



**FORMATION OF MODERATE MUSLIM CHARACTER THROUGH
THE STUDY OF THE BOOK OF TURATS
AT THE AL HIDAYAH SUKOREJO ISLAMIC BOARDING SCHOOL**

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Abstract

The character of moderate Muslims is enshrined in the Qur'an and al-Hadith, both of which are the main sources in Islam, besides these two arguments, a Muslim must also refer to the turats books written by previous scholars as a companion reference to understand Islam. The existence of turats books certainly plays an important role in helping the understanding of the reviewers of Islamic sciences, considering that currently there is a rise in radical and liberal understanding which brings anxiety to parents of students in this era of globalization. The purpose of this study is to explain how the process of forming moderate Muslim characters through the study of turats books at Al Hidayah Islamic Boarding School Sukorejo Pasuruan. The research approach used in this study is a descriptive qualitative approach. The data in this study were obtained through in-depth interview techniques, observation techniques and documentation techniques. The results of this study illustrate that by studying the turats books play an important role in shaping the character of moderate Muslims in a student at Al Hidayah Islamic Boarding School Sukorejo Pasuruan.

Key words : *Moderate Muslim Character, Turats, Boarding School*

INTRODUCTION

Speaking of Islam, it cannot be separated from the Qur'an and al-Hadith as its foundation. Moderation in Islam is termed tawassuth. Allah Almighty says about tawassuth in Surah Al-Baqarah verse 143

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا.....

and so We have made you (Muslims), the just people and the choice that you may be witnesses of the people, and that the Messenger be a witness to you.

Imam Abu Dawud meriwayatkan hadits Nabi Muhammad saw dalam kitab Sunan Abu Dawud Juz 3 Nomor Hadits 3592

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، عَنْ شُعْبَةَ، عَنْ أَبِي عَوْنٍ، عَنِ الْحَارِثِ بْنِ عَمْرٍو بْنِ أَخِي الْمُغِيرَةِ بْنِ شُعْبَةَ،

عَنْ أَنَسٍ، مِنْ أَهْلِ حِمَصَ مِنْ أَصْحَابِ مُعَاذِ بْنِ جَبَلٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا أَرَادَ أَنْ

يَبْعَثَ مُعَاذًا إِلَى الْيَمَنِ قَالَ " كَيْفَ تَقْضِي إِذَا عَرَضَ لَكَ قَضَاءٌ " . قَالَ أَقْضِي بِكِتَابِ اللَّهِ . قَالَ " فَإِنْ لَمْ تَجِدْ فِي كِتَابِ اللَّهِ " . قَالَ فَبِسُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قَالَ " فَإِنْ لَمْ تَجِدْ فِي سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا فِي كِتَابِ اللَّهِ " . قَالَ أَجْتَهِدُ رَأْيِي وَلَا أَلُو . فَضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَدْرَهُ وَقَالَ " الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ رَسُولَ رَسُولِ اللَّهِ لِمَا يُرْضِي رَسُولَ اللَّهِ " .

"Abu Hafsh Bin Umar meriwayatkan dari Syu'bah dari Abu Aun dari Haris bin Ami bin Abi Mughiroh. Dari beberapa orang penduduk Himsh, diceritakan dari beberapa sahabat Mu'adz bin Jabal, bahwa sesungguhnya saat Rasulullah bermaksud mengutus Mu'adz untuk berdakwah ke negeri Yaman, beliau bertanya kepada Mu'adz: Bagaimana caramu memutuskan persoalan yang akan kamu hadapi? Mu'adz menjawab: saya akan memutuskannya berdasarkan Alqur'an. Nabi bertanya lagi: Jika dalam Alqur'an tidak Kamu temukan jawabannya? Mu'adz menjawab: dengan Sunnah Rasulullah. Sang Nabi pun bertanya lagi: andaikata di dua sumber itu tidak dijumpai jawabannya? Mu'adz pun menjawab: Saya akan berijtihad dengan menggunakan akalku untuk menyelesaikan hal itu dan saya tidak akan ceroboh dalam berijtihad. Setelah itu, Rasulullah saw. menepuh dada Mu'adz (sebagai pertanda setuju dan bangga atas kecerdasan Mu'adz bin Jabar), seraya bersabda: Segala puji bagi Allah Yang telah memberi taufiq kepada utusannya Rasulullah (Mu'adz) sesuai yang dikehendaki oleh Rasulullah."

