

The Learning Of The Book Of Al-Faroidl As-Saniyyah And The Improvement Of Moderate Religious Understanding

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Abstract

Radicalist and fundamentalist ideas have spread in the midst of society and have even entered the world of education. This is evidenced by the many acts of terrorism that occurred. The goal is to obtain data related to learning information about the book of al-Faroidl as-Saniyyah and to increase moderate religious understanding. This research is focused on teachers directing their students to Islamic values about moderate Islam through learning the book of al-Faroidl as-Saniyyah. This type of research is field research with a qualitative approach at MA NU TBS Kudus. The subjects of this research were the head of the madrasa, the deputy head of the madrasa for student affairs, the teaching teacher of the al-Faroidl as-Saniyyah book, and the students of MA NU TBS Kudus. Data collection by interview, observation, and documentation methods. The teacher uses the lecture method when learning. This method will make it easier for MA NU TBS Kudus students to learn to pay attention in delivering material. MA NU TBS students already understand moderate Islam, this is evidenced by religious understanding such as being tolerant, carrying out activities to commemorate the Prophet's birthday, visiting the graves of *waliyullah*, *tablil*, conducting *manaqib* activities in class, and *haul waliyullah*. This is not only done in Madrasas, but runs in the community and makes daily life. The habit of moderate attitude in the madrasa environment and the role model provided by the MA NU TBS Kudus community which portray moderate behavior.

Keywords: Learning the Book of *al-Faroidl as-Saniyyah*, Improved Understanding, Moderate Islam.

Abstrak

Paham radikalisme dan fundamentalisme telah meluas di tengah-tengah masyarakat bahkan telah memasuki dunia pendidikan. Hal ini dibuktikan dengan banyaknya aksi terorisme yang terjadi. Tujuannya agar mendapat data terkait informasi pembelajaran kitab *al-Faroidl as-Saniyyah* dan meningkatkan pemahaman keagamaan moderat. Penelitian ini difokuskan terhadap guru untuk mengarahkan siswanya pada nilai-nilai keislaman tentang Islam moderat melalui pembelajaran kitab *al-Faroidl as-Saniyyah*. Jenis penelitian ini lapangan (*field research*) dengan pendekatan kualitatif di MA NU TBS Kudus. Subjek penelitian ini kepala madrasah, wakil kepala madrasah bagian kesiswaan, guru pengampu pembelajaran kitab *al-Faroidl as-Saniyyah*, dan siswa MA NU TBS Kudus. Pengumpulan data dengan metode wawancara, observasi, dan dokumentasi. Guru menggunakan metode ceramah saat pembelajaran. Metode ini akan memudahkan siswa MA NU TBS Kudus untuk belajar memperhatikan dalam penyampaian materi. Siswa MA NU TBS sudah memahami Islam moderat, hal ini terbukti dengan pemahaman keagamaan seperti bersikap toleran, melakukan kegiatan peringatan maulid Nabi, ziarah makam *waliyullah*, *tablil*, melakukan kegiatan *manaqib* di kelas, dan *haul waliyullah*. Hal ini tidak hanya dilakukan di Madrasah saja, tetapi berjalan di lingkungan masyarakat dan menjadikan keseharian. Pembiasaan sikap moderat di lingkungan madrasah dan tauladan yang diberikan oleh masyarakat-masyarakat MA NU TBS Kudus yang mencitrakan perilaku yang moderat.

Kata Kunci: Pembelajaran, Kitab *al-Faroidl as-Saniyyah*, Pemahaman, Islam Moderat.

Introduction

The presence of religious moderation in the midst of Indonesian society is one of the important things for the realization of harmony and peace in social life. As we all know that Indonesia is a country full of diversity, both ethnic, racial, ethnic, cultural, customs, language, religion, and others. This diversity often presents a conflict or friction that creates imbalances and divisions in society.¹

¹ Kementerian Agama RI, *Moderasi Beragama* (Jakarta Pusat: Kementerian Agama RI, 2019), 54–55.

