelling exclusivism in religion and avoiding fanaticism in madhab, al-Iman Islamic boarding school actively runs programs aimed at internalizing the value of religious moderation. One of them is through Fathul Kutub program which must be followed by all 6th grade of KMI (equivalent to grade 3 aliyah) both boys and girls. This program is deliberately carried out in the final class of al-Iman Islamic boarding school, as a provision for students to engage in da'wah in the community.

In addition, Fathul Kutub program can also be maximized if the students have gone through tiered jurisprudence learning¹² as applied in grades 1 to 6 KMI at Al-Iman Islamic Boarding School. In this program, students will be given a contemporary problem and must be discussed and

⁹ Darlis Dawing, "Mengusung Moderasi Islam Di Tengah Masyarakat Multikultural," *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin Dan Filsafat* 13, no. 2 (February 5, 2018): 227–30, <https://doi.org/10.24239/rsy.v13i2.266>.

¹⁰ Sumintak Sumintak and Iin Ratna Sumirat, "Moderasi Beragama Dalam Perspektif Tindakan Sosial Max Weber," *Al-Adyan: Journal of Religious Studies* 3, no. 1 (June 29, 2022): 29–30, <https://doi.org/10.15548/al-adyan.v3i1.4085>.

¹¹ M Husain Abdullah, *Al-Wadhih Fi Ushul al-Fikh* (Beirut: Darul Bayariq, 1995), 135.

¹² Mayasari, "Penguatan Nalar Teologi Islam Moderat Di Pondok Pesantren Al Iman Ponorogo," 10–13.

studied using references and references from various books that have been provided by caregivers at Al-Iman Islamic Boarding School. The differences in study results caused by differences in references used will be discussed in a separate group forum to then be analyzed and guided by the coach on how to respond to the results of these different discussions and studies.

This research uses a type of field research by visiting Al-Iman Islamic Boarding School Ponorogo, East Java. To make a systematic analysis of the facts and phenomena that occur at the research site, qualitative research using descriptive methods is applied in this study. Data sources are obtained from primary and secondary sources. Primary sources were obtained from interviews with lodge leaders, teachers, and students. While secondary sources are obtained from books, literature, book analysis, outside the group of objects studied.

While the data collection technique is carried out by, 1) reviewing documentation: cottage historical data, curriculum documents, profiles, organizational structure, schedules of activities and activities of 6th grade of KMI, books for the Fathul Polar program, 2) interviews: the resource persons in this study are leaders of al-Iman Islamic boarding schools, foundation leaders, male and female teachers and also male and female students, 3) observation: final program activities of grade 6 KMI students of al-Iman Ponorogo Islamic boarding school.

Research which conducted by Lutfiana Dwi Mayasari¹³ with the title Strengthening Moderate Islamic Theological Reason at the Al Iman Islamic Boarding School in Ponorogo which is published at the proceedings of Ancom. The research discusses the internalization and strengthening of moderate Islamic theological reason at Al-Iman Islamic Boarding School in Ponorogo in two ways. First; internalization through the five souls of al-Iman Islamic Boarding School, second; by conducting tiered jurisprudence learners. This research took the same object, namely Al-Iman Islamic Boarding School. The difference is, the research in this paper will specifically examine one of the programs, namely Fathul Kutub with a religious moderation approach to dispel radical understanding and fanaticism in

¹³ Mayasari, 1016-1026.

madhab. Nurdin Ali research and friends,¹⁴ by the title Model of Religious Moderation Based on Salaf Pesantren/boarding school published in the journal *Islamica*. This study examines how to internalize the value of religious moderation in salaf-based Islamic boarding schools by taking al Anwar Islamic boarding school as the object of study. This research concluded that the internalization of the value of religious moderation in pesantren/boarding school al Anwar was carried out with a salaf curriculum approach centered on the study of the book of turats.

Husnul Khotimah Research¹⁵ (Khotimah 2020) by the title Internalization of Religious Moderation in Pesantren/boarding school Curriculum published in Rabbani's journal. This study concludes the importance of internalizing the value of religious moderation at all levels of pesantren/boarding school education. Both of these studies examine the internalization of the value of religious moderation. The difference is, Husnul Khotimah conducted conceptual research while this research is field research.

