



Islamic Moderate Values in Teaching Classic Islamic Books at Modern Islamic Boarding Schools in Indonesia

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ABSTRACT: This study discusses Islamic moderation in learning classic Islamic books at modern Islamic boarding schools in Indonesia. This study aimed to examine the application of Islamic moderation in learning classics and the supporting factors for the successful application of religious moderation in learning classics at the Islamic Boarding School of Modern al-Istiqamah Ngatabaru Indonesia. This study used qualitative methods, and data collection techniques were carried out through direct observation, in-depth interviews, and written document analysis. The results of this study indicate that there are three indicators in the application of Islamic moderation in learning the 'yellow book,' namely the application of moderation in the learning process, the application of moderation in the form of understanding, and the application of moderation in the form of practice in worship. The supporting factors for Islamic moderation in learning the 'yellow book' are, Islamic boarding schools are not tied to one school of thought, ustad provides the broadest possible understanding to students, ustad does not indoctrinate students to follow one school of thought, ustad is not allowed to justify one school and blames on the other hand, students are free to choose the schools they believe in strongly. While the inhibiting factors are the limited practice of santri worship, senior santri are not allowed to influence junior santri, and learning the 'yellow book' is still limited. The implications of Islamic moderation in understanding the 'yellow book' at the Modern al-Istiqamah Ngatabaru Islamic Boarding School are elastic and flexible, tolerant, not categorized, and not confused in making choices. Many alums are in different Islamic mass organizations, and alums join student organizations that are diverse, and active in religious activities in the community.

KEYWORDS: Boarding schools, Classic Islamic books, Islamic values, Indonesia, Moderate Islam, Moderate education.

INTRODUCTION

Until now, most Indonesian researchers have used the concept of moderation on the idea of *wasatfiyyah*, which etymologically means middle. *Ummatanwasatian* means middle or middle ummah. However, the meaning of this etymology is more complex. Several major Arabic dictionaries provide a more specific meaning, as the dictionaries show that the word does not only mean in the middle but also mediate. All three agree that the word *wasat* contains the meanings *al-Haqq* (truth), *al-'adl* (justice), and *al-syarafah* (nobility). In other words, a *wasit* is a person who is considered to hold on to truth and justice and, at the same time, is a person who is respected among his people or group. Thus, standing in the middle or being a *wasatian* community is challenging. This is because the *wasatian* community is not a group that stands in the middle, among various other groups, then does nothing, and the *wasatian* community is not a silent community without taking sides (Zahid & Hasan, 2018).

Ummatanwasatian is a group that consistently sides with truth and justice so that these two characters are attached to them. If these two characters are attached to them, then in the end, this group will become a *syarif* group, namely, a group that is noble and respected by other groups. The words moderate and good are like two sides of a coin that cannot be separated from one another. Therefore, something good is always between the two extremes. For example, the word Brave is somewhere between reckless and cowardly. The word philanthropist is between stingy and wasteful. The word Humble is between humble and arrogant. Likewise, Islam mediates so that it can unite between physical and metaphysical things, between the success of the world and the happiness of the hereafter.

Based on the above understanding, it can be concluded that moderate Islam is a group of Muslims who agree about Islam on the side of truth, justice, and glory. This group is in the middle of understanding between radicalism and liberalism in Islam. In Islamic moderation, there are Islamic values that are just and peaceful. In Indonesia, one of the centers for cultivating Islamic values is the Islamic boarding



school. Islamic boarding schools are institutions that existed long before Indonesia's independence. Early in its development, this institution adhered to a traditional system. Over time, many Islamic boarding schools have been established with modern nuances. Until now, there are still Islamic boarding schools in the learning process that still use conservative or traditional methods, namely methods whose learning is centered on the teacher and makes students objects in education.

The Yellow Book is a classic and unique characteristic of Islamic boarding schools. Currently, there are learning systems that use the *halaqah* method. *Halaqah* in terms of language means a circle of students learning with a certain number. This is led directly by a kiai, ustad, or senior santri to discuss and study a predetermined material. So, students sit cross-legged around the ustad who teaches while listening to the recitation delivered by the ustad.