Balance in religious moderation can be realized if each religious believer consistently adheres to the principles of his or her religious teachings while still acknowledging the existence of other people. This behavior of religious moderation can be seen from a tolerant attitude towards existing differences, respect for plurality, and the absence of coercion and violence in the name of religion.² For this reason, the pattern of the religion of Muslims in Indonesia is known as moderate Islam, which is an Islamic community that upholds the teachings of the values of peace, tolerance, and is in line with Indonesia's state mission.³

Every religion certainly views that only the teachings of its religion are the most correct as the existence of two groups that tend to the left or to the right and make internal problems within the people themselves. This is also the case in Islam, where some Muslims are too fanatical, being tough in carrying out Islamic teachings that tend to impose their understanding on society accompanied by violence. Both teachings are a group that misunderstands some of the values of Islamic teachings that often lead to actions that are far from the essence of Islamic teachings.⁴

The reality in Indonesia shows quite ironic conditions, where as a religious nation, Indonesia has not been able to reflect existing religious values into everyday life. Religious understanding can lead to terrorism and radicalism. However, not all acts of terrorism are always motivated by religious teachings alone, they can also be motivated by groups that are frustrated and disillusioned with global injustices and actions of Western countries. The emergence of terrorism can be characterized by the multiplicity of pure crimes, such as murder or threats that have a specific purpose or target that begins with fanaticism, then develops into murder, either individually or in groups against rulers who are considered tyrannical. The killings can

² Ali Muhtarom, Sahlul Fuad, dan Tsabit Latief, *Moderasi Beragama: Konsep, Nilai, dan Strategi Pengembangannya di Pesantren* (Jakarta Selatan: Yayasan Talibuna Nusantara, 2020), 36.

³ Saddam Husain, "Nilai-Nilai Moderasi Islam di Pesantren (Studi Kasus Pada Ma'had Alyas'adiyah Sengkang Kabupaten Wajo Sulawesi Selatan)" (Skripsi, UIN Syarif Hidayatullah Jakarta, 2020), 1.

⁴ Hani Hiqmatunnisa dan Ashif Az Zafi, "Penerapan Nilai-Nilai Moderasi Islam dalam Pembelajaran Fiqih di PTKIN Menggunakan Konsep Problem-Based Learning," *Jipis* 29, no. 1 (2020): 31.

already be categorized as a pure form of terrorism when referring to the history of modern terrorism.⁵

Radicalism or fundamentalism in fact since the 18th century has played the most important political role in Islam. Radicalism and fundamentalism are two terms that often exchange places because it boils down to one idea, practicing religion to its roots, basing all aspects of worldly life and ukhrawi and regulating people from the way of eating, sleeping sanctified, worshipping, having a family, commerce, to statehood. They consider the state rules to be the same as the provisions of the pillars of Islam (creed, prayer, zakat, fasting, and hajj). The provisions of worship and siyasah are both tauqifi (derived from Allah). According to him, carrying out the pillars of Islam without upholding Islamic leadership is only futile, even becoming invalid for the worship.⁶

The world of education is one of the fields that can also cause the development of extreme groups. This is due to an incorrect understanding of religion, which makes a tremendous impact on the behavior of students. The material that is usually delivered by religious teachers in the existing education, ta'lim and halaqah rooms is very vulnerable to influencing the religious mindset and paradigm of students. Therefore, there is a connection between educators and learners in the process of cultivating religious understanding. Remembering education not only leads to the quality of the mind but also concerns ethics and behavior.⁷

The main purpose of Islamic education is to make Muslims as people who have faith, devotion and insight related to sciences. The world of education is also inseparable from the infusion of religious values or faith in the hope that man will be able to serve God fully with all attitudes and persons who show the servant's surrender to God in all things, both worldly and ukhrawi.⁸

The understanding of religious moderation must be understood as a whole, both textually and contextually, because the

⁵ Imam Mustofa dan Nurul Mahmudah, *Radikalisasi & Deradikalisasi Pemahaman Islam* (Yogyakarta: Idea Press, 2019), 26–27.

⁶ M. Kholid Syeirazi, *Wasathiyah Islam Anatomi, Narasi, dan Kontestasi Gerakan Islam* (Bekasi: Alif.id, 2020), 43–44.

⁷ Achyar Hudda, “Peran Pendidik Agama Islam dalam Menangkal Radikalisme Agama (Studi Kasus di SMA N 2 Magetan)” (UIN Surabaya, 2019), 14.