In the above verses and hadiths the term moderate is expressed by the word WASATHUN (mufrad/singular/singular form), and the word AUSAATH أوساط وسط (jama"/plural/many) form. The word AUSAATH أوساط is also in the form of isim tafdlil which has a more or most moderate meaning. The three expressions come from the same root which is WA SA THA ط س و which means middle or moderate. In the above verses and hadiths it is only stated that the nature of Islam is moderate in terms of acting (الأعمال) in particular, and moderate in all good affairs, actions, speeches, or thoughts as described in the above hadith. This condition of moderation in all respects is what Islam idealizes in the word of Allah Surah Al-Baqarah verse 143 above.

Etymologically, the word moderate (al-waasatiyah) refers to three meanings: first, it means goodness and justice. Second, it means balance or balance in everything. A balanced attitude that is protected from exaggeration (extreme left/ifrath) and subtracting (extreme right/tafrith). Third, it has the meaning of being in the middle or between two ends of something or being in the middle between two things (Dawood et al, 2017). Thus it can be concluded that Muslims

should be moderate in the fields of aqidah, shari'ah, tasawwuf and mua'amalah.

Thus Islam actually teaches about moderation, but lately the face of Islam has begun to be slightly tarnished by the actions of a few Muslims, Islam which was once known for peace, courtesy, tolerance and mutual respect has changed to become a harsh, sadistic religion and known as a terrorist religion, which easily classifies infidels to other Muslims who disagree with it, this group is called a radical group. On the contrary, a few Muslims also value freedom, legalize freedom, facilitate the path of possibility, which makes Islam a religion that has no rules. Such groups are called liberal groups. It is these two groups that are currently a frightening scourge. The negative stigma attached to both groups makes many parents begin to worry about their children's education, because the unconscious ideological shift makes a person complacent feel comfortable among one of these groups.

The existence of these two ideas, both radical and liberal, is clearly a danger to religious ideology, especially Islam. So with these conditions moderate Islam plays an important role as a mediator and antidote to both, which by being moderate someone is not too inclined to radical ideas nor too inclined to liberal ideas.

Pondok pesantren Al Hidayah As Somadiyah Sukorejo Pasuruan is an educational institution that solves the problem of ideological war as illustrated above, its existence becomes an oasis in the middle of the desert. When parents are confused to put their children's education to avoid radicalism and liberal ideas, the Al Hidayah As Somadiyah Islamic boarding school is an institution that facilitates students to be given Muslim education with moderate character. Muslim education with moderate character is given through the study of turats books among previous scholars which contain all the expected moderate characters, namely moderate in qidah, moderate in sharia, modrat in tasawwuf and moderate in muamalah.

From the background picture above, this article tries to answer the following problem formulation: How is the turats recitation system at the Al Hidayah As Somadiyah Islamic boarding school in shaping the character of moderate Muslims? What moderate Muslim character values are formed in the Islamic boarding school Al Hidayah As Somadiyah?

METHOD

This type of research uses descriptive qualitative methods. As the data to be obtained in this study will be more in the form of sentences that are answers from sources, and not a series of numbers. While what is meant by the descriptive method because in this study will be carried out in detail one by one on the existing variables. The purpose of using descriptive qualitative methods is because this study aims to describe the process of forming moderate Muslim character through the study of *turots* books at the Islamic boarding school Al Hidayah As Somadiyah Sukorejo Pasuruan. As (Komariah, 2011) argues that qualitative research aims to explore phenomena that cannot be strengthened such as the process of a work step, the formulation of a concept and so on.

The reason for choosing the Islamic boarding school Al Hidayah As Somadiyah Sukorejo Pasuruan as the object of this research is because the institution is a *pesantren* that applies the *salaf* learning method by studying the books of *turots*. The results of the study of the *turots* books produced Muslim cadres with moderate character. So for this reason it is interesting to do research.