Moderation of Islam in Islamic boarding schools is highly expected to be present among students. Because with this moderation, the students will avoid exposure to radical and liberal actions. The concept of Islamic moderation emerged because Indonesia was hit by problems regarding Islamic radicalism in thought and movement (action). Islamic radicalism in the form of thought can be seen in the HizbutTahrir Indonesia (HTI) movement, which is one of the contemporary Islamic organizations. It is reasonable that for HTI, the State of Indonesia is a disbelieving country and the democratic system that it carries out is illegitimate. This organization is different from Jemaah Islamiyah (JI), which is not only radical in thought but also radical in action. According to JI, the Government of Indonesia may be fought through concrete actions and deeds because their government classifies them as infidels. However, according to HTI, even though this government is infidel, it does not have to be fought by actions, but it is enough to be accused. In addition, Indonesia is also hit by terrorism in the guise of Islam or acts of radicalism. Terrorism is like corruption, which tends to disappear as one grows from a thousand. Terrorism in the name of religion nowadays seems as if it has never died. JI is one of the organizations that breeds many terrorists. The organization, founded by Abdullah Sungkar in 1992, gave birth to several terrorist figures in the country, such as Imam Samudra, Amrozi (the perpetrator of the 1 2002 Bali bombing), Noordin M. Top and Dr. Azhari (terrorist after the 1st Bali bombing). They are alumni of the 1990 Afghanistan war and Camp alumni. Hudaibiyah Military Training in Mindanao.

Research on Islamic moderation in Islamic boarding schools through learning the 'yellow book' is essential because Islamic boarding schools are the basis of Islamic scholarship. Regarding learning methods, Islamic boarding schools have their way and even have a curriculum (hidden curriculum) not found in other formal and non-formal educational institutions. So that it is easier for Kiai and Ustad to instill Islamic understanding in their students, with this research, it will be known whether the Islamic boarding school which the location of this research has implemented Islamic moderation or not in the study of the yellow book, this is the aim of this research. In the end, the results of this research can reveal the truth about Islamic moderation in the study of the yellow book at this research location.

LITERATURE REVIEW

A. *Islamic Moderation Concept*

The strength of the Indonesian state as a democratic country that has the largest Muslim population in the world mainly lies in the legacy of the philosophy of the nation's founders, who had the goal of establishing this country, to become a *dar al-salam* (country of peace) and *dar al-ahdiwa al-syahadah* (state of agreement). Based on this historical philosophy, it simultaneously accompanies the conception of religious moderation, which is interpreted as a middle way (*wasat*iyat *al-islam*), namely a meeting point of attitudes and perspectives that prioritizes the values of balance (*tawazun*), justice (*al-'adl*) and (*tasamuh*) tolerance between religions.

Religious moderation then became one of the other three mantras, such as togetherness of the people and data integration which became the tagline of the Ministry of Religion at the National Work Meeting in February 2019 at the Sheraton Hotel, Jakarta. The theme that the Ministry of Religion carries out is essential. They got support from the Ministry of National Development Planning Agency and made it happen in the National Medium Term Development Plan 2020-2024. Among the details of religious moderation that will be applied in the five strengthening work methods are: (1) Viewpoints, attitudes, and practices of the middle way, (2) Religious and harmony, (3) Harmonization of religious and cultural relations, (4) Quality of service religious life, and (5) Economic and religious resources.



Even though the Ministry of Religion has determined that religious moderation is one of the programs selected as very important to implement, in reality, several groups still disagree with the government, especially Muslims. The rise of moderation is nothing new in Islam. In the early 20th century, this understanding was the originator of reforming and purifying Islam by modernist activists who thought that Muslims would not achieve progress unless they abandoned their beliefs and practices (Jumahir, Nurdin, & Syahid, 2022). The mysticism they see is mixed with heresy, superstition, and blind obedience to the leaders of tasawuf and tariqah. In this study, the authors focus more on moderation within the Muslim community itself, which is called Islamic moderation because the research location is in Islamic boarding schools, not on discussing moderation related to people outside of the Islamic religion, which is called religious moderation. In other words, Islamic moderation is the internal relationship of Muslims, while religious moderation means relations with religions outside of Islam.