⁸ Kamrani Buseri, *Asas Dasar dan Prinsip Pendidikan Islam* (Yogyakarta: Aswaja Pressindo, 2016), 76.

religious moderation in Indonesia is not the Indonesia that is moderated, but the way of understanding the religion of the people that must be moderated because of the many diversity that exists in Indonesia.⁹ In the context of Islamic thought in Indonesia itself, Islamic moderation has five characteristics. *First*, the ideology of proselytizing in the absence of violence. *Second*, adopt modern life patterns and all their derivations, such as science and technology, democracy, human rights and the like. *Third*, use rational thinking when approaching and understanding the teachings of Islam. *Fourth*, use a contextual approach when it comes to understanding the source of Islamic teachings. *Fifth*, the use of *ijtihad* in establishing Islamic law (*istinbat*). However, these five characteristics can be broken down into several other characteristics, such as tolerance and cooperation between different religious groups.¹⁰

An educational institution has a high responsibility for the growth and cultivation of various cultures and religions as an engineering of learning development ideas starting at the age of elementary school to university, so as to be able to provide a basis for national values (nationalism), tolerance and not thinking and acting radically.¹¹

The presence of an attitude of religious tolerance in the community can make a society that values differences and prioritizes equality. Tolerance education needs to be taught in schools to maintain harmony in the midst of existing diversity. Islamic Religious Education teachers have a very important role in teaching, transferring and understanding students.¹² The insertion of moderate values in each learning activity is a way that is considered effective. Even education is also considered capable of forming a moderate Muslim

⁹ Abdullah Munir dkk., *Literasi Moderasi Beragama di Indonesia* (Bengkulu: CV. Zigie Utama, 2020), 155.

¹⁰ Mohamad Fahri dan Ahmad Zainuri, "Moderasi Beragama di Indonesia," *Intizar* 25, no. 2 (2019): 156.

¹¹ Subandi, "Manajemen Pendidikan Multikultur dan Aktualisasi Islam Moderat dalam Memperkokoh Nasionalisme di Indonesia," *Fikri: Jurnal Kajian Agama, Sosial dan Budaya* 3, no. 2 (2018): 311.

¹² Nuruddin Araniri, "Peran Guru Pendidikan Agama Islam dalam Menanamkan Sikap Keberagamaan yang Toleran," *Risalah* 6, no. 1 (2020): 56.

person if the strategies, methods and teachers are carried out professionally.¹³

The presence of the concept of moderate Islam is expected to be embedded in the values of Islamic religious teachings which are full of tolerant attitudes, respect for diversity and see Islam as a religion that upholds peace and firmly rejects all extremist actions, violence in order to realize peace and safety of mankind. Islam does not want extremist groups to be synonymous with ugliness and rigidity when faced with problems. This middle position invites Muslims to be able to express and hold social interactions by dialogue and being open to all parties who have different religious backgrounds, understandings, civilizations and cultures.¹⁴

In relation to learning, teachers are such an important component in influencing the quality of education, so in this case K.H. Sya'roni Ahmadi can be used as a role model by teachers and students to develop the quality of learning. Through the kitab *al-Faroidl as-Saniyyah*, moderate Islamic values can be obtained towards students, which at this time not many students know about the meaning and meaning of moderate Islam, so through this book it is hoped that it can provide learning and increase moderate religious understanding and can make a Muslim person with an Ahlussunnah Wal Jamaah perspective.

Discussion

Learning has the term effort to teach students. This is done by the teacher. Thus, the purpose of teacher learning is to help students learn to achieve the results that have been set.¹⁵ Learning objectives are desired achievement targets that arise from students as a result of gains from learning activities.¹⁶

One of the preparations for teachers before carrying out teaching and learning activities is to make a Learning Implementation

¹³ Ahmad Sodikin dan Muhammad Anas Ma'arif, "Penerapan Nilai Islam Moderat dalam Pembelajaran Pendidikan Agama Islam di Perguruan Tinggi," *Edukasi: Jurnal Penelitian Pendidikan Agama dan Keagamaan* 19, no. 2 (2021): 196.

¹⁴ Kamrani Buseri, *Islam Wasathiyah dalam Prespektif Pendidikan* (Banjarasin: Disampaikan Pada Rakerda Ulama Se Kalimantan Selatan, 2015), 3.