Data mining in this study used interview, observation and documentation methods. The object of the interview was the caretaker of the cottage, namely Dr. H. Muhammad Ahda Arafat, MA, the converts, and several students. In addition to interviews, researchers also made direct observations of the process of studying *turots* books carried out at the Al Hidayah As Somadiyah Sukorejo Islamic Boarding School. In addition to these two methods, researchers also conduct documentation to support research data.

The data analysis process in this study will use 3 stages as the Sugiono method in the form of *data reduction*, *data display* and *data verification* (Sugiono, 2005).

1. *Data reduction* or data collection is taken through the 3 data mining methods mentioned earlier.
2. *Display data* in this case is a presentation of data obtained from interviews, observations and documentation. The data obtained will be processed and presented in the form of narratives in the form of field notes.
3. *Data verification* is the last stage in this study, which in this stage serves to ensure that the data obtained is accurate and not flawed.

RESULTS AND DISCUSSION

1. *Study of the Book of Turats at Hidayah As Somadiyah Islamic Boarding School*

The recitation of the book of turats or better known as the yellow book has become a tradition in every Islamic boarding school throughout Indonesia. It is undeniable that the Turast books are the main literacy in studying Islam after the Qur'an and hadith. Its existence gives color to religious understanding and practice in pesantren and some Muslim communities. Its existence is also able to shape the face of Islam to be friendly and tolerant, which is far from anger and hatred. The system of recitation of the book of turots in Islamic boarding schools is believed to be one alternative to foster a moderate attitude, because in the curriculum it always examines cross-school science both in the family of aqidah, fiqh, Sufism and other studies, which is intended to provide understanding to students in realizing a moderate attitude that has an Islamic character, upholds human values, preserves the noble values of their culture, and applying a fair attitude in his life (Hisny Fajrussalam, 2020).

In the curriculum made at the Islamic boarding school Al Hidayah As Somadiyah, the study of the book of turats is an important element in the series of activities, in addition to the guidance of congregational prayers and independence of life. In the view of the caretaker of the lodge, Dr. H. Muhammad Ahda Arafat, MA said that the recitation of the book of turats is an activity that must be followed by all students across levels, both junior and senior students, the study of the books of turost is divided into 2 activities, namely:

a. **Study of the Book of Turats in the Madrasah Diniyah Program**

Ustadz Zainuri Mahfudz, S. Pd. I. as the head of Madrasah Diniyah Al Hidayah As Somadiyah, explained that *Madrasah Diniyah* is one of the formal learning activities in Pondok Pesantrean Al Hidayah As Somadiyah. The time for the implementation of *Madrasah diniyah* activities is every day of Ba'da Maghrib with Thursday as a holiday. *Madrasah Diniyah* must be followed by all students who are divided into 6 classes, where each class adjusts to the *kafa'ah* or ability of the students. The distribution of classes is carried out after students are accepted as students at the Al Hidayah As Somadiyah Islamic Boarding School, the division adjusts to the results of the standardization test conducted at the beginning of learning to find out the ability of students. The division of classes in *Madrasah diniyah* is as follows; a) Grades 1-2 are *Tamhidi (beginner) level*, b) Grades 3-4 are *Wustho (intermediate) level* and c) Grades 5-6 are *Aly (high) level*. This Madrasah

Diniyah activity will be taken by students for one year for each class. At the end of the study, *Imtihan Akhirus Sanah* (year-end exam) will be held to determine whether students move up to the next class, or even have to repeat in the same class.