DISCUSSION

Profile of al-Iman Islamic Boarding School Ponorogo East Java

Al-Iman Islamic Boarding school was established in Bajang, Gandu, Mlarak Ponorogo by KH. Mahfudz Hakiem and Nyai Hj. Siti Qomariyah. The establishment of al-Iman boarding school was motivated by the message of Shaykh Mahmud Syaltut delivered to KH. Ahmad Sahal, founder of Pondok Pesantren/boarding school Darussalam Gontor to establish 1000 Gontor. Until finally, Wednesday the 5th of Dhul-Hijjah 1412 H coincided with July 17, 1991 Al-Iman Islamic Boarding School was officially established.¹⁶

KH. Mahfudz Hakiem and Nyai Hj. Siti Qomariyah were assisted by their first daughter-in-law, Drs. KH Imam Bajuri, M.PdI and several ustadz

¹⁴ Muh Hafidz, "The Role of Pesantren in Guarding the Islamic Moderation," *INFERENSI: Jurnal Penelitian Sosial Keagamaan* 15, no. 1 (May 31, 2021): 117-40, <https://doi.org/10.18326/infsl3.v15i1.117-140>.

¹⁵ Husnul Khotimah, "Internalisasi Moderasi Beragama Dalam Kurikulum Pesantren," *Rabbani: Jurnal Pendidikan Agama Islam* 1, no. 1 (January 27, 2020): 62, <https://doi.org/10.19105/rjpai.v1i1.3008>.

¹⁶ Usnida Mubarakah, Lutfiana Dwi Mayasari, and Rochmad Rochmad, *Kisah, Perjuangan, Dan Inspirasi KH. Mahfudh Hakiem* (Malang: Inteligencia Media, 2023).

with an initial number of students as many as 70 male and female students. Because the location is too close with Darussalam Gontor Islamic Boarding School geographically, the leadership of the Darussalam Gontor Islamic Boarding School asked for KH. Mahfudz Hakiem to move from Gandu.

On that basis, on Wednesday, October 27, 1993, the male students numbering 75 students moved to Jalan Raya Sambung, Ngambakan Bangunrejo Village, Sukorejo District, Ponorogo, East Java by traveling as far as 19 KM. This event is known as the masiratul Iman. Currently the al-Iman Putra Islamic boarding school is led by KH. Ahmad Zawawi, the second son-in-law of KH. Mahfudz Hakiem and Nyai Hj. Siti Qomariyah.

Followed by the transfer of female students to the Ponorogo-Madiun KM 5 Highway, Ponorogo, East Java, Indonesia. Currently the al-Iman Putri Islamic boarding school is led by Drs. KH Imam Bajuri M.PdI, the first son-in-law of KH. Mahfudz Hakiem and Nyai Hj. Siti Qomariyah. Although the location of the pesantren/boarding school for boys and girls is far apart, the leadership of pondok al-Iman applies the same treatment in terms of discipline, activities, both in the committee and in extracurricular activities.

In line with the development of society and the demands of the times, currently Al Iman Boarding school has Tarbiyatul Athfal Educational Institutions, Tsanawiyah Madrasah, Aliyah Madrasah combined with the KMI (Kulliyatul Muallimat al-Islamiyah) Gontor, Kemenag, and Salafiyah systems. With the current total number of students as many as 1,200 and 150 teachers both male and female, and thousands of alumni spread throughout the archipelago.

The integration between KMI (Kulliyatul Muallimat al-Islamiyah) Gontor, Tsanawiyah, and Salafiyah in learning process at Al Iman boarding school environment shows that tsanawiyah al-Iman does not only focus on mastering religious sciences but also the process of forming the student's outlook on life and behavior later after returning from the Islamic boarding school into community life. This is actually the main key to the form of independence of students when applying what is gained from the learning process so far.

The way of thinking, attitude, mentality and behavior of students in Al-Iman Islamic Boarding School is based on the Five Souls of the Cottage. Panca Jiwa is the values inherent in all activities as a world view of all

elements in it. These values include, upholding sincerity, simplicity, self-help, ukhuwah islamiyah (Islamic brotherhood), and freedom.

Implementation of Fathul Kutub Program at Al Iman Boarding school.

a. Supporting System of Fathul Kutub Implementation at Al-Iman Islamic Boarding School

Ismail Baharudin¹⁷ Divide the method of learning books in traditional pesantren/boarding school into 5 methods. First, memorization for nadham subjects such as alfiyyah and al-'Imrithi, and so on. Santri memorized several stanzas and recited them in front of the kyai. Second, bahtsul masail is a scientific meeting that discusses specific problems that are generally only attended by kyai and high-level students. Third, fathul kutub is an exercise in reading classics to test the ability to read the yellow book. Generally, it aims to test students' mastery of Arabic rules. Fourth, muqaranah is a comparison of material, madhhab, and books on a problem. These five hiwar or deliberation methods are almost the same as the methods of disusion that we commonly know, one of which is applied at the Kempek Islamic Boarding School, Cirebon.