¹⁵ Nini Ibrahim, *Perencanaan Pembelajaran Teoretis dan Praktis* (Jakarta: Mitra Abadi, 2014), 32–33.

¹⁶ Chansyanah Diawati, *Dasar-Dasar Perencanaan Evaluasi dan Pembelajaran* (Yogyakarta: Graha Ilmu, 2018), 42.

Plan (RPP), which aims to facilitate the delivery of material, more systematic learning, and facilitate the analysis of student learning success. Related to the method that is usually used in students for the learning of kitab *al-Faroidl as-Saniyyah* in the delivery of material is the lecture method, which alternates for children to be assigned to read alternately, giving *murad* (translation).¹⁷

Student of MA NU TBS Kudus M. Zidan Naja, conveyed about the method given, which method is conveyed to us (students) especially me, in my opinion easy to understand. Incidentally, the one who taught *al-Faroidl as-Saniyyah* was Kiai Salim. He explained it interspersed with jokes, so when the learning process is more relaxed, it becomes easy to understand.¹⁸

Based on the results of observations in the Holy Nu TBS Ma, the method used in the study of the kitab *al-Faroidl as-Saniyyah* is the lecture method. In this method, the learning experiences that students can get include practicing listening, listening, studying what is being discussed, and understanding concepts. The method is easy to understand and the students are very enthusiastic. Each student has different abilities. However, if the student means it, it will be very easy to understand. The kitab *al-Faroidl as-Saniyyah* has material that strongly reflects the value of religious moderation, this learning is supported using methods, and the delivery of good material will produce students who have moderate views in the sustainability of daily life.¹⁹

The lecture method is a way of presenting or delivering lesson materials orally from an educator to a group of students. (Nasution, 2017:140) Related to the learning method, the way that is carried out in predetermined learning so that it can be carried out optimally.²⁰

The lecture method is very suitable for use in the study because it looks at the nature of the material itself, which explains the discussion of the religious value of the kitab *al-Faroidl as-Saniyyah*, and is not suitable for simulation or real-life practice. However, there are many kinds of learning methods and types, Each type of method in the learning process has its own advantages and disadvantages. The

¹⁷ Ahmad Salim, Wawancara oleh penulis, 18 Mei 2022, wawancara 3, transkrip.

¹⁸ M. Zidan Naja, Wawancara oleh penulis, 18 Mei 2022, wawancara 4, transkrip.

¹⁹ Hasil Observasi di MA NU TBS Kudus, 19 Mei 2022.

²⁰ Abdul Majid, *Strategi Pembelajaran* (Bandung: PT. Remaja Rosdakarya, 2015), 193.

advantages of the lecture method are that the teacher is easy to carry out learning, can master the class, and can explain the learning material well. Lacking the lecture method for too long and boring for learners, the teacher concludes that learners understand and are interested in their lectures, and can make learners passive.²¹

The beginning of the lesson by praying, continued by sending *hadhoroh* (barakah reading Al-Fatihah) to the author of the kitab *al-Faroidl as-Saniyyah*, who then reads the content of the book and its meaning and provides an explanation regarding the material presented, not forgetting that students are required to bring the book.

The purpose of learning kitab *al-Faroidl as-Saniyyah* is because the kitab *al-Faroidl as-Saniyyah* contains the teachings of Islam Ahlussunnah Wal Jamaah, so that children behave in their daily lives in accordance with the teachings in the kitab *al-Faroidl as-Saniyyah*. So, children don't deviate from those teachings.²²

In the subject of discussion in the kitab *al-Faroidl as-Saniyyah* entitled "Alamat Ahlussunnah Wal Jamaah," ten characteristics of people with the understanding of Ahlussunnah Wal Jamaah are presented, one of which is as follows:²³

ولا يكفر أحد مؤمن

It means: "It is impermissible to deny a believer." (Ahmadi, tth:3)

This discussion explains that one of the signs of Ahlussunnah Wal Jamaah *Saniyyah* has more teachings that lead to respecting a difference. The book lays out the postulate of fictionalism. If you look closely, for example, there are now many that have emerged by a group that feels that the group is the most correct and that group that is not in line with them is the wrong group, not a few according to those who suspect infidels who do not agree with the group. Of course, this is a false teaching because it bears the label of infidel so it is legal to be killed, this is usually used as a basis for some people in the name of religion to commit terrorism. Understanding related to religious postulates must be carried out as a whole according to the sources (Qur'an and Hadith), because one is interrelated and puts interpretations on each other. The content of the complex content of the Qur'an and Hadith must be understood thoroughly, because one is

²¹ Daryanto dan Syaiful Karim, *Pembelajaran Abad 21* (Yogyakarta, 2017), 120.