The formulation of the curriculum of Madrasah Diniyah Al Hidayah As Somadiyah is carried out every year before the beginning of learning, in its formulation almost all scientific fans require the use of turats books as literacy, and the turats books used are selected books that have the direction of Ahlussunnah wal Jama'ah, this is in accordance with one of the missions of the Al Hidayah As Somadiyah Islamic Boarding School is to ground Ahlussunnah wal Jama'ah, Among the turats books used in learning at Madrasah Diniyah Al Hidayah As Somadiyah are as follows:

| No. | Nama Kitab | Karya | Fan Ilmu |
|-----|--------------------------------|-----------------------------------|-----------|
| 1. | <i>Aqidatul Awam</i> | Syech Ahmad Marzuki | Aqidah |
| 2. | <i>Mabadi' Fiqhiyah</i> | Umar Abdul Jabar | Fiqh |
| 3. | <i>Matan Jurumiyah</i> | Abu Abdillah bin Daud As Shanhaji | Nahwu |
| 4. | <i>Arbain Nawawi</i> | Imam Nawawi Al Bantani | Hadtis |
| 5. | <i>Taisirul Kholaq</i> | Hasan al Mas'udi | Ahlaq |
| 6. | <i>Fathul Qorib</i> | Al Qadhi Abu Syuja' | Fiqh |
| 7. | <i>Kifayatul Awam</i> | Syiekh Muhammad Al Fudzoli | Tauhid |
| 8. | <i>Alfiyah Ibnu Malik</i> | Abdulloh bin Malik Al Thay | Nahwu |
| 9. | <i>Nadzom Maqsud</i> | Syeikh Ahmad bin Abdurrohman | Shorof |
| 10. | <i>Tibyan fi Ulumil Qur'an</i> | Muhammad Ali As Shabuni | Al Qur'an |
| 11. | <i>Ar Rokhbiyah</i> | Imam Syahir Basith Al Mardani | Faroid |
| 12. | <i>Faroidul Bahiyah</i> | Abu Bakar bin Abu Qosim | Usul Fiqh |

Tabel 1. Kitab-kitab turats yang dikaji dalam Madrasah Diniyah

b. The Study of the Book of Turats in Ngaji Sorogan Activities

Sorogan comes from the word *sorog* which is Javanese, which means to thrust or the meaning of thrusting the book in front of the kiai (Abudinnata, 2001). Meanwhile, according to Hasbulloh, sorogan is a

teaching method where students get the opportunity to be directly guided by kiai (Hasbulloh, 1995). So from these two opinions, we can conclude that *ngaji sorogan* is a process of learning turats books that are guided directly and intensely by kiai or caregivers.

Ustadz Fathurrosyidin as the head of education explained that *Ngaji Sorogan* at Pondok Pesantrean Al Hidayah As Somadiyah is an additional study that is carried out daily, weekly and even monthly. This activity is outside the *Madrasah Diniyah* program, and is guided directly by caregivers. The schedule of recitation of the book of turats related to *Ngaji Sorogan activities* is as the following table:

| No. | Book Name | Writer | Science | Caregiver | Time |
|-----|-----------------------------------|--|---------------|--------------------------|----------------------------|
| 1. | <i>Tafsir Jalalain</i> | Jalaluddin as Suyuti & Jalaluddin al Mahalli | Tafsir Qur'an | KH. Shonhaji Abdeshomad | Every day ba'da shubuh |
| 2. | <i>Nashoihul Ibad</i> | Syeh Nawawi Al Bantani | Tasawwuf | Dr. H. Ahda Arafat, MA | Every day ba'da ashar |
| 3. | <i>Tijan ad Darori</i> | Syeikh Ibrahim Al Baijuri | Tauhid | KH. Mudjtaba Abdeshomad | Every Monday at 08.00 |
| 4. | <i>Adabul Alim wal Muta'allim</i> | Hadrotussyeikh KH. Hasyim Asy Ari | Adab/Akhlaq | H. Khosyi'in Sholeh | Every week pounds at 09:00 |
| 5. | <i>Jami'us Shoghir</i> | Jalaluddin Asy Suyuti | Hadits | KH. Mudjataba Abdeshomad | Every week kliwon at 08.00 |

Table 2. Turats books studied in *Ngaji Sorogan*

2. Character Building of Moderate Muslims in Al Hidayah As Somadiyah Islamic Boarding School

Moderation according to KBBI means reducing violence. While in terms of moderation is a view of life that promotes a tolerant attitude, being in the middle between two opposing understandings not to dominate the attitudes and traits to be taken (Amin, 2014). Moderates will prioritize the benefit of the

ummah, rather than fanatics on any of the understandings. Thus moderation will be able to take a middle trait between ultra-conservatives and extreme liberals. In line with the above opinion, the Ministry of Religious Affairs provides four indicators of religious moderation, namely (a) national commitment is realized by prioritizing the Republic of Indonesia, (b) tolerance towards others or between religions, (c) non-violence against anyone, and (d) accommodating to local culture in order to preserve Indonesian culture. These four indicators are used as a benchmark for the success of religious moderation in Indonesia (Balitbang, 2019).