The method as mentioned above is applied because traditional pesantren/boarding school do not recognize the class division system.¹⁸ So that the ability of a student is seen from what books they has read, and which methods he has applied. In Indonesian, kitāb or pole is sometimes not translated into a book but remains a book. Regarding this, Abuddin Nata¹⁹ explained that 'kitab' is an Indonesian term devoted to referring to written works in the religious field that speak Arabic and are written.

According to the Big Dictionary of Indonesian, the yellow book is "a written Arabic book without harakat, used as a source of teaching in

¹⁷ Ismail Baharuddin, "Pesantren Dan Bahasa Arab," *Thariqah Ilmiah: Jurnal Ilmu-Ilmu Kependidikan & Bahasa Arab* 1, no. 01 (September 28, 2015): 22-23, <https://doi.org/10.24952/thariqahilmiah.v1i01.253>.

¹⁸ Haidar Putra Daulay, *Sejarah Pertumbuhan Peradaban Islam Di Indonesia* (Jakarta: Citapustaka Media, 2001), 52.

¹⁹ Abuddin Nata, *Sejarah Pertumbuhan Dan Perkembangan Lembaga-Lembaga Pendidikan Islam Di Indonesia* (Jakarta: Grafindo Widya Sarana Indonesia, 2002), 170.

Islamic boarding schools".²⁰ It is called the yellow book because it is generally printed with low-quality paper that is yellowish color.²¹ Today, these books have been widely reprinted with high-quality white paper, so they are literally no longer called yellow books. However, the mention of the yellow book is still lingering among students in pesantren/boarding school even though they no longer use yellowish paper.

While Zainul Ihsan and Chusnul Muali call the yellow book with the pole al-turats.²² This mention is to show that the yellow book is a treasure of creativity in the development of Islamic civilization which contains principles that cannot be ignored in Islamic studies, so that it has traditionally become a reference for scholars, ustaz, and students today. Although the pole al-turats is the work of past scholars and every scientific work has an expiration date, but according to KH. Mariyat Cream²³ the Qur'an and the turost poles have different characters. Both are relevant to be used as a reference base to answer contemporary problems.

The Fathul Kutub program at Al-Iman Islamic Boarding School began after 6 years of the establishment of the boarding school precisely in 1997. This program aims to understand the final students of grade 6 KMI about the reality of contemporary problems faced by today's society as well as how to respond. Thus, the students who will be parachuted into the community later, should become competent scholars and are able to respond to various social problems in society with an objective perspective using authoritative references.

Those are several component which is support the implementation of fathul kutub program at Al-Iman Islamic Boarding School includes:

²⁰ "Hasil Pencarian - KBBI Daring," accessed July 21, 2023, <https://kbbi.kemdikbud.go.id/entri/kitaab%20kuning>.

²¹ Diyan Yusri, "Pesantren Dan Kitab Kuning," *Al-Ikhtibar: Jurnal Ilmu Pendidikan* 6, no. 2 (2019): 649.

²² Zainul Ihsan and Chusnul Muali, "Manajemen Kurikulum Kitab Kuning Di Pondok Pesantren," *MANAGERE: INDONESIAN JOURNAL OF EDUCATIONAL MANAGEMENT* 2, NO. 2 (AUGUST 20, 2020): 130.

²³ Humas, "Memahami Dan Menguasai Kitab Kuning Melalui Fathul Kutub," *Pondok Modern Darussalam Gontor* (blog), January 21, 2021, <https://gontor.ac.id/memahami-dan-menguasai-kitab-kuning-melalui-fathul-kutub/>.

6th grade of KMI, supervisors, facilities and infrastructure, and learning environment. The four components will be described one by one. Santri kelas 6 KMI.

Fathul kutub program only involves the final students of grade 6 KMI (equivalent to the third grade of madrasah Aliyah). Because in fathul kutub students must have good Arabic language skills both in the ability to speak (kalam), listen (istima'), read (al-qirah), and write (kitabah). In this program, The 6 grade of KMI students carry out activities for approximately 1-2 weeks to uncover, decipher, develop, reveal, dissect and study the content of the al-turats pole using good and correct Arabic.