Currently, Muslims face internal and external challenges. Internally, Muslims are underdeveloped in education, economy, and politics. While at the same time, externally, many accusations were directed at Islam, such as accusations of terrorism, anti-progress, hostility to women, and so on (Herminingsih, Askar Askar, Nurdin, & Saguni, 2022). Accusations against Islam are caused by several parties, such as the West, who misunderstand Islam. This is due to their lack of understanding of the substance of Islamic teachings. Therefore, according to Mukhlis Hanafi, this is the right moment to explain and develop a correct, tolerant, and moderate understanding of Islam (Freedman, 2009; Somer, 2007). Meanwhile, Egyptian intellectual and one of Al-Azhar alumni, Mohammed Ali, said that the accusations of being "skewed" against Islam did not come from Islamic teachings. Faithful Islam is moderate Islam in the sense of being moderate in religious and Islamic understanding. According to Mukhlis Hanafi, these accusations of being "oblique" against Islam can be used as the right momentum to broadcast and convey actual, tolerant, and moderate Islamic teachings to groups that misunderstand Islam.

B. Definition of learning

Studying, teaching, and learning are three things that happen together (Arif, Nurdin, & Elya, 2023). All three have a very close relationship with one another. Studying can occur without a teacher or other formal teaching and learning activities. While teaching includes everything the teacher does in the classroom, teaching will only happen if students are there. While learning is an activity that summarizes all the activities that occur in learning and teaching.

According to the Big Indonesian Dictionary, learning is a process of making people or living things learn. Dufy and Roehler said that in Hamdani, learning is a deliberate effort involving and using the professional knowledge teachers possess to achieve curriculum goals. Meanwhile, according to Gagne, learning is a system that aims to help the learning process of students and contains a series of events that are designed and arranged in such a way as to influence and support the internal learning process of students. Learning is an interaction process between students and teachers and learning resources in a learning environment. Learning is assistance the teacher provides so that acquiring knowledge can occur, mastering skills and character, and forming attitudes and beliefs in students. In other words, learning is a process to help students learn well.

On the other hand, learning has a similar meaning to teaching but has a different connotation. In the context of education, teachers teach so that students can learn and master the content of the lesson until they achieve a specified objective (cognitive aspect), it can also influence changes in attitudes (affective elements), and skills (psychomotor aspects) of a learner, but this teaching process gives the impression that it is only the work of one party, namely the position of the teacher only. While learning implies an interaction between teachers and students.

Quality learning is highly dependent on student motivation and teacher creativity. Learners with high motivation supported by teachers who can facilitate this motivation will lead to the success in achieving learning targets. Learning targets can be measured through changes in the attitudes and abilities of students throughout the learning process (Nurdin, Agam, & Adawiyah, 2023). Good learning design, supported by adequate facilities and teacher creativity, will make it easier for students to achieve learning targets.

C. Definition of the 'Yellow Book'

'Yellow Book' is a book left by classical scholars which includes various discussions related to religion (Islam). This book is usually referred to as the 'classical book' (*al-Kutub Al-Qadimah*). These books refer to the traditional works of classical scholars with a different language style from modern books.



The 'Yellow Book' is an Arabic scientific or literary work written by Islamic scholars around the Middle Ages. The name of this book is because these books are indeed written on yellow paper, although now the writing of books on white paper is often referred to as ancient or classic books. This statement aligns with Masdar F. Mas'ud, who said that the 'yellow book' is a book of scientific writing or Arabic literature written by Islamic scholars around the Middle Ages and is often also termed an ancient book or classic book. Meanwhile, according to Ali Yafie, the 'yellow books' are books studied by students at Islamic boarding schools written in Arabic without a vowel and reviewed in the local language.

Masdar F. Mas'udi further said in his paper entitled: View of Indonesian Ulama's Life in the Yellow Book Literature, which he presented at a National seminar on Views of Indonesian Ulama's Life. He said that there are three terminologies regarding the 'yellow book' that have developed so far, namely:

- 'The 'Yellow Book' is a book written by classical Islamic scholars who are used as references continuously and are guided by scholars in Indonesia, such as *Tafsir ibn Kasir*, *Tafsiral-Khazin*, *S. ahjih Bukhari*, *Sahih Muslims* and so on.
- 'Yellow Book' is a book written by Indonesian scholars who can study religion and Arabic which is used as personal writing, and many Indonesian people use it as a reference in religious (Islamic) matters, such as Imam Nawawi's book entitled *Tafsir al-Munir* and *Lubab al-Bayan fi'ilmu Bayan*.
- 'The 'Yellow Book' is a book written by Indonesian scholars to comment on or translate texts by foreign scholars, such as the books of Kiai Ihsan Jampes, namely *Siraj al-Talibin* and *Manahij al- Imdad*, each of which is a commentary or explanation on *Minhaj al-'Abidinn* and *Irsyad al-'Ibad* by Imam Al Ghazali.