Moderation is a core teaching of the Islamic religion. Moderate Islam is a religious understanding that is very relevant in the context of diversity in all aspects, both religion, customs, tribes and the nation itself. Inevitably, various religious understandings are a historical fact in Islam. This diversity, among other things, is due to the dialectic between text and reality itself, and the way of looking at the position of reason and revelation in solving a problem. The logical consequence of this fact is the emergence of terms that follow behind the word Islam. Call for example, *Fundamental Islam*, *Liberal Islam*, *Progressive Islam*, *Moderate Islam*, and many other labels.

In the Quran there are several verses that indicate the mission of Islam, the characteristics of Islamic teachings, and the characteristics of Muslims. The mission of this religion is as a mercy for the universe (*rahmatan lil 'alamin*), QS.al-Anbiya': 107. The characteristics of Islamic teachings are religions that are in accordance with humanity (*fitrah*), QS.al-Rûm: 30, while the characteristics of Muslims are moderate people (*ummahan wasathan*), QS. Al-Baqarah: 143. In addition, there is also a verse that commands Muslims to side with the truth (*hanîf*), QS.al-Rûm: 30, and uphold justice (QS. al-Maidah: 8) and goodness in order to become the best people (*khair ummah*), QS. Ali 'Imrân: 110. These verses reinforce the need for religion with a moderate attitude (*tawassuth*) which is described as *ummahan wasathan*, so that today many scholars promote the concept of Islamic moderation (*wasathiyyah al-Islâm*). Indeed, there are also Islamic groups that do not agree with this concept of moderation, because it is considered to sell the religion to others. (Sutrisno, 2019: 329)

One of the scholars who elaborated a lot on moderation was Yusuf al-Qaradhawi. He was a moderate brotherhood figure and was highly critical of Sayyid Qutb's thought, which was considered to inspire the rise of *radicalism* and *extremism* and accused other groups of being *thâghût* or takfiri *infidels*. He also revealed that these signs of moderation include: (1) a comprehensive

understanding of Islam, (2) a balance between the provisions of shari'ah and changing times, (3) support for peace and respect for human values, (4) recognition of religious, cultural and political plurality, and (5) recognition of minority rights. (Abdillah, 2020)

Because this moderation emphasizes attitudes, this form of moderation can also differ from one place to another, because the parties facing and the problems faced are not the same from one country to another. In Muslim-majority countries, moderation is minimal: recognition of the existence of others, possession of tolerance, respect for dissent, and non-imposition of will by force. This is based on the verses of the Qur'an, including respect for plurality and willingness to interact (QS. al-Hujurât: 13), religious expression with wisdom and courtesy (QS. al-Nahl: 125), the principle of ease according to ability (QS. al-Baqarah: 185, al-Baqarah: 286 and QS. al-Taghâbun: 16).

Religious moderation should be understood as a religious attitude that balances between the practice of one's own religion (*exclusive*) and respect for the religious practices of others of different beliefs (*inclusive*). This balance or middle ground in religious practice will undoubtedly prevent us from excessive extremes, bigotry and revolutionary attitudes in religion. As hinted earlier, religious moderation is the solution to the presence of two extreme poles in religion, the ultraconservative or extreme right pole on the one hand, and the liberal or extreme left on the other.