²² Syafi'i Noor, Wawancara oleh penulis, 18 Mei 2022, wawancara 1, transkrip.

²³ Ahmad Salim, Wawancara oleh penulis, 18 Mei 2022, wawancara 3, transkrip.

interrelated and puts interpretations on each other. This understanding can be produced through learning religion in teachers, kyai, and ustaz who are always maintained in their scientific sanad.²⁴

The author concludes that in the learning activities of kitab *al-Faroidl as-Saniyyah* at MA NU TBS Kudus, teachers use the lecture method as an intermediary for teachers in carrying out the learning process to guide students to learn. Looking at the characteristics of students, this method is suitable to be applied, because it is a way to train students of MA NU TBS Kudus to be able to digest and understand the explanations explained by the teacher. Not only that, the number of students in one class is around 40, so it can be said that it is convenient to use the lecture method in delivering the material, so that the problems that occur in MA NU TBS Kudus students can be resolved. The delivery of material by teachers is sometimes associated with material with actual reality, in addition to making it easier for students to understand the material and train students to be able to think critically in a lesson.

Relating to the improvement of moderate religious understanding. Moderate Islam is built from the word moderation. The word moderation itself was adopted from the English "*moderation*" which means "moderate" behavior or in other words not excessive or lacking. Moderate means mastery of oneself to always be ordinary or normal.²⁵ In Arabic, the word moderate is termed *wasath* or *wasathiyyah*.²⁶ Linguistically it has been explained that the notion of *wasathiyyah* leads to the meaning of just, primary, choice or best, and is balanced between two opposing positions. The word *wusuth* has the meaning of *al-mutawassith* and *al-mu'tadil*. The word *al-wasath* also has the meaning of *al-mutawassith baina al-mutakhashimain* (mediator between two people at odds).²⁷

Understanding itself has the meaning of a level of ability that expects learners to be able to understand the meaning, situations and

²⁴ Badan Litbang dan Kemenag RI, *Peranan Pesantren dalam Mengembangkan Budaya Damai* (Jakarta: Maloho Jaya Abadi Press, 2010), 88.

²⁵ Badan Litbang dan Diklat Kemenag RI, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kemenag RI, 2019), 15.

²⁶ Ahmad Zainuri, "Moderasi Beragama di Indonesia," 96.

²⁷ Aceng Abdul Aziz dkk., *Implementasi Moderasi Beragama dalam Pendidikan Islam* (Jakarta Pusat: Kelompok Kerja Implementasi Moderasi Beragama Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia, 2019), 6.

facts they know. Each student basically has a different level of understanding of each subject presented in a subject.²⁸

Based on the results of interviews at Madrasah Aliyah NU TBS Kudus after learning kitab *al-Faroidl as-Saniyyah*, teachers are expected to provide students with a religious understanding of learning about moderate Islam. There is a way to increase religious understanding of moderate Islam by understanding the addresses of Ahlussunnah that people or we understand as a whole, not to be incomplete.²⁹ It is likened to usually leading a person to radicalize it understands the verse (Q.S. al-Maidah [6]: 44).

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ

"That is to say: Whoever will not judge on God's terms, then they are the infidels."³⁰

The above verse is usually used to brainwash, if he is an infidel he may be killed and so on. It's an application that makes radicalists, while our children or us as Ahlussunnah Wal Pilgrims should not understand the verse textually, must be contextual (lest it be swallowed raw).³¹

This religious understanding of moderate Islam children already understand, because *al-Faroidl as-Saniyyah* here is not supported only *al-Faroidl as-Saniyyah*, there is *nu-an* as well. It all combines so that the children do not have radical understandings. It must be equipped like this, because many understandings are like that. The point is, people who understand radically understand verses or Hadith, especially those who are concerned with war that only understand verses textually not contextually. So, the children here have to understand it because *nu-an* itself is *tasamuh*, *tawasul*, *tawazun*, *tawadu'*, all of which make a person moderate.³²

On improving the understanding of moderate Islam has been explained the extent to which understanding moderate Islam is. For students in particular, they have the right to hold moderate Islam. Although it actually traces from the information (Q.S. Al-Baqarah [2]:

²⁸ Nurdyansyah, Riska Sugiarto, dan Pandi Rais, "Pengembangan Buku Ajar Berbasis Majalah Anak Materi Wudlu untuk Meningkatkan Pemahaman Siswa," *Halaqa: Islamic Education Journal* 2, no. 2 (2018): 205–206.