1. Facilities and infrastructure.

This Fathul Kutub program is facilitated with adequate infrastructure. Among others, a representative room to conduct studies, discussions, and deepening of the material. The room is equipped with hundreds of books arranged around the students to make it easier for students to find references. The book provided consists of three components, namely the book of matan (main), the book of syarah (explanatory), and hasyiyah (commentary on commentary).

The diversity of books used as references in this Fathul Kutub program also provides insight to students that differences of opinion in studying one problem are common among salaf scholars. So what is emphasized during the program is about how to find opinions that are most relevant to the social situation of Indonesian society and the process of making conclusions using coherent logic. Santri also stressed not to be a priori against the work of salaf scholars even though some of their opinions are irrelevant to modernity. Santri must accept and be critical of the opinions of previous scholars, examine their truth, and develop further studies.

Some of the books that are used as references in the Fathul Kutub kutub program include; *ar-Risalah Imam Shafi'e*; the science of kalam Wahil ibn 'Ata, Abu Hasan al-Ash'arid; *Fathul al-Bari fi Syarah Saheeh Bukhari* by Ibn Hajar al-Asqalani; *Ulumul Quran*; *Ihya Ulumuddin* by Imam al-Ghazali; *Mi'yar al-Ilmi* Imam Ghazali

2. Supervisor.

Supervisors have very important position during the implementation of the program. The ustadz/dzah appointed to be the supervisor oversees and monitors the discussion process to ensure that what the students understand is in accordance with the rules that should be. If in the implementation of the program students experience difficulties or obstacles in understanding the meaning in the al-turats pole, then the supervisor will explain things that the students have not understood. Supervisors also accompany students during the presentation of study results, give responses, feedback and complete studies if not optimal. And finally, the supervisor is obliged to provide grades to students.

3. Learning environment.

The fathul Kutub program is carried out for approximately 1-2 weeks. During the program, 6th grade of KMI are not burdened with other learning activities and tasks so that students can focus on following the program. To create a comfortable atmosphere, the arrangement of the room was carried out optimally to create a conducive learning environment. A comfortable learning environment is very influential on the learning atmosphere. During the discussion session, the entire book was placed around the students. While the supervisor is in front of the forum to monitor the discussion process. To facilitate and finding for references, books are grouped by type of matan, syarah or hasyiyah. This position makes it easier for students to explore various kinds of references, can discuss with other students, and easily meet supervisors when experiencing difficulties.

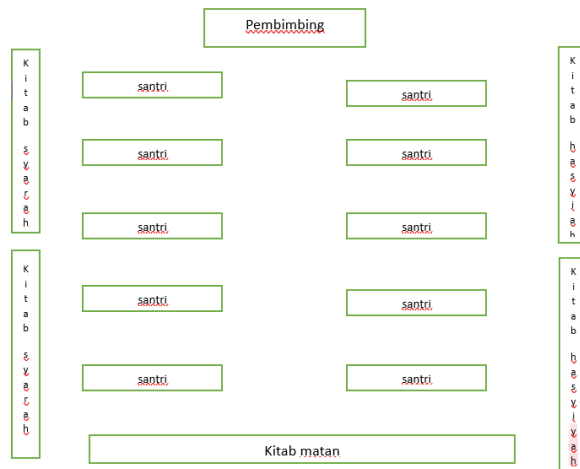


Figure 1: seating arrangement of students during discussion

The next session is a discussion, where in this session students are grouped into several groups to present the results of studies obtained during the search for references. In each group, all students are presenters. When other friends present, other students listen and give input, criticism and suggestions. While the supervisor functions as a moderator who will liven up the atmosphere of the discussion.

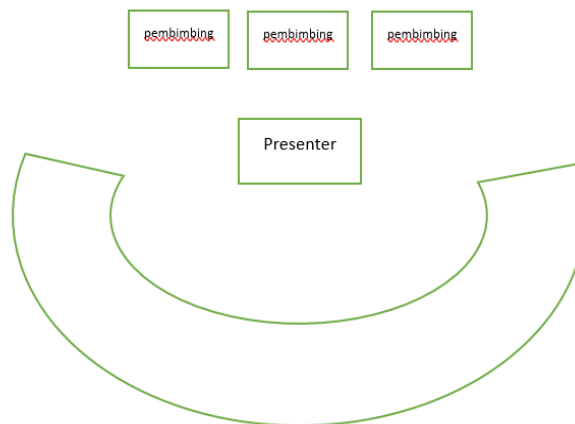


Figure 2: seating arrangement of students during presentation

b. The Stages of Fathul Kutub Implementation at Al-Iman Islamic Boarding School

Santri was given contemporary problems such as religious moderation, gender, Muslim and non-Muslim relations, religious tolerance, LGBT, jihad, terrorism, women's leadership and various other

issues. Santri is given the freedom to find answers to these problems from various book references that have been provided by the supervisor. Various reference sources are provided in full by the supervisor. From the classic yellow book, to medieval contemporary books, to the works of post-18th century reformers.