Through the study of the turats books of the Al Hidayah As Somadiyah Islamic Boarding School, producing students who apply eighteen character values (Puskur Kemdiknas, 2011: 9-10) which are then carried out in daily activities. The eighteen characters are familiarized with intracurricular and extracurricular activities as follows:

- a) The implementation of learning the value of religious character is carried out through the implementation of 5 daily prayers in congregation, carrying out ngaji according to schedule and doing other charity salih such as fasting Monday Thursday, memorizing verses of the Qur'an and several books *of turats*, active in the Commemoration of Islamic Holidays (PHBI) such as the commemoration of *Isro 'mikroj*, *Mawlid Nabi*, and so on.
- b) The implementation of honest character value learning is carried out through activities to carry out prayers 5 times in a timely manner and buy any goods both in the canteen and in the shop in accordance with

applicable tariffs. Santri is also asked to be honest when doing UTS / UAS Ma'hady questions.

- c) The implementation of learning the character value of tolerance is carried out through not distinguishing ethnicity, race, skin color, and others. Prioritizing unity and unity in seeking knowledge, respecting the opinions of others without justifying that the truth is his.
- d) The implementation of learning the value of disciplinary character is carried out through starting and ending learning activities in pesantren according to the time
- e) The implementation of learning the character value of hard work is carried out through students studying really in finding imu in pesantren, never giving up and doing all the tasks given by *asatidz*
- f) The implementation of learning the value of creative character is carried out through various kinds of efforts to do tasks from *asatidz* in their own way, without having to be the same as their friends. This is to teach ownership of various ways / methods in completing the same task. Thus, students have a wealth of knowledge in solving problems.
- g) The implementation of independent character value learning is carried out through students with the spirit of independent learning both in student rooms, Islamic boarding school libraries and discussions between students, in order to gain a broad understanding of religion
- h) The implementation of learning the value of democratic character is carried out through the openness of students' thoughts through discussion, consensus deliberation and taking various policies in pesantren
- i) The implementation of learning the value of curiosity character is carried out through students who are more active in asking *asatidz during early learning activities at pesantren, maybe also students visit asatidz outside learning hours if they feel lacking in class*
- j) The implementation of learning the character value of the national spirit is carried out through students who want to know the cultures of various tribes in Indonesia, so as to glue unity and unity between them
- k) The implementation of learning the character value of love for the homeland is carried out through the doctrine that the price of the Republic of Indonesia is dead. Santri is obliged to maintain the integrity of the Unitary State of the Republic of Indonesia. Through the flag

ceremony and knowing the history and emulating the history of heroes, it is a very good means to realize the love of the motherland.

- l) The implementation of learning character values to appreciate achievements is carried out through students who actively give awards to those who occupy the 1st rank in early education pesantren. A student with character will carry out UTS, UAS, etc. honestly and will accept the results with *legowo*.
- m) The implementation of learning the value of friendly / communicative character is carried out through the outgoing nature of students , like to joke, light discussions between students, playing football and so on in order to create a sense of friendship between students.
- n) The implementation of learning the value of peace-loving character is carried out through students shaking hands and saying greetings when meeting with other students, shaking hands with *the asatidz* council in the hope of taking *the barokah* of their knowledge, not fighting over something that does not need to be contested between students.
- o) The implementation of learning the value of characters who like to read is carried out through students who like to read the compulsory books they learn and multiply the treasures of knowledge in the library and borrow books from seniors
- p) The implementation of learning the character value of caring for the environment is carried out through reforestation around the pesantren by planting trees, flowers and other plants. In addition to the greening aspect, trees are also expected to provide cool and refreshing air circulation.
- q) The implementation of learning the value of social care character values is carried out through social service activities both to the surrounding community and to the general public (usually once a year), students please help in doing assignments outside the official examination for a comprehensive understanding
- r) The implementation of learning the value of responsible character is carried out through students who are ready to take responsibility if they make a mistake, dare to accept *iqob*, and do not blame other parties. Santri dares to admit mistakes if they really make mistakes and dare to tell an honesty even though it risks things that displease themselves.

CONCLUSION

Education and teaching of the book of turats at the Islamic boarding school Al Hidayah As Somadiyah runs in accordance with the pesantren curriculum that has been formulated jointly by the caretaker and the asatidz council. The character education developed at least meets the eighteen characters that have been proclaimed by the government. The nature of religious moderation in this lodge is taught indirectly in order to support Muslims who are *tawasuth* in thinking and acting.

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