METHODOLOGY

This study uses a qualitative method (Nurdin, Stockdale, & Scheepers, 2013) to investigate the strategy of Islamic education values integration in the teaching of science at kindergartens in Palu City, Indonesia (Nurfaiqah, Nurdin, & Alhabsyi, 2022; Rahmawati, Nurdin, & Pettalongi, 2022). Data were collected through direct observation in the case field and in-depth interviews with teachers and kindergarten principals (Jumahir et al., 2022). Written materials were also analyzed to understand the strategy used in the integration of learning science and Islamic values. Data analysis consists of several procedures, which include reduction and verification techniques with various data sources (Zaid, Pettalongi, & Nurdin, 2022). The reduced data is then analyzed, reflecting on the theoretical concepts used in this study. Finally, the results were presented based on thematic issues found in the data (Nurdin & Pettalongi, 2022; Nurdin, Scheepers, & Stockdale, 2022), which show the study's insight relating to the use of higher-order thinking skill strategy in teaching Islamic religious subjects within the state high school. This study was conducted in modern boarding school of Istiqamah in Sigi regency Central Sulawesi. The boarding school is a well-known boarding school that integrate Islamic traditional curriculum and modern Indonesia curriculum.

RESULTS AND DISCUSSION

A. Learning the 'Yellow Book' at Modern Islamic Boarding School

The learning of the 'yellow book' at the al-Istiqamah Modern Islamic Boarding School is different from the salaf huts. The majority of Salaf Islamic boarding schools still use traditional methods of learning, such as the sorogan, bandongan, and wetonan methods, but at the Al-Istiqamah Modern Islamic Boarding School, learning 'yellow book' is carried out formally in class like other lessons in general (Malik, 2023). This boarding school is modern, so it enforces and modifies 'yellow book' learning with a modern learning concept. Understanding the 'yellow book' cannot be separated from Arabic because Arabic is the basis for learning the 'yellow book.' Al-Istiqamah Modern Islamic Boarding School is a boarding school that makes Arabic one of the main objectives of learning at the Islamic boarding school. The students are required to be able to understand and speak in Arabic. Learning the 'yellow book' in this Boarding School has stages starting from basic knowledge as an introduction to learning, making learning easier to understand the 'yellow book.' This fundamental science is like a tool or key used in studying the 'yellow book', including *'ilm al-nahw*, *'ilm al-sarf*, *balaghah*, Arabic, and other related sciences. Even this science of tools can be categorized as a 'yellow book' because it is written in Arabic, which does not have a vowel.

The concept of learning the 'yellow book' at the Modern al-Istiqamah Islamic Boarding School is only carried out formally in class. Likewise, with the auxiliary sciences. While the methods used vary, namely the direct method, this direct method includes Herbert



Spencer's lecture, question and answer, and discussion (Ellingson, Miltenberger, Stricker, Galensky, & Garlinghouse, 2000). However, the author sees that learning the 'yellow book' contains the characteristics of salaf methods, such as the bandongan method because students come to the ustad in class. The sorogan method is used because, at the beginning of learning, the ustad chooses several students to read the material that has been taught to them. The previous meeting used the *sam'an* method because the students listened carefully to the ustad's reading and explanation and gave vowels. So the authors conclude that the 'yellow book' learning method in this boarding school uses a mixed method between modern and salaf methods.

The form of moderation in the 'yellow book' learning process is giving students space to present their arguments about the problems contained in the book under study. Therefore, one of the methods used in learning is the method of question and answer and discussion. So that in discussions, there are usually differences of opinion between students to students and students with ustad. But even though there are differences of view, they still respect each other and don't blame each other, so tolerance is built between them.