Fathul Kutub program implemented at Al-Iman Islamic Boarding School is carried out in several stages, including:

1. Seminar on tafsir methodology

At this stage, all students attended seminar delivered by kyai at Al Iman Boarding school about seven days and also involved alumni who are currently studying tafsir. In this activity, students were given insight into several methodologies of interpretation such as the ijmalī, tahlīlī, muqarīn and maudhu' methods. The explanation of the methodology is complemented by the history of the development of interpretation methodology, and some possibilities for the birth of new methodologies in accordance with the development of society. In between seminars, students were given the task of classifying books based on the methodology used. From this seminar, students are expected to be able to understand how the style of interpretation, differences in methodology, and the advantages and disadvantages of each methodology in answering a phenomenon. By knowing this, it is hoped that students will be able to sort and choose the type of book and methodology that will be used to analyze a problem.

2. Problem Analysis

During this program, the 6th grade of KMI students were quarantined in a building surrounded by books that were used as references. After attending the seminar, grade 6 students were divided into various groups to discuss contemporary problems. Each group was given 2 full days to wrestle with the books. In 1 group, the students were asked to find answers to the problems given by the supervisor using different methodologies. Similarly, the book used, must use books written by mufassir from various times.

At this stage, 1 group can come up with many conclusions based on the book being referenced. Although the problem is the same, the results concluded may be different. The results of each

group's discussion are written in a report in the form of a simple paper.

3. The Result of analysis presentation

On the next day, each group was asked to present the analysis result of the contemporary problems discussed the previous day. In this stage, each member of the group presents the references used, the methods of interpretation used, and the conclusions generated. This is where the role of the companion is needed, because not infrequently in 1 group there are contradictory conclusions.

The companions consisting of the ustadz/dzah and even the kyai and bu nyai look for a middle line for the differences in conclusions produced. The important point emphasized at this stage is the fact that there is no single truth in an interpretation. Because there is no standardity in Islamic sciences both in the form of scriptural texts and books by classical scholars. Because Islamic science continues to develop from time to time in accordance with the development of times and times.

The difference in conclusions is also analyzed using other approaches such as social science, linguistics, historical approaches, to create a comprehensive approach in determining the most likely conclusions that can be implemented. At this stage, discussions, pros and cons, arguments occur both between students and students with companions.

But the debate that occurs is always based on references, not just debates that prioritize emotional let alone the benefits of certain groups. If in the end the debate cannot be mediated because each participant believes in their own truth, then the session will end with the conclusion that this is the reality that may occur in society in the future. What needs to be done is how students get used to living with a group that may be different from something they believe. The importance of encouraging, tolerant, and respectful human beings based on humanitarian principles continues to be internalized in every discussion.

The similar activities continued to be repeated until the last group presented the results of its analysis and responded in the same way. From this stage, students are accustomed to discussing

contemporary problems with various approaches. Santri is also accustomed to dealing with differences of opinion and how to express opinions so as not to hurt human values, let alone use an anarchic approach to violence.

The Role of Pondok Al Iman Boarding School in Realizing the Values of Religious Moderation

Moderation in Islam is known as the concept of *wasathiyah*. This attitude is the main characteristic inherent in every Muslim²⁴ according to Qs al-Baqarah verse 143. Al-Qardhawi in Hermawan said²⁵ *Wasathiyah* is something that requires proper rights, by giving reasonable rights and taking the middle way so as not to exceed the limits of Islamic law.

In the context of Al-Iman Islamic boarding school, moderation is reflected in the following characters; 1) Islamic da'wah uses a non-violent humanitarian approach, 2) is open to modernity and contemporary problems including technology, human rights, gender, nationalism, 3) the use of critical thinking methodologies that prioritize reference-based studies and discussions rather than emotions, 4) understanding Islam with classical and modern approaches, 5) use the path of *ijtihad* based on book analysis for problems that are not explicitly mentioned in the Qur'an and hadith, 6) contextualize the interpretation in the verses of the Qur'an and al-hadith using a methodological approach.