²⁹ Ahmad Salim, Wawancara oleh penulis, 18 Mei 2022, wawancara 3, transkrip.

³⁰ Kementerian Agama Republik Indonesia, *Al-Qur'an Terjemah & Tajwid* (Surabaya: Nur Ilmu, 2017), 115.

³¹ Ahmad Salim, Wawancara oleh penulis, 18 Mei 2022, wawancara 3, transkrip.

³² Ahmad Salim, Wawancara oleh penulis, 18 Mei 2022, wawancara 3, transkrip.

143), in which there is a suggestion to be *ummatan wasatan* (moderate people). The first moderate was a friend of the Prophet, because the Prophet had disciples (companions), the companions were introduced to *ummatan wasatan*. Then, it will be continued to the level of our students, and is expected to be able to carry out moderate Islam (*ummatan wasatan*).³³

It is proven by the practices and activities in the field with the customs of the Ahlussunnah Wal Pilgrim tradition. These activities include tahlil, pilgrimages accompanied by sholawatan, mahalul qiyam, and various kinds. Because around FFB, it is very thick with religious values. This is proof that students of MA NU TBS Kudus really understand the concept of moderate Islam.³⁴

Madrasah Aliyah NU TBS is indeed moderate. In a sense, we have developed it since the madrasa was born in 1928. So, these teachings, especially the materials that have to do with the book of Ahlussunnah Wal Jamaah, the books of mukhtabaroh, we started from the time the madrasa was founded. So, when the book of *al-Faroidl as-Saniyyah* has not been printed, there are other books whose content is about the teachings of Ahlussunnah Wal Jamaah. Thus, with this, the children know that their daily life becomes their habituation, and the morals are also insightful of Ahlussunnah Wal Jamaah.³⁵

MA NU TBS Kudus always tries to form moderate behavior to its students. This can be seen from the policies that have been established from the beginning to the present and curriculum policies that have been consistently implemented so far by prioritizing moderate Islamic values.

Islam is a perfect religion, so each of its teachings is explained in detail along with a basis or foundation. With the existence of a foundation to make it easier for humans to understand and strengthen a thought, one of them is about the foundation of moderate Islam within (Q.S. Al-Baqarah [2]: 143).

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ
الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ
يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى

³³ Noor Yasin, Wawancara oleh penulis, 18 Mei 2022, wawancara 2, transkrip.

³⁴ Noor Yasin, Wawancara oleh penulis, 18 Mei 2022, wawancara 2, transkrip.

³⁵ Syafi'i Noor, Wawancara oleh penulis, 18 Mei 2022, wawancara 1, transkrip.

الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَّءُوفٌ
رَّحِيمٌ

"And so We have made you believers an upright community so that you may be witnesses over humanity and that the Messenger may be a witness over you. We assigned your former direction of prayer only to distinguish those who would remain faithful to the Messenger from those who would lose faith. It was certainly a difficult test except for those "rightly" guided by Allah. And Allah would never discount your "previous acts of" faith. Surely Allah is Ever Gracious and Most Merciful to humanity." (Q.S. al-Baqarah [2]: 143).³⁶

In M. Quraish Shihab's *Tafsir Al-Mishbah*, (Q.S. Al-Baqarah [2]: 143) *And likewise We have made you, O Muslims, ummatan wasathan* (middle) moderate and exemplary, so that thus your existence in that middle position, corresponds to the position of the Kaaba which is in the middle as well. This confirms that the middle position makes man impartial left and right, a thing in which man can do justice.³⁷ The word "*wasatan*" is taken from moderate (middle).