Judging from Thorndike's theory (Karadut, 2012) which is used as a tool for analyzing this research, learning the 'yellow book' at the al-Istiqamah Modern Islamic Boarding School is very relevant to the theory put forward by Thorndike, namely that for someone to know something, he must experiment or repeat it. Repeat until the error does not occur again. This theory aligns with one of the methods used by the ustad at the al-Istiqamah Islamic Boarding School in his learning, namely by repeating material previously taught before moving on to new material. The aim is to ensure that the material that has been previously taught has been mastered and understood by the students, but if there are still many students who need clarification and need help understanding the material, then learning will continue in that material.

The results of this study are also relevant to the stimulus-response theory, which says that learning occurs with a stimulus and a response from the learner and is also done by trial and error. This is done when the students start and end the lesson, and the ustad gives questions to the students randomly. This is also a stimulus provided by the ustad so that without any orders from the ustad to repeat the lesson, with their awareness that they will be asked about the material that the ustad has just taught, they repeat it themselves. The repetitions carried out by these students emphasize that this research strengthens the theory of trial and error, namely that the more frequent experiments in reading the 'yellow book' will prevent students from reading the wrong ones.

The results of this study also strengthen the concept of transfer or training, namely the concept that explains that something that has been learned by children now must be used for other things in the future. This concept is one of the concepts derived from this connectionism theory, where students study the 'yellow book' both in terms of reading and understanding; they can use or take advantage of it outside the boarding school. This concept is genuine for the students; for example, when the students have become alumni, their reading of the 'yellow book' is one of the requirements for these alumni to participate in the selection to continue their studies abroad (especially in Middle Eastern countries). Several alums who have received scholarships to study abroad, such as Saudi Arabia and Egypt, have proven this. Some have already completed their studies and returned to dedicate themselves to the al-Istiqamah Modern Islamic Boarding School.

This connectionism theory is only sometimes in line with the author's findings that in connectionism theory, it is said that interest depends on the stimulus given to students, meaning that if the motivation given is something that students like, then their interest in learning will increase (Joanisse & McClelland, 2015). Still, vice versa, if the stimulus provided is inappropriate or not enjoyed by students, then interest will be reduced. But in learning the 'yellow book' at the Modern Al-Istiqamah Islamic Boarding School, the student's interest in learning it does not appear at the beginning of their learning, and this is because the 'yellow book' lesson is one of the difficult lessons for students and is not the result of the choice of the students. Still, it has been arranged systematically. Systematically in the curriculum, every student is obliged to follow the curriculum, including learning the 'yellow book.' The students' interest will appear as time passes when they live in the cottage and feel the benefits of learning the 'yellow book.'

In essence, the theory of changes in Islamic law popularized by Ibn Qayyim al-Gauziyah is devoted to discussing the issue of changes in the direction of Islam. Still, in this study, the authors use it as one of the theories used in analyzing the results



of this study. The author sees that the theory of connectionism and changes in Ibn Qayyim's law have similarities, namely that these two theories expect changes in students. The factors that influence these changes are different if the change in connectionism is more on the existence of stimulus-response factors, trial and error, transfer, and training. In contrast, Ibn Qayyim's theory of legal changes is more oriented to time, place, situation, intention, and custom ('urf) or tradition.

The author sees that learning the 'yellow book' at al-Istiqamah Islamic boarding school is a custom or tradition that has been going on for a long time, even since this Islamic boarding school was founded so that students who learn it for the first time will feel foreign to the tradition they are just living. But as time goes by, they settle in the boarding school environment and experience the situation of studying the 'yellow book' every day in it, so their paradigm of this boarding school tradition changes from something foreign to something familiar and close to them and even becomes their 'dinner' every day. These results reinforce Ibn Qayyim's theory of legal change which says that adat ('urf) can be a factor in changing Islamic law, but in this study, that tradition or the boarding school traditions can be a factor in changing the paradigm of students regarding learning 'yellow book.'