To realize a moderate attitude on the character of students, there are four basic values that are developed and realized through the educational process at Al-Iman Islamic Boarding School, one of which is through Fathul Kutub program. The four values are tolerance (*tasamuh*), justice (*al'adl*), balance (*tawazun*), equality (*taswiyah*). The explanation of the four values is as follows:

²⁴ Toto Suharto, "Gagasan Pendidikan Muhammadiyah Dan NU Sebagai Potret Pendidikan Islam Moderat Di Indonesia." *ISLAMICA: Jurnal Studi Keislaman* 9, no. 1 (September 23, 2015): 2-3, <https://doi.org/10.15642/islamika.2014.9.1.81-109>.

²⁵ Ajib Hermawan, "Nilai Moderasi Islam Dan Internalisasinya Di Sekolah," *INSANIA: Jurnal Pemikiran Alternatif Kependidikan* 25, no. 1 (June 15, 2020): 5-6, <https://doi.org/10.24090/insania.v25i1.3365>.

a. Tolerance (*tasamuh*)

Tolerance is an attitude of mutual respect between human beings even with different parties.²⁶ This tolerant attitude can be raised by practicing patience, emotional resilience, and also chest spaciousness. This value is very visible during fathul Kutub program. Where students are asked to defend their arguments, and on the one hand the students are also emphasized to accept differences in arguments from the other side.

If in the end all parties remain in their respective arguments, then all parties must accept freely and realize that differences of opinion are a grace to be grateful for. In this attitude of tolerance, it is also taught how to be religiously inclusive, namely by understanding that truth is universal and there is no single truth. The argument that some students believe to be true is not the only truth and should not impose their opinions on others.

b. Justice (*al'adl*)

Fair is a condition of impartiality, siding with the truth, being objective. So that a fair person is impartial because of subjective tendencies.²⁷ The value of justice is also very visible during the process of the fathul Kutub program carried out at Al-Iman Islamic boarding school. Where the supervisor's position during the program is to accompany and also as mediator. As for the reference study, and the arguments are entirely left to the students. All students are given equal opportunities and access, mentors do not patronize but guide.

c. Balance (*tawazun*)

Balance is a balanced attitude between a relationship with fellow humans and a relationship with God. The balance value in fathul Kutub program can be seen from the beginning of the program. During the seminar, the speakers gave references from modern classical mufassir. This shows that classical literacy is not something outdated, but part of a scientific thought process that must be appreciated and used with

²⁶ Hermawan, 8-9.

²⁷ M. Quraish Shihab, *Secercah Cahaya Ilahi: Hidup Bersama Al-Quran* (Mizan Pustaka, 2007), 207.

various adjustments and also keep to modernity by using humanitarian, historical, and social science approaches in the process of problem analysis.

d. Equality (*taswiyah*)

The value of equality is seen when all 6th grade of KMI, both men and women, are given the same access rights to study, analyze, and present their arguments. There is no gender dominance, and all opinions are valued based on the quality of thought rather than by gender and seniority.

CONCLUSION

From the description above, it can be concluded that *Fathul Kutub* program has a significant role in shaping moderate attitudes for students at Al-Iman Islamic Boarding School. This can be seen from the process carried out during the program to the character formed after *Fathul Kutub* program is run. The four basic values of moderation are also maximally internalized during the implementation of the program.

The four values include the value of tolerance by emphasizing the absence of universal and singular truth because every difference is grace. The value of justice is given by opening access for all students to refer to various references without intervention as long as it is in accordance with the rules and methodology. The value of balance can be seen from the use of various classical to modern tafsir books, and balancing the relationship between God and man by emphasizing that the law must accommodate human needs. The value of equality can be seen by the non-differentiation of treatment between male and female students. Both are given equal access to use references, argue, and are also given the right to conclude based on ability and capacity rather than gender. The real impact of the program is that none of the students or excitor's of Al Iman Boarding school are affiliated with radical movements and transnational organization

The effectiveness of the implementation of *Fathul Kutub* program as applied in Al Iman Boarding school is very likely to be adopted in other boarding school. Because moderation is a characteristic of Muslims themselves, and students who actually learn religion must be equipped with these values as a provision for later interacting with society. As someone

who is considered to master religious knowledge, santri has the potential to become a channel of moderation values in society in general.

There are many other programs implemented at Al Iman Boarding school for 6th grade of KMI students. However, due to time constraints, researchers were only able to present the polar fathul program. So it is very open for other researchers to review other programs implemented at Al Iman Boarding school in an effort to internalize the value of moderation.

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