Understanding through religious propositions must be carried out thoroughly according to the source. The complex content of the Qur'an and Hadith must be understood thoroughly, because of the relationship between one another. Thus, this understanding can be generated through studying religion with a teacher, kiai, ustaz who is always maintained sanad science.

Kitab *al-Faroidl as-Saniyyah* has many teachings that always value differences. The book also explains religious arguments, among other things, regarding the prohibition against demonizing others. Not only that, but the moderate view also presents tolerance for all differences. If there are different religions, the moderate attitude requires that they behave in cooperation, openness and tolerance, especially with brothers and sisters, of course, this makes the ropes of unity and unity of the people even tighter.

Students of MA NU TBS already understand moderate Islam, this is evidenced by religious understanding such as being tolerant, carrying out activities to commemorate the Prophet's maulid, pilgrimage to the tomb of waliyullah, tahlil, doing manaqib activities

³⁶ Kementerian Agama Republik Indonesia, *Al-Qur'an Terjemah & Tajwid*, 22.

³⁷ Moh Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, Cet. 6, vol. 7 (Ciputat, Jakarta: Lentera Hati, 2005), 346.

in class, and haul waliyullah. This is not only done in Madrasah, but runs in the community and makes daily life. It is also related to the orientation carried out from the people of MA NU TBS Kudus who image moderate behavior, this is evidence that the increase in religious understanding of students of MA NU TBS Kudus understands moderate Islam.

Thus, a moderate student's religious understanding provides the benefit that with a comprehensive religious teaching, it will certainly expand our knowledge and views on the meaning of a difference so that it is not easy to blame someone or claim someone is an infidel, as found in the kitab *al-Faroidl as-Saniyyah*.

Based on the overall data that the author conveys, it can be concluded that the learning process of the kitab *al-Faroidl as-Saniyyah* at MA NU TBS Kudus uses a method called the lecture method, which is used because it is a method that is felt to make it easier for students of MA NU TBS Kudus to learn to pay attention to the delivery of material, and make it easier for students to follow the learning process. In addition to using the lecture method in the learning process, this activity is supported by question and answer, which is so to focus on student learning, because the teacher teaches not in a monotonous way, but the teacher will take advantage of an interesting method in teaching, which aims to encourage students to focus on learning. This question and answer is carried out in addition to making it easier for students to focus as well as a way to make it easier for teachers to achieve the learning process, and get to know students personally, both about personality and student habits.

Increasing religious understanding of moderate Islam is one of the mandatory activities of Madrasah Aliyah NU TBS Kudus which is the vision and mission of Madrasah Aliyah NU TBS Kudus to realize students with Ahlussunnah Wal Jamaah insight and achieve learning and familiarity in learning the Qur'an and Hadith and being able to practice their religion. Thus, a moderate religious understanding carried out in a thorough way will expand the science of religious postulates. It is not easy to blame those who disagree with us, as in the kitab *al-Faroidl as-Saniyyah*.

The benefits that MA NU TBS Kudus students will get in learning kitab *al-Faroidl AS-Saniyyah* are that, in addition to being able to focus on learning, students of MA NU TBS Kudus will get peace of mind in viewing a distorted teaching. The existence of a study of kitab

al-Faroidl as-Saniyyah will make students of MA NU TBS Kudus have a broad view, not easy to blame, value differences more, be awake from deviant teachings, be able to actualize themselves in society, and make a Muslim person who is friendly, polite, and insightful Ahlussunnah Wal Jamaah.

Conclusion

Teachers use the lecture method during learning. With the lecture method, it is felt that it will make it easier for students of MA NU TBS Kudus to learn to pay attention in the delivery of material. The value of moderate Islam also uses the habituation of moderate attitudes in the madrasa and tauladan environment given by the MA NU TBS Kudus community which images moderate behavior. Students of MA NU TBS already understand moderate Islam, this is evidenced by religious understanding such as being tolerant, carrying out activities to commemorate the Prophet's maulid, pilgrimage to the tomb of waliyullah, tahlil, doing manaqib activities in class, and haul waliyullah. This is not only done in Madrasah, but runs in the community and makes daily life. It is also related to the orientation carried out from the people of MA NU TBS Kudus who image a moderate attitude, this is evidence that the increasing religious understanding of students of MA NU TBS Kudus understands moderate Islam.

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