B. Islamic Moderation in Learning the 'Yellow Book'

The results of this study indicate that Islamic moderation in learning the 'yellow book' at the Al-Istiqamah Modern Islamic Boarding School is implemented in the religious practices of students and religious teachers. The Islamic moderation referred to here is more inclined to fiqh issues and differences in sect of thought. In this boarding school, the 'yellow book,' which studies the different sect of view, is only learned by students from grades 4 to 6, while grades 1 to 3 have yet to study it, so they do not know the differences. But if the difference is found in other lessons learned in grades 1, 2, and 3, such as in the classes of interpretation, ushulfiqh, Islamic dates (using textbooks or miniature 'yellow book'), other than the book of *bidayah al -mujtahid wanihayah al-muqtasid* and *bulug al-maram* studied in grades 4 to 6, so junior students are not prohibited from choosing one of these different opinions.

The form of Islamic moderation after the students study the 'yellow book' at this boarding school is that senior students (grades 4 to 6) can determine their sect of choice and are allowed to practice it in the boarding school environment, such as in prayer, but not when they act as imams in congregational prayers if the sect he understands are different from those of junior students in general, because the junior students only know one sect according to what they are taught in class (the Shafi'i school). Meanwhile, if they act as makmum or pray alone, they are free to carry it out according to their beliefs.

The freedom of senior students to choose this sect is because all sects are taught in the learning process, and ustad are not allowed to indoctrinate students to select one sect. They are encouraged to be neutral in teaching these differences to their students. Based on the explanation above, the results of the author's analysis show that the form of moderation at the Modern al-Istiqamah Islamic Boarding School is semi-moderation. Semi-moderation is that students are freed to choose their sect of thought and practice them themselves but are not allowed to influence junior students either directly or indirectly if the denomination of choice is different from students in general, for example, when he acts as an imam in a mosque if he has a different sect than junior students, then the students concerned may not use the denomination of his choice, in the sense that the freedom of other students still hinders this freedom. But when they do it alone or outside the boarding school, semi-moderation will turn into complete moderation so that they can implement their form of worship following the sect they believe in.

The results of the author's analysis show that Islamic moderation in learning the 'yellow book' has three indicators: moderation in the learning process, understanding, and implementation. The first indicator is the learning process. In learning, the 'yellow book' is implemented in its Islamic moderation because it contains elements such as the selection of books, the neutrality of the ustad in teaching, the ustad provides the broadest possible understanding, and all sects of thought are taught.

In terms of book selection, since its establishment, this Islamic boarding school has chosen the book *Bidayah al-mujtahid wanihayah al-muqtasid*, which includes all sects of thought, such as the Shafi'i, Hambali, Hanafi, and Maliki sect. So the authors conclude that in this element, Islamic moderation is depicted because this Islamic boarding school does not only teach one sect of thought but teaches all of them. Therefore, the students can study all the differences in these sects. The element of ustad neutrality in teaching is also one of the elements of moderation in learning the 'yellow book' because, in his studies, the ustad never directs and



indoctrinates students to choose one sect of thought but only provides an understanding of the differences in the sect and the selection is returned to each student.

The *ustad* element offers the broadest possible insight, meaning that every *ustad* who teaches the 'yellow book' provides all the knowledge contained in the book he teaches without exception. All students get the same portion of knowledge from the *ustad*. This element illustrates moderation in learning the 'yellow book.' At the same time, the last element is that all sects of thought are taught. This element is closely related to the aspect of choosing a book because the book being taught is a book that includes all sects of thought, so everything is taught to students without any sect dichotomy or discrimination between one sect of thought and another. This element contains moderation because it considers that all of these sects have truth values, but the strength of the argument makes some students choose sects that are different from one another.

The second indicator, the application of moderation in the form of understanding, is that students can choose a sect of thought as a guide in worship. This is permissible for students because this Islamic boarding school is not tied to one sect of thought, nor does it indoctrinate its students to adhere to one of them. The freedom to determine a sect of thought is possible because it is supported by the 'yellow book' learning system and its *ustadz*, as mentioned in the discussion of moderation in the 'yellow book' learning process above. While the third indicator is the application of moderation in the form of practice, in this case, the author analyzes that the application of restraint in this form of training consists of two states, namely practice in the form of semi-moderation and exercise in complete moderation. After the author observes and examines the results of this study, the author can provide an understanding that semi-moderation is the application of moderation which still has limitations in the practice of worship, such as senior students who have not been able to practice the understanding of the sect they choose when in a congregation (acting as priests) if the choice is a different sect with their junior students, but this does not apply when they do it individually (not in congregation).

While the second form is complete moderation, namely full practice following the sect they believe in without restrictions and obstacles, as happened in the semi-moderation above. Implementation in this form can occur in the boarding school (when working on it themselves), and it can also happen when the students are outside the boarding school, either after having status as alumni or still having the status of students but incidentally being outside the boarding school due to permission or the boarding school holidays. Beyond this, they can join congregations or groups with the same understanding (*mazhab*).

Based on the author's analysis above, complete moderation has yet to be implemented in terms of practice according to the sect believed by senior students in the Islamic boarding school. In contrast, the 'yellow book' has been fully implemented as a learning and understanding process (school selection). Therefore, in the opinion of the author, in this Islamic boarding school, Islamic moderation is fully implemented, so if senior students who have different understandings (*mazhabs*) from their juniors are given the freedom to follow opinions that they firmly believe in and to keep junior students confused about this difference, then the boarding school or the *ustad* take the time to enlighten them on the differences even though they specifically have not yet arrived at the lesson that studies the differences in the sect of thought. This can also be additional knowledge for junior students besides the knowledge they get in class, and can also be initial knowledge before they study and study the 'yellow book' *bidayah al-mujtahid wanihayah al-muqtasid* when they are in the class who have learned it.

According to the author, semi-moderation in this study is new because there have yet to be any findings from previous studies on this matter related to learning the 'yellow book.' In this semi-moderation, there is a matter of controversy, namely where senior students can choose a sect according to what they believe in but cannot practice it in the congregation, such as in prayer when acting as an imam. In addition, the statements from the interviews also said that moderation has also been implemented in learning the 'yellow book.' Still, the reality that the authors get is that from the three indicators regarding the application of moderation in learning 'yellow book,' namely the process of knowledge, understanding, and practice, only two of which are fully implemented while practice is still limited. Then the results of learning the 'yellow book' cannot be carried out openly because it is feared it will confuse junior students. On this basis, the authors determine that what is new in this study is semi-moderation.

The results of this study reinforce the concept of repetition from Thorndike's connectionism theory, namely, an image that is more identical to habituation, which is carried out continuously until it becomes a habit. This habit becomes a custom ('urf) or tradition in the boarding school. So that Ibn Qayyim's theory of change through customary factors ('urf) can also be



strengthened by the results of this study, which say that custom or tradition can change one law that applies in one place. This semi-moderation in the Islamic boarding school occurs because the students are used to conditions like this, especially for the senior students, but not vice versa. The junior students still need to learn the difference. This means the senior students can understand the differences in the sect of thought. They can accept them and still follow the sect adopted by the junior santri when they become priests because they know that this has become a habit and tradition in the Islamic boarding school. Still, on the other hand, junior students cannot accept these differences. Suppose senior students practice the sect they believe in (a different sect from the junior students). In that case, the indicator is that the junior students still need to learn the various denominations. They will feel confused when their seniors practice something different from them because they only know one sect. They consider it an absolute truth, so when something is different from their practice, they become confused.

CONCLUSION

The Application of Islamic Moderation in Learning the 'Yellow Book' at the Al-Istiqamah Ngatabaru Islamic Boarding School is summarized in three indicators, namely the application of moderation in the learning process, the application of moderation in the form of understanding and the application of moderation in the form of practice. Supporting and Inhibiting Factors of Islamic Moderation in Learning the 'Yellow Book' at the Modern Islamic Boarding School Al-Istiqamah Ngatabaru.

In implementing Islamic moderation in learning the 'yellow book,' there are two factors: supporting and inhibiting factors. The supporting factors are: Boarding school is not bound by one sect of thought. Ustad provides the broadest possible understanding to students. Ustad is not authorized to teach students at one of the sects. Ustad is not justified in justifying one version and blaming another. Students are free to choose sects. While the inhibiting factors in implementing Islamic moderation, which are only related to student worship, are still limited, senior students are not allowed to influence other students, and learning the 'yellow book' is still limited.

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Cite this Article: Andriansayah A. Lasawali, Abidin Abidin, Mohamad Idhan, Jihan Salim Al-Amri, Wulan Haerunnisa (2023). Islamic Moderate Values in Teaching Classic Islamic Books at Modern Islamic Boarding Schools in Indonesia. International Journal of Current Science Research and Review, 6(8), 5670